

Law relating to sexual Harassment at the workplace: A case study of small scale Industries in Chandigarh and Mohali

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Abstract

In India, the problem of indecent harassment is increasing at an alarming rate, particularly among female workers & employees at workplace. Our fundamental rights to equality, justice and dignity are being hampered at workplace. The problem of indecent harassment of women at workplace leads to harsh consequences i.e. it destroys their work performance and progress, ultimately resulting in frustration and absenteeism and it also affects work environment. Since, indecent harassment at workplace creates an insecure and hostile work environment, women's right to equality, life and liberty are violated, which in turn affects and economic empowerment. The main objective of this research paper is to understand the problem of indecent harassment, legal approach for prevention, and it also includes certain recommendations with respect to the role of Government and judiciary in curbing the menace and to sensitize the people against indecent activities, gestures & postures and also to promote education and awareness among the workers & employees.

The article describes the development of an Indecent Harassment Experience Questionnaire which measures the women's experiences of indecent harassment at the small scale units with special reference to Mohali & Chandigarh. Questionnaire may be useful for increasing understanding of the experiences of indecent harassment faced by women in small scale units.

Key Words: Indecent Harassment of Women, Fundamental rights, Tackling, Legal Approach, Remedies.

Introduction

Fundamental rights allows us to do any work for both of the genders, i.e. men or a women, Our constitution gives equal opportunity for both compartments of the society, i.e. men & women. But still there are certain problems faced by men and women during the working. These problems relate to indecent contact by co-worker(s), superiors, boss, and employer or sometimes by Clients or Customers. Most of the time, the employer insults their employees, let down the self-respect of the employees, generate pressure to share a cup of tea at *unfavourable times and threatens their job and working conditions. As a result of

*Supreme Court of India passed an act on "sexual harassment" and all above mentioned problems are included in this act. "Sexual harassment" includes any one or more of the following unwelcome acts or behaviour (whether directly or by implication) namely:- (i) physical contact and advances; or (ii) a demand or request for sexual favours; or (iii) making sexually coloured remarks; or (iv) showing pornography; or (v) any other unwelcome physical, verbal or non-verbal conduct of sexual nature; (o) "workplace" includes:(i) any department, organisation, undertaking, establishment, enterprise, institution, branch or unit which is established, owned, controlled or wholly or substantially tenanted by funds provided directly or indirectly by the appropriate Government or the local authority or a Government company or a corporation or a co-operative society; (ii) any private sector organisation or a private venture, undertaking, enterprise, institution, establishment, society, trust, non-governmental organisation, unit or service provider carrying on commercial, professional, vocational, educational, entertain mental, industrial, health services or financial activities including production, supply,

these problems, there arise many conflicts in the minds of the workers, leading to dissatisfaction among them. To tackle these problems, the Legislature of India has enacted certain laws. Hon'ble Supreme Court of India in the case of **Vishakha v. State of Rajasthan**[†], has given a landmark judgment on "sexual harassment", wherein the Hon'ble Court has discussed all the above mentioned problems relating to indecent harassment.

Meaning of Sexual harassment

Sexual harassment includes a wide range of behaviours, like rude jokes, physical contacts, showing pornography and other unwelcome physical conduct of sexual nature. Although the definition of sexual harassment varies country to country, a fairly comprehensive definition considers sexual harassment as "any unwelcome sexual advance, request for sexual favour, verbal or physical conduct or gesture of a sexual nature, or any other behaviour of a sexual nature that might reasonably be expected or be perceived to cause offense or humiliation to another.

Such harassment may be, but is not necessarily, of a form that interferes with work, is made a condition of employment, or creates an intimidating, hostile, or offensive work environment". Acts of sexual violence are always considered to be sexual harassment (as well as criminal acts). Suggestive jokes or insulting remarks directed at one sex may be considered sexual harassment in the legal sense, but not always, depending on context and frequency. And there is not a clear line between annoying courtship overtures and sexual harassment. Quantifying the severity of sexual harassment is even more challenging, as people react differently to objectively identical treatment. Furthermore, women tend to apply the term sexual harassment to more severe forms only, such as sexual violence.

Laws against Sexual Harassment of Women at Workplace

The Constitution of India provides equal status to women with men and women also have the right to life and personal liberty. It is our duty to respect them and to let them live with dignity but with the progress and development of society this evil offence is assuming new dimension with the passing of each day. In the era of modernization, working women are facing lots of problems related to their status, nature of job and sometime indecent touch by the superior etc, either knowingly or unknowingly. Most of the times, women remain silent because of their status-quo and conditions of the family. This economic dependence of women helps the male counter-parts, who by virtue of their status are placed in a superior position in this patriarchal social order, to exploit and harass women. Each such incident results in the violation of the fundamental right of women guaranteed under the Indian Constitution. But nobody seems to be in a position to take care of and to respect this provision and the menace is increasing at an alarming rate despite interference by the Supreme Court.

[‡]The apparatus for dealing with sexual harassment was first spelt out in 1997 in the so-called Vishakha Guidelines. Almost 16 years after the Supreme Court's landmark

sale, distribution or service; (iii) hospitals or nursing homes; (iv) any sports institute, stadium, sports complex or competition or games venue. whether residential or not used for training, sports or other activities relating thereto; (v) Any place visited by the employee arising out of or during the course of employment including transportation provided by the employer for undertaking such Journey; (vi) A dwelling place or a house

[†]AIR 1997 SC 3011.

[‡]It was first in case of Vishakha and Others vs. State of Rajasthan and others, that Supreme Court declared sexual harassment at workplace to be unconstitutional. It was in the ruling for the first time, sexual harassment at workplace recognized as a violation of human rights. The Supreme Court laid outlined the guidelines making it mandatory for the employer to provide for a mechanism on gender equality. Sexual harassment is considered to be violation of Article 14, 15, 19(1) (g) and 21 of the Constitution. The atrocious gang rape of a social worker in Rajasthan in 1997 brought to the attention of the Supreme Court of India, the absence of domestic law occupying the field, to formulate effective measures to check the evil of sexual harassment of working women at all work place. The

guidelines on prevention of sexual harassment at workplace (known as the "Vishaka Guidelines"), the legislature enacted The Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013, that has endorsed many of the guidelines, and is a step towards codifying gender equality. The Act intends to include all women employees in its ambit, including those employed in the unorganized sector, as well as domestic workers. This Act has identifies sexual harassment as a violation of the fundamental rights of a woman i.e. right to equality under Articles 14 and 15 of the Constitution of India and her right to life and to live with dignity under Article 21 of the Constitution; as well as the right to practice any profession or to carry on any occupation, trade or business which includes a right to a safe environment free from sexual harassment. The Act also states that the protection against sexual harassment and the right to work with dignity are universally recognized human rights by international conventions and instruments such as Convention on the Elimination of all Forms of Discrimination against Women, which has been ratified on the 25th June, 1993 by the Government of India.

In 2013, The Criminal Law (Amendment) Act, introduced certain changes to the Indian Penal Code, making sexual harassment an expressed offence under Section 354-A, which is punishable up to three years of imprisonment or with fine or with both. The Amendment also introduced new sections making acts like disrobing a woman without consent, stalking and sexual acts by person in authority an offence.

Objective: To understanding the concept of indecent harassment.

Pilot Study: The recent changes in the Act of Sexual Harassment arose the misunderstanding. Most of the time, when young generation talks about the sexual harassment then, mostly women feel shy and avoid discussion on this problem due to the word 'sexual'. During the pilot study of questionnaire, most of the responses were 'No'. After that, some of the changes were made in the questionnaire and researcher replaced the word 'Sexual' to 'Indecent'. After this, the researcher found that there was lack of awareness about this law among the people.

Review of Literature

Stockdale (1996) conducted a study and found that it was important to note that, while cases most frequently involve a woman harassed by a male peer or supervisor, harassment by a woman of a man, by a subordinate of a supervisor or by a person of the same sex are scenarios that occur and must be viewed as equally serious. Harassment perpetrated by a visiting consultant or by a collaborator on an employee is also possible and is an issue appropriately demanding management's attention. Further, sexual harassment can be a one-time occurrence of a serious nature or a behavioural pattern experienced over an extended period. To be clearly understood, sexual harassment is probably best defined in terms of specific examples, all the more so in the context of cultural complexity.

Britz, Elmarie (2007) as stated in The Perceptions of Employees Regarding Sexual Harassment in an Administrative Higher Educational Work Environment. (Magister Short Dissertation), Business Administration, Johannesburg, South Africa, sexual harassment may take different forms. Several forms of sexual harassment exist, namely: • **Verbal** - Sexual innuendoes, suggestive comments, jokes of a sexual nature, sexual propositions or sexual threats. • **Non-Verbal** - Sexual suggestive objects or pictures, graphic commentaries, suggestive or insulting sounds, leering, whistling or obscene gestures.

judgment is popularly known as Vishaka Judgement. In April 2013, India enacted its own law on sexual harassment in the workplace - The Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013.

Physical - Unwanted physical contact, including touching, pinching, brushing the body, coerced sexual intercourse or assault.

Robbins and Coulter (2011) contend that sexual harassment is not a problem in one country; "It is a global issue. For instance, the European Commission found that 30 to 50 percent of female employees in European Union countries had experienced some form of sexual harassment. Moreover, sexual harassment cases have been filed against employers in countries such as Japan, Australia, New Zealand, and Mexico". **Mondy and Mondy (2012)** concluded that "the US Equal Employment Opportunity Commission fielded more than 13,867 charges of sexual harassment. From 1990 to 2009, the percentage of sexual harassment claims; filed by male employees have doubled from 8% to 16%. Awards to charging parties amounted to more than \$47.4 million, not counting monetary benefits obtained through litigation". In Egypt, 83 percent of Egyptian women and 98 percent of foreign women have been sexually harassed, but only 2 percent have reported it (El Shimi, 2011).

Gatten (2012) has looked for cases where sexual harassment has been brought before employment tribunals. "So far, he has not found a single case recorded of sexual harassment, but says tribunal judges often report hearing testimony of incidents during unfair dismissal of cases, which is never written down". Therefore, although there are scarce statistics about the subject, the Lebanese Ministry of Social Affairs revealed in 2007 that three complaints had been filed per week for sexual harassment and rape (Thomas, 2013, p. 210). Beside the huge amounts of financial losses, sexual harassment has many implications both on individuals and organizations alike. It shows a summary of such implications on organizations; while Exhibit 2 shows implications on individuals.

Implications on organizations • It decreases productivity and increases team conflict. • Decreases success and meeting of financial goals • Decreases job satisfaction • Sexual Harassment per missal can undermine ethical standards and discipline in the organization which will lead to disrespect and trust among employees and their seniors. • The image of the organization will suffer financially and reputation-wise when complainants take the issue to court. • Increases loss and absenteeism of staff members and expertise.

Implications on individuals • Decrease in work and/or school performance • Loss of career and income; dropping out of school • Personal life has been exposed to public viewers which could lead to depression, anxiety, shame and guilt and loss of motivation. • Humiliation and objectified by gossip and scrutiny • Loss of trust in the environment and people • Extreme stress upon relationship with others • Being discriminated from a work place or school • Re-location to another surrounding • Loss of references and recommendations.

Primary Study

A multi-stage random sampling technique was adopted to select the sample respondents. Under the multi-stage random sampling technique method, the selection of sample items depends upon the availability of the respondents. All the women and men who are working in small-scale manufacturing units in the major industrial areas of Mohali & Chandigarh have been considered as population for the purpose of study.

The data was drawn from the structured questionnaire to study the objectives and hypothesis in the region of Mohali & Chandigarh. Data collection instrument consisted of structured questionnaire. The primary data were collected by filling up the questionnaire by the workers and employees of selected small scale units.

Results

a) Profile of the Respondents

Out of 200 respondents, most of the women were in the age-group of 20 to 40 years and about 69 % women were married and 20 % were unmarried and rest were separated.

Out of 200 about 20% of the working respondents were illiterate. Community wise distribution of respondents was SC (56%), ST (23%), and OBC (21%). Respondents of Advanced Communities were only 10% and rest belonged to un-advanced communities.

All 200 respondents were working in different type of organisations. About 28% women were working as labourers in construction industry, factories, large manufacturing units, small manufacturing units. The analysis of job status revealed that only about 6% of the respondents each were placed in managerial cadre and Supervisory cadre, 19% in clerical cadre, 33% in class IV cadre and 48% as labourers.

Out of 200 respondents about 62% had a feeling of safety and security at work place. Majority (about 60%) had good relations with their male co-workers.

When respondents (working women) perception of the nature of sexual harassment was inquired into it was revealed that majority of the respondents 51% described it as physical contact and advances of sexual nature while rest regarded it as request or demand for sexual favour which includes sexually coloured remarks, showing pornography, verbal and non-verbal sexual conduct and unwelcome physical conduct of sexual nature.

From the 200 respondents about 33% reported that they were victims of sexual harassment at work place. Out of these 33% victims, majority was from the age group of 18-23 years as against 7% in the age group of 38-43 years. Thus, the incidence of sexual harassment at work place was at higher rate in women of younger age group as compared to elder age group. Negative association was observed between the age of the women employees and the chances of their sexual harassment at work place. The incidence of sexual harassment at work place was observed at higher rate among the educated women as compared to uneducated one.

Out of 200 respondents of sexual harassment 43% were graduates or post-graduates, 28% were S.S.C. or H.S.S.C. passed, 10% were educated up to primary or middle school level and 19% were illiterate. This study revealed that women with lower educational qualification run a higher risk of sexual harassment at work place. It was also observed that the incidence of sexual harassment at work place was at higher rate in married women as compared to other categories like unmarried, widows, divorced and separated. It is because of the fact that flirting with married women is treated safe by the perpetrators.

Out of 200 respondents, about 58% were married women. Nature of organisations / establishments and the work place also encourages or discourages the intentions of perpetrators to harass women employees. Women employed in factories, construction industries, agricultural operations are more prone to sexual harassment as compared to those working in offices. Co-workers 17% and immediate bosses (7%) were reported as the perpetrators of sexual harassment by maximum number of victims. The victims of sexual harassment at work place reported that 22% neglected, 7% raise objection, and tolerated (about 2%) the first attempt of the perpetrators to sexually abuse them. Thus, maximum number of respondents does not create any voice against sexual harassment at the first incident, later on which turned to be an encouragement for further harassment.

Out of 200 respondents of harassment only 41% stated that co-workers present at the time of harassment intervened and came down for their help. However, when it came to produce

evidence against the offender's only 43% co-workers who had intervened came forward to produce evidence against the offenders, the rest refused to do so any help.

The immediate reaction to sexual harassment at work place was reported in different forms by the victims i.e. anger (33%), nervousness and helplessness (19% each), and trauma (3%).

Only 21% out of 200 victims of sexual harassment openly spoke about the incidents of sexual harassment to their friends, co-workers or higher authorities to seek their guidance and advice. A majority of 32% of them were advised to simply give a strong warning to the offenders, around 24% each were asked to lodge a complaint with higher authorities, and 15% were asked to report the matter to police. In about 29% of the cases the victims were asked to neglect the perpetrator and his behaviour totally.

Out of all victims, only 24 % filed written complaint to the higher authorities. Out of these, higher authorities did not take any action against the perpetrators in 5% of the cases and only strong warning was given to the perpetrators in 50 % of the cases. Nearly 24% of the victims were not satisfied with the action taken by the higher authorities against the perpetrators. Only 25% of the respondents were aware of the guidelines issued by the Hon'Supreme Court in respect of sexual harassment of women at work place. Out of these 43% respondents, stated that a Complaints Committee was constituted in their establishments as per guideline of the Supreme Court. Most of these respondents were from organised sector in urban areas only.

Suggestions

1. The employers have, apart from legal, a moral responsibility to protect the rights, interests and dignity of women employed in their establishments. The study team would like to recommend certain steps to be taken by the employers to ensure that every woman employee in the establishment gets due security and protection so that her dignity as woman is not tarnished in any way. Every employer must, therefore, design and strictly implement.
2. Sexual Harassment Prevention and Control Policy must be made public and each employee should be provided a copy thereof at the time of his / her appointment.
3. There is a sufficiently large number of NGOs working in the field of empowerment and welfare of women. They have long experience in the field and have earned good reputation. Such NGOs should be involved in the preventive activities related to sexual harassment of women at work places. They should also be provided with sufficient funds to carry out these activities.
4. Sex education should be included in the curriculum of school and college education so that the youngsters are aquatinted with the possible consequences of sex abuse.
5. There should be no objection if the women employees are social and mix freely with the male members of the team at work place. However, they should keep restraint on their behaviour pattern so as to avoid the possibility of sexual harassment at work place.
6. Government should be active in the Industrial zone and the Government should organize seminars, workshops, awareness camps and similar other programs for the labourers, unskilled as well as skilled workers.
7. Educational institutes and the Government should make joint efforts to make the people aware about sexual harassment and the laws relating its prevention.

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Political Exclusion of Scheduled Castes Village Panchayat Presidents of Tamil Nadu – A Study

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Abstract

Political exclusion is a process whereby certain groups are pushed to the margins of decision making and prevented from participating in the political process of the state by virtue of their poverty, low education, and caste or by default of their origin. An individual is politically excluded when he or she does not participate in the key activities of the government at the different levels in which he or she being a member of the system. Discriminations against Scheduled Castes groups' takes place in the form of physical, psychological, emotional and cultural abuse that receives legitimacy from the social structure and the social system. The elected representatives, especially Grassroots leaders, are also facing the discriminations at the grassroots level and they are not able to discharge constitutionally defined duties and responsibilities due to the fact that they belong to scheduled castes. Though many constitutional safeguards measures are enacted for the socio-political development of Scheduled Castes the ground realities are different. The available empirical evidence shows that Scheduled Castes people are not able to enjoy those constitutional rights because of systematic exclusion of SC from participating in the political discourse of the state, especially at the Panchayat Raj Institutions level. The main aim of the article is to examine the nature and patterns of political exclusion of scheduled castes, especially the grassroots leaders, in the state of Tamil Nadu.

Keywords: Exclusion, Scheduled Castes, Political Rights, Caste discrimination, Gram Sabha

Introduction

Historically communities and societies are given out in the process of mainstream development either on their own because of their inability to contend with others or by the design of the dominant segments of the company who established hegemonic control over others. The excluded communities had been continuously struggling for equality and equity with others. An array of steps had been taken by the state to equalize the opportunities through affirmative action's and yet communities are not able to come up and over a period of time it was argued that institutions and organizations which were created for governance and administration continuously excluded and subjugated by certain segments of the society in the process of governance and development.

Steps are being taken by the state to liberate the oppressed from the clutches of the dominant groups and include the communities in the mainstream development and governance process. It is believed that all the institutional mechanisms have got highest potentials to address the problems of disparities and marginalization.

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Scheduled Castes in Tamil Nadu

In Tamil Nadu as per 2011 census 107.12 lakh (19.18%) people belong to SC, 5.74 lakh (1.037%) belong to ST and 63.2 percent are literate among the Scheduled Castes. Of the total SC population, 22.9 percent are living in the rural areas. While looking at the all India map Tamil Nadu has the sixth biggest concentration of Scheduled Castes population. It is interesting to note that only 11 percent of SC population in Tamil Nadu owned land. Only 1.5 percent of the Scheduled Castes are having more than 10 acres of land. It is estimated that there are 1600 castes are available throughout India of which 76 caste groups are available in Tamil Nadu. When compared with other caste groups the Scheduled Castes people are in the lowest position in the social order. It is interesting to note that even among the Scheduled Castes there are three subdivisions are existing in Tamil Nadu. For instance, 9 percent people belong to Paraiyar, Devendrakula Vellalar account for 5 percent, and 3 percent belongs to Arundhathiyar, and rest constitute 2.18 percent.

As far as the communal situation is concerned, Tamil Nadu is by and large very peaceful when compared with rest of India. However, the state had also witnessed caste and communal clashes leading to the killing of innocent people, especially the SC. For instance, 47 Scheduled Castes workers were killed; later caste clashes took place in the 1980s in northern parts of Tamil Nadu. The same type of clashes took place in southern Tamil Nadu in the 1990s. There were sporadic events which provoked Scheduled Castes to mobilize themselves in order to protect their socio-political rights. In their struggle to protect their socio-political rights Scheduled Castes could not advance an expected base on the strength of the population of Scheduled Castes in Tamil Nadu. Though their struggle is on they could not achieve much as other backward caste¹.

Political Safeguards

Reservation of seats for SCs/STs in the local bodies of the States/UTs, Legislative Assemblies of the State and in Parliament are provided in the Constitution of India as follows:

Article 243 (D) Reservation of seats:- (1) Seats shall be reserved for (a) the Scheduled Castes; and (b) the Scheduled Tribes in every Panchayat and the number of seats so reserved shall bear, as nearly as may be, the same proportion to the total number of seats to be filled by direct election in that Panchayat as the population of the Scheduled Castes in that Panchayat area or of the Scheduled Tribes in that Panchayat area bears to the total population of that area and such seats may be allotted by rotation to different constituencies in a Panchayat.

Not less than one-third of the total number of seats reserved under clause (1) shall be reserved for women belonging to the Scheduled Castes or, as may be the Scheduled Tribes. The one-third (for women belonging to the Scheduled Castes and the Scheduled Tribes) of the total number of seats to be filled by direct election in every Panchayat shall be reserved for women and such seats may be allotted by rotation to different constituencies in a Panchayat².

Impediments to Political Empowerment

The elected representatives at local bodies more particularly the village panchayats presidents from the Scheduled Castes community face an array of problems and difficulties in the village. Conditions are still worse for the elected Scheduled Castes women representatives. But the mandate of the 73rd amendment to the constitution of India is to work for economic development and social justice. Fifteen years have gone after the

establishment of Panchayati Raj what is the conditions of the Scheduled Castes and Scheduled Castes representatives at the PRI level is so pathetic.

Tamil Nadu is known for social reforms movements conducted by E.V. Ramasamy Periyar for a longer period to remove the untouchability. The political party's descended from the Dravidian movement of E.V.Ramasamy Periyar due to the fact that they failed to protect the SC population from socio-political inequality. Apart from mainstream Dravidian political parties there are Scheduled Castes political outfits in Tamil Nadu politics. For instance, the Dalit Panthers of India (DPI), Puthiya Tamizhagam (PT) etc., were formed primarily to protect and promote the socio-political rights of the SC people of the state. Apart from Scheduled Castes political parties, the left parties had also working equally for the protection of political rights of SC in Tamil Nadu.

However, the presence of both Dravidian parties and parties supported by SC population failed to protect the constitutional rights of the marginalized groups at the grassroots level. For instance, in Erode district Chennimalai block Pasavapatti village Panchayat president had accused that she faced discrimination continuously in the village because she belongs to SC. She was not allowed sit in the chair provided for Panchayat president. Subsequently, beneficiary selection for all government schemes had been done deviously and she was forced to sign the documents as dictated by the vice president, belong to another upper caste, in many parts of the district. The list prepared by them was not proper or not compliance with the rules and regulations. Even while finalizing the old age pension beneficiaries, the ineligible persons were also included in the list.

In another case, Kalaimani, an SCwoman, village panchayats president of Karu Vadatheru panchayats was also allegedly prevented from hoisting the national flag during Republic day. She was not permitted by the vice president to hoist the tricolor national flag. She lodged a complaint in the police station and submitted a petition to the district collector³.

The situation in Namakkal District

The authors of the article have conducted an empirical study in the district of Namakkal. A structured interview schedule was prepared and the interview was conducted among the presidents of reserved village panchayats in the month of April 2018. Further, the study was conducted in Namakkal, Rasipuram, Tiruchengodu, Paramathi Vellore, Kolli Hills taluks of Namakkal district. More importantly, the study was also conducted among Scheduled Tribes panchayat presidents of Kolli Hills⁴.

Initially, with a lot of hesitations, the respondents, elected village panchayat presidents, revealed their experience when they were heading the PRI posts as president of the village panchayats. The problems faced by the reserved village panchayat presidents are briefly summarised below:

- i.** Prevented from filing nomination papers at the time of Panchayat elections.
- ii.** If they succeeded in filing nomination papers, they were not allowed to campaign.
- iii.** Creating violence during the campaign period.
- iv.** Not allowed to campaign in an- Scheduled Castes residential areas.
- v.** Malpractices or resorting to violence on the day of polling.
- vi.** If the scheduled castes candidates won in the elections, they were forced to resign post soon after assuming the powers.
- vii.** Not allowed to function or discharge constitutionally defined duties.
- viii.** Government officials had also discriminated the elected SC presidents.
- ix.** Ill-treatment by vice- president and other ward members belong to upper castes.

x. Not allowed to sit in the chair during the time of Grama Sabha meeting⁵.

The presidents were confronted with several rights violations in which they themselves became the victims. Gender equalities, caste discrimination, feeling of insecurity, a threat to life from land mafias and caste groups while managing common village resources especially land, water, and other natural resources. Legal advice had become imperative for them in today's scenario, particularly after the implementation of the National Rural Employment Guarantee scheme in villages. Lack of knowledge had also allowed vested elements within the offices of Panchayat to take the upper hand and exploit the presidents particularly women and Scheduled Castes. Naturally, those who have violated existing rules and regulations are liable for punishments under section 206 of Tamil Nadu Panchayat Act, which empowered the district collector to remove the panchayat presidents from the post.

It is worthwhile to note that some of the districts, for instance, Madurai, Sivagangai, Dindugal, Viruthunagar, Theni, Erode, Namakkal etc., the elected Scheduled castes panchayats were not allowed to function independently. They never allowed taking any vital decisions independently and if they refused to obey the orders they were insulted humiliated and harassed to accept the decisions of the majority dominant community of the village⁶.

S. Palraj, elected president of the Nakkalamuthanpatti village panchayat in Tirunelveli district in Tamil Nadu, said that "he has undergone a lot of pains, insults, humiliations etc. when he was heading the panchayat chief position. In another case, Jakkaiyan was murdered on November 22, 2006, for choosing to ignore the diktats of persons belonging to the dominant caste in running the local administration. Scheduled Castes organizations point out that Palraj was allegedly threatened that he would meet the same fate if he tried to function independently. Palraj is one of the 3,136 Scheduled Castes panchayat presidents elected in the local bodies elections held in the state in October 2011. Many others like him had also face different forms of caste-based discriminations in the state of Tamil Nadu.

As the available evidences shows that, in many places, the village committee, headed by caste Hindus, sponsored the Scheduled Caste candidates with poor socio-economic backgrounds, such as landless agricultural workers, for the post of president in reserved panchayats while retaining for themselves the post of vice-president. This has resulted in elected functionaries virtually becoming "benamis" of the upper castes and they mutely accepted the diktats of the dominant community. In most of these cases, the elected panchayat chiefs depend on the land-owning class for their livelihood. Even the slightest attempt on the part of the Scheduled Castes panchayat presidents to assert themselves is not tolerated. In some cases, the dominant caste groups have not hesitated to get rid of the Scheduled Castes panchayat chiefs who dared to function independently.

Murugesan, a young president of Melavalavu panchayat in Madurai district, was hacked to death along with five other Scheduled Caste s in 1997. Menaka, a Scheduled Castes woman panchayat chief of Urappakkam in Kancheepuram district, was murdered on the panchayat office premises in 2000. R. Purushothaman, president of Mannivakkam panchayat on the outskirts of Chennai, was killed on September 24, 2012. A 10-member fact-finding team comprising, among others, V. Karuppan, State convener of the National Campaign for Scheduled Castes Human Rights, O. Fernandes of the Human Rights Advocacy and Research Foundation, and M. Bharathan, director of the Tirunelveli-based

Human Rights-Kalam, submitted a detailed memorandum to the Tamil Nadu government on March 16, 2007, highlighting the travails of Scheduled Castes panchayat presidents⁷.

In certain places, for instance, L. Kottanipatti in Madurai district, Scheduled Castes panchayat chief was denied access to official records. They are not allowed to perform their due role in taking decisions pertaining to development works of their panchayats. Most often they sat on the floor and remained mute spectators to the discussions held by the elected representatives belonging to the dominant castes. In several cases, Scheduled Castes panchayat presidents sign cheques and other records in the possession of the vice-presidents without a murmur. At several places, they are prevented from conducting gram sabha meetings also. Thazhiayuthu, a reserved panchayat, earned notoriety for not allowing the Scheduled Caste woman president to convene the gram sabha meeting. The worst affected are women presidents of the reserved village panchayats⁸.

It is important to note here, initially, the political exclusion of SC at the PRI took place in very few districts of Tamil Nadu but now this unhealthy practice is gradually penetrated into many districts of Tamil Nadu. The SCs are constitutionally included in the mainstream affairs of the state but the ground reality shows that they are socially and politically excluded and are not able to enjoy or exercise constitutionally define duties and responsibilities which ultimately paved a way for generating political and social discontent among the SC people of the state.

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Feminism in Post Independent Indian Writing in English

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Abstract

Twentieth century has witnessed a growing awareness among women regarding their desires, sexuality, self-definition, existence and destiny. Women's efforts to seek their independence and self-identity started a revolution all over the world which was termed by analysts and critics as 'Feminism'. Although the feminists and feminist writers have been successful in achieving the legal rights for women, yet much has to be done at the social level. Different countries having different religions and cultural mores have a new tale to recite about the plight of the modern women, their dilemmas and conflicts, and their efforts to achieve self-identity and independence.

Education had inculcated a sense of individuality amongst women and had aroused an interest in their human rights. Feminism in Indian Literature as well as the broader perspective of feminism in India, is not a singular theoretical point of reference, it has metamorphosed with time maintaining proportion with historical and cultural realities, levels of consciousness, perceptions and actions of individual women and women in mass. But the contemporary writers are still striving to provide liberation to the female world from the debilitating socio-cultural constraints and oppressive myths of their respective countries. Feminist writers in India today proudly uphold their causes of 'womanhood', through their write-ups. However, the journey from self-effacement to self-actualization is yet to be covered.

Throughout the world, women have been deprived of their basic socio-legal rights by a patriarchal order. In the domain of patriarchal culture, woman is a social construct, a site on which masculine meanings get spoken and masculine desires enacted. The factor which changes a girl into a woman with finality is not simply her anatomy, but the process of social conditioning which influences and moulds her psyche to desire and pursue traditionally accepted and encouraged feminine roles only. To change the conventional image of women constructed by the orthodox society it is necessary to discourage the habit of defining woman as an essence whose nature is determined biologically and whose sole identity is to produce human species. Twentieth century has witnessed a growing awareness among women regarding their desires, sexuality, self-definition, existence and destiny. Women's efforts to seek their independence and self-identity started a revolution all over the world which was termed by analysts and critics as 'Feminism'.

Feminism in Indian literature, as can be most commonly conceived is a much sublime and over-the-top concept, which is most subtly handled under restricted circumstances. With advancement of time, however, feminism has been accepted in India, setting aside the patriarchal predominance to certain extent. Yet, prior to comprehending a more intense look into feminist literature in India, it is necessary to grasp the essential concept of the term 'feminism' in the country's context, beginning from its inception. The history of feminism in India can be looked at as principally a "practical effort".

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In post-Independent India, the educated New Woman with economic independence and a search for identity does not belong totally to either of the two former categories - Brahmavadini or Sadyobadhu (the former denoting the ascetic kind in quest of truth, knowledge and spiritual pursuits, which sacrifices life for the society and the second category denoting the domestic woman, the daughter, wife and mother who dedicates herself to the welfare of the family. The images of woman in society and in Indian literature in the past and present mostly belong to the second category). She belongs to a fresh category, more down to earth, more human.

The not-unusual "heterogeneity of Indian experience" reveals that there exists multiple leveled patriarchies and so also there exists multiple level feminisms. Hence, feminism in Indian literature as well as the broader perspective of feminism in India is not a singular theoretical point of reference; it has metamorphosed with time maintaining proportion with historical and cultural realities, levels of consciousness, perceptions and actions of individual women and women in mass. Feminist writers in India today proudly uphold their cause of `womanhood`, through their write-ups. The literary field is most bold to present feminism in Indian literature in the hands of writers like Amrita Pritam (Punjabi), Kusum Ansal (Hindi) and Sarojini Sahoo (Oriya), who count amongst the most distinguished writers, making a link between sexuality and feminism and writing for the idea "a woman's body, a woman's right" in Indian languages. Rajeshwari Sunder Rajan, Leela Kasturi, Sharmila Rege and Vidyut Bhagat are some other group of essayists and critics, who write in passionate favour of feminism in Indian English literature.

With the attainment of independence various reforms were made by the government to ensure development in the country. Soon, a new sphere of literature appeared where the writers wrote on themes projecting the miseries and complexities of human lives and concentrating on individual predicament. The mid- 1950's and 1960's mark the second important stage of Indian English writing, when writers like Arun Joshi, Anita Desai, Kamala Markandaya, Ruth Praver Jhabvala, Shobha De, and Nayantara Sahagal came out with their works that changed the face of Indian English novel. They have opened up a new vista of human nature and man-woman relationship. The problems discussed in their novels are individual, rather than universal. These writers have projected the inner psychological turmoil of human beings surviving in different sections of the society.

Shobha De portrays women who, while in quest of self-identity, lose their morality. Her female characters are modern, educated, glamorous, ambitious, and money-minded and have thirst for physical gratification. Her characters do not possess any moral or ethical values the Indian psyche normally associates with marriage. Her themes propagate the dilution of family ties by women in order to accommodate themselves in better social positions. Though she takes up some problems related with the lives of women, she fails to suggest any substantial or relevant solutions to them. Her novels present a very small section of contemporary society. It can also be mentioned that feminism which was propagated as a revolution to grant equal rights to women in India, is now being influenced by the feministic concepts of western culture. According to the western feminists, women should attain their individuality within or without the family, whereas Indian women want to seek their individuality while remaining within the institution of marriage. This difference in the temperament of Indian and western women nullifies the adaptation of western feministic ideology in India. Writers like Shobha De represent a small section of

Indian women who get misguided and carried away by their emotional undulations and end their marital knots with no regrets.

Anita Desai has portrayed the tyrannies, torture and violence faced by women in Indian society. Most of her women characters lack the spirit of viewing life with optimism and fail to overcome their existing traumas and apprehensions. Maya in *Cry, the Peacock* is unable to understand her husband who has a practical approach towards life. Raka in *Fire on the Mountain* is a product of a broken marriage who has witnessed the violent attitude of her father towards her mother. Monisha in *Voices in the City* commits suicide as she finds no way out of the monotony of her life. Anita Desai has also projected the pathetic condition of Indian widows through her character Mira Mavshi in the novel *Clear Light of the Day*. Her women characters are feeble and engrossed in their pain, which inculcates in them a devious state of mind restricting them from initiating relevant and authentic changes in their lives. Her fiction does not talk about the emancipation of women either intellectually or morally. Her themes are not universal rather they talk about individual women and their emotional and psychological turmoil.

Anita Nair who is easily accepted as an efficient practitioner of the genre of fiction, depicts a vivid knowledge of South Indian culture, and has an eye for describing details. She mainly deals with man-woman relationship and moves from tender compassion to sensuality, to raging hatred, and is a compelling story-teller. Her attempt to exhibit the plight, fears, dilemmas, contradictions and ambitions of her women characters is remarkable. She is a feminist with a difference. She depicts the real women not the ideal.

In this whole scenario the fiction of Shashi Deshpande comes as a fresh air, which not only propagates feminist ideas but also advises women to understand their naked selves. Deshpande's novels suggest that women should take cognizance of their weaknesses, overcome them and implement their potentials in order to assert their individuality. The themes dealt by Deshpande in her novels possess universality. They do not refer to a particular woman or a particular section of women in the society but are representative of Indian womanhood. She presents the true facet of the modern Indian society in her novels. Like Virginia Woolf, she feels that women should be allowed to utilize their talents, and simultaneously they should fulfill their duties towards their families. Like Betty Friedan, she too advocates that women should be equivalent to men and their existence should be noticed as human beings. Like Simone de Beauvoir she traces and exposes the limitations associated with a woman's life from her childhood to womanhood. Deshpande's feministic concerns are different from those of the other contemporary writers. She presents the new image of the Indian woman who wants to be a wife, mother and daughter, and simultaneously desires to achieve her individuality. Deshpande's novels define the concept of feminism within the context of Indian social milieu.

Ruth Praver Jhabwala and another contemporary Indo-English novelist, has given us a glimpse of Indian society in which men hold the place of master and women of slave. The feminine traits inculcated in women force them to unquestioningly submit to their male counterparts. Has given us a glimpse of Indian society in which men hold the place of master and women of slave. The feminine traits inculcated in women force them to unquestioningly submit to their male counterparts.

Kamala Markandaya is one of those contemporary writers who have tried to define the pathetic condition of Indian women by raising some feminist issues. She talks about women trapped in their poverty like Rukmani in *Nectar in a Sieve* and Nalini in *A Handful*

of Rice, whereas in *The Golden Honeycomb* she has written about women belonging to rich families. Unlike Anita Desai and Ruth Praver Jhabwala, she points out that the crux of all prevailing problems of women is their financial dependence. Her women characters refuse to treat men as oracles. Her novels take up some feminist issues and provide a new, strengthened and independent image of women. Unlike other writers, she not only criticises the deplorable the status of women, but also wants to guide and encourage them to transcend it.

To conclude we can say that in Indian writing feminism has been used as a modest attempt for evaluating the real social scenario as women are concerned. There are several novels in English literature of India that actually portrays the actual status of the women in Indian Societies. However, the modern aged women have realized that they are equally competent like the men and they are not helpless unlike the past when men were considered as the sole bread earners, in today's age, women too have become direct money earners of any household.

They are ready to expose the splendour and beauty of the world in which they live and have a better role to play than remaining mere spectators within the four walls of the house. The men who thought they were superior to women have now recognized the potentialities of women; women are not just spectators but partners and coworkers.. Today's contemporary Indian English novelists are writing for the masses using the theme of feminism, which not only interests the readers but also affects them. Feminism does not particularly talk of equality and rights of women but it is more about compassion respect and understanding from the male counterparts. The main cause for the dissatisfaction of the women in today's society is the superior attitude of the men throughout, the women have suffered in silence and feminism talks exactly about that Indian English novelists have frankly highlighted this concept.

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Status of Elementary Education Among the Lodhas of Mayurbhanj District

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Abstract

The lives of tribes always remain an alluring matter for the social scientists. Tribes in India are of various categories spreading over different inaccessible pockets. Education of tribes is an emerging area of research. The investigator makes a novel attempt to study the educational backwardness of a less intervened and researched tribal community named Lodha. People have different myths about this community. The researcher studied the status of the primary education relating only to the reasons of absenteeism in school and drop-out from school. It is a very sad matter that in spite of spending a huge amount of money by the government on primary education its benefits are not utilized by this Lodha community. The causes are many. In this present study the author has highlighted on these issues. At the end he has also suggested some recommendations.

Introduction

Tribes of India are most backward in each and every aspect of life including education. They mostly live in geographically isolated places adjacent to forests, hills and mountains. Since long they have been depending upon natural resources for maintaining their lives. They generally do not want to mainstream themselves with the society. They want to remain happy with their culture and tradition. However, since the implementation of National Policy on Education (1986) and subsequently Programme of Action (1992), the national government as well as the state governments has been mostly focusing on the formal education of the tribes. These deliberate attempts along with the reservation for the tribes (scheduled castes), have made a change in the status of tribes.

Odisha and especially Mayurbhanj district is mostly dominated by tribes. Tribes like Santhals, Kolhas etc. have come forward and been benefited by the developmental programmes of the government including education. But a small tribal community named Lodha in Mayurbhanj has not responded well in comparison to other tribal communities of the district. So it is important here to study the status of elementary education in Lodhas. Then only, some remedies can be suggested for overcoming the obstacles in the way of getting education by Lodhas.

Statement of Problem

The Lodhas are less intervened tribes whose educational status remained unknown for long time. They predominately live in Suliapada, Morada and Rasgovindpur Blocks of Mayurbhanj district apart from their high density in the adjacent state of West Bengal. The Lodhas are found to live in separate hamlets of a multi caste village. But it is common to see that most of the Lodha villages are situated inside the dense forests which are difficult to access. They are also generally perceived by other community as a criminal community. So there is a general apathetic attitude for this community. It is a small tribe having a total population of 5,088 (2011 census report). Having influenced by a variety of ethnographic

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factors of this wonderful community, the investigator wanted to study the status of elementary education of this community.

Some anthropological studies have been conducted on Lodhas. P. K. Bhowmick (1983) studies about Lodhas of West Bengal and Odisha. S. C. Mohanty (2004) described the socio-cultural life of Lodhas in Odisha in the book "Tribes of Orissa". A. B. Ota, et. al (2008) analysed the demographic and health situation of Lodhas. The studies are mainly anthropological and there is no reporting on the educational status of Lodhas. So the present study is a novel one to highlight the status of education (here elementary education only) of Lodhas, so that some remedies could be suggested for the further improvement of their education.

Objectives of the Study

1. To study the educational status of Lodha children in general.
2. To study the enrolment status of Lodha children in the local lower and upper primary schools.
3. To study the causes of absenteeism and drop out in case of Lodha children.
4. To study the infrastructural development and facilities of the schools along with the mid-day meal and other incentives (dress, reading materials etc.)
5. To study about the socio-cultural and economic barriers to primary education.

Methodology

The Lodha dominated villages from Suliapada and Morada Blocks of Mayurbhanj district of Odisha state were selected for the purpose of data collection. It is a fact that result of a big sample is more accurate. But this is not always true. In case of the present study, the universe is a primitive tribe i. e. Lodha. They are truly a homogenous group confined to the mountain and forest pockets of Mayurbhanj. Therefore, the results of this study can be taken as representative of the entire Lodhas of this district. Observation method, especially participant observation was followed to get the idea about socio-cultural and economic activities of the community. Various tools like structured and open interview and observation schedules were used for collection of data about problems of attending elementary school from the parents, teachers, leaders of the Lodha community and officials in charge of tribal education. Besides this, some open-ended questions were also put to the respondents to know the personal opinion about some required facts. During data collection, the following people were also contacted and interviewed.

- i. Teachers of village schools
- ii. Block Education Officers of Morada and Suliapada Block
- iii. District Tribal Welfare Officer, Mayurbhanj, Special Officer of Lodha Development Agency, Morada
- iv. Parents of the village under study
- v. Members of the Village Education Committee

Fidings

The investigator, for the purpose of identifying the cases of absenteeism and drop out among the Lodha children, examined the enrolment register of the concerned schools for a period of three years i. e. from 2011 to 2014.

Summary of the Table showing the Enrolment and Drop out Pattern of the Schools in Lodha Area

Sl. No	Name of the Schools	Students enrolled(2011-2014) from class I to IV			Drop out for the said period		Total No of Drop outs	Total per cent of drop outs
		Male	Female	Total	Male	Female		
1.	Chikitamatia Educational Complex (A Girls School)	-	760	760	-	157(20.65%)	157	20.65
2.	Tiasi Primary School	220	65	285	63(28.63%)	14(21.53%)	77	27.01
3.	Gadigan Nodal School	77	18	95	10(12.98%)	2(11.11%)	12	12.63%
4.	Handibhanga Primary School	98	21	119	11(11.22%)	4(19.04%)	15	12.60%
5.	Bhadrasole Primary School	81	27	108	9(11.11%)	3(11.11%)	12	11.11%
6.	Bhatchatar Primary School	78	24	102	11(14.10%)	4(16.66%)	15	14.70%
7.	Gadabandha Primary School	84	27	111	30(35.71%)	25(92.59%)	55	49.54%
8.	Purnachandrapur Primary School	114	104	218	19(16.66%)	20(19.23%)	39	17.88%
9.	Kudei Primary School	152	87	239	32(21.05%)	19(21.83%)	51	21.33%

The above table is self explanatory. The enrolment and drop out case of the school where the children of Lodha community read, is alarming. In Gadabandha School almost 50 per cent students drop out from class I to V. The most common reasons of low enrolment and high dropout rate are attributed to the lack of interest among the parents to send their children to schools as revealed by the parents themselves in interview and through the interaction with local villagers. Other causes like extreme poverty of the Lodha community, alcoholic habits of male members in the family are obstacles in the way of education. These are discussed below in detail.

Reasons for Absenteeism and Drop-out

Absenteeism refers to a regular or irregular absence for a considerable period of time from the school whereas drop outs are those who leave the school and discontinue because of

certain reasons. There are some specific and general reasons cited as causes for this which is detailed below.

A. Specific Reasons

This includes the reasons like specific socio cultural traditions of the people that hinder the process of education of the Lodhas to the greatest extent.

i. Compulsion for collection of Forest Produce

The Lodhas, either nomadic or settled, always prefer to venture into the forests for the collection of minor forest produces. Settled inhabitants have not yet been able to modify their way of life so far. Therefore, collection of minor forest produces most often compelled them to remain away from the home throughout the day. This may cause severe absenteeism leading to drop out.

ii. Engagement in Household Activities

Lodha boys and girls are more often expected to help their parents in domestic activities of various types like sweeping, cooking, fetching water, collecting fodder and firewood etc. These compel them to stay out of home.

iii. Caring of Sibling

When parents go to forest, the elderly children are assigned with the responsibility of taking care of the younger ones till the parents come back. Such responsibilities are most usual in the daily life of Lodha children which do not allow them to join school.

iv. Absence due to Cow herding

Some Lodha children in the villages are engaged in cow herding in view of earning livelihood. They usually herd cows for agricultural purpose.

v. Teasing by Classmates

Usually Lodhas occupy a very low position in the social hierarchy of the locality. Because of high drinking practice and poor economic condition, they are looked down upon by the higher tribes/caste children in the school. As a result, they dislike continuing the education.

vi. Fear of Punishment

Lodha children are very shy in nature. They maintain a low profile in school and in most cases do not come up in the educational process. When teachers punish them for bad or poor performances, they fear and terribly shocked. It provokes them against accepting education.

vii. Failure in the Class

Because of so many cultural and economic drawbacks when a Lodha child fails in the class, he/she feels psychological depression and strictly avoids the school. Sometimes conflicts with classmates and friends also lead to discontinuity in the school.

viii. Long distance of the School

Lodhas mostly prefer to stay in between a peasant village and forest both for the forest collection activities and selling them in the peasant villages. As a result of this, they stay nearer to the forest. When the school is not near to them, they feel hesitated to attend the school.

ix. Lack of Peer to accompany

Location of the school at a distance sometimes causes a very unusual problem like this to occur. If a good number of children are proceeding every day, their togetherness makes each one comfortable to attend the school. Lack of peer to accompany the Lodha child to the school may dissuade the child from attending the school.

B. General Reasons

Such reasons are most common to Lodhas as well as to all other non Lodha communities. They may be covering infrastructural, curricular, political, reading materials etc. Here is some mentioning about these reasons.

i. Engagement in Remunerative Work

It happens equally well with the Lodha and all other children. As most of the people in tribal areas are poor, for all of them, engagement in a remunerative work gets utmost priority. Schooling is strictly discarded.

ii. Lack of Interest

This is a very common cause of drop out fitting equally to Lodha and all other children.

iii. Inability to understand the Transaction of the Classroom

Lack of interest is mostly connected to inability of a child to understand different subjects in the class. When the parents are illiterates, and do not encourage the children for their studies at home, children fall into a precarious situation. They could not clarify their doubts either in the class or at home which finally lead to no interest and discontinuity.

iv. Lack of Incentives

Now a days in all the primary schools in tribal areas, incentives like mid-day meal, provision of uniform dress and reading materials have been made. But sometimes, they do not reach or partially reach the children that ultimately lead to discontinuity.

v. Prolonged Illness

Most of the tribal areas are malaria and diarrhea prone. Children most often suffer from illness because of which they remain absent for a prolonged period and drop the education.

vi. Mismatching of Holidays with Tribal Rituals

Culture to a particular community is unique. When school holidays do not match with the local festivals and rituals of Lodha children, they feel disappointed which ultimately leads to discontinuity and drop out.

vii. Teachers' Irregularity and Absence

Generally in most tribal areas and especially in Lodha habitation areas, most often teachers neglect their duties. Their irregularity and absence automatically helps in absenteeism and drop out. Lack of supervision of the higher authorities in such interior pockets augments drop out cases.

viii. Lack of Light at Home

Most of the Lodha houses lack space and light for which reading in the evening is an impossible task. Poor Lodhas also cannot afford to use kerosene lamp because of which education of their children is severely threatened causing drop out.

ix. Indifferent Attitude and Lack of Awareness of the Parents

As found in the survey, the investigator found that Lodha parents are quite indifferent and apathetic to school education. As they themselves are illiterates, they are not aware of the benefits of education. This may be a major cause of absenteeism and drop out especially in Lodha situation.

x. Medium of Instruction

Lodha children do not feel comfortable with Odia speaking teachers. It did not encourage them to go for schooling. In some areas tribal language teachers have been appointed but not in Lodha inhabited areas.

xi. Not appointing Local Teachers

In almost all Lodha areas, the schools do not have local teachers. The teachers from far off place do not come in time and quite irregular. Such undesirable situations impose negative impact on the education of the children.

xii. Superiority and Dominance of Hindu/Odia Children

In most of the schools where Lodha children are enrolled, odia speaking Hindu children usually dominate because of which the Lodha children do not feel comfortable. As already mentioned earlier, the presence of Santhals and other dominating tribal community children also pose a similar problem for the Lodha children. It has indirect impact on the education of the Lodha children causing absenteeism and drop out.

The investigator mostly focused on the reasons of absenteeism and drop out. After finding out the above stated reasons, some recommendations were also suggested by him.

Recommendations

The following suggestions have been suggested by the investigator.

- i.** Proper and specific development programmes must be implemented to change the economic condition of Lodhas.
- ii.** Appropriate incentives and programmes must be implemented to make the Lodha community self sufficient so that it would not have an adverse impact on their education.
- iii.** School holidays of the local schools in the Lodha areas must have a proper matching with the local and regional festivals which may reduce the absenteeism to a considerable extent.
- iv.** Awareness by the NGOs and other bodies should be created to remove the superstitious beliefs of Lodhas.
- v.** Steps must be taken to motivate the Lodha male members to give up drinking.
- vi.** Teachers should be sensitive towards these children and dedicated to their profession. They should work in a missionary zeal.
- vii.** Steps should be taken to appoint teachers speaking the language of Lodhas.

Besides the above, the government and other non government bodies should work intensively for education of the Lodha children.

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WOMEN AND HEALTH

Dr. M.P.Baligar *

Three basic considerations impel the greater recognition of health of ageing women as a major health and development issue for the future:

- . The numbers of ageing women are increasing Worldwide;
- . Women's life course beyond age 50 extends for a significant period and is increasing everywhere in the world; and
- . There is a very significant scope for improving the health of ageing women and thus ensuring that they remain recourse for their families and communities.

Most ageing women are living in the developing regions of the World

Currently, more than half of the world's women aged 60 years and over are living in developing regions, 198 million compared with 135 million in the developed regions. And the percentage of older women living in developing regions will grow dramatically in the future, since two-thirds of the women in the age group 45-49 currently live in developing countries as compared with only one third in the developed countries.

There are significant differences in life expectancy of women and men

In the developed nations of the world, women live on average six to eight years longer than the men. Life expectancy for women now exceeds 80 years in at least 35 countries and is approaching this threshold in several other countries. However, the life expectancy of women in countries at different levels of development is markedly different, ranging from just over 50 years in the least developed countries through the 60s and 70s in those undergoing rapid economic development.

But life expectancy at birth alone can be misleading the duration of women's lives in developing countries. For women in developing countries who survive the early lifespan stages to reach middle age, life expectancy approaches that of women in developed countries. At age 65, women in developing countries now have about three quarters of the remaining life expectancy of their counterparts in developed countries, and the gap will narrow in the future as morality steadily declines at younger ages.

Longer Lives are not necessarily healthier lives

Since the likelihood of disability increases with age, it is hardly surprising that national surveys reveal increasing numbers of disabled women among the older populations. In a few developed countries, however, recent data reveals that the rates of disability among the older population are steadily declining. The available data, on the other hand, is still insufficient to assess the real extent of disability among the world's older women. The term "healthy life expectancy" has been developed to describe the number of years one can expect to live in relatively good health. Healthy life expectancy is not necessarily life expectancy free of disease. Rather, the concept of healthy life expectancy as normally used refers to life expectancy without limitation of functions that may be the consequence of one or more chronic conditions.

More than forty five countries now have estimates of healthy life expectancy. One general conclusion is warranted based on these studies: women can generally expect to spend more years of their lives with some factional limitations than men. This is valid for developing as well as developing countries. Among the types of disability, mobility disability, in

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particular walking disability, is currently acknowledge as one of the most important quality of life and public health concerns of older women. Slow walking speed is a risk factor for falls and other accidents, resulting in fractures, further disability and loss of independence. In developing countries, losing the ability to walk may be associated with even greater risks of adverse outcomes as walking is often the most common means of transportation. While older women may suffer more functional limitations than men, it is inaccurate to say that older women are generally frail.

It must be emphasized that the vast majority of older women and men are in generally good health, especially during the “young old” ages. Recent studies in developed countries have shown that the prevalence of ability for both women and men to be less than 10percent for persons aged 70 to74, and then rising to slightly more than 20percent among those aged 85 and over and in developed countries, the rates of nursing home use are generally very low for persons under the age of 80. But with more and more women reaching 80plus there is concern about the quality of their extended lives. There are powerful economic, social, political and cultural determinants which influence how women age, with far-reaching consequences for health and quality of life, as well as costs to the health care systems. For example, poverty at older ages often reflects poor economic status earlier in life and is a determined of health at all stages of life. Countries that have data on poverty by age and sex (mostly the developed countries) show that older women are more likely to be poor than older men. But in many developing countries there are often simply no reliable data on poverty tabulated by sex and age. Poverty is also linked to inadequate access to food and nutrition and the health of older women often reflects the cumulative impact of poor diets. For example, years of child bearing and sacrificing her own nutrition to that of the family can leave the older women with chronic anaemia.

Another determined of health is education; levels of education and literacy among current cohorts of older women in developing countries are low.

Increased literacy for older women will bring health benefits for them and their families. Lack of safe drinking water, a gender-based division of domestic chores (including the carrying of water), environmental hazards, such as contact with polluted water, agricultural pesticides and indoor air pollution, all have a cumulative negative impact on the health of women as they age in many developing countries. Older women everywhere are far more likely to be widowed than older men and most women can expect widowhood to be a normal part of their adult daily lives. While most women adjust both emotionally and financially to their changed situation, traditional widowhood practices in some countries result in situations of violence and abuse and pose a serious threat to older women's health and well-being.

Widowhood is often being preceded by a period of care giving to the deceased spouse combined in many cases with care giving to dependent parents, grandchildren and other dependent family members. Older woman are an important source of care giving and such activities are most often unremunerated.

In many countries, access to health care is tied to coverage by national social security and health insurance systems which in turn are linked to employment in the formal sector of the economy. As much older women in developing countries have worked all of their lives in the informal sector or in unpaid activities, access to health care often remains unaffordable and difficult at best.

Gender-sensitive life course approach to older women's health

Because the major preventable causes of morbidity and mortality all take effect over the life course, prevention strategies will be most effective when initiated as early in the life course as possible. For example, the health benefits of exercise and physical activities are well known and exercise should be promoted in all age groups from children to centenarians. Barriers for girls and women to exercise should be removed and culturally appropriate strategies for exercise should be put into place. This would help prevent functional dependence in old age and maintain mobility of older women at an adequate level for management of daily life.

Other modifiable risk factors associated with poor mobility in old age include smoking and deviance from normal weight. Cessation of smoking, promotion of exercise and improved diet are in fact primary prevention strategies for many causes of death and disability. In addition, it is of paramount importance that younger women have opportunity to build and maintain strong bones in order to maintain bone density and prevent osteoporosis at later ages.

Another example of preventable diseases is heart disease and stroke which are the major causes of death and disability in ageing women, accounting for close to 60% of all adult female deaths. The common view of heart disease and strokes as men's health problems has tended to overshadow the recognition of their significance for ageing women's health. Half of all deaths of women over 50 in developing countries are due to these conditions. Although communicable diseases are not yet fully controlled in these countries, they are no longer important causes of sickness and death in old age. For many types of cancer, particularly breast cancer and cervical cancer, early detection is the main strategy for prevention. For breast cancer early detection include physical examination of the breasts by trained health workers, breast self examination and mammography. As general screening programmes by mammography are still far beyond the resources of developing countries, there is an urgent need to improve the effectiveness of breast self examinations strategies.

WHO's response to maintain the health of older women

WHO's Ageing and Health Program (AHE) recognizes that gender is one of the major determinants of health. In addition to biological differences, a gender approach to health includes an analysis of how different social and economic roles, decision-making power and access to resources affect the health status of men and women at older ages. The AHE programme is committed to apply the gender perspective in all of its activities, notably in the areas of research, information dissemination, training, advocacy and policy development. Moreover, the programme promotes the concept of active ageing which stresses that older people are a resource for their families and communities and that policies should be developed which enable older people to remain active for as long as possible in their later years. To facilitate the implementation of Active Ageing policies and strategies at all levels –national and community – gender sensitive guidelines and strategies are being developed. The AHE program works in close partnership with Governments, academic institutions and civil society organizations.

Reference

Sources: US Department of Health; The World Health Organization.

Effectiveness of ICT Programme on Technological, Pedagogical & Content Knowledge (TPACK) among Pre-service Teacher Educators

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Dr. Leena Sharma**

Abstract

Information and Communication Technologies (ICT) is changing pace of teaching and learning by adding elements of vivacity to learning environments including virtual environments for the purpose. New technologies make it possible for intricate collaborative activities of teaching and learning by dividing it in space and time, with seamless connectivity between them. The beauty of Information and Communication Technologies (ICT) lies in its capability to provide interminable stores of information. In present study the researcher has made an attempt to investigate the effectiveness of ICT Programme on Technological, Pedagogical & Content Knowledge (TPACK) of Pre-service Teacher educators. For this purpose, the TPACK Scale by Schmidt et.al. 2009 was adapted in Indian conditions. A sample of 90 pre-service teacher educators studying in Haryana Institute of Education, Bahadurgarh (Haryana) participated in the study. It has been found that ICT Programme positively affected the Technological, Pedagogical & Content Knowledge (TPACK) of pre-service teacher educators. In this regard, Effect Size, Variable Importance and Decision Tree were also made.

Keywords: ICT Programme, TPACK, Pre-service Teacher Educators.

1. Introduction

ICT is a generic term referring to technologies which are being used for collecting, storing, editing and passing on information in various forms. A personal computer is the best known example of the use of ICT in education, but the term multimedia is also commonly used. Multimedia can be expounded as a combination of data carriers, for example video, CD-ROM, floppy disc, internet and software in which the probability for an interactive approach is offered. ICT is used for communication between students and teachers, in which internet, laptops and simulation are being used and as a result, a variety of learning environments are possible. Teacher-centred and whole-class instruction is no longer the dominant teaching method.

The Office of Technology Assessment (1995) reported that only about 15% of the funds available to support technology integration in schools/ colleges were spent on teacher training and development. Another question about technology and teacher education that was not clearly answered in 1995 does seem answered today. It is whether what are now called —one shot workshops are an effective way of providing teacher education and development on the integration of technology into the classroom. The answer is no, it is not. Traditional one-shot workshops rarely result in changes in classroom practice. These

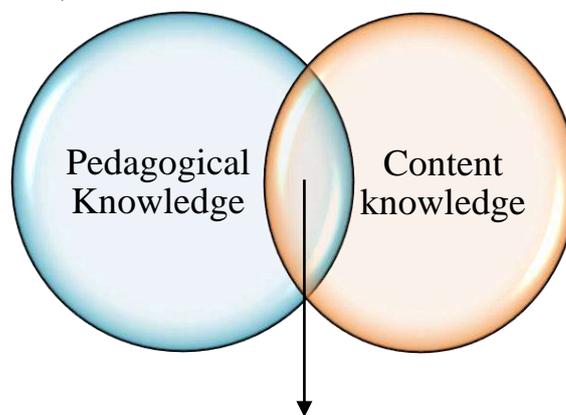
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are the issues that must be answered when it comes to how teachers are to be prepared to inculcate technology into the learning experiences of their students. Valanides & Angle (2005) concluded that, "There is a general failure of teacher development programmes to adequately prepare teachers to integrate ICT in their teaching-learning. One of their explanations for that failure was the lack of a systematic framework to systematically guide teachers' to integrate of ICT in teaching-learning. They nominated Shulman's (1986) framework, PCK or Pedagogical Content Knowledge, as a way to answer what they consider to be one of the major root causes of the failure of teacher development efforts to support the infusion of technology into the classroom".

1.2 Pedagogical Content Knowledge (PCK) Model

The term Pedagogical Content knowledge (PCK) was putforward by Lee Shulman in his presidential address to the American Educational Research Association. "Pedagogical Content Knowledge represents the blending of content and pedagogy into an understanding of how particular aspects of subject matter are organised, adapted and represented for instruction. Shulman argued that having knowledge of subject matter and general pedagogical strategies, though necessary, but were not sufficient for capturing the knowledge of good teachers. To characterize the complex ways in which the teachers think about how particular content should be taught, he supported the "pedagogical content knowledge" as the base that deals with the teaching process, including the ways representing and formulating the subject that make it comprehensible to others. If teachers wanted to be successful, they would have to confront themselves with both issues simultaneously, i.e. by embodying "the aspect of content most germane to its teaching ability" (Shulman, 1986).



Pedagogical Content Knowledge

Fig. 1

Shulman's PCK model has been examined, expanded, and elaborated by many scholars and practitioners since 1986. And, while all those contributions are important, we will focus here on one of them. It is the work of Mishra & Koehler (2006) on expanding PCK to include another domain – the use of technology to support teaching-learning. The resulting model, Technological, Pedagogical & Content Knowledge (TPACK) adds further complexity to the way we think about teaching, learning, and technology. It does that by adding another knowledge domain (Technological Knowledge or TK) to the basic model and also adding additional interactive relationships between the different core domains. Figure-2 is currently the most popular way of representing the model.

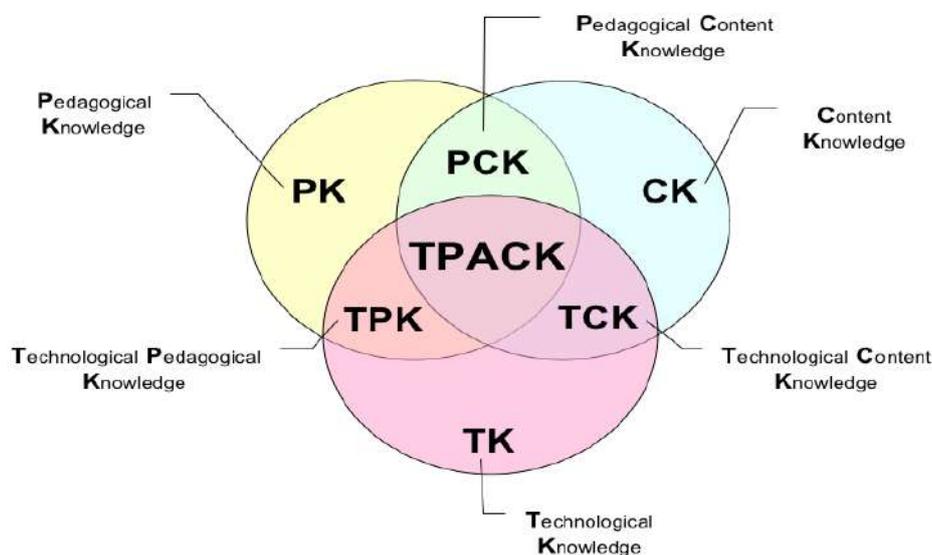


Fig.-2
TPACK Model

“TPACK is a blooming form of knowledge that goes afar all three core components (Content, Pedagogy and Technology). TPACK is a mastery that matures from the interaction among the Content, Pedagogy and Technology Knowledge. TPACK is the basis of effective teaching with technology, requiring an understanding of the representation of concepts using technologies; pedagogical techniques that use technologies in constructive ways to teach content; knowledge of what makes concepts difficult or easy to learn and how technology can help redress some of the problems that students face; knowledge of students’ prior knowledge and theories of epistemology; and knowledge of how technologies can be used to build on existing knowledge to develop new epistemologies or strengthen old ones. Much of the model is represented in Figure 2 but there are also some very important assumptions of the model that are not represented in the figure. TPACK’s organization of knowledge domains teachers need to know into three core areas, three two-way knowledge domains and the multiple interactive domain of TPACK, is a very important contribution to our understanding of technology and teacher education. However, the underlying assumptions made by the developers of the model are also very important. There are three major assumptions and each of them has significant implications for the way we think about preparing teachers to use technology in their classroom.”(Koehler & Mishra, 2009)

1.3 Assumptions of TPACK Model

- ❖ **Assumption 1:** Teaching is an ill-structured activity.
- ❖ **Assumption 2:** Digital technologies have unique characteristics.
- ❖ **Assumption 3:** Technologies are not neutral.

1.4 Components of TPACK Model

1. Technology Knowledge (TK) is the Knowledge about certain ways of thinking about, and working with technology, tools and resources. This includes understanding information technology broadly enough to apply it productively at work and in everyday life. Also being able to recognize when information technology can assist or impede the

achievement of a goal, and being able continually adapt to changes in information technology.

2. Pedagogical Knowledge(PK) is teacher's deep knowledge that includes the strategies, processes, practices and principles of teaching-learning, classroom management and organization in Education.

3.Content Knowledge(CK) is the amount of the actual knowledge and organization in the mind of the teacher.

4.Technological Pedagogical Knowledge(TPK) is an understanding of how teaching and learning change when particular technologies are used. This includes knowing the pedagogical affordances and constraints of a range of technological tools and resources.

5.Technological Content Knowledge (TCK) is the knowledge of the presentation of technology and subject matter. This knowledge provides flexibility of use of the appropriate technologies for educational purposes.

6.Pedagogical Content Knowledge(PCK) includes the understanding that provides the learning of both tough and easy subjects. It is the knowledge of different teaching methods for different subjects.

7.Technological, Pedagogical & Content Knowledge(TPACK) is the knowledge of the use of technology in various subjects and practicing teaching methods. This knowledge makes the learning of the subject for the student easier with appropriate pedagogy and technology. It is aimed to go beyond techno centrism to help teachers in creative thinking. It will be possible with the practice of TPACK, and helpful in bringing a new dimension to technology for educational purposes.

Formulating research objectives in an appropriate manner is one of the most important aspects of any study. This is because research objectives determine the scope, depth and overall direction of the research. Research objectives divide the aim into several parts and address each part separately. In order to achieve the aim 'Effectiveness of ICT Programme on Technological, Pedagogical & Content Knowledge (TPACK) among Pre-service Teacher Educators' following objectives were framed which would facilitate the achievement of the research goal.

1.5 Objectives of the Study

- 1.** To compare the pre-test mean scores of control and experimental group with respect to their Technological, Pedagogical & Content Knowledge(TPACK).
- 2.** To compare the post-test mean scores of control and experimental group with respect to their Technological, Pedagogical & Content Knowledge(TPACK).
- 3.** To compare the mean gain scores of control and experimental group with respect to their Technological, Pedagogical & Content Knowledge (TPACK).
- 4.** To find the Effect Size of ICT on Technological, Pedagogical & Content Knowledge (TPACK) of pre-service teacher educators of both experimental (E) and control (C) group after experimental treatment.
- 5.** To find Variable Importance of Technological, Pedagogical & Content Knowledge (TPACK) of pre-service teacher educators after experimental treatment.
- 6.** Development of Decision Tree and Interpretation of results of Technological, Pedagogical & Content Knowledge (TPACK) of pre-service teacher educators after experimental treatment.

1.6 Hypotheses of the Study

Synchronizing with above objectives following hypotheses was framed:

1. There exists no significance difference in pre-test mean scores of control and experimental group with respect to their Technological, Pedagogical & Content Knowledge(TPACK).
2. There exists no significance difference in post-test mean scores of control and experimental group with respect to their Technological, Pedagogical & Content Knowledge(TPACK).
3. There exists no significance difference in mean gain scores of control and experimental group with respect to their Technological, Pedagogical & Content Knowledge(TPACK).

2. Methodology

2.1 Method of Research: The investigator used **Experimental Method** of research to conduct this study.

2.2 Design of the Study:In the present study, **Non Randomized Control Group Pre-test Post-test Quasi Experimental Design** was used with a purposive sample in the form of intact sections of B.Ed. class of the same college of Education.

2.3 Variables Involved:The dependent variables or the criterion variables for this study is Technological, Pedagogical & Content Knowledge (TPACK).**Information and Communication (ICT) Programme named ICT-Enabled Instructional Package (ICT-EIP)** is independent variable, which is being manipulated to study its effect on Technological, Pedagogical & Content Knowledge (TPACK).

2.4 Population and Sample:In the present study Pre-service Teacher Educators of Jhajjar district studying in Teacher Training Institutes will constitute the population.

In the present study 90 pre-service teacher educators (45 in control group and 45 in experimental group) studying in two sections of Haryana Institute of Education, Bahadurgarh (Haryana) were taken as sample.

2.5 Tools Used: Technological, Pedagogical & Content Knowledge (TPACK) Scale (Schdint et. al., 2009) was adapted in Indian conditions by the researcher. First of all items relating to the 7 sub domains were framed. The initial draft contained 61 items. It was administered on a sub sample of 110 pre service teacher educators. On the basis of Item Analysis and expert opinion 03 items were rejected and the suggestions were incorporated accordingly. The draft now contained 58 items. The scale was then exposed to a sample of 400 pre-service teachers. After Item-Total Correlation and Exploratory Factor Analysis 03 more items were deleted. The final selected set contained 55 items.

The final draft of the scale was administered to 400 pre-service teacher educators selected from Rohtak and Jhajjar district of Haryana by following random purposive Sampling technique. Reliability Coefficient was calculated by Spearman Brown Split Half Method and Guttman Split Half Method. The coefficient of reliability in both the cases came out as 0.904. Coefficient of stability was calculated by Test-Retest method. 100 pre service teacher educators were administered the TPACK scale again after a gap of 4 months. The coefficient of stability was found to be .992. For Internal Consistency, Cronbach's Alpha was calculated which was found to be .976. The Content and Face Validity of Technological Pedagogical and Content Knowledge (TPACK) Scale was established by experts. Further, the factorial validity of the scale was also determined by Factor Analysis. The scale accounted for 52.904 % of the total variance with their Eigen Values being greater than unity.

2.6 Statistical Techniques Used:Mean, Median, SD, t-test were employed for analysis and interpretation of data.

3. Results and Discussion

Objective- 1, 2 & 3 To Compare the Pre-test, Post-Test and Mean Gain Scores of Control and Experimental Group with respect to their Technological, Pedagogical & Content Knowledge (TPACK)

To test the hypothesis that TPACK Scores of control group (M=15.33, SD= 1.040) and TPACK Scores of experimental group (M= 15.39, SD= 1.038) were equal before experimental treatment, a t-test was performed. Prior to conducting the analysis, the assumption of normally distributed difference of scores of TPACK was examined. All the assumptions were considered satisfied.

Table-1: t-values for Pre-test, Post-Test and Mean Gain Scores of TPACK of Experimental and Control Group of Pre-service Teacher Educators

	Group	N	Mean	S.D.	t-value	p-value (sig. Value)
Objective-1 (Pre-test)	Total TPACK (C)	45	15.33	1.040	1.054	.298
	Total TPACK (E)	45	15.39	1.038		
Objective-2 (Post-test)	Total TPACK (C)	45	15.08	1.1970	66.486	.000
	Total TPACK (E)	45	28.69	0.6891		
Objective-3 (Mean-Gain)	Total TPACK (C)	45	-.248569	1.8151044	58.052	.000
	Total TPACK (E)	45	13.290789	1.2370825		

It can also be noted from the above table that the $t(44) = 1.054$, $p > 0.05$. Thus the null hypothesis that “There exists no significant difference between mean scores of TPACK of control and experimental group before experimental treatment.” was retained. Which means the control and experimental group were same with respect to the TPACK scores before the experimental treatment. To test the hypothesis that TPACK scores of control group (M=15.08, SD= 1.1970) and TPACK scores of experimental group (M= 28.69, SD= 0.6891) were equal after experimental treatment, a t-test was performed. Prior to conducting the analysis, the assumption of normally distributed difference score was examined. All the assumptions were considered satisfied. It was also noted from the table that $t(44) = 66.486$, $p < 0.01$. Thus the null hypothesis that “There exists no significant difference between TPACK scores of control and experimental group after experimental treatment” was rejected. Which means the control and experimental group differ significantly with respect to TPACK Score after experimental treatment? To test the hypothesis that mean gain scores of TPACK control group (M= -.2485, SD=1.8151) and TPACK experimental group (M= 13.290789, SD= 1.2370) were equal after experimental treatment, a t-test was performed. Prior to conducting the analysis, the assumption of normally distributed difference score was examined. All the assumptions were considered satisfied. It can also be noted from the table that $t(44) = 58.052$, $p < 0.01$. Thus the null hypothesis that “There exists no significant difference between mean gain scores of TPACK of control and experimental group after experimental treatment” was rejected. It

means the control and experimental group differ significantly with respect to mean gain scores of TPACK after experimental treatment.

The findings are supported by Cengiz (2014) who found that there exists a significant difference in the scores of overall TPACK of pre-service teacher educators. Chang, Tsai and Jang (2014) also revealed that science teachers' TPACK was statistically significant in relation to different types of ICT which includes multimedia most rather power point presentation alone. Hence teaching through ICT helped in achieving better than the control group. So, it can be safely concluded that teaching through ICT-EIP is more effective than conventional method of teaching with respect to different subjects. The study of Magen-Nagar & Ungar (2014) revealed the similar results that Information and Communication technology Knowledge is critical for sense of empowerment of TPACK. It is, therefore, recommended to continue the support for all ICT instructors, and to expand their personal knowledge about evolving ICT program. Hence it can be concluded that teaching through ICT is more effective in enhancing the Technological Pedagogical Content Knowledge of teacher educators.

Objective-4 Effect Size of ICT-EIP on TPACK Scores of Experimental and Control Group of Pre-service Teacher Educators

Effect Size is a straightforward method for measuring the difference between two groups that has much recompense over the utilization of some treatment of statistical significance alone. Effect size underlines the extent of the difference as contrary to significant difference only. It is easy to understand and comprehended and can be connected to any deliberate result in Education or Social Science. It is especially significant for evaluating the efficacy of a specific intervention (treatment), in respect to some experimentation. Effect size is a standardized, scale free measure of the relative size of the impact of an intervention (treatment). Understandings of Effect size for the most part relies upon the suppositions that "control" and "experimental" group values are normally distributed. Cohen (1969) depicts an impact size of 0.2 as 'little'; an impact size of 0.5 is portrayed as "medium" and is 'sufficiently substantial to be noticeable to the bare eye'. Cohen further portrays an effect size of 0.8 or more noteworthy as 'largely noticeable' and hence magnanimous.

Table-2: Effect Size of ICT-EIP on TPACK Scores of Experimental and Control Group of Pre-service Teacher Educators after Experimental Treatment

Group	N	Mean	S.D.	d-value or Effect Size	Type of Effect
Total TPACK (C)	45	15.08	1.1970	9.911	Large
Total TPACK (E)	45	28.69	0.6891		

From the above table it is clear that the effect size is 9.911 which is large enough to be statistically and educationally significant as prescribed by Cohen, 1969. This is because the pre-service teacher educators in experimental group were exposed to ICT-EIP which in turn enhanced their TPACK.

Objective-5 Variable Importance of TPACK of Pre-service Teacher Educators

A data set can contain a large number of predictors. Some predictors are useful for predicting the response variable, and others are not. Variable importance is an indication of which predictors are most useful in predicting the response variable. The variable

importance percentage reflects the contribution of each variable in predicting the target variable.

Table-3: Variable Importance of TPACK of Pre-service Teacher Educators after Experimental Treatment

Variable	R-square	Df	F-value	p-value	Variable Imp.
Technological Knowledge	0.387486	1	27.20253	<.0001	38.75%
Pedagogical Content Knowledge	0.210809	1	22.04106	<.0001	21.08%
Content Knowledge	0.135836	1	20.94744	<.0001	13.58%
Technological, Pedagogical & Content Knowledge	0.102774	1	25.20586	<.0001	10.28%
Technological Content Knowledge	0.059848	1	22.60694	<.0001	5.98%
Pedagogical Knowledge	0.057197	1	26.3456	<.0001	5.72%
Technological Pedagogical Knowledge	0.04605	1	30.59439	<.0001	4.61%
Total Technological, Pedagogical & Content ledge					100%

From above table, it is clear that Technological Knowledge (TK) is the most significant in predicting the Total TPACK (target variable). It has a variable importance of 38.75%. Also, it can be interpreted from the above table that Technological Pedagogical Knowledge (PK) is the least significant predictor of Total TPACK. The findings of the study are found in accordance with Alzahrani (2014). The variable importance of all the predictors of Total TPACK in descending order is as follows:

Technological Knowledge (38.75%) > Pedagogical Content Knowledge (21.08%) > Content Knowledge (13.58%) > Technological, Pedagogical & Content Knowledge (10.28%) > Technological Content Knowledge (5.98%) > Pedagogical Knowledge (5.72%) > Technological Pedagogical Knowledge (4.61%)

Objective-6 Development and Interpretation of Results from Decision Tree of Technological, Pedagogical & Content Knowledge (TPACK) at Post-test Stage

A decision tree is a choice help instrument that uses a tree-like diagram or model of choices and their conceivable results, including chance occasion results, asset expenses, and utility. It is one approach to show an algorithm. Another utilization of decision trees is as an unmistakable means for ascertaining contingent probabilities. Among decision support instruments, decision trees have a few points of interest. Choice (decision) trees are easy to comprehend and translate. Individuals can comprehend decision tree models after a concise clarification. They have esteem even with minimal hard information.

Choice (Decision) trees are a straightforward, however of an intense type for multiple variable analysis. Decision trees are delivered by calculations that recognize different methods for part an informational index into branch-like sections. These sections frame a rearranged decision tree that begins with a root hub at the highest point of the tree. Both quantitative and subjective information can be suited in choice tree development. Choice trees transform crude information into an expanded learning and they empower you to convey the learning in a straightforward, yet effective arrangement of comprehensible

standards. Decision Tree of Technological, Pedagogical & Content Knowledge (TPACK) at Post-test Stage is shown below:

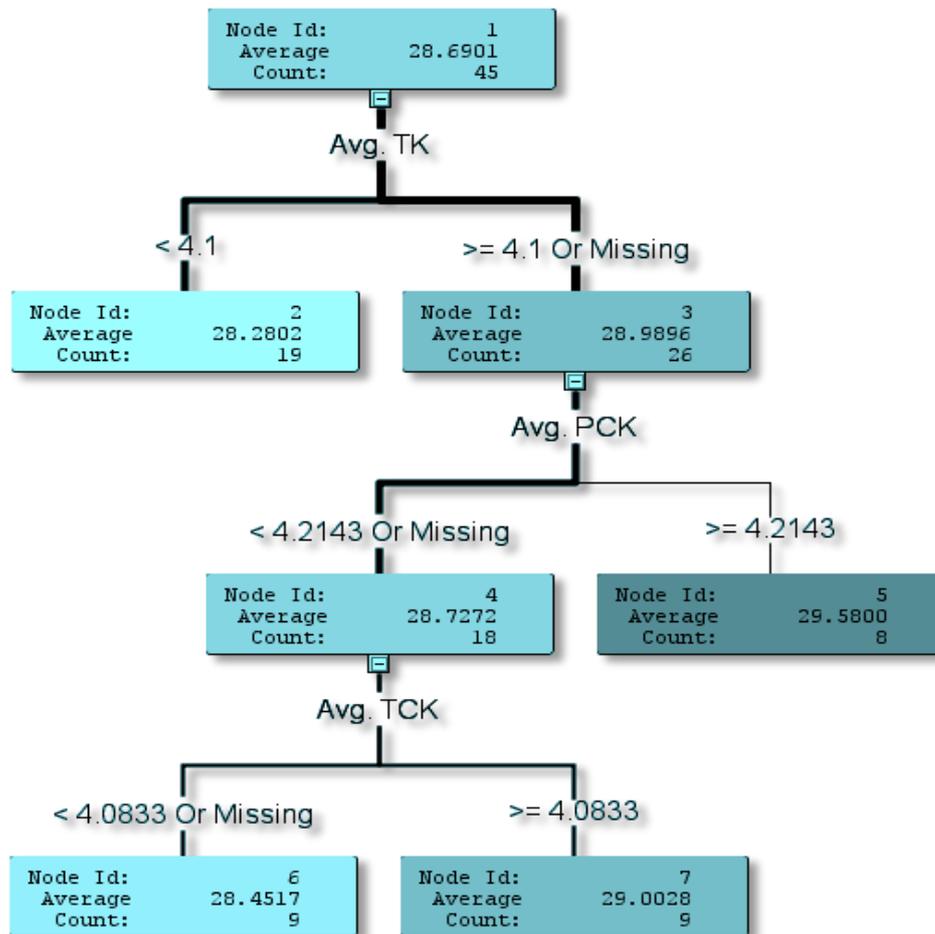


Fig. 3

Decision Tree of TPACK

The above figure depicts the Decision Tree of Technological, Pedagogical & Content Knowledge. Node-1 represents the root node (Total TPACK). It is clear from the above diagram that Technological Knowledge, Pedagogical Content Knowledge and Technological Content Knowledge are three main predictors that are contributing the most towards Total TPACK. Also we can interpret from Node-2 of the diagram that if average TK < 4.1 then we can predict that Total TPACK Score will be 28.2802. Node-3 represents the otherwise condition and predicted value of Total TPACK will be 28.9896. Node-4 represents that if TK >= 4.1 and PCK < 4.2143 then total TPACK will be 28.7272 and the otherwise condition will constitute a Total TPACK of 29.5800 which is represented by Node-5. The next Node represents the combination statement of all the three important predictors (TK, PCK and TCK). It is represented by Node-6 that if TK >= 4.1, PCK < 4.2143 and TCK < 4.0833 then the predicted Total TPACK will be 28.4517 and the otherwise condition is represented by Node-7 which will predict the Total TPACK of 29.0028.

Conclusion

The results show that the post-test TPACK scores go significantly in favour of teaching through ICT Programme as the students gained a lot after the teaching through ICT Programme. This study also provides the teacher an empirical support for using ICT Programme during the training course of pre-service teacher educators.

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A Study on Inclusive Growth in the North - Eastern States of India

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I. Introduction

The north-eastern states in India are relatively backward in terms of reach and spread of formal banking services. The Reserve Bank of India has appointed a Committee to evolve a financial plan for the North-Eastern(NE)states. The Committee in its report expressed that the region has some serious limitations with respect to banking and financial sector development, attributed mainly to the topography of the region, low population density, infrastructural bottlenecks (transport, communication and power), low level of commercialization, lack of entrepreneurship, pockets with law and order problems, system of clan or community based land tenure (more prevalent in the hilly areas), exposure to grant based development approaches, low network of branches, lack of simple customized and flexible financial products to suit the needs of the local population, poor loan recovery experience, lack of awareness of banking services and inadequate payment systems (RBI, 2005)¹.

II. Inclusive Growth

The World Bank termed Inclusive Growth as the development strategy of economic growth along with sharing the growth benefits to reduce poverty. The planning Commission in its Draft Approach Paper to the Eleventh Five Year Plan has emphasized the need for faster and greater Inclusive Growth during the Eleventh Five Year Plan period. The Commission has identified that to achieve a higher, sustainable and equitable growth for the country, it would be imperative that domestic savings, particularly those from the households increase. Such savings would then need to be channelised to the productive sectors to attain the desired growth objectives. This can be attained only by making banking more inclusive through expanding the coverage of banking services by reaching vast un-banked and under-banked population of the country. Thus, Financial Inclusion has emerged as an effective means to achieve the Inclusive Growth. The success of Inclusive Growth is dependent on how the banks are leveraging their efforts to reach the financially excluded sections of the society.

Micro Finance has emerged as an important element in Financial Inclusion and it is one among the strategies suggested in inclusive growth process.

III. Objective Of The Study

The prime objective of the present paper is to study the trends in Micro Finance in the North-East States of India.

IV. Source Of Data

The data on Microfinance has been collected from the Status of Micro Finance in India, various issues and website of NABARD.

V. Microfinance Scenario In The North – East

In this region banks play a dominant role as the provider of funds for economic activities and the absence of specialized MFIs (Micro Finance Institutions) has made them the

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harbinger of micro financing. These banks are the active partners of SBLP (SHG Bank Linkage Programme) of NABARD through which microfinance flows to the SHGs (Self Help Group). The efficacy of the whole programme in expanding the outreach and increasing the depth of microfinance is thus dependent upon the sustainability of SHGs, whose act as a conduct between the banker and beneficiaries, as well as the viability of banks (MFIs) as the provider of fund. SHGs are rudimentary banking institutions engaged in saving and lending business like mainstream banks, thus their financial sustainability is crucial for overall success of SBLP. Similarly, the health of the banks is also very important as their performance reflected through overall credit-deposit ratio and recovery rate has bearing upon the SBLP endeavour².

TABLE – 1: PROGRESS OF SHG MOVEMENT IN INDIA

(No. of SHGs in Lakhs and Amount in '000 Crore)						
Year	No. of SHGs with savings Linkage	Amount of savings outstanding	No. of SHGs disbursed with Loan	Amount of loan disbursed	No. of SHGs with loan outstanding	Amount of Loan Outstanding
2014-15	76.97	11.06	16.26	27.58	44.68	51.55
2015-16	79.03	13.69	18.32	37.29	46.73	57.12
2016-17	85.77	16.11	18.98	38.78	48.48	61.58

Source: NABARD, Status of Micro Finance in India, 2016-17.

Progress of SHG movement in India for the past three years i.e 2014-15 to 2016-17 has been presented in table 1. It shows that there is significant increase in the number of SHGs with savings linkage as well as in the amount of savings. Whereas marginal growth is observed in case of number of SHGs disbursed with loan.

TABLE – 2: REGION WISE DISTRIBUTION OF SHGs WITH SAVINGS (In Percentage)

REGION	NE REGION	NORTHERN REGION	CENTRAL REGION	WESTERN REGION	EASTERN REGION	SOUTHERN REGION
2014-15	4.34	4.69	10.62	12.23	19.81	48.32
2015-16	5.44	4.98	10.32	12.88	21.51	44.87
2016-17	5.28	5.33	9.89	13.3	22.77	43.43

Source: NABARD, Status of Micro Finance in India, 2016-17.

Table 2 depicts region wise distribution of SHGs with savings in India during the past three year's i.e 2014-15 to 2016-17. Growth is observed in case of NE, Northern, Western and Eastern region. But in two regions i.e Central and Southern regions declining growth rate is observed.

**TABLE – 3: REGION WISE STATUS OF BANK LOANS DISBURSED TO SHGs
(Amount in Lakhs)**

REGION	2014-15		2015-16		2015-16	
	NO. OF SHGs	TOTAL LOANS DISBURSED	NO. OF SHGs	TOTAL LOANS DISBURSED	NO. OF SHGs	TOTAL LOANS DISBURSED
NE REGION	18791	15795	26037	21969	28961	28421
NORTHERN REGION	43848	42873	38106	48298	46567	57414
CENTRAL REGION	109231	110909	84282	119067	82012	67958
WESTERN REGION	97341	117080	112525	188632	106825	148819
EASTERN REGION	351800	329602	412576	349489	497063	473172
SOUTHERN REGION	1005227	2141972	1158797	3001235	1136692	3102332
ALL INDIA	1626238	2758231	1832323	3728690	1898120	3878116

Source: NABARD, Status of Micro Finance in India, 2016-17.

Region wise status of bank loans disbursed to SHGs in six regions of India during the past three years i.e 2014-15 to 2016-17 is shown in table 3. Maximum share in the total figures of India go to the southern region. And the least share goes to the north eastern region.

The outreach of SHGs in this region which started in late-nineties has picked up in the recent year both in terms of number and credit disbursement. The figures as shown in table 4 are entirely in favour of the largest state of the region i.e. Assam, where more than 86 per cent of the total SHGs (2015-16) of this region are located. The spurt of SHGs, in Assam is due to the government initiative through the Swarna Jayanti Gram Swarajgar Yojana (SGSY) schemes of financing. The reason for this unequal distribution of SHGs in NER is mainly attributed to the lack of penetration of National level Micro Finance Institutions (MFIs) and also lack of efforts by NGOs and State Governments³.

The overall share of NER in the number of SHGs linked and bank loan disbursed is 1.4 per cent and 0.59 per cent respectively during 2015-16. If Assam is dropped from the list, the regions share slips drastically. While the infrastructural and logistical bottlenecks can be considered as blocking the progress of the programme in the region, the abysmally low shares cannot be justified considering the progress made by other regions that have similar development characteristics⁴.

Table – 4

NUMBER OF SHGs AND LOANS DISBURSED IN DIFFERENT SATATES MOF NE REGION				
	2011-12		2015-16	
	N0. of SHGs	loans disbursed	N0. of SHGs	loans disbursed
Assam	28012	18746.98	22625	15865.56
Arunachal Pradesh	130	157.96	57	66.79
Manipur	1308	857.52	382	360.59
Meghalaya	691	489.22	204	180.25
Mizoram	575	690.2	327	473.05
Nagaland	862	621.29	1255	1360.09
Sikkim	396	423.7	134	90.28
Tripura	19029	23141.87	1053	3572.09
Total of NER	51003	45128.74	26037	21968.7
Total of INDIA	1147878	1653476.87	1832323	3728690

Source: NABARD, Status of Micro Finance in India, 2016-17.

Though the rosy picture is emerging at all India level, the skewed regional distribution of SHGs activities needs to be corrected. Moreover in the NER, self-help promotion is done mostly by the banks themselves. They have promoted 76 per cent of SHGs as against 20 per cent at the national level. It is, therefore, important to develop the NGOs and MFIs for both development of SHGs and extending credit.

Table – 5

LOAN AMOUNT OUTSTANDING, GROSS NPAs AND PERCENTAGE OF NPAs AGAINST LOAN AMOUNT OUTSTANDING IN NE REGION						
	2011-12			2015-16		
North Eastern Region (NER)	loan amt o/s	gross NPAs	NPAs as % to loans o/s	loan amt o/s	gross NPAs	NPAs as % to loans o/s
Assam	63021.64	2893.15	4.59%	66031.12	8723.47	13.21%
Arunachal Pradesh	291.13	47.29	16.24%	365.44	83.24	22.78%
Manipur	2300.18	476.67	20.72%	934.84	229.59	24.56%
Meghalaya	1394.64	461.28	33.08%	1167	330.4	28.31%
Mizoram	4003.37	205	5.12%	2963.48	173.57	5.86%
Nagaland	1789.79	219.74	12.28%	2963.25	442.86	14.95%
Sikkim	3537.06	188.54	5.33%	618.55	32.66	5.28%
Tripura	22989.02	641.65	2.79%	13429.05	4575.68	34.07%
TOTAL-NER	99326.83	5133.32	5.17%	88472.73	14591.47	16.49%
TOTAL-INDIA	3634000	221273	6.09%	5711923	368622.9	6.45%

Source: NABARD, Status of Micro Finance in India, 2016-17.

During the year 2011-12, the gross NPAs as a percentage to total amount of loan outstanding are less than the all India level. But, the same figure during the year 2015-16 has significantly grown. It is much higher than that of the all India level (Table-5).

VI. Conclusion

Analysis of the progress of the SHGs in NER for the period 2014-2016 shows that despite a slow start in the programme in the region, with some states like Mizoram joining as late as 2003-2004, the programme has recorded rapid growth particularly in Assam and Tripura in terms of SHGs linked and loan disbursed. However, in Sikkim, Manipur and Nagaland the progress of the programme has been very slow. There is a need to identify factors that hamper the progress of SHGs in their region and take corrective measures to improve its performance throughout the entire region. The committee on Financial Sector Plan for NER (July, 2006) has suggested that the focus should be on proactively connecting banks to the people, rather than waiting for walk-in-customers. The committee emphasized the need for adequate publicity with a view of promoting financial literacy among the people.

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Comparative study on the development of Budhram and Chatua forest villages of Jalpaiguri District, West Bengal

Nilanjan Mistry

Abstract

The rights of the poor in India are as fundamental as those of the rich. People are the real wealth of nation, the basic purpose of development is to enlarge human freedom. The crucial instrumental freedoms are economic opportunities, political freedoms, transparency guarantees and protective security because the democracy and development are linked in fundamental ways. The people of 1321 forest villages are mostly poor and backward in India. According to the view of Amartya Sen, their development is the quality of life in terms of capability expansion which explains development as freedom and capability to function. That is what we do with what we have. Capabilities include endowment, individual capacity and social opportunity. There are three core values of development which are sustenance the ability to keep individual alive, self-esteem and freedom from servitude and poverty. Freedom is also good because it creates growth and growth is one of the necessary conditions for the promotion of human development. Three foundations for human development are to live a long, healthy and creative life, to be knowledgeable, and to have access to resources needed for a decent standard of living. Besides this physical infrastructures such as roads, bridges, electricity, tunnels, dam, potable water, telecommunication are need to be present to ensure development. The paper concludes with a brief assessment on developmental issues of the forest villages of Jalpaiguri district, west Bengal, India. On the basis of personal observation and preliminary information collected from different sources it is found that even after implementation of 'The Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006', there exist developmental disparities among all forest villages of Jalpaiguri district till now.

Key words: *Human Development, Traditional Forest Dwellers, Capability Expansion, self-esteem, physical infrastructure.*

Introduction

Gorumara National Parks is encircled by 7 forest villages namely Kalipur, Chatua, Budhram, Sursuti, Bamni, Bichabhanga, Murti respectively. Even after implementation of the Forest Rights Act, 2008 there exist highly disparities in developmental issues among all the seven villages. But the disparity is found to be highest in between two forest villages namely Budhram and Chatua forest village. The distance between these two villages is only 1 kilometre and Budhram is older village than Chatua. Though different policies are implemented in Budhram forest village (more emphasized) and Chatua forest village, Budhram is still lagging behind Chatua with regards to developmental issues. In spite of the existence of a primary school only in Budhram forest village it is lagging behind in education with compare to Chatua forest village. Similarly in every developmental parameter like health, electricity, economic status, livelihood sense and social awareness found to be better in Chatua forest village in comparison to Budhram forest village. It is found that by the field survey specifically the people of Budhram forest village are

usually unaware, mostly illiterate, drunker. Their standard of living is very poor in comparison to Chatua forest villagers. So the present study will focus to find the reasons behind the unparallel development to both the villages and the specific reasons causing the disparities in development between these two villages.

Methodology

Basically the present study will follow a descriptive survey method in general and interview, observation, FGD in particular.

Data collection will be involved both from primary and secondary sources. Primary data will be collected using questionnaire, interviews, observations and focus group discussions on the basis of self made questions and queries. Comprehensive door to door standard surveys will be made to find the answers for research questions for the said objectives.

Survey based methods will be conducted in such part of these villages involving local reliable and responsible villagers. The researcher will try to get feedback from the concerning government officials time to time. Meetings and interviews will be held with Divisional Forest Officer, Range Officers and advisers, EDC representatives, and forest department field staffs. Secondary data will be collected.

Analysis of the data will be done on the basis of various information collected from different sources. The real status of information also reviewed with the real life and living of the people of both the villages.

Result and discussion

North Bengal is one of the most facilitating and highly biodiversity zone in India, not only for its floral and faunal diversity but also for its native people. There are 3 National Park namely Buxa National Park, Jaldapara National Park and Gorumara National Park are situated in Jalpaiguri District under North Bengal. Jalpaiguri District has 1483 sq. Km. Reserved forests, 217 sq. Km. Protected Forests and 90 sq. Km. as Un classed Forests, bearing almost second highest forest land under state of West Bengal (15% approximately).

Gorumara is one of the most leading National Parks in the country as per Government reports. In facts it stood first in India in the year of 2009 out of approximately 100 National Parks. 'The Schedule tribes and other traditional forest dwellers (Recognition of forest right) Act, 2006' has been passed and came in force since October, 2008 in all over India. In West Bengal it was first implemented in March 2008 and under Jalpaiguri District it was launched in November, 2008. As per the State Forest Report 2010-11, 4965 nos. ST and 3321 nos. Non ST claims has been enquired at FRC level and 4907 claims has been settled down as on 20.03.2013. On the other hand, 2598 nos. ST and 1057 nos. Non ST enquiry is still pending (table-3).

As per findings the following tables and charts can be described as follows....

Table-1: Village profile of Budhram and Chatua forest villages

Forest Villages	Family No	Population	Land Rights (Patta)	My Home Project	No. of primary School	Deep Tube Well	Community	Distance of nearest high school (k.m.)	Literacy rate (% age)	
									Male	Female
BUDHURAM	14	77	13	3	1	1	Tribal (Oraon, Kheria)	6	29	10
CHATUA	17	92	17	2	nil	nil	Tribal (Kheria, Oraon)	5	40	20

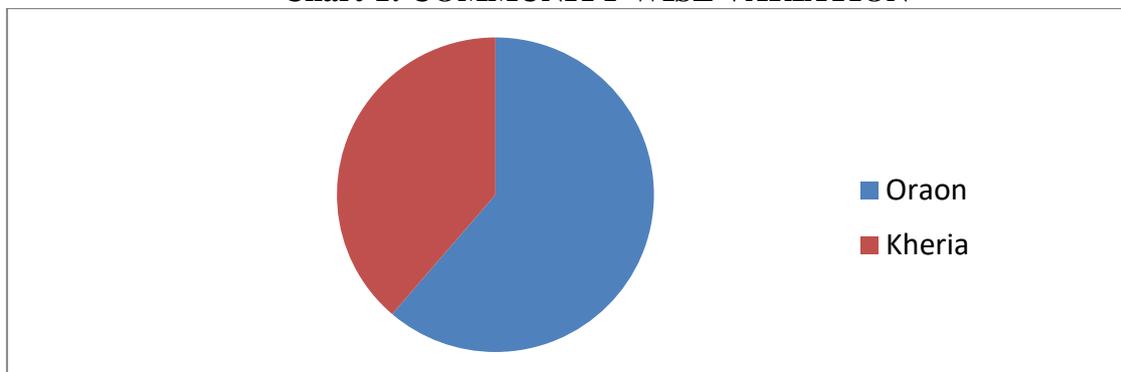
Gorumara National Parks(Lati...Longi...Area....) is encircled by 2 forest villages namely Chatua and Budhram, About 169 forest villagers and 31 families are residing there in these villages (Table-1) As per our findings about 90% families get benefited by this law. Provided according to local people the Pattas' was given to the selected people by forest officials are not at par. As per Govt. Officials , Pattas' was still given to 4895 individual and 12 communities involving 7500.66 acre Individual and 18.39 acre Community based quantum of land under Jalpaiguri district(table-3). This district has 1483 sq. Km. Reserved forests and 217 sq. Km. Protected forests, bearing almost second highest forest land under state of West Bengal (15% approximately).

Table 2- COMMUNITY VARIATION

Villages	TRIBAL							NEPALI		RAJBONSH I		OTHE RS	Total no of Family
	Oraon	Kheria	Munda	Kor a	Koy a	Goa r	Ghato ar	Subb a	Chet ri	Ro y	Barm an	Uria	
CHATUA	10	7	-	-	-	-	-	-	-	-	-	-	17
BUDHURAM	9	5	-	-	-	-	-	-	-	-	-	-	14
Total	19	12	-	-	-	-	-	-	-	-	-	-	31

There is one type of villagers can be found-broadly -Scheduled Tribes in these two villages. The Tribal Community includes Oraon(61%), Kheria (39%),(chart-1).

Chart-1: COMMUNITY WISE VARIATION



Almost all these communities reside here since British Period .Actually they were settled down here from Chotonagpur region of Jharkhand and from Orissa. The Pattas' distribution is almost 96.74%. 100% was covered in Chatua (Chart-2). In Budhuram few cases is still pending.

Chart-2: VILLAGE WISE PATTA DISTRIBUTION

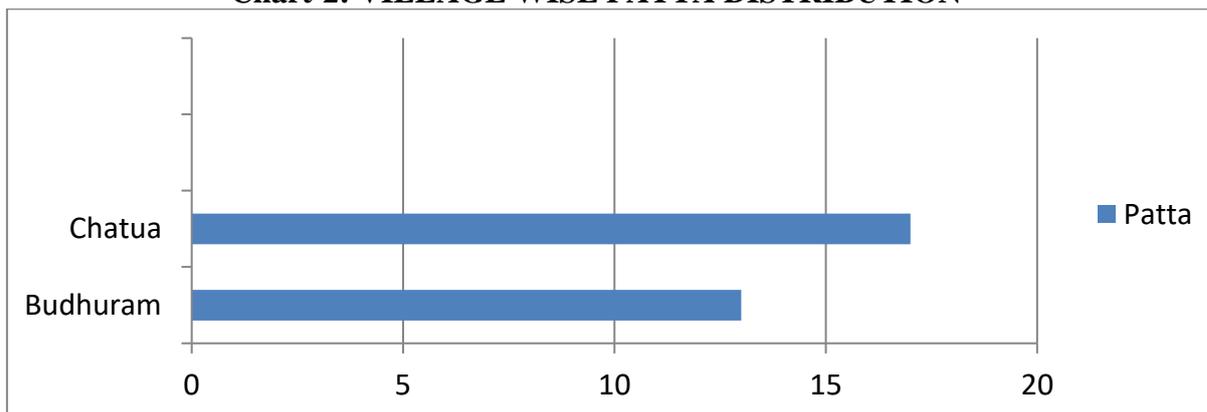
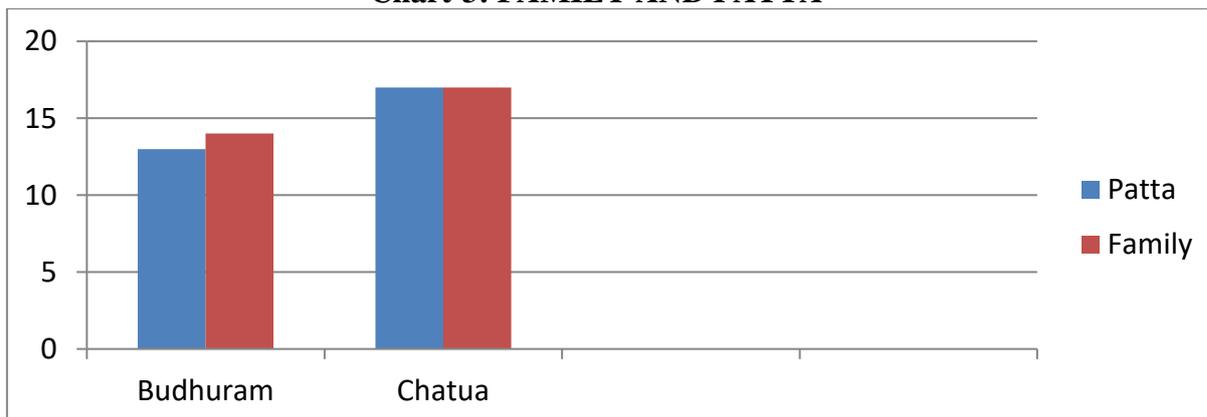
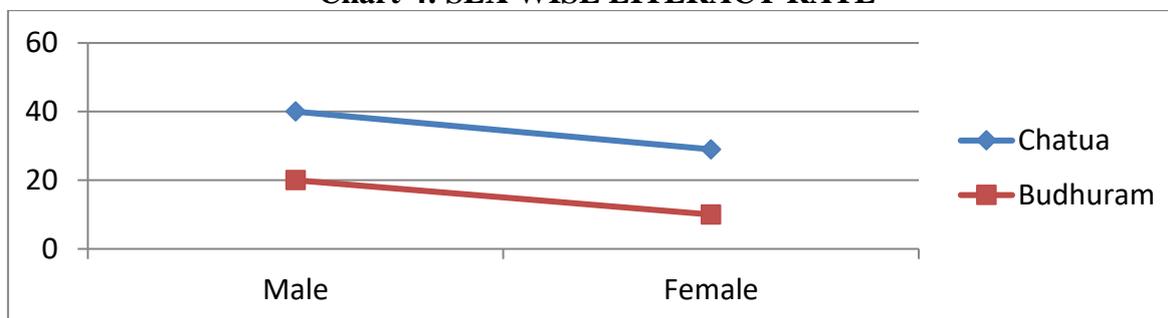


Chart-3: FAMILY AND PATTA



There are only one (1) EDC are working in all these two villages although as per JFM objectivity, the number of EDC are not sufficient in number to these villages. The direct involvement of only 5 members out of 169 personalities is really a poor one (Table1). Only 5 Amar Bari Project has been implemented among 31 families (table-1).

Chart-4: SEX WISE LITERACY RATE



There is only one (1) Primary Schools are functioning in these two village. The Average distance to reach high school is approximately more than 4 kms. from almost each village. The Village road is not concreted and even not usable in some areas. There is no frequent and convenient communication by public bus or other vehicles to reach the High School. Although, Primary Education Level is still progressing too some extent, but taking secondary or Higher Secondary level education is still problematic. Male literacy rate is almost 41% where as Female rate is very low 18% (Table1/chart-4).

They are still facing the great problems on health. There is no facility of pure drinking water. Forest Department has supplied only one deep tube well to these villages. There is only one ICDS Centre is working. However it is a positive sign of having water reserve system for drinking water and Turmeric Grinding Machine in Chatua Forest village supplied by Forest Department. It is also a good step from Government of West Bengal that recently a few number of forest villages converted from forest village to revenue forest village (Table-4).Chatua and Budhuram recently declared as Revenue village.

Table-3:Data of Jalpaiguri District regarding enquiry and pending at FRC level & distribution of patta under FRA, 2006

Type	Claim required				Pending of enquiry				Total claims pending for enquiry
	ST		Non-ST		ST		Non-ST		
Enquiry and pending at FRC level	Ind.	Comm.	Ind.	Comm.	Ind.	Comm.	Ind.	Comm.	3655
		4069	896	2105	1216	484	2114	241	
Distribution of patta under FRA,2006	Patta distributed				Quantum of land involved in case of distribution pattas		Patta ready for distribution	Quantum of land in respect of ready cases (acre)	
	Individual		Community		Individual (acre)	Community (acre)			
		4895		12		7500.66	18.39	831	1273.35

Table 4: Conversion of forest villages in Jalpaiguri district

Sl. No.	Name of the forest villages	Name of the forest Mouza to which the village so far belongs to	J.L. No.	Police Station	Name of the newly formed Revenue Mouza	J.L. No. assigned to the newly formed Revenue Mouza
1	Kalamati	Forest Ramsai	3	Maynaguri	Kalamati	91
2	Budhram				Budhram	92
3	Chatua				Chatua	93
4	Kalipur				Kalipur	94
5	Baradighi	Nimna Tandu Forest	31	Matiali	Baradighi	32
6	Bamni				Bamni	33
7	South Indong				South Indong	34
8	Bicha Bhanga				Bicha Bhanga	35
9	Saraswati				Saraswati	36
10	Murti				Murti	37
11	Uttar Dhupjhora				Uttar Dhupjhora	38
12	Mela	Marahat Forest	28	Banarhat	Mela	109
13	Knuttimari				Knuttimari	110
14	Sonakhali	Gossair Hat Forest	58	Dhupguri	Sonakhali	111
15	Gossaihat				Gossaihat	112
16	Khuklong				Khuklong	113
17	Sipchu	Diana forest	23	Nagrakata (Dhupguri)	Sipchu	34
18	Panjhora				Panjhora	35
19	North indong				North indong	36
20	New Khunia				New Khunia	37
21	Dakshin Panjhora				Dakshin Panjhora	38
22	Gajoldoba	Appal Chand forest	16	Mal	Gajoldoba	108
23	Mech Busti				Mech Busti	109
24	Magurmari				Magurmari	110
25	Sologhoria				Sologhoria	111

Conclusion

Poverty is a great challenge to these people. Lacking of sufficient Doctor, Nurse, Medicines, and Drinking Water etc. leads to increase their health oriented problems. Illiteracy and malfunctioning of Primary Level Education System breaks their waist. Due to lacking of communication system, the school teachers are not giving their 100% efforts. Therefore, it produces mismanagement at school level system. Besides this Elephant also damage their school buildings at a regular interval. There is no any provision of community people to follow up the school management system as majority of them are first generation learner. Almost 6 months they are engaged as daily labour under EDC.

Scarcity of job is another challenge to these people. Engagement as daily labour is only job of the area for not more than six months under the park area for cutting plantation etc.

Work under Forest Department otherwise they are unemployed. Majority of them got some earnings during peak tourist season by entertaining travellers either as guide or through folk dancing team. EDC plays crucial role in this case. Provided, not all villagers are symmetrically engaged or utilized in this type of job.

According to the Murtee forest villagers, the royalty system of stone chips in river Murtee should be regulated by the Murtee Beat Office as previous instead of Chalsa Range Office to generate the local earnings of the forest villagers.

From conservation of National Park approach illegal felling is very much low but still going in few parts? Conflicts between human and animal still exist. Grazing is one of the major problems to this park by these villagers. Encroachment of forest Land is strictly prohibited now. Damaging of crop and other cereals by wild animal especially by elephant is another challenge to these villagers. In fact undoubtedly the park is going under tremendous pressure in respect excess tourist and local human pressure.

Concept of FRA and its implementation must be fair and up to the mark. Involvement of these villagers in National Park ethics and conservation measure taken time to time by Government is essential. Conservation of forest is also very crucial, not only for the sake of villagers but also for the sake of nature.

Trafficking is another major problem in this area especially in Budhram forest village. There is no trace of 4 girls for the last one year in Budhram. Certain trafficking gang may still working under dark cover.

To ensure conservation of forest resources while enhancing livelihood opportunities of forest dwelling communities, the following measures are suggested:

- i. Conversion of all forest villages into revenue villages to enhance the role of panchayats. This will allow integration of existing panchayat-run programmes such as the rural employment guarantee programme with schemes for forest work. Services such as public health facilities, schools, and agricultural extension can then be extended to these villages.
- ii. Village assemblies (*gram sabha*) must be duly constituted in forest villages.
- iii. The optimal size of a community forest for an effective conservation and livelihood programme must be identified.
- iv. The overlap between the Joint Forest Management programme and the Forest Rights Act must be immediately resolved.
- v. Finally, data on the implementation of Forest Rights Act should be provided at the forest beat and forest-village levels.

Acknowledgement

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Assessing the impact of Badrinath Yatra on River Water Quality: A Comparative study of Five Prayags along Alaknanda River

Durgesh Singh*

Abstract

Uttarakhand, the Land of Rituals, is considered as one of the most popular destinations by pilgrims in India. Every year over a million pilgrims travel to this land of Gods “Devbhoomi”. The auspicious Badrinath Yatra that starts in the month of May and continues up to mid-November every year. May and June are considered the peak time for the successful Chardham Tour. The Alaknanda River flowing in the Uttarakhand is one of the two head streams of the holy river Ganga. The five holy Panch Prayags are Devprayag, Rudraprayag, Karnaprayag, Nandprayag, and Vishnuprayag as we travel up to the Alaknanda basin. Water quality of Alaknanda River was monitored to assess the impact of anthropogenic activities in general and during Badrinath Yatra particularly in 2016 in three different seasons (summer, winter and monsoon). The water quality parameters studied are temperature, pH, conductivity, dissolved oxygen (DO), biochemical oxygen demand (BOD), nitrate, nitrite, Total coliforms (TC), and fecal coliforms (FC) as per the direction of CPCB. The results indicate that there is immense impact of anthropogenic activities on entire Alaknanda valley reflected in the deteriorating river water quality.

Keywords: Badrinath Yatra, Panchprayags, DO, BOD, TC, FC.

Introduction

It is impossible to discuss civilization without discussing water and rivers. A country's progress and global status depends upon how well they manage its natural resources. Modern events and processes such as globalization, industrialization, urbanization, population explosion and tourism beyond carrying capacity and over pollution and other human activities are posing immense threat to our river system (Hussain 2008).

The river Ganga has been the cradle of Indian civilization since the time primordial. The river has its individual standing in the culture and spiritual lives of the people of India. It is one of the largest river basins in the world; the total catchment area of the river is 26.3% of the total geographical area of the country and provides favorable condition for Urbanization and industrialization.

The water course of the Ganga commences with the confluence of the Bhagirathi and Alaknanda at Devprayag (Joshi et al 1995). Bhagirathi originates from the foot of Gangotri Glacier at Gomukh and Alaknanda originates from Satopant glacier in Himalayas. Bhagirathi the main source of river Ganga has been a focus of research since last few decades but the other major source i.e. the Alaknanda although larger in volume and larger in terms of contribution to pollution was neglected in terms of research interest among academicians. Alaknanda Basin is famous for its religious sites and other beautiful natural places. All the shrines are located at high altitudes so they remain closed during winter

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months due to low temperature and snowfall. During summer months when the snow starts melting and temperature increases all the shrines get opened for the devotees.

The auspicious Badrinath Yatra that starts in the month of May and continuous till mid-November every year. May and June are considered as the peak time for the successful Chardham Yatra. Alaknanda Basin has its own importance from the geographical point of view and human activities in its vicinity the present study is focused on Alaknanda River and analysis of its water quality in spatio-temporal context.

Major Objectives

- To access the physical, chemical and biological characteristics of different factors that contribute to river water pollution during Badrinath Yatra.
- To provide a basis for decision support to manage the river pollution and the pollutants.

Hypotheses

- Tourism beyond the carrying capacity of the area severely alters the river water quality in a negative manner.

Dams have a negative impact on river water quality particularly on the biological life.

Study Area

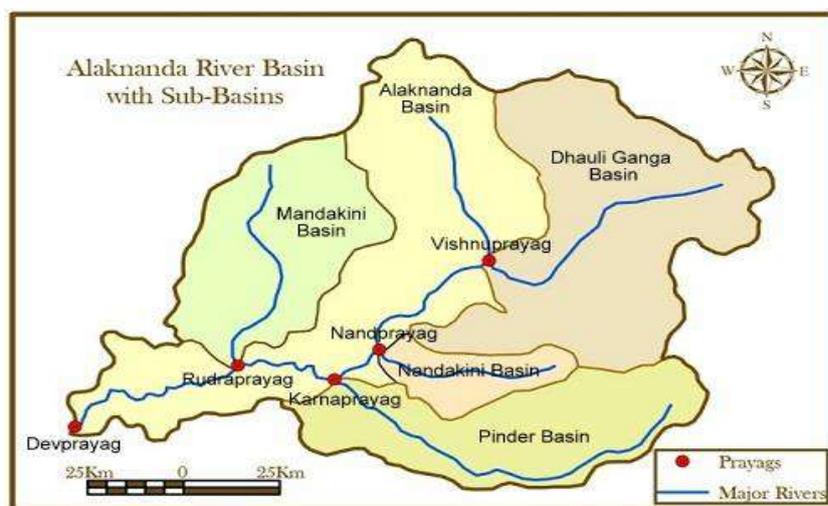


Fig.1.1 Five prayags along Alaknanda River

The Alaknanda basin appears in the eastern part of the Garhwal Himalayas and it lies in between the parallels of 30-31°N and meridians of 78°45'-80° E. Administratively, it comprises of the three tehsils of Chamoli District named Joshimath, Chamoli and Karnaprayag; two tehsils of Rudraprayag District named Okhimath and Rudraprayag; Kot and Khirsu blocks of Pauri District; and Jakholi, Kirtinagar and Devprayag blocks of Tehri District. These are the following five holy Prayags along Alaknanda River:



1. **Devprayag-** Devprayag is situated at the confluence of river Bhagirathi and Alaknanda, and the river becomes Ganga after the confluence of these two rivers.



2. **Rudraprayag-** it is situated at the confluence of river Alaknanda and Mandakini.



3. **Karnprayag-** it is situated at the confluence of Alaknanda and Pindar River.



4. **Nandprayag-** it is situated at the confluence of Alaknanda and Nandakini River.



5. **Vishnuprayag-** it is situated at the confluence of Alaknanda and Dhauliganga River.

Methodology

The present study is based on the primary sample collection and analysis. Samples were collected with the help of CPCB water sampling and analysis kit from the Devprayag, Rudraprayag, Karnprayag, Nandprayag and Vishnuprayag to assess the physio chemical properties of river Alaknanda during summer, monsoon and winter months of the year 2016. Parameters like temperature, pH, conductivity, DO estimated at the site immediately for other parameters they were collected and brought to the laboratory in the ice boxes for the analysis of BOD, TDS, Nitrate, Nitrite, Total Coliform and Fecal Coliform as per CPCB manuals. Each analysis was done in triplicate and the mean value was taken.

Findings and Discussion

The study shows seasonal variation and anthropogenic impact on different physico-chemical and biological parameters at different prayags.

(i). During Summer Months: As per table 1.1 it was clear that the temperature ranges between 12.7⁰C to 20.9⁰C during summer months. The lowest temperature was observed at Vishnuprayag due to high altitude and glacial fed rivers. While observing pH it was observed that pH ranges from 7.2 to 7.5 during summer months. Conductivity represents the current carrying capacity of the water which depends upon the different ion concentration. It ranges from 95 µmhos/cm to 150 µmhos/cm. The highest level of conductivity was observed at Rudraprayag due to the high amount of pollutant and high rate of erosion that contributes different ions in the river water.

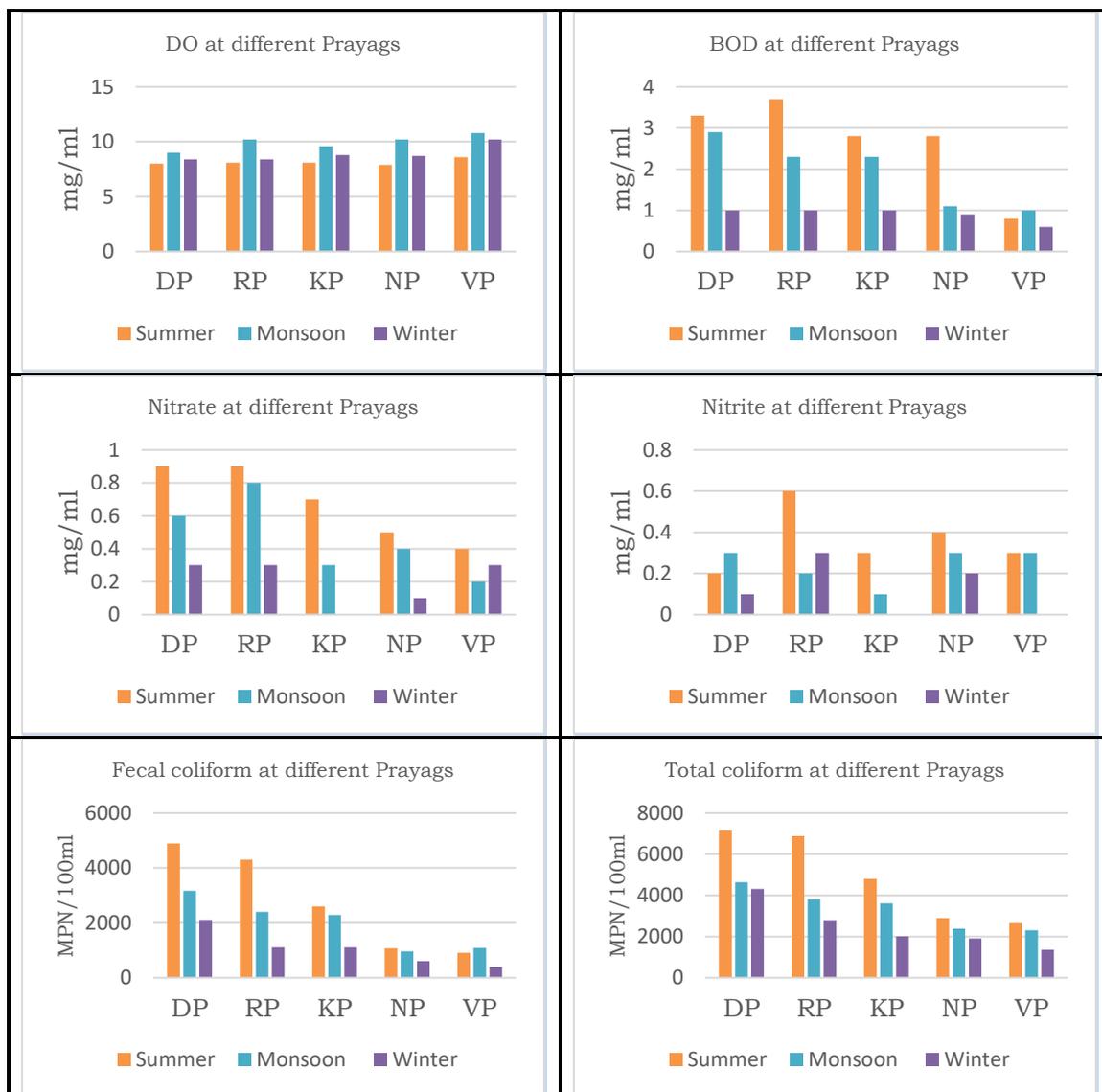
TDS ranges between 339 mg/l to 594 mg/l. The lowest TDS was observed at Nandprayag due to the presence of the dam. HEP's alters the natural flow that causes sedimentation and effects the TDS (Chhatre and Saberwal, 2006; Erlewein, 2012). The TDS were observed high near urban centers like Rudraprayag, Karnprayag and Devprayag because during summer months the tourist and other anthropogenic influences were high which increased the different pollutant that directly flown in to the river.

Parameters	Devprayag			Rudraprayag			Karnprayag			Nandprayag			Vishnuprayag		
	S	M	W	S	M	W	S	M	W	S	M	W	S	M	W
Tem (°C)	19.8	17.8	16.2	20.9	18.3	15.2	19.2	17.6	13.4	19.7	17.1	12.1	12.7	9.2	5.7
pH	7.5	7.8	6.9	7.4	7.8	8.3	7.2	7.6	8.0	7.3	7.7	8.0	7.2	7.4	7.6
Conductivity (µmhos/cm)	148	167	106	150	194	110	115	205	97	145	193	103	95	102	88
TDS (mg/l)	495	530	440	594	690	527	429	450	403	339	390	317	398	400	384
DO (mg/l)	8	9	8.4	8.1	10.2	8.4	8.1	9.6	8.8	7.9	10.2	8.7	8.6	10.8	10.2
BOD (mg/l)	3.3	2.9	1.0	3.7	2.3	1.0	2.8	2.3	1.0	2.8	1.1	0.9	0.8	1.0	0.6
Nitrate (mg/l)	0.9	0.6	0.3	0.9	0.8	0.3	0.7	0.3	NA	0.5	0.4	0.1	0.4	0.2	0.3
Nitrite (mg/l)	0.2	0.3	0.1	0.6	0.2	0.3	0.3	0.1	NA	0.4	0.3	0.2	0.3	0.3	NA
TC (MPN/100ml)	7150	4636	4310	6880	3816	2800	4800	3613	2010	2900	2385	1907	2650	2312	1365
FC (MPN/100ml)	4890	3170	2109	4300	2404	1109	2600	2290	1113	1080	970	604	910	1085	400

Table 1.1. Parameters of water quality assessment of Alaknanda River during summer, Monsoon and Winter Months

Fig. 1.2 Graphical representation of different parameters at different Prayags





Dissolved Oxygen (DO) is most important parameter for the aquatic life of the river and it depends upon the temperature and turbulences of water. It ranges from 7.9 mg/l to 8.6 mg/l during summer months. The level of DO was quite impressive but the increased level of BOD due to the organic and nitrogenous wastes, put a stress on DO level and affects it adversely at different urban centers. During summer months the tourist activities were high that contributed more organic and untreated sewage directly flown in to the river that increased the BOD. The highest BOD was observed 3.7 mg/l at Rudraprayag and minimum at Vishnuprayag 0.8 mg/l.

Nitrate and Nitrite level was affected by the agricultural and other human wastes. The level of nitrate ranges between 0.4 mg/l to 0.9 mg/l during summer months and the nitrite level ranges between 0.3 mg/l to 0.6 mg/l. The highest level of nitrate and nitrite was observed at Rudraprayag during summer months. While observing the total coliform it was observed highest 7150 MPN/100ml at Devprayag and lowest 2650 MPN/100 ml at Vishnuprayag during summer months. During summer months tourist activities were high which contributed more pollutants in to the river and effects the fecal coliform count. The level of

fecal coliform ranges between 910 MPN/100ml to 4890 MPN/100ml due to the human and animal waste.

(ii). During Monsoon Months: During monsoon months the number of tourist were comparatively low so the river water quality was more affected by the natural hazards in comparison to anthropogenic influences. The number of tourists is increasing since last decade which demands more infrastructural development projects that leads to deforestation which not only affects the geological stability but also causes the disastrous natural hazards. The temperature ranges between 9.2⁰C to 18.3⁰C during monsoon months and pH ranges between 7.4 at Vishnuprayag to 7.8 at Rudraprayag.

The conductivity ranges between 102 µmhos/cm to 205 µmhos/cm. The highest conductivity was observed at Karnprayag. The increase in conductivity was observed due to the high erosion rate and other pollutants of basin which were washed through monsoon rain and became the part of the river. TDS were also observed high during monsoon months and it was observed 690 mg/l in Rudraprayag and lowest 390 mg/l in Nandprayag. The DO were increased during monsoon months due to the low temperature and increased surface area or the river. The highest DO was observed 10.8 mg/l and lowest was 9 mg/l. Monsoon rain brings enormous amounts of different pollutants which effect the BOD of the river but the effect was comparatively low due to the dilution process. The BOD level ranges between 1 mg/l to 3.7 mg/l.

Nitrate level was observed during monsoon months ranges between 0.2 mg/l to 0.8 mg/l and Nitrite level ranges between 0.1 mg/l to 0.3 mg/l. Total coliform and Fecal coliform represents the human impact on river water quality. The level of Total coliform and fecal coliform was observed comparatively low in comparison to summer months. Total coliform ranges between 2312 MPN/100ml to 4636 MPN/100 ml. during monsoon months the rain brings all human and animal wastes in to the river that effects the coliform count. Fecal coliform ranges between 1085 MPN/100 ml to 3170 MPN/100ml.

(iii). During Winter Months: The Badrinath shrine remains closed during winter months. At that time there were no tourists or anthropogenic influence found. Due to the low temperature the biological activities were comparatively low, so the parameters were attributed in their natural circumstances that prevailed during winter months.

The temperature ranges between 5.7⁰C to 16.2⁰C during winter months. While observing pH value it was observed highest 8.3 at Rudraprayag and lowest 6.9 at Devprayag. Conductivity ranges between 88 µmhos/cm to 110 µmhos/cm. TDS were observed minimum 317 mg/l at Nandprayag and highest 527 mg/l at Rudraprayag. Level of DO ranges between 8.4 mg/l at Devprayag to 10.2 mg/l at Vishnuprayag. During winter months the level of BOD ranges between 0.6 mg/l to 1 mg/l. Nitrate and Nitrite contents were comparatively low and ranges between 0 mg/l to 0.3 mg/l. Total coliform and Fecal coliform were attributed in their natural circumstances. The total coliform ranges between 1365 MPN/100 ml to 4310 MPN/100ml and fecal coliform ranges between 400 MPN/100 ml to 2109 MPN/100ml.

Conclusion

- River water chemistry is controlled by seasonal variations accompanied by anthropogenic processes.
- River systems also provide a vital linkage between the terrestrial and aquatic ecosystems.

- The quality of river water is of highest standard during winter months due to almost absence of tourists and addition of snow melt water.
- Increase in number of tourists and their activities has direct effect on River water quality, particularly on Biological indicators.
- Monsoon rains bring enormous amounts of sediments as well as pollutants into the rivers with highly adverse effects.

Recommendation

- Number of tourist and their activities need to be monitored and regulated by the government to maintain the aquatic life of the River.
- Carrying capacity of each prayag needs to be calculated and regulated accordingly.

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Human Nature An Analysis – Sarvepalli Radhakrishnan's View

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Neha Kanda**

Abstract

Radhakrishnan was an advocate of ancient Indian Vedanta philosophy. He was an idealist philosopher. He defined philosophy as a combination of reflection and intuition. Radhakrishnan's aim of philosophy is to search that synthesis which may include all the aspects of creation. Philosophy, in contemporary Indian philosophers, Radhakrishnan was a great thinker who was a professor in Eastern and Western universities and also as a Vice-Chancellor. As the head of the University Education Commission he had an occasion to probe deep into the problems of higher education in India. Along with his wide experience of the field of education, Radhakrishnan had wide learning and deep insight into Indian and Western, ancient and contemporary philosophy. He was undoubtedly one of the most qualified persons to speak about Indian philosophy of education with authority. His views are found scattered in his various books such as An Idealist view of Life, The Philosophy of Rabindranath Tagore, and the Brahma sutra, the Bhagavad-Gita, the Hindu View of Life, Eastern Religion and Western Thought.

Keywords: *Intuition, Karma, Fatalism, Evaluation & Self-Consciousness.*

Introduction

Radhakrishnan philosophy is mysticism so far as the concept of spirit is concerned. In his book 'An Idealist View of Life', Radhakrishnan has called spirit total Brahman, Brahman precedes creation. Human personality is not determined by economic or physical environment. So far as physical changes are concerned they may be generally determined by the environment by the human will which is free to decide to win or lose. India being a developing country has made progress in many areas like agriculture, industry, transport, sciences and technology including the technology for space travel. To continue this progress, India needs educated citizens, the basic requirement of which is surely "Universal literacy" or "Universalization of Education. The logical and inevitable requirement for the country's progress therefore, is that no child whether poorest or lowliest should be deprived of the opportunities of proper education. Radhakrishnan advocated for inclusive education with special emphasis on changing the fates of women and the deprived sections of society through education. Radhakrishnan admitted the value of reason and faith, logic and experience and the value of perceptual, conceptual and intuitive knowledge in education. According to him intuitive knowledge is the highest knowledge it is an integral experiences. He explained mystic experience as a part of intuitive experience. Total experience is gained by total self and it is much higher than any other experience gained by total self and it is much higher than any other experience and creative insight has an important place in total knowledge. His philosophy has been rightly interpreted as integral

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experience, and this experience finds place for every other type of experience in it.

Human Nature an Analysis

Human personality is not determined by economic or physical environment. So far as physical changes are concerned they may be generally determined by the environment by the human will which is free to decide to win or loose. The real human freedom is the freedom of will. In the tradition of ancient Indian thinkers Radhakrishnan had admitted the principle of *Karma*.¹ According to this principle our present is determined by our past and future depends upon the present. In the words of Radhakrishnan, "*Karma* or relationships with the past does not mean that man cannot do anything freely but free action is involved in it."² the law of *Karma* is not fatalism.

According to it:

*An individual will gain according to the use of his energy. The world will respond to the individual Jīvātma's demand. The nature will reply the insistent call of the man.*³

Like Karl Marx, Radhakrishnan believed that man can change the world. On the basis of his will he can make his future. The principles of Nature are the principles of justice. In nature and in human world, everywhere, one universal divine law functions. Therefore, the law of *Karma* is not an external but an internal determinant of human life. In the line of evaluation, man is distinguished by self-consciousness which is not found either in plants or in animals.

The mental processes cannot be interpreted in terms of physical changes. The physical movements do not explain total behavior. Modern psychology takes a one-sided view of man while presenting behaviouristic interpretation. Behaviorisms have only historical value. Man's behavior cannot be explained by stimulus-response formula. An organism is not merely a sum total of parts and its parts are internally related. Consciousness does not come out of matter, it is a new creation. Self-consciousness is not a biological product. Therefore, psychological phenomena should not be explained in physiological or biological terms. With the evolution of self-consciousness, Nature evolves to a new level of existence. The self-conscious man is rational, self-realization is the aim of life and self is the spirit.

In the words of Radhakrishnan:

*Spirit is life, not thing, power not status, real in itself and through itself and cannot be compared to any substance subjective or objective.*⁴

Human nature is essentially spiritual, spiritual also means natural because nature is as much an expression of spirit as the self. Human life is not only natural but also divine since its essential nature is spirit. The world is a gradual evolution towards spirit. The metaphysical hypothesis is very important in the philosophy of education. The child will develop only that which is potential in it. What is not implicit cannot be explicit; however, every level of evolution expresses new elements. The characteristics of spirit are seen in creativity, change, system and progress.

Radhakrishnan did not love knowledge for knowledge sake but he wanted knowledge for its practical utility. He did not want to educate the children and youths of the country for their self-interest and self-aggrandizement, but for the natural development and prosperity. His educational philosophy is based on the principles of universal love and humanity, mutual help and cooperation, self-sacrifice and self-abnegation⁵

The process of education should be able to create mental detachment and objectivity, which were the essential prerequisites of a well- balance personality. The importance of education is not only in knowledge and skill, but it is to help us live with others. Co-operative and mutually helpful living is what we should be trained for. Moral qualities are of greater values than intellectual accomplishments.

The true end of education is not the acquisition of information, important though it may be, or acquisition of technical skills, though they are very essential in modern society. One must have that superior outlook that goes beyond information and technical skill. Information is not knowledge, nor is knowledge wisdom. One must have the capacity to subsist in the battle and to look at things as they happen without any kind of inward disturbance or perturbation of one's being. ⁶ Like many other philosophers such as John Dewey, Pestalozzi, Aurobindo and Tagore, Radhakrishnan emphasized education for all and education as per the needs and interest of the child. He believes that each individual is born with certain innate tendencies and potentialities. It is only through education, these inborn potentialities are manifested. Being the Chairman of the University Education Commission (1948), he has done pioneering work in the field of education which laid great emphasis and their manifestation through education ⁷ He states that all knowledge and powers are within the man. Heart can be refined and purified through appropriate education and so also the spirit. To him, education is the enlightenment of soul. Education dispels ignorance and enlightens the individual. He stresses that education is neither book learning nor memorizing facts and figures. It is not accumulation of words or stuffing mind with countless information unrelated to life and world. True Education is the assimilation of values and ideas for man-making, character-forming and life-building. He expressed his worry at the plight of the diminishing human values. He felt that education does not build wisdom and humanity in the hearts and minds of men its entire professional, scientific and technological triumphs would be meaningless. Radhakrishnan desires, "Education to be complete, must be humane, it must include not only the training of the intellect but the refinement of the heart and the disciplined spirit. No education can be regarded as complete if I neglects the heart and the spirit"⁸ His thoughts have unquestionably brought out deep cognitive significance of the intuitional process and relevance in modern thought, both in India and the West. He emphasized spiritual education in India. Education in India should aim at fostering spiritual values, faith in God, good manners, honesty and fellow-feeling. This has great relevance for modern times particularly in this age of science and technology. Radhakrishnan laid emphasis on the development of vocational efficiency in the students. He suggested for introduction of agriculture as a subject in rural schools, opening of agriculture colleges and Rural Universities in the rural areas. Like Gandhi, he opined for vocational education along with general education. The present education system is unable to develop new enterprises and employment for the youth. In this context, Radhakrishnan's thought on vocational education is quite relevant and useful. According to Radhakrishnan national integration is an important aim of education. It is also one of the basic needs of India. Religious education, mass education programmes like social services, community living, and study of social services were emphasized for the development of nationalism. But at present education has a little impact on adult mind to tolerate and pay regards to other faiths and beliefs. In this connection, views of Radhakrishnan are very much relevant.⁹

Radhakrishnan philosophy is mysticism so far as the concept of spirit is concerned. In his book 'An Idealist View of Life', Radhakrishnan has called spirit total Brahman, Brahman precedes creation. Identifying God and creator Radhakrishnan said: "They are the different forms of seeing the same ultimate reality."¹⁰ Radhakrishnan believes the world to be the expression of God; the metaphysical proposition lays down the spiritual goal of education and certifies its possibility. Radhakrishnan has synthesized idealism, realism, mysticism and pragmatism in his philosophy of education. He welcomes all sorts of experiences of arrive at some general principles.

As he said:

*We should weave different parts of experience in a total pattern. We should keep our general ideas connected so that different experiences may be explained.*¹¹

As David Hume has rightly pointed out, the principle of causation in the field of science is a mere probability. So far as physical incidents are concerned, they are determined by natural laws but man has been provided freedom of choice in life. He is not free to choose his cards but he is free to play, win or loose as he likes. This freedom of winning or loosing is given to man. This victory or defeat is not a physical happening but of the mind. The real freedom is the freedom of the will. In spite of being a votary of science Radhakrishnan is not a determinist or environmentalist. This fact is of capital importance in his explanation of human nature and in his philosophy of education. Science proves that every effect has a cause but it does not definitely prove the cause of every effect.

Conclusion

Man occupies the central position in the philosophical thinking of Radhakrishnan. Most of his ideas were developed by his extensive dependence on the philosophy of the Upanishads. The Prasthanas Traya consists of the later three, the Upanishads, the Gita and the Brahma Sutra are generally the important source on which the Indian thought, and particularly the Vedantic philosophy depends. Radhakrishnan was such a philosopher who was born in an age when the first waves of Indian revivalism are fully in their actualization. The age had much a thing to speak of the Indian scriptures and of justifications of authority. He did not fail to reflect the same. He extensively refers to the Upanishads for his fundamental ideas of man and his ethical idealism. Every religion will be fully charged with the ethical foundation as its source of inspiration. The feelings of purity and the merit of his actions which may lead man to his next birth becomes the principle of human motivation. He justifies most of the ethical precepts and moral principles of his idealistic philosophy. Man shall make room to the spirit within which the spirit he tries to manifest through the intuitive visions in his religious experiences. His orientation was towards the spiritual means rather than the materialistic ends. He was much pained by the world wars of the West. In his book Religion and Society he expresses his concern about the modern society's crisis. In his address at the Free University of Brussels He is of the view that the future of mankind depends on the future of man, on his spirit, on his approach to the problems which face him. If he relies on force and adopts a military approach, the future is bleak indeed and if, on the other hand, he believes in the spirit, he will prosper. He strongly believes in the moral victory¹⁰ rather than in the physical victory by power. His spirit is the unity of mankind and universal brotherhood. He did not consider man as a simple mechanical part of a social mechanism. He likes man to be free and creative. Thus the first ideas of Humanism in Radhakrishnan will emerge. It is a feeling in which the hope for the embitterment of mankind with the presumption to maintain a better

environment to bring out the best of man will exist. In the same manner Man becomes the centre of the Indian philosophy as a whole. Indian philosophy deals with the nature of man, his origin and destiny. It is Jnana or realization rather than a divine providence which imposes fate on man. Radhakrishnan is of the view that man need not be so presumptuous as to think that he alone is fated to go on for all time, He is but an episode in terrestrial evolution and his existence on earth will come to an end. He accepts the very notions of the philosophical personalists. They believe that the very stuff of personality can be used to overcome the limitations it usually implies.

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Right to Education

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Abstract

Today, education is accepted as a human right. Right may be understood as the power of an individual or group of individuals to possess or do something, by virtue of the individual's or group's position in a social situation. There are also rights that an individual acquires by virtue being a citizen of a nation under its Constitution. They are known as the citizen's or constitutional rights. RTE Act 2009 its history, main features the community and parent role, financial support, issue for achieving act, mechanism available if act is violated, a root map to ensure right to education. This paper, therefore, presents an attempt to conceptualize the dynamics of RTE Act. This act protected by the Government.

Introduction

Post independence India has the accepted education as a human right, that is , a basic need of every individual to live a human life. This is clear from the directive in Article 45 of the constitution of India. Following this constitutional directive, the nation has been pursuing universalisation of elementary education as a nation goal. Most states in India have also enacted legislation on compulsory education that has made schooling of children legally binding on the parents. But no serious attempt has ever been made to enforce the legislation. It has remained a symbol of the concern for elementary education, rather than a means or strategy to pursue it in reality. In 2002 an amendment to the constitution of India has been effected in order to make elementary education a fundamental right of every child.

Right to Education

The Constitution (Eighty sixth Amendment) Act, 2002 inserted Article 21-A in the constitution of India to provide free and compulsory education of all children in the age group of six to fourteen years as a fundamental Right in such a manner as the State may, by law, determine. The Right of children to Free and Compulsory Education (RTE) Act, 2009, which represents the consequential legislation envisaged under Article 21-A means that every child has a right to full time elementary education of satisfactory and equitable quality in a formal school which satisfies certain essential norms and standards.

History of RTE

Article 21A of the Constitution – Constitution (Eighty-Sixth Amendment) Act, December 2002: 86th Amendment Act (2002) via (Part III) seeks to make free and compulsory education a Fundamental Right for all children in the age group 6-14years. October 2003 : A first draft of the legislation envisaged in the above Article, via, Free and Compulsory Education for Children Bill, 2003, was prepared and posted on this website in October, 2003, inviting comments and suggestions from the public a large, 2004: Subsequently, taking into account the suggestions received on this draft, a revised draft of the Bill entitled Free and Compulsory Education Bill, 2004.

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June 2005: The CAGE (Central Advisory Board Of Education) committee drafted the Right to Education Bill and submitted to the Ministry Of MHR sent the Bill to PM for his observation.

14th July 2006: The Finance committee and planning commission rejected the Bill citing the lack of funds and a Model bill was sent to states for making the necessary arrangements. (Post-86th amendment, States had already cited lack of funds at State level)

2009: Right of Children to Free and Compulsory Education Bill, 2008, passed in both Houses of Parliament in 2009, The Law received President's assent in August 2009. 1

April 2010: Article 21-A and the RTE Act come into effect.

Main Feature of Right to Education (RTE) Act, 2009

- To Right of children to free and compulsory education till completion of elementary education in a neighborhood school.
- It clarifies that compulsory education means obligation of the appropriate government to provide free elementary education and ensure compulsory admission, attendance and completion of elementary education to every child in the 6 to 14 age group. Free means that no child shall be liable to pay any kind of fee or charge or expense which may prevent him or her from pursuing and completing elementary education.
- It makes provision for a non-admitted child to be admitted to an age appropriate class.
- It specifies the duties and responsibilities of appropriate Governments, local authority and parents in providing free and compulsory education, and sharing of financial and other responsibilities between the Central and State Governments.
- It lays down the norms and standards relating inter alia to Pupil Teacher Ratios (PTRs) buildings and infrastructure, school working days, teacher working hours.
- It provides for rational deployment of teachers by ensuring that the specified pupil teacher ratio is maintained for each school, rather than just as an average for the State or District or Block, thus ensuring that there is no urban-rural imbalance in teacher postings. It also provides for prohibition of deployment of teachers for non-educational work. Other than decennial census, elections to local authority, state legislatures and parliament, and disaster relief.
- It prohibits (a) Physical punishment and mental harassment, (b) Careening procedures for admission of children: (c) capitation fee: (d) private tuition by teachers and (e) running of schools without recognition.
- It provides for development of curriculum in consonance with the values enshrined in the Constitution, and which would ensure the all round development of the child, building on the child's knowledge, potentiality and talent and making the child free of fear, trauma and anxiety through a system of child friendly and child centered learning.
- Proof of age for admission: For the purpose of admission to elementary education, the age of a child shall be determined on the birth certificate issued in accordance with the Provisions of Birth, Death and Marriages Registration Act 1856, or on the basis of such other document as may be prescribed. No child shall be denied admission in a school for lack of age proof.
- Twenty- five percent reservations for economically disadvantaged communities in admission to class I in all private schools is to be done.
- School teachers will need adequate professional degree within five years or else will lose job.

- School infrastructure (where there is a problem) need to be improved in every 3 years, else recognition will be cancelled.

The community and parents role to ensure RTE

The right of children to free and Compulsory Education (RTE)

The right of children to Free and Compulsory Education (RTE) Act 2009 insists upon schools to constitute School Management Committee (SMCs) comprising local authority officials, parents, guardians and teachers. The SMCs shall from School Development Plans and monitor the utilization of government grants and the whole school environment.

RTE also mandates the inclusion of 50 percent women and parents of children from disadvantaged groups in SMCs. Such community participation will be crucial to ensuring a child friendly whole school environment through separate toilet Facilities for rights and boys and adequate attention to health, water, sanitation and hygiene issues.

Child – Friendly Schools

All schools must comply with infrastructure and teachers norms an effective learning environment. Two trained teachers will be provided for every sixty students at the primary level.

Teacher is required to attend school regularly and punctually, complete curriculum instruction, assess learning abilities and hold regular parent teacher meetings. The number of teachers shall be based on the number of students rather than by grade.

The State shall ensure adequate support to teacher leading to improved learning outcomes of children. The community and civil society will have an important role to play in collaboration with the SMCs to ensure school quality with equity. The state will provide the policy framework and create an enabling environment to ensure RTE becomes a reality for every child.

Financial support

Central and state governments shall share financial responsibility for RTE. The central government shall prepare of expenditures. State governments will be provided a percentage of these costs.

Issues for achieving RTE

RTE provides a ripe platform to reach the unreached, with specific provisions for disadvantaged groups, such as child laborers' migrant's children, children with special needs, or those who have a disadvantage owing to social, cultural, economical, geographical, linguistic, gender or such other factor RTE focuses on the quality of teaching and learning, which requires accelerated efforts and substantial reforms.

1. Creative and sustained initiatives are crucial to train more than one million new and untrained teachers within the next five years and to rein form the skills of in service teachers to ensure child-friendly education.
2. Families and Communities also have a large role to play to ensure child-friendly education for each and every one of the estimated 190 million girls and boys in India who should be in elementary school today.
3. Disparities must eliminate to assure quality with equity. Investing in preschool is key strategy in meetings goals.
4. Bringing eight million out of school children into classes at the age appropriate level with the support to stay in school in and succeed poses a major challenge necessitating flexible, innovative approaches.

The mechanism available if RTE is violated

The National Commission for the Protection of Child Rights Shall review the safeguards for rights provided under this Act. Investigate complaints and have the powers of a civil court in trying cases.

States should constitute a State Commission for the Protection Of Child Rights (SCPCR) or the Right to Education Protection Authority (REPA) within six months of 1 April, 2010. Any person wishing to file a grievance must submit a written complaint to the local authority.

Appeals will be decided by the SCPCR/REPA. Prosecution of offences requires the sanction of an officer authorized by the appropriate government.

25% quota for poor

The Supreme Court upheld the constitutional validity of Right of Children to Free and compulsory education Act, 2009, on April 12, 2012 and directed every school, including privately run ones, to give immediately free education to student from socially and economically backward classes from class-I till they reach the age of 14 years. The Court threw out the challenge by private unaided schools to Section 12(1) (c) of the Act that says every recognized school imparting elementary education, even if it is an unaided school not receiving any kind of aid or grant to meet its expenses, is obliged to admit disadvantaged boys and girls from their neighborhood.

A Roadmap to Ensure Right to Education

The national commission for protection of Child Rights (NCPCR) has been designated as the agency to monitor provisions of the Right to Free and Compulsory education (RTE) Act.

- **School Admissions According to RTE Norms**

A series of measure have been taken by NCPCR to ensure that school admission procedures all over the country are in Accordance with the right of Children to free and compulsory Education (RTE) Act, 2009. This was necessitated by the fact that school in some states where carrying out a screening procedure for admission of children in the elementary stage of education prohibited by the Act. In April, the Order to ensure that school admission procedures where in accordance with the RTE Act. This was prompted by the Directorate of Education, Government of National Capital Territory of Delhi (GNCTD), issuing a notice in March inviting applications for class VI in the Rajkiya Pratibha Vikas Vidyalayas run by the directorate. The NCPCR's intervention in April came in response to an admission notice that had well as in the directorate of Education in all leading newspapers as costing Rs 25 each and thereafter sit for an entrance exam. Since the RTE Act prohibits any kind of screening procedure and permits admissions into any school through random selection only, the notice was clearly in contravention of the act.

As the nodal body monitoring in the implementation of the RTE Act. The Commission wrote to the principal Secretary, Education, GNCTD, asking the admission notice be withdrawn and a notice in Conformity with the provisions of the RTE be issued instead. It also requested that Government orders (GO) be issued to all schools made the required changes in their procedures and modes of functioning.

As the directorate did not comply with this request, it was summoned by the Commission in June and given time till July to re conduct the admission in accordance with RTE procedures. To ensure that the RTE Act was not similarly contravened in other states, the NCPCR has in its letter to the chief secretaries said that the GO they issue to schools the matter must specify that.

1. Admission procedures be made in accordance with the RTE Act
2. 25 percent reservation is ensured for weaker section in all specified category school and private unaided schools, and reservation norms for government aided schools are to be followed.

The relevant provisions of Section 13 of the Act is:

No school or person shall, while admitting a child, collect any capitation fee and subject the child or his or her parents or guardians to any screening procedure. Any school or person, if in contravention of the provisions of sub section (1).

1. Receives capitation fee, shall be punishable with fine which may extend to ten times the capitation fee charged
 2. Subjects a child to screening procedure shall be punishable with fine which may extend to Rs 25000 for the first contravention and Rs 50000 for each subsequent contravention.
- No Screening for Admission to Navodaya Schools

The National Commission for Protection of Child Rights (NCPCR) has written to the commissioner, Navodaya Schools, as well as the state education secretaries against any kind of screening for admission of children to elementary education (Class 1 to 8). The NCPCR intervened to check violation of RTE provisions after it got reports of Navodaya Schools screening students in Delhi and other states.

- Free uniform, books under RTE

Each child from class I to Class VIII in the country will be provided free textbooks and uniforms, if a roadmap prepared by the Centre to implement the Right To Education Act RTE is accepted by the state.

Conclusion

The passing of the right of children to Free and Compulsory Education (RTE) Act 2009 marks a historic moment for the children of India. The Act serve as a building block to ensure that every child has his or her right (as an entitlement) to get a quality elementary education, and that the State, with the help of families and communities, fulfils this obligation.

Few countries, in the world have such a national provision to ensure both free and childcentred, child-friendly education.

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Philosophy of Objectivism in Ayn Rand's Novels

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Abstract

Ayn Rand is considered as one of the mouthpieces in Popular American Fiction. As a champion of Philosophy and Objectivism, her philosophy of *Objectivism* is derived from her own creative writings. Her philosophy of *Objectivism* deals with most important life and death issues of man's survival. The philosophy of *Objectivism* studies the fundamental nature of man's existence. Ayn Rand puts forth the basic premises of *Objectivism* such as *Ethics, Reason, Ego, Altruism, Rationality, Selfishness, Capitalism, Art, Literature, Aesthetics* and *Productive work*.

Ayn Rand also tells us that *Objectivism* is a moral principle that defines and sanctions a human being's freedom of opinion in a social context. The philosophy of *Objectivism* holds that only individuals have rights. There is no such a thing as a collective right that does not reduce to a set of individual right. *Objectivism* is very specific about the set of individual right and it recognizes the Objectivist list of individual rights from the one's adopted by the governments. Her philosophy is portrayed in her four novels such as *Anthem, We, the Living, The Fountainhead* and *Atlas Shrugged*

Key Words: Philosophy, Objectivism, individual right

Ayn Rand propounds her philosophy in her first novel, *We the Living*. She rightly puts forward her opinion about the characters of Andrei and Kira. When Andrei tells Kira:

"I know what you're going to say. You're going to say, as so many of our enemies do, that you admire our ideas, but loath our methods." Kira retorts to Andrei: *"I loathe your ideals. I admire your methods. If one believes one's right, one shouldn't wait to convince millions of fools, one might just as well force them. Except I don't know, however, I'd include blood in my methods."*(WL, 89)

Andrei Taganov and Kira Argounva are the most distinguished characters in her novel. Kira admires Andrei's ideals but she despises his Communist values. She also hates the methods of Communism. She loathes the collectivist ideals. When Andrei follows his own methods of a totalitarian state, Kira retorts to him that she does not include these methods in her own philosophy.

Kira, Andrei and Leo are the objectivist individuals. They have self- independent values and ideas. They are self-generated, self-motivated and self-sufficient human beings. Kira is a woman of energetic spirit. She is inspired by a story of Viking. In this regard, Chris Matthew Sciabarra rightly points out: *"There was only one book, Kira remembered. She was ten years old when she read it. It was a story of Viking."*¹ Kira is inspired by the noble philosophical objectives in her life time. Viking is an ideal man in her life. He is her ideal hero. Her governess has given this book to her and Kira hears that the author has died very young.

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Ayn Rand propounds *Philosophy* through the character of *Anthem's* hero, Equality 7-2521 "I AM. I THINK. I WILL." (WL, 94) In *Anthem*, Equality 7-2521 is a character of individuality. He is a philosophical superhuman who searches for the Unspeakable Word, "I" instead of "We". It is his philosophy to use "I" or "Me" in every sentence. He knows that he has found the answer for his existence not in humanity but in himself and in each individual man.

Equality 7-2521 refers to as "worship of the word 'We,'" deterioration of human society has been caused from the pinnacle of millennia of technological achievement into Second Dark Age. He knows the way to end his stagnation and restart the ascent of mankind. It means that Equality 7-2521 and his mind and will are the only real motivations and manifesto of philosophy, freedom and self-worth.

James T. Baker comments on the philosophy in *Anthem's* protagonist, Equality 7-2521 as: "He vows never again to say "we" because this word is "lime poured over men, which sets and hardens to stone." He says that from now forward his credo will be: "I am a man. This miracle of me is mine to own and keep, and mine to guard, and mine to use, and mine to kneel before."²

Equality 7-2521 is Ayn Rand's most distinguished philosophical protagonist. He takes the name Prometheus and gives to the Golden One the name 'Gaea'. He is to be the source of light, whereas, she is to be the source of mother Earth. He knows that the Transgressor has chosen him to be his intellectual heir. He wants to erect an electric barrier around his home and raise his son as a free man. He promises one day to go back to the city and bring like-minded fellow builders, to live with them in freedom behind his walls.

In the novel, *The Fountainhead*, Ayn Rand uses the main character, Howard Roark, to express her daringly original philosophy of *Objectivism*. Ayn Rand presents Howard as a man, as a man should be, strong-willed, self-sufficient, self-confident, and self-motivated.

Toohey asks Roark:

"Mr. Roark, we're alone here. Why don't you tell me what you think of me? In any words you wish. No one will hear us." Roark says; "But I don't think of you." (FH, 389)

It is Howard Roark's retort to Mr. Toohey's question. Howard Roark is a highly individualistic man who thinks about none but himself. Toohey is a social parasite who wants to corrupt him by manipulating evil. Roark is very firm in his opinion. Toohey remains emotionless. Howard Roark completely disregards the norms and principles that define society. He does this to maintain the idea that true happiness cannot be achieved through the standards of others.

The Fountainhead remains as one of the classics of the 20th century written by Ayn Rand. The chief motif of the novel is the fight of a man versus society, versus love. In this novel, the entire society is based on the unchanging principles made up and maintained solely by powerful, influential old men like Ellsworth Toohey.

Mimi Reisel Gladstein comments on *Philosophy* in Ayn Rand's *The Fountainhead*:

"Although followers of Ayn Rand's *Philosophy* accept *Atlas Shrugged* as the fullest explication of *Objectivism*, from a strictly literary perspective *The Fountainhead* is a better novel."³

Ayn Rand explains the difference between human beings whose souls are self-actualized and those second-handers whose values are all derived not from any inner urgings, but from what others find valuable. Howard Roark, *The Fountainhead's* protagonist is an architect philosopher. He is a man of unanswering integrity and exceptional ability. He is

guided by no values but his own. John Galt is also a protagonist of *Atlas Shrugged* who is a man of mind goes on strike. His independent spirit is as powerful as Howard Roark as a character of *Objectivism*.

The focus of *Atlas Shrugged* is on the role that human mind plays in the human existence. The novel also points out that rational thinking is mankind's survival instrument just as the ability to fly is the survival tool of birds. In this novel, the philosophy opposes the collectivist notion that society as a whole is superior to the individual who must subordinate himself to its requirements. Ayn Rand propounds through Francisco: "*Contradictions do not exist. Whenever you think that you are facing a contradiction check your premises. You will find that one of them is wrong*" (AS, 88) Francisco d' Anconia, Dagny's childhood friend, first love and the king of Copper Industry appears to have become a worthless playboy. He tells Dagny when she challenges him for squandering his talent. Dagny asks him how he can be such a paradox, how a man as capable, brilliant and accomplished as he is can also choose to be a worthless playboy. It does not seem possible that Francisco can be both and yet he seems to be. He can be both things at once because contradictions cannot exist. A thing is what it is, not something else entirely. Therefore, there must be another answer that Dagny has not seen yet.

Stephen Cox states about Ayn Rand's *Atlas Shrugged*:

*"Atlas Shrugged is virtually a catalogue of moral problems that John Galt and his associates are set to solve and the imposed solutions sometimes play tricks with Rand's development of characters."*⁴

John Galt is a free thinker and moral man. He focuses on the moral problems and succeeds to solve them. He is a man of mind who goes on strike. His associates also try to solve the moral problems at the end of a novel.

Ayn Rand has elaborated a system of thought *Objectivism*, that addressed issues in technical branches of philosophy usually left to advanced students and academics. *Objectivism* is a study of reality. *Objectivism* is a theory of knowledge. It is a rational cognition. It is also a theory of good and the right.

In *Us the Living* Kira asks Andrei:

"Can you sacrifice the few? When those few are the best. Deny the best its right to the top and you have no best left. What are your masses but millions of dull, shriveled, stagnant souls that have no thoughts of their own, no dreams of their own, no will of their own, who eat and sleep and chew helplessly the words others put into their brains? And for those you would sacrifice the few who know life, who are life? I loathe your ideals because I know no worse injustice than the giving of the undeserved. Because men are not equal in ability and one can't treat them as if they were. And because I loathe most of them." (WL, 90)

It is Ayn Rand's objective of writing this book to tell the world of the harsh realities that has resulted from the Communism as opposed to the promises by the Soviet Government of building a utopian society for its people. Ayn Rand has denounced the concept practiced by the totalitarian state where the individual needs are sacrificed for the State.

Andrei Taganov is the second man in Kira's life. He is a member of Red Army. He is described as a man of character and principles. Though, Kira and Andrei have opposite beliefs and political philosophies, they are brought together in friendship by their underlying passion of surrendering life to their causes.

Andrei, as a Marxist philosopher believes that he is working to provide his fellow comrades with a better tomorrow and Kira is working for architecture and beautiful

buildings. Andrei, though, initially is hinted to be the villain of the story turns out to be the real hero. Andrei takes his life when he finds out that the cause he so intensely believed in and worked for has died and all that is left is just exploitation in the name of beliefs and philosophy.

James T. Baker rightly puts this in his words:

*"Kira argues with him that the state should exist for the people, not the people for the state, and that she will never be reconciled to the idea of sacrificing the individual for the common good."*⁵

We the Living provide a dual outlook of a proletarian state, though it does not justify either. There is an illustration of a bourgeois capitalist and that of a member of the Red Army. Kira Argounova, the female protagonist of a novel is a representation of Rand's outlook on life and her beliefs. Akin to the author, Kira is opposed to the Communist philosophy of surrendering self to the State.

Kira dreams of becoming an architect someday, was an unconventional choice for the women of that era. She does not have any social obligations and believes that the only obligation she has is to her own self. Kira has a non-conformist attitude which is reflected in her decision of living with Leo as an unwed couple.

Ayn Rand propounds that the central idea of *Anthem* is an affirmation of individual's personality, assertion of self and a suppression of a genius. They are breaking the chain and defending their lives. They are men of the mind who have to struggle for individual rights.

Ayn Rand writes: *"No single one can possess greater wisdom than the many Scholars who are elected by all men for their wisdom. Yet we can."* (An, 171, 172) Equality 7-2521 discovers an electric bulb. He substantially reevaluates his idolization of the Home of the Scholars for the first time. He has believed that he can research nature best by working collectively with the other scholars. He, now questions the efficacy of the group when, by himself, he has achieved more than the previous century of scholars.

The development of Equality 7-2521 is a crucial step in his evolution away from the collectivist principles where groups are held back to their lowest common denominators, only individuals can derive progress. Equality 7-2521 admits to some struggle against this point of view but he sees no other possible conclusion and his eventual reinvention of the electric light only serves to confirm it.

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Fusion of ICT in science real teaching learning world with reference to NCF 2005

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Abstract

The research was carried to understand and know the role and relevance of ICT in the process of teaching and learning of science. A mixture of qualitative and quantitative research design was used to discover the different perception on the same. The research was done with a prior literature review by various educationists. The below research came up with some distinct notion which includes that it's not only child's mental and physical learning that is through integration of ICT which leads to their growth, development and progress. The resultants also indicated that almost all teachers gave positive reviews and were with the view of integration of ICT in science lessons. Teachers also noticed that integration of ICT helps a lot and at the same time makes the students lacked in practice approach as it restricts them with the freedom of experimentation and gaining hands on experience. Teachers also noticed integrating ICT as a medium with which the teaching of science also motivated students to attain a higher level of achievement. Finally, it was concluded that inclusion of ICT plays a useful role in the teaching and learning science.

Keywords:ICT, integrating, fusing, NCF2005

Introduction

Our world is changing and has changed so much right from the young age. Children are using technology right from their childhood. ICT is a short for Information and Communication Technology, which is also explained by wikkibooks as diverse set of technological tools which are used to create, disseminate, store and manage information. (Ross, P. (2002)

Many ICT tools can be used including an interactive whiteboard, iPad, computers, and internet resources. ICT can be used to create an encouraging classroom where all are free to learn. And work at their own pace, with instruction that suits the different learners.

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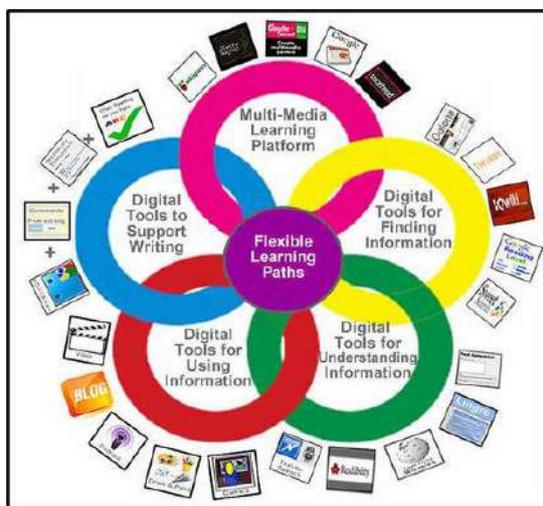


Fig:1



Fig:2

Over years as ICT has shown a prominent effect on children with other subjects like Math's, Science, History and Geography (Nunan, 2009. Albers, 2010:1) who also states that the subject art and science are intrinsically linked .

ICT have become an important part of education and has a profound effect on development and learning process of the child and can be used to create an encouraging classroom where all are free to learn and work at their own pace, with instruction that suits the different learners. So, our classroom if supports child's ICT classroom, supports child's learning events and provides tools to vary instructions. (Bureau, US Census)

However, there is a gap between the context and the learning that is going on, which can only be done using ICT as a method, but on the very same note the extensive use of ICT can result in lack of experimenting and hands on practice in the children. Thus, the research is very important specially to the teachers as it allows integrating ICT in teaching and learning of science. Fung, A. C., OMahony, C. D., & Selwood, I. D. (2003)

Curriculum plays an important role when it comes to teaching and learning ICT that too majorly in science. The teaching and learning of curriculum also acts as a medium that connects different subjects and also provides an opportunity where it educators incorporate their teaching and learning methodologies to what is actually supposed to be taught to different age groups of children.

Role of ICT in Science

ICT plays a very important role in today's time where the term technology is used and implemented rapidly. It is used in today's science by the modern world to make activities easier and more of something that yields product. At the same time it also enables the people i.e. the teachers or the students to access, alter and manipulate information at the same time. The use of ICT in science education is considered to be of utmost importance and aims at enhancing students overall learning experience in a variety of ways. Whether taking about the subject Science teacher and students use different tool and application for teaching and learning. Many ICT tools can be used and are used including an interactive whiteboard i.e the smartboards, iPad, computers, and internet resources. It is easy to collect the information for the project "function of heart" by using computer. Sorensen, E. K., & Murchú, D. O. (2006). The role here cannot just be said homogenous

rather it provides a range of tools and techniques to the teachers as well as the students to improve and excel in their required fields. (Osborne, S. P., & Brown, L. (2013)

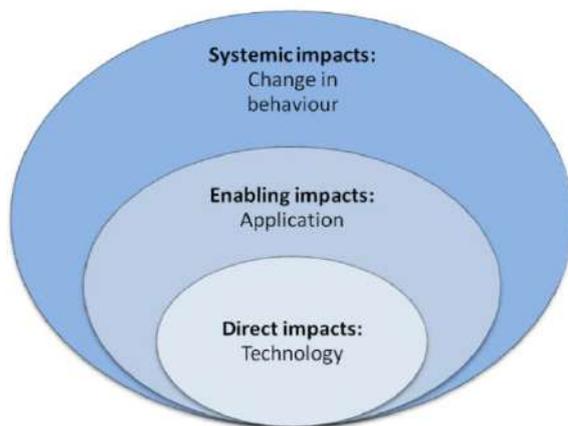


Fig: 3

Hence, one can say, the use of ICT not only helps the students in their knowledge growth but helps in the holistic development in a way that it comes out with a change in behavior i.e. providing its systematic impacts, the students apply it in their real life i.e. the enabling effects of ICT and none other but technology by making them advanced with the upgraded versions of the content and the approaches i.e. the direct impact. Glasser, W. (1990)

Need For ICT in Our Classroom

There is a felt need for inclusion of ICT in almost all the schools.

- With a world of information available to us we can use ICT to present this knowledge in a new way.
- It allows the students the opportunity to understand complex processes through the use of simple simulations.
- Students can work together to create great difference in learning projects
- Where as a team with each member doing their part they can produce great learning.
- To provide children with new and encouraging ways to explore information.
- To provide the students with the opportunity to demonstrate creative and critical thinking skills.

The Three Questions to Be Answered?

Issue of Financial Resources?

What do you buy? Do you know what resources your partner schools use?

This should be a non-issue as trainees become confident users of ICT; they will not be phased by having to learn the use of different software or hardware. One of the important thing we can do in this area is to ensure that our own skills are up-to-date and also the fact that those skills are used to the fullest and at the same time the same acts as role models for the trainees (here the students).

Are The Students Able To Access Visuals Faster?

Getting To Know 21st Century Learners?

We should and we need to also include effective and efficient use of ICT in our sessions and be able to give some specific examples of where use of ICT might enhance the teaching of a particular topic

Is The Technology A New Platform For Creating And Learning?

One could also model the use of software and hardware that we expect them to use in school.

ICT Capability

- **Investigating**

The issue of the effectiveness and impact of ICT in the core curriculum subjects is important. In science, ICT has opened up a whole range of potential applications. There are ample amount of methods and available resources that can be used and applied for adding up in the process whereby the students interpret and analyze as to where and in what context they have to be proficient.

- **Communicating**

One of the major processes of with which no information can be transferred from one person to another is the communication gap. It is the gap between the teacher student and the content that need to be filled and worked upon to bridge the gap between them. Hence just as in communication process a sender and a receiver is necessary and plays a major role in the same way here it is the role of the teacher student and the technology that will rule.

- **Creating**

Once done with the investigation and the communicating, the process of creation starts where we create different working and learning environment and we adjust and adapt ourselves to the same.

Hence to conclude one can say it is very necessary for the keys, i.e. investigation, communication to go hand in hand so that there is a platform where the students are able to create and apply the same to their real life resulting in the attainment of practical and logical thinking skills and abilities.

Observations

The overall findings are listed below.

As the sample size was small, the simulations variable, the different learning objectives and some of the following observations are based on only one study; a number of the findings cannot and should not be used for generalizations.

1. The ICT based classrooms not only helped the students to enhance the understanding of science ideas but also added effectively when compared with their use of non-ICT teaching activities and approaches.
2. Students' were able to understand more and more of science ideas and concepts when taught using ICT as compared to use of traditional (non-ICT) activities.
3. Majorly simulations were divided into two main categories:
 - specific experiments
 - Virtual environments which included experimental simulations.
4. Students' use of ICT simulations was more effective than using non-ICT teaching activities for supporting basic science ideas including the improvement of:
 - Cognition
 - Affective and (one study)
 - Science knowledge and the psychomotor development.
5. The improvements in higher understanding of more advanced aspects of the scientific approach and for more advanced i.e. the formal reasons could only be achieved to the same extent with or without simulations.

6. The extra gains resulting from teacher guidance through the ICT simulation included further improvement of lower levels of understanding of science i.e. the knowledge and of the scientific approach, including the application of science knowledge to new situations. Thus it benefited the students in respect of scientific knowledge/explanations and approach, but not in all situations and with all students and teachers. More of the efforts need to be taken in establishing the set goals and benefits for the learners and learning objectives in particular situations and instances.

Conclusion

The studies identified through the searching and screening process established that ICT was being used to teach science education in a variety of ways. The focus of the studies was very largely on teaching scientific understanding and scientific approach. Very little research was carried out on the applications of science, or on the use of ICT for stimulating ideas about science, such as its limitations or risk. A number of the studies were interested in other aspects: for example, attitudes to science, but these were not included in this review.

Thirty-seven studies met the inclusion criteria developed for the overall research review. These studies were key worded and formed the basis of the systematic map. The map revealed a number of characteristics of the use of ICT in science education:

- In one-third of the studies, students worked individually with the ICT and in eight studies (22%) students worked in pairs. Two-fifths of authors (15 studies) did not give details of how the students interacted with the computers. Haddon, L., Mante, E., & Sapio, B. (2005)
- Close to 90% of the studies focused on the students' understanding in respect of scientific knowledge/explanations and one-half on scientific approach; 12 studies investigated both. This interest was spread across Earth Science, Biology and Physics.
- Types of ICT used varied, but half were referred to as simulations, either of experiments or of virtual environments. Mang, C. (2016). Virtual environments included a range of other ICT activities and non-ICT resources, and could be defined as 'multimedia'. Thus there is some overlap and flexibility in how the various forms of ICT are described or named.
- Fifty percent of the studies were carried out in one school with several classes. Only four studies (11%) involved large samples over several schools. Nine studies did not give full details of how many schools or classes were involved, although they all gave student numbers. Yang, H. H., & Yuen, S. C. (2010).
- Three-quarters of the studies used pre-post testing and half used questionnaires. Test results (that is, post- but no pre-test) were used in a quarter of the studies, as were interviews. Eight studies (22%) observed the student activities.

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An Evaluation of Mysticism in SRI AUROBINDO'S SAVITRI

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Abstract

"Mysticism" is a term which denotes an intuitive approach to reality. It is in direct contrast to rationality. Reason or Intellect and Intuition are the two main approaches to Reality. The age of science is characterized by its absolute reliance on the rational faculty of Man for exploring the ultimate reality. But the saints and the visionary poets in the East and the West have regarded Intuition as the reliable and the infallible guide to man on his way towards Truth.

Sri Aurobindo believes that Reason, with its limited range and power cannot give us an insight into the divine reality. The reason cannot arrive at any final truth because it can neither get to the root of things nor embrace the totality of their secrets; it deals with the finite, the separate, the limited aggregate and has no measure for the all and the infinite. He expresses this in Savitri when he describes Aswapathy's ascent through the kingdom of the Spirit. During his spiritual journey through the "kingdoms and godheads of the little mind," Aswapathy meets the power of Reason at the last stage. She has her "narrow house upon a ridge in Time," and strives to.

Key Words: Mysticism, intuition, divine consciousness, supramental truth

Sri Aurobindo, a man of multi-faceted literary personality, a mystic philosopher and a yogi, is a luminous star shining brightly in the firmament of Indian thoughts and literature. Though he holds his place, chiefly as an Indo-Anglican poet of a very high stature, he is much more than a poet. He is today recognized undoubtedly one of the greatest poets of Indian writing in English

The voice of Sri Aurobindo's poetry is powerful; the body of his poetry is subtle. His poetry is indeed steeped in Satyagraha or soul-force, making it a splendid vehicle for spiritual upliftment and fulfillment. Each line rings with a melodious beauty; every stanza resounds with a powerful truth. When reading Sri Aurobindo, one sometimes feels a majestic greatness stir deep within:

It can undoubtedly, be said that Sri Aurobindo's personality and creativity is nonpareil in Indian English Literature. Sri Aurobindo was not only a writer who wrote in English but, in real sense of saying, he was genuinely an English writer. It is uneasy to honor him for his acclaimed contribution to a single genre; he was not one or two in one but many in one- a writer, poet, philosopher, master and path finder: an eternal diamond. Sri Aurobindo's literary pieces are also engrossed with philosophical, metaphysical and mystical elements.

Sri Aurobindo has contributed a lot to the Indian English Literature and that too with distinction. His contribution is not only to Indian English Literature but to the English Literature. He is unique in his creativity. Sri Aurobindo's Literature is engrossed with 'Upanishadic' thought and it is wet with 'Truth'. He wrote in elevated language. His central themes consisted of his philosophical and spiritual self – findings. As stated above, he considered poetry as 'Mantra'- the spontaneous outburst of thoughts from the core of a truthful heart.

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He has influenced poets of other languages also- Subramaniya Bharati (Tamil), Nishi Kant (Bengali), Sumitranandan Pant and Ramdhari Singh 'Dinkar' (Hindi), Bendre (Kannad), Sundaram and Pujalal (Gujrati). The writings of Sri Aurobindo show us a conscious way to lead our life and help us gain spiritual power and mental purity which take us towards newer and wider aspects of life. He has revived and discovered the intrinsic philosophy and lessons of the ancient Indian scriptures. He made many a part of the myths, teachings and scriptures easy and simple for the readers to understand and accept. Indian social and moral values, the scriptural thoughts as well have been highlighted by him, heightened too, as these were put forward by him in the global literary platform, giving space to the writers, scholars and critics of India and abroad to talk again on the topics Indian past is honored and glorified. Thus, he enriched India and Indian English Literature both.

In present context, the works of Sri Aurobindo are much relevant – his literature being the host of a package to let all know the path to be a 'Superhuman'; which is rare in this age of uncontrolled materialism and artificial business. We find a flow of 'Neo – Classicism' in his literary pieces – a glowing, successful unison of ancient and contemporary thoughts which help produce Sri Aurobindo's 'Superman'.

It may be observed that mysticism is embedded in Sri Aurobindo's poems. His philosophy appears to be a modernized version of the scheme of the Taittiriya Upanishad. He says that man should transcend the conscious level and realize the super conscious level through the medium of yoga. This mode of seeking reality in its true nature is not the unique possession of saints but of all aspiring humanity. This can be attained by internal surrender or total dedication to the super mind or God. This union with God can transform a person into a worthy human being. Sri Aurobindo's mystical experience has revealed to him the significance of human life. He not only put forth in verse his rich experience of the metaphysical system embodying a grand ideal, but also outlined the way to attain it. His mystical thought, though complex in nature, can illuminate the world and destroy ignorance and fanaticism. It can also enhance the toleration level in an individual which in turn can lead to a peaceful mutual coexistence. Thus, he held out the hope of a world-union through divine consciousness

He includes the sense of union of the self or soul with accompanied by melancholy, solitude, renunciation, meditation and inner contemplation. The faith in a divine principle or soul in which both the humanity and the cosmos participate, is directly related to mysticism. It manifests itself into human consciousness of eternal insights. Aurobindo compares the poetry of consciousness clarity of mystic outlook. In his well-known critical book, *Future Poetry*, he rightly holds the view: Mystic poetry can strike still deeper-it can still the inmost and subtlest recesses of the life soul and the secret inner mind "Mysticism" is a term which denotes an intuitive approach to Reality. It is in direct contrast to rationality. Reason or Intellect and Intuition are the two main approaches to Reality. The age of science is characterized by its absolute reliance on the rational faculty of Man for exploring the ultimate reality. But the saints and the visionary poets in the East and the West have regarded Intuition as the reliable and the infallible guide to man on his way towards Truth. Illustrating Sri Aurobindo's conception of mystic poetry the poem seeks to exemplify in its ascension not only the higher realms of consciousness scaled by the liberated soul, but also elucidates the perfect kind of poetic inspiration unhampered by the inner consciousness. Richard Rolle, the father of English mysticism, states that, "one who aware of the mystic music of the soul, discerning in it a correspondence with the measured

harmonies of the spiritual universe” (Mysticism 22). Mystic consciousness has enraptured the descriptions of an acute inward experience. It shows the jewels of mystic literature, and deliberate employment of music conscious imagery. This alone, it seems, could catch and translate to shape the characters inward experience into reality. Aurobindo’s own experience of mystic joy in his poems seems actually to have in his form of exalted consciousness and transcendental perceptions. Aurobindo’s poetry is not simply rich in thought but of mystic consciousness suffused with various colours of poetic craftsmanship. His poems will always be eternal like immortal soul or ‘illimitable permanent’. According to him, man can bring down a greater truth - consciousness of life and body in order to manifest the divine on earth. A higher mystic consciousness is capable to transforming human consciousness radically. Sri Aurobindo’s mystic poetry depicts man as a being who is at the threshold of a new world of possibilities. Human beings carries in them their infra-mental past in sub-conscious and aspires for a supra-mental future. Trapped between the forces of mystic nature and the spirit, it constantly grows, evolves and is pushed towards a certain goal of complete transformation.

Sri Aurobindo believes that Reason, with its limited range and power cannot give us an insight into the divine reality. He contends that, “The reason cannot arrive at any final truth because it can neither get to the root of things nor embrace the totality of their secrets; it deals with the finite, the separate, the limited aggregate and has no measure for the all and the infinite. He expresses this in Savitri when he describes Aswapathy’s ascent through the kingdom of the Spirit. During his spiritual journey through the “kingdoms and godheads of the little mind,” Aswapathy meets the power of Reason at the last stage. She has her “narrow house upon a ridge in Time,” and strives to, “...reduce to rules the mystic world, Nothing she knew but all things hoped to know. In dark inconscient realms once void of thought, Missioned by a supreme Intelligence to throw its ray upon the obscure Vast, An imperfect light leading an erring mass by the power of sense and the idea and word...”

The poet develops the same thought further and indicates clearly the futility of reason in the domain of “supramental truth.” The following lines support this view. “For not by Reason was creation made And not by Reason can the truth be seen Which through the veils of thought, the screens of sense Hardly the spirit’s vision can descry Dimmed by the imperfection of its means.”

In other words, the faculty of Reason cannot give the knowledge by which the “knower” and the “known” are seen as “one.” The truth revealed in Savitri belongs to the “supra-rational” world. It, therefore, belongs to the tradition of mystic poetry which has come down from the Vedas and the Upanishads to Jnaneswari. The supra-rational truth embodied in it can be experienced only through “intuition.” Broadly speaking, there are three aspects of the mystic vision of life in Savitri. The first explores the mystery of cosmic creation. The second is concerned with the potential divinity in Man. The third probes into the psychic experiences that occur during spiritual progress.

The mystery of the cosmic creation in Savitri is unraveled as the vision of “Unity in diversity.” It reminds one of the prophetic utterances of the ancient sages in the Vedas and the Upanishads. The Cosmos is seen as the “Lila” or the “play” of the Self and the Mother. The “Self” or the “Purusha” remains passive and allows the “Prakriti” to weave her dreams, conceive the thoughts and objects. The enigma of the creation is conveyed as “The Two who are one are the secret of all power, The Two who are one are the might and right

in things. His soul silent, supports the world and her, His acts are her commandment's registers. His works, his thoughts have been devised by her, His being a mirror vast of hers:" The same note of unity is revealed in the description of the changes brought about by the cycle of seasons. At the end of the down pouring rains, a "musing trance", a "meditative silence" spreads over the Earth. The advent of spring is not only the arrival of sensuous joy and thrill but also a call from the "Transcendent" to the principle of eternal bliss in human heart.

"His voice was a call to the Transcendent's sphere

Whose secret touch upon our mortal lives

Keeps ever new the thrill that made the world,

Remoulds an ancient sweetness to new shapes

And guards intact unchanged by death and Time

The answer of our hearts to Nature's charm"

Savitri, thus, presents the picture of Cosmos as a harmonious relationship among Man, Nature and Universe. It is manifestation of "One" in the "Many."

As a mystical poem, Savitri brings the readers in touch and closeness with the presence of the Divine by a consciousness directly aware of the supreme Spirit Here is no conceptual notion. Sri Aurobindo lets "spiritual facts seen in dimensions other than our universe take shape in poetry, and the poetry springs from those dimensions, throbbing with the strange tangibilities there and not throughout aided by an interpretative glow from our experience of material objects."10 So says K. D. Sethna. It is "a poetry which seeks to enlarge the field of poetic creation and for the inner spiritual life of man and his now occult or mystical knowledge and experience the whole hidden range of his and the world's being, not a comer and a limited expression such as it had in the past, but a wide space and as manifold and integral an expression of the boundless and innumerable riches that he hidden and unexplored." The poet of Savitri, a great mystic that he is, gives constantly rapturous expressions to things beyond, the things behind the apparent world through his symbols. They not only "bring in the occult in its larger and deeper ranges but the truths of the spiritual heights, the spiritual depths, the spiritual intimacies and vastnesses as also the truths of the inner mind, inner life, an inner or subtle physical beauty and reality."12 Inconscience, subconsciousness, all the planes of consciousness beyond the mind, even the transcendental Truth-Consciousness, the Supermind, go to form the vast poetic canvas of Savitri out of which Sri Aurobindo constructs his symbols. Listen to one such expression of the hidden range:

In the deep subconscientglowed her jewel-lamp;

Lifted, it showed the riches of the Cave

Where, by the miser traffickers of sense

Unused, unguarded beneath Night's dragon paws,

In folds of velvet darkness draped they sleep.13

To the uninitiate, and particularly intellectual critics steeped in the rigidity of mind-consciousness and without any aptitude for things

Consequently, Man is shown as a creature that contains in himself the seed of divinity. His soul can neither be fettered by the laws of Matter nor can be destroyed by Death. For him, it is possible to be one with Eternity by widening his consciousness and enjoy eternal bliss. Savitri's answer to Death points out clearly her own and Satyavan's role in the destiny of Man. She tells Death,

“For I the Woman am the force of God,
He the Eternal’s delegate soul in man.
My will is greater than thy law, O Death;
My love is stronger than the bonds of Fate:
Our love is the heavenly seal of the Supreme.”

The “supra-sensuous” experiences of God-realization form an integral part of Savitri.

In fact, Aswapathy’s ascent on the heights and Savitri’s descent into the depths of the spiritual kingdom abound in such experiences. These experiences are common to the saints and the spiritual seekers from the East as well as the West. In his penetrating study of the mysticism in Maharashtra, Prof. R. D. Ranade defines Mysticism as “that attitude of mind which involves a direct, immediate, first-hand, intuitive apprehension of God.” Further, in his chapter on Jnanadeva, he notes down the various mystic experiences described by Jnanadeva. According to him, the eight Sattvica emotions—Colour, Form, Sound, Light, etc.,—are some of the outstanding experiences described by Jnanadeva.

The description of Aswapathy’s transformation at the approach of “A Boundless Heart” is remarkable from this point of view. “Aswapathy’s mortal body was enveloped by a mystic Form. His spirit and body were linked in the joy beyond words. All his physical and mental organs were intoxicated with the shower of nectar. They grew limitless and were drawn towards the mystic power just as a sea drawn towards the Moon. A divine stream began to flow through his veins. The cells in his body awoke to the spiritual touch. All his nerves became a burning thread of joy.”

The reference to “nectar” in the passage is not merely metaphorical. It describes the divine sweetness experienced by Aswapathy. The “Sea” and “Moon” suggest the widening of consciousness and the union between the Self and God. “The burning thread of joy” brings out the “light experience.”

A still more characteristic passage which describes Savitri’s metamorphosis is worth analyzing. The gradual awakening in the centers of consciousness takes place in Savitri.

“The Power, thus, came down from the summit to the ‘lotus’ in brow. As a result, ‘the mysterious eye capable of looking at the invisible vision’ was opened. This brought about a complete identification of Savitri with the Eternal Will. She became an instrument in the hands of the Eternal Light. After this, the lotus in throat was kindled. Savitri’s speech and thoughts echoed the immortal word and sounded in harmony with the world-Soul. Next, the lotus in heart which could change Fate was awakened. The lotus in the navel was, then, touched and the earthly desire was transformed into celestial flame. Finally, the Power broke into the ‘thousand hooded serpent Force’. This resulted into the union between Matter and Spirit.”

The process of awakening described in the passage is known as “Kundalini Yoga.” The word “Kundalini” literally means “coiled up.” The Yogis describe it as “a coiled serpent” and believe that it is the root in which the divine energy remains latent. As Swami Prabhavananda explains, “There are, asserts the Tantra, seven centres of consciousness, the seventh of which is located in the brain. These centres, resembling lotuses, are technically known as Chakras. Through certain prescribed exercises the Kundalini or the Divine Energy, rises through the centres until it reaches the seventh and in this seventh occurs a mystic union with the Supreme Lord, who there resides. Then it is that one ‘attains transcendental’ consciousness.”

The above explanation gives us a clear idea about the mystic transformation in Savitri. However, the process of awakening in Savitri takes place in a different manner. According to Kundalini Yoga, it begins from Kundalini and rises slowly upwards to the seventh centre located in the brain. In Savitri's case, however, it descends slowly from the seventh to the first centre. This is in keeping with Sri Aurobindo's idea of "Descent" of the Divine energy into the mortal being.

Thus the aspects of mystical vision in Savitri are many and varied. They are not, of course, separate entities in themselves but are integral parts of the experience embodied in the poem. To put it into Sri Aurobindo's own words: "In fact Savitri has not been regarded by me as a poem to be written and finished, but as a field of experimentation to see how far poetry could be written from one's own Yogic consciousness and how that could be made creative."

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Social Political Philosophy: A Study of the Significant Understanding of DR. B.R. AMBEDKAR

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Abstract

The political philosophy of Ambedkar may help in renegotiating the crisis of western political theory in particular and leading the struggle of the masses in general. One can see Ambedkar's association with the grand political streams such as liberal, radical or conservation through his writings. At same time he differentiates himself with these three dominant political traditions. Ambedkar philosophy is essentially ethical and religious. For him social precedes the political. Social morality is the central to his political philosophy. He is neither fierce individualist nor conservation communitarian. His conceptions of democracy internalize the principle of equality, liberty, and fraternity in its true spirit. Though there are many attempts but one may find difficulty in locating him in dominate political traditions. Often this may leads to misunderstanding of the essence of Ambedkar. Ambedkar's political thought demands new language to understand the complexity of his thought.

Keywords: Radical Progressive, Social Morality, Caste System, Moral Community, Social Democracy

Introduction

Ambedkar has emerged as a major political philosopher with the rise of dalits movement in contemporary times. There are several attempts to understand Ambedkar and his philosophy. Confusion prevails among scholars due to the existence of diverse, and sometimes, contradictory theoretical assessment of Ambedkar. The social context of the scholars and their subjective positions play major role in the assessment of the thinker and very often the opinions of scholars evoke extreme reactions which either elevate or demean Ambedkar. Though he had a great influence on Indian politics from the nationalist movement onwards, till eighties, there has been not much academic debate on Ambedkar. The communities of knowledge and centers of power either ignored or deliberately marginalized him as a thinker and social scientist. Ambedkar is nowhere mentioned in the contemporary Indian philosophy and the philosophical discourses of India. This exclusion of Ambedkar has to be understood with the implicit politics of the writers on Indian philosophy. Due to the mass Dalits communities symbolic association with Ambedkar, political parties and academics ranging from conservation to radicals, are forced to look at Ambedkar. The celebration of Ambedkar has the undercurrent of failure of Indian democratic state to reach the majority of this nation and the assertion of these ignored communities. In other words, Ambedkar's philosophy is a search towards the theories of social reconstruction of Indian society.

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Predicament of Western Partial

Let us have a brief look at major philosophical traditions of politics before we proceed into the political philosophy of Ambedkar. Political sought to explore social phenomena and political behaviour, as well as to clarify problematic concepts, evaluate existing institutions, and argue for social ideal. Political philosophy is about the critical reflection of politics and its practices. It is about the understanding of the governing principles of a society in a much critical fashion. It tries to philosophise the values, principles, practices and institution, which govern the society. Morality of the society and the ways of functioning of institutions serve as source in deriving political theory. Socio-economic developments and the ensuring conflicts in society provide conditions for the emergence of new social and political theories. Political thought seems to spring from the political experience for both the thinker and his society.

This individualism becomes the basic characteristic of the subsequent liberal tradition. The idea of social initiative and social control surrendered to the idea of individual initiative and individual control. The new philosophy became known as liberalism. Liberalism acquired different flavours in different national cultures. The difficulties in liberal lie in its basic foundation of seventeenth century individualism and its quality of possessiveness. The individual was seen neither as a moral whole, nor as a part of a larger social whole, but as a proprietor of himself. The basic assumption of possessive individualism that man in free and human by virtue of his sole proprietorship o his own person, and the human society is essentially a series of market relations, were deeply embedded in seventeenth century foundations. Alternatives emerged for the market system. Articulation of proletarian politics gave a serious blow to the liberal politics. There are altogether different assumptions about man and society. The community has replaced individual. Marxist theory aims at the radical change in society and its human relations. Human society has seen from the perspective of the class considers human being as primarily a producer.

The conservative view of politics is known as politics of tradition. The state in particular and society in general must operate with respect to traditions and customs. The right of the groups is acknowledged in that particular society. Conservative perspective works within the limits of the given order accepting forms of political action within the structural framework of existing institutions. Conservative theory of politics is known as politics of imperfection. The power is state. State plays a central role in conservative thought. It is the backbone of social order and authority, the guarantor of social hierarchy. As per the conservative views the inherent imperfections of human nature make a strong state necessary.

Social order has to be maintained through the strong leadership by those who hold positions of political responsibility. It does not mean that state is the only agency which maintains social order. Conservatives stress the importance of traditions, custom and of network of longstanding groups and associations, all pre-requisites of social order.

In the late 1970s political scientist Fred R. Dallmayr reiterated the statement Peter Laslett, "the great tradition of theoretical literature stretching from Hobbes to Bosanquet had been broken and that for the moment, anyway, political philosophy is dead".

The crisis in political philosophy may be understood with the changed socio-economic development and the unrelatedness of intellectual of the politics. In twentieth century, western political philosophy is marked with its defence of liberal democracy and legacy of civil rights against totalitarian or repressive forces. In recent times the culmination of

western science and economic leading towards dominance over other parts of the world invites competition and confrontation at global level.

Society is of collectives and generates political community. Far from involving only the aspect of inter subjective or inter individual contracts, a revision or modification of individualism in the light of communal bonds necessitates a general reconsideration of man's relation to the world and nature a reconsideration that inevitably conjures up the peril of objectivism and naturalism. Christian Bay elaborates this in his article from contract of community he links up the major predicaments of post industrial society with the basic assumptions and preferences of individualistic contract liberalism as inaugurated by Hobbes and Locke and it manifested in different forms. He notes that liberals have persistently tended to cut the citizen off from the person, putting on their pedestal a cripple of a man without a moral or political nature and without moorings in any real community. However the debates of political philosophy in later days tried to articulate form the point of community or individual in relation of community.

Social Proceed Supporting on Ambedkar

Ambedkar thought as reflected in his writing and speeches has great important in tracing the history and growth of social thought in India. It is necessary to understand of philosophy of Ambedkar which is the theoretical foundation for the Dalits movement. The core of political thinking of Ambedkar is contained in two of his statements the rights are protected not by law but by social and moral conscience of society and a democratic form of government presupposes a democratic form of society. He considers democracy is essentially as a form of society for a more associated living and a social conscience is the only safe guard of all rights.

The roots of democracy are to be searched in social relationships, in terms of associated life among the people who form a society. For him, social relationships are the key to democracy. His special contribution to political thought lies in his linking up liberty, equality and fraternity to the concept of social democracy, which in turn, he relates to democracy as a form of government. In this sense he defined democracy as a form and method of government whereby revolutionary changes in the economic and social life of people are brought about without bloodshed. In most of the speeches and writing of Ambedkar, the central theme is social reformism. On the issue of giving primacy to social over political, he differs with congress and socialists. This is well reflected in all his writing in general and his writings 'Annihilation of caste' and what congress and Gandhi have done to untouchables in particular.

In contemporary times, one caste got theoretically recognized and established as the Indian social reality, the established political and social theories got new meanings. Ambedkar as a thinker got prominence because of his scholarly conceptualization of the institution of caste and its functioning in Indian society. The situation demands proper assessment of Ambedkar political philosophy in relation to other prominent political streams of the time. Ambedkar is a real philosopher in the Marxian sense. He has interpreted the Indian social reality in order to change it.

In estimating Ambedkar political philosophy the study will consider the following questions.

- ✚ What is the conception of the human being sand society?
- ✚ What are his conceptions of rights, freedom and justice that flow in both his thought and action?

- ✚ What are the cultural and historical roots of these conceptions in his thought?
- ✚ In what way does he connect democracy and social inequality?
- ✚ How does he resolve the question of individual and community?
- ✚ What kind of theory does propose in bringing out the relationship between state and religion?

How did he perceive the role of Dalits movement Depressed class in India democratic future

Ambedkar on Social Political Affairs

Ambedkar is influenced by all the major political traditions of his times. His political thought has emerged from the three grand traditions of political thought therefore liberal conservative land radical. The unique feature about him is that he has transcended all these traditions. Ambedkar philosophy is primarily ethical and religious. He thoroughly explored the Indian traditions and its philosophical system in a unique way. He developed political concepts like democracy, justice, state and rights from his understanding of Indian society and the functioning of its institutions on the moral grounds. He is very critical of the institution of caste, which influences all the spheres of individual life and the Indian society as a whole.

He is critical of authoritarian Hindu social and argued in favour of democratic society. He probed into the social foundations of India and gave new meaning to the lives of disadvantaged people. His was a rationale approach. Research plays a role in his writings and speeches. The methodology he used is very scientific rather speculative. He was influenced by the assumptions of modernity. He is well informed in many areas of Indian history, polity, culture, anthropology and philosophy. He quotes many thinkers in his writings those who are influenced him. His political theory was premised on moral community. It was as an ideal to be realized. He was very much critical about the Hindu social order. He argues that Hinduism is not qualified to be a community. Buddhism was projected as the ideal having the value of community grounding on morality. He considers that Buddhism attempted to found society on the basis of reason and morality.

His conception of community is very novel. He does not conform to either Hindu ideal community or Socialist conception of community based on participation in production process. His conception of community is moral and ethical. It is not automatically available for participation in common affairs. His of community has to be created through hard and torturous process of moral transformation.

Social on Democracy

Ambedkar had a lengthy discussion on democratic form of government in his writings. His conception of democracy is different from the parliamentary democracy of Western Europe. Democracy came with the principle of liberalism. His conception of democracy makes different with parliamentary forms in a significant way. Parliamentary democracy has all the marks of a popular government a government of people, by the people, and for the people. Ambedkar considered the problems and expressed discontent against the parliamentary democracy in the nations like Italy, Germany, Russia, Spain and some other European nations in proposing the parliamentary democracy in India.

The nations that are opposing absolute rule and pledged to democracy to find their discontent with democracy First the parliamentary democracy began with quality of political rights in the form of equal suffrage. There are very few countries having parliamentary democracy that have not adopted adult suffrage. It has progressed by

expanding the notion of equality of political rights to equality of social and purpose, economic opportunity. The causes for this failure may be found either in wrong ideology or wrong organization or in both. He elaborated this point by pointing out the fault with both wrong ideologies and the bad organization in carrying the ideals of democracy. Parliamentary democracy took no notice of economic inequalities and did not care to examine the result of freedom of contract on the parties to the contract in spite of the fact that they were unequal in bargaining power.

He illustrated this point by comparing the collapse of parliamentary democracy in the countries of Italy, Germany and Russia with England and USA. He felt that there was a greater degree of economic and social democracy in the latter countries than existed in the former. Social and economic democracies are the tissues and fiber of a political democracy. More than the bad ideology bad organization is responsible for failure of democracy. All political societies get divided into two classes the rulers and the ruled. This is almost stratified that rulers are always drawn from ruling class and the class that is ruled never become the ruling class. This happens because generally people do not see that they govern themselves. They are content to establish a government and leave it to govern them. It is wrong to believe that democracy and self government is automatically become realities of life. In fact, the existing governing class is inconsistent with democracy and self-government and made all its efforts to retain its power to govern. In some of the countries the servile classes may succeed in ousting the governing class from the seat of authority with just by adult suffrage. In some other countries the governing class may be so deeply entrenched that the servile class will need other safeguards besides adult suffrage to achieve the same end.

Ambedkar accused the western writers that they are superficial and not provided the realistic view of democracy. They superficially touched the constitutional morality, adult suffrage and frequent elections as the be-all of democracy. Ambedkar proposed a written constitution for the effective democracy. He heavily invested on social morality for effective functioning of the democratic form of government. He reminds us very often, in devising the constitution one has to keep in mind that the principle aim of constitution must be to dislodge the governing class from its position and to prevent it from remaining as a governing class forever.

Progressive Fundamental Thinker Ambedkar

Many thinkers and fundamental political parties and an attempt to project Ambedkar as a liberal thinker Liberalism as a political theory developed in the west has a theoretical basis and reflection of modern industrial capitalist society. It implies individual rights as natural and absolute. Ambedkar seems to reject the liberal notion of society as an aggregation of individuals related to each other as individuals in terms of the goal of promoting individual interest. He has given importance to justice than utility. According to him utility is only a secondary criterion for judging right or wrong. That is, primacy of justice over utility is axiomatic for him. By subordinating utility to justice in his philosophical analytical scheme, Ambedkar departs from the very first tenet of utilitarianism in particular and liberal philosophy in general.

Another question that can be raised is whether Ambedkar is an individualist in his social and political philosophy? Does he follow the liberal thought regarding this? The liberal thought maintains that essence of the individual is economic satisfaction, therefore consumption. The locus of moral responsibility is the recognition of an objective existing

moral law of dharma. It is an ideal which Ambedkar considers central to his version of Buddhist religion. Ambedkar accepted many of the basic assumption of Marxism. Its most important aspect is the identification of economic exploitation with private property. His understanding of Marxism was used in an attempt to formulate a historical theory of caste and social struggle in India. Ambedkar criticized Marxism on the basis of ethicality. He questioned the basic tenets of Marxism, that the end justifying the means and religion as the opium of the masses. Ambedkar considers that for both Buddha and Marx the end is common but the only difference is the means that they professed.

Ambedkar also believe that humanity does only want economic values, but also wants spiritual values to be retained. Ambedkar tries to see the similarities between Buddhism and Marxism and also differences. Ambedkar argues that in India there is not only division of labour but also division of labourers exists. He also felt that economic interpretation of history is not the only the explanation of history. He expressed the doubt that the anarchic situation may take place. Ambedkar proposed Dhamma in place of it. However, Ambedkar developed his own version of socialism. He termed it as state socialism, which emerges from his interpretation of democracy. Ambedkar very much emphasized that caste is not only the division of labour but also division of labourers in India.

One has to understand the political philosophy of Ambedkar in the context of his life and struggle for instance in the initial stages he took the programme of temple entry. Later he did not consider Hinduism as having the potential for inclusion of Dalits. Also he experimented with Marxists and organized joint agitation programmes of Marxists. After some time he formed an independent political party for Dalits. All these phases provide an understanding of the enormous dynamism of Ambedkar. It is very difficult to fit him into dominant political traditions like liberalism, Marxism and conservatism.

Conclusion

Though Ambedkar was nurtured in the liberal tradition; he makes a difference from it. On many issues, he differs from liberal thinkers like Nehru. While embracing Buddhist religion, he seems to be conservation, but it is clearly evidence that he is not conservation by his attack of Gandhi and the Hindu social order. At certain points, he seems to be radical. But he throughout his life, he maintains his differences with Marxist thought, particularly in understanding Indian society. However, the primary concern for Ambedkar is liberation of Dalits the people of the lower strata of Indian society. He approached any political tradition from this point only. This has implications in providing the principles of reconstruction of Indian society. In other words one feels that Ambedkar political thought demands a whole new language and the existing political language fails short in assessing or understanding his philosophy.

Moreover, Ambedkar political philosophy has a great potential in mediating both liberal and communitarian traditions of the west. He connects the individual and community based on morality. He proposes the democratic, humanistic and rationalistic religion such as Buddhism is the source for morality and associate living when Ambedkar criticized Hindu community for its oppressive nature. He does it with a standard of individual liberty and freedom.

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Impact of Financial Services on Rural and Urban BPL Households in Cuddalore

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Abstract

Financial inclusion is the delivery of financial services at an affordable cost to vast sections of the disadvantaged and low- income groups'. 'Inclusive growth' has been seen as a process of including the underprivileged sections, whose participation is essential in the development process. Few people are utilizing loan for their additional need and utilize bank loans by majority of BPL households to fulfill their basic needs. Majority of the respondents from the urban area agree that consumption expenditure is more since cost of living in more when compared to rural area majority of respondents from rural area disagree that consumption expenditure is less due to formal financial activities since cost of living is less in rural area. Majority of rural respondents are not utilizing the financial services for education of their family. Thus many people from rural area are illiterate.

Key words: Inclusive Growth, Financial Inclusion, economic growth

Introduction

'Inclusive growth', a topic in modern times, is very popular among the emerging economics of the world which has resulted in intense policy discussions among the policymakers. It is the involvement of all sections and regions of society in the growth of the economy and getting the benefits of growth, which achieves the equity objective in growth. The focus of inclusive growth is productive employment, which increase the incomes for the exclude groups. Along with economics of the world, even in Indian economy, 'inclusive growth' has been a priority of the government over the past decade, with the main objective of the growth of the economy, where all sections participate in the growth process and benefit out of it. Financial inclusion is easier and affordable access to financial services. This is also called financial exclusion, which occurs due to inaccessibility, distances and lack of proper infrastructure, low absorptive capacity of the poor households belonging to vulnerable sections, which is seen as a critical mechanism for generating steady income inequality that hinders growth. Looking at Indian economy, beginning from the year 1990 to 2000 the economic growth. 'Financial inclusion is the delivery of financial services at an affordable cost to vast sections of the disadvantaged and low- income groups (UNO, 2006).

Inclusive Growth and Financial Inclusion

According to the Indian planning Commission, the concept of 'inclusive growth' has been seen as a process of including the underprivileged sections, whose participation is essential in the development process. Access to finance plays a crucial role in achieving this. Therefore, the present policy objective of inclusive growth can be completely achieved only with universal financial inclusion.

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‘Financial inclusion is the delivery of financial services at an affordable cost to the vast sections of the disadvantaged and low-income groups’. Therefore, to make the growth process more inclusive in India, financial inclusion is the need of the hour, and the mainstream financial sector plays a crucial role in achieving inclusive growth. This process starts with opening a no frill bank account in the name of a marginalized person or group, who were hitherto excluded people, start availing bank credit and other services on a regular basis, as per the terms of such banking services and more further to regular savings, and to relationship which enable them to avail loans and services continuously, which takes them to greater financial literacy that enables people to have greater absorptive, even as it economically empowers them through an improved participatory role, stimulating inclusive governance, leading to inclusive growth. Figure 1.1

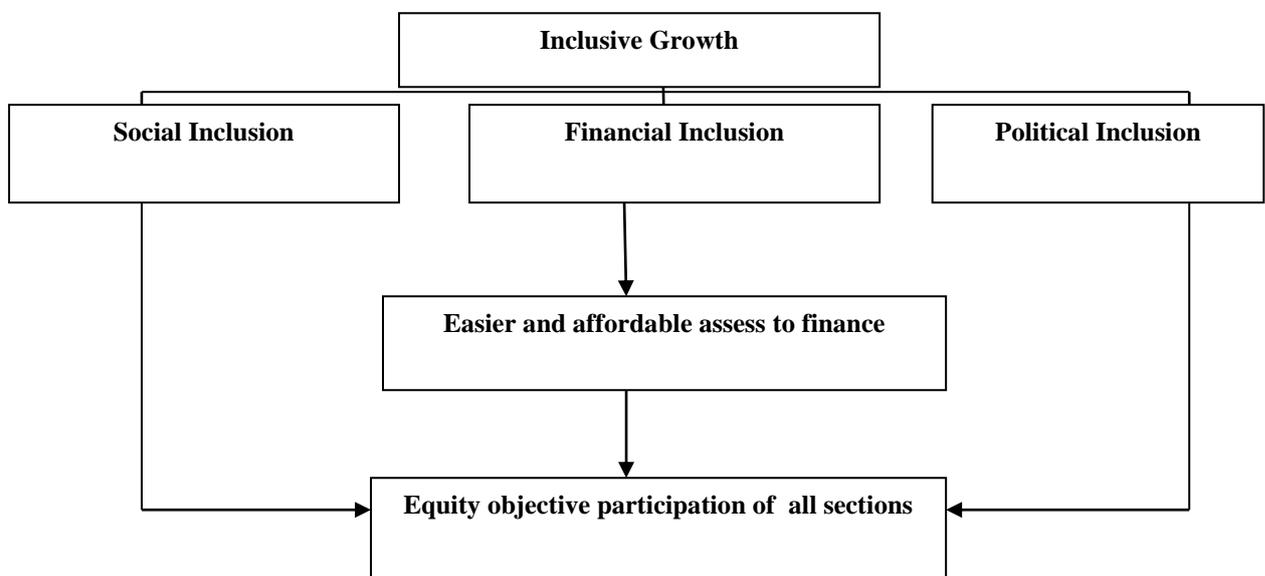


Figure 1.1 Inclusive growth and financial inclusion
Source: Literacy survey

Objectives

1. To explore the nature of financial inclusion in Cuddalore district.
2. To access the economic and social impact of financial inclusion on Below Poverty Line households.

Hypotheses

1. There is disparity in financial inclusion among the rural and urban BPL households the revenue Blocks.
2. The impact of availing formal financial services on the socio- economic status of the BPL households is heterogeneous in rural and urban.

Review of Literature

Garg and Agarwal (2014) studied the importance of financial inclusion in overall development of the economy and reviewed about the approaches applied by the banks in achievement of goals of financial inclusion through analysis of previous year's progress and achievements of financial inclusion plans in India.

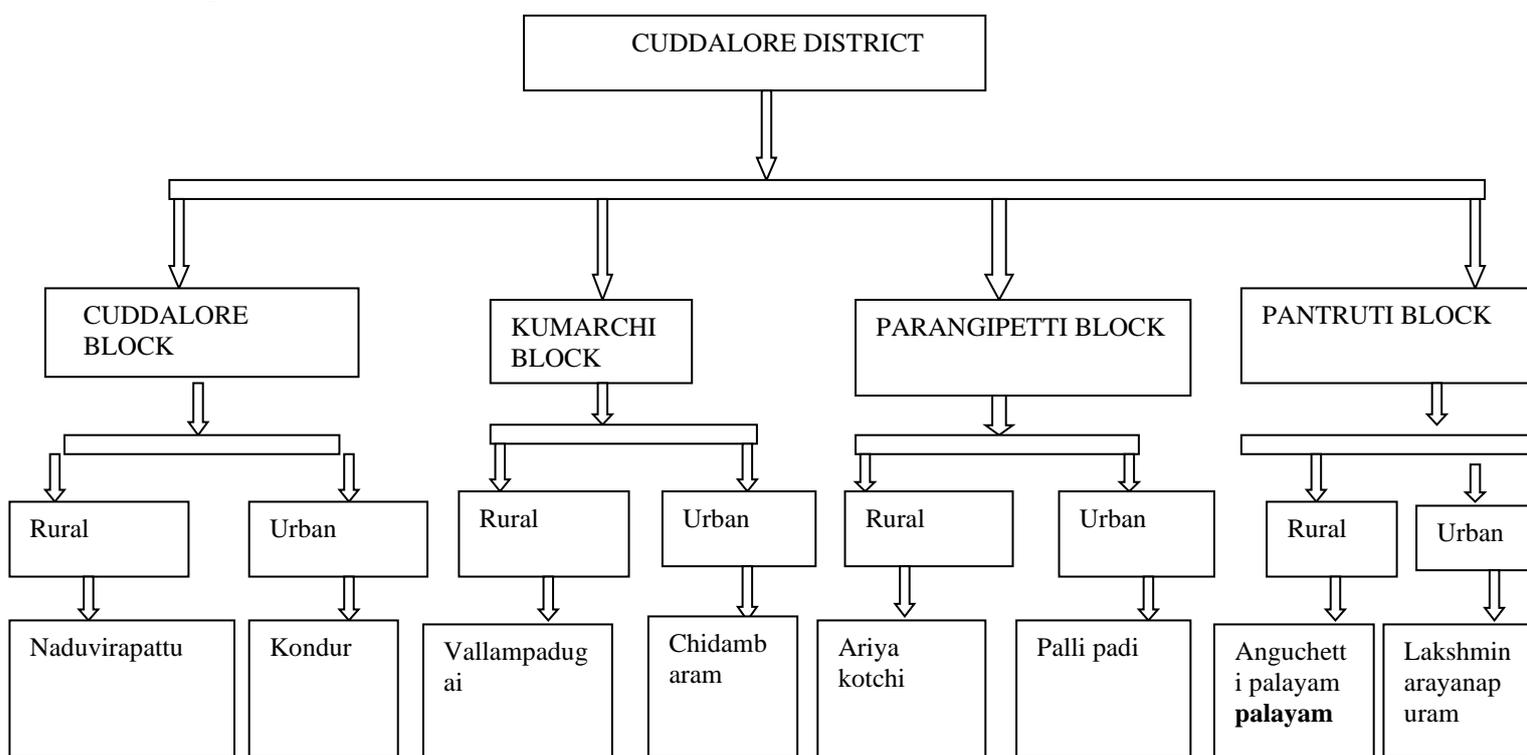
Kohil (2013) highlighted the factors which significantly enhance financial inclusion in India. The author indentified relationship between financial inclusion and levels of human

development in India. Socio- Economic factors, income levels among individuals were found to be influential factors on the level of financial inclusion in India. On the other hand, technology and education about the banking services were also found have significant impact on financial inclusion in India.

Shabna (2014) in the paper about the conceptual aspects of financial inclusion, and focused on the reason behind financial exclusion and discussed that it can be removed by “generating employment in rural areas” by which people will save more and poverty will be removed through unemployment and there will be better control of finance and increase in per capita income which will support the people to be a part of contribution in the social and economic development of India.

Sampling Design

In the study, BPL households are considered as the universe of population and individual BPL households of rural and urban areas are selected from the four revenue blocks of the Cuddalore District. The stages of sampling have been explained in a schematic representation.



To select the units of population multi stage sampling method will be adopted. The four Blocks of the Cuddalore District. In the first stage Cuddalore District is selected. Cuddalore District is backward district and most of people are engaging in agriculture and less impact of financial inclusion. In the second stage, out of 13 blocks in cuddalore district. 4 blocks are selected they are Cuddalore Block, Kumarachi Block, Parangipettai Block, Panruti Block. There is having both rural and urban areas. The remain block mostly they have urban or rural areas. In the third stage, in each block one rural and one urban area will be selected on basis of higher number of BPL households. In selection of particular areas rural and urban will be based on highest BPL household. In the fourth

stage BPL households will be proportionate randomly selected and total sample are 284. In each rural and urban area 5 percent of sample BPL households will be selected.

Analysis of Data

Table-1: Formal financial services leads to purchase assets credited in your household

Forma Financial Services of Assets	Region		Total
	Rural	Urban	
Assets Purchased	25 (17.2)	17 (12.2)	42 (14.8)
Assets Not Purchased	120 (82.8)	122 (87.8)	242 (85.2)
Total	145 (100)	139 (100)	284 (100)

Table-1 Reveals that after utilization of loan from formal financial services is there any land purchased further or asset credited to the households of the respondents. Out 284 households 14.8 per cent of total rural and urban respondents are utilizing loan from formal financial services to purchase further land and buy assets for their households 85.2 per cent of total rural and urban respondents are not utilizing loan from formal financial services to purchase further land and buy assets for this households. Thus it is clear that only few people are utilizing loan for their additional need and utilize bank loans by of BPL household's majority to fulfill their basic needs.

Table-2: Formal financial services leads to increase the consumption expenditure of the household has gone up

Increase Consumption Expenditure	Region		Total
	Rural	Urban	
Agree	61 (42.1)	95 (68.3)	156 (54.9)
Not sure	9 (6.2)	10 (7.2)	19 (6.7)
Disagree	73 (50.3)	28 (20.1)	101 (35.6)
Strongly Disagree	2 (1.4)	6 (4.3)	8 (2.8)
Total	145 (100)	139 (100)	284 (100)

Table-2 reveals that due to utilization of formal financial services whether the consumption expenditure of the household has gone up. Out of 284 households, 54.9 per cent of total rural and urban respondents agree that consumption expenditure of the household has gone up due to formal financial services, since they buy whatever they need with the help of that, whatever it is business agriculture or their basic needs. 6.7 per cent of total rural and urban respondents are not sure of this. 35.6 per cent of total rural and urban respondents disagree with the 2.8 per cent of total rural and urban respondents strongly disagree with this statement. Thus it is clear from the above data majority of the respondents from the urban area agree that consumption expenditure is more since cost of living in more when compared to rural area majority of respondents from rural area disagree that consumption expenditure is less due to formal financial activities since cost of living is less in rural area.

Table-3: Formal financial services to increases literacy level of the my family has gone up

Increase Literacy Level	Region		Total
	Rural	Urban	
Agree	58 (40.0)	87 (62.6)	145 (51.1)
Not Sure	10 (6.9)	17 (12.2)	27 (9.5)
Disagree	68 (46.9)	33 (23.7)	101 (35.6)
Strongly Agree	9 (6.2)	2 (1.4)	11 (3.9)
Total	145 (100)	139 (100)	284 (100)

Table-3 reveals that due to utilization formal financial services whether the literacy level of the households under study area has gone up. Out of 284 households, 51.1 per cent of total rural and urban respondents agree that literacy level of the family has gone up since they get educational loan and other financial services for their higher studies. 9.5 per cent of total rural and urban respondents are not sure of this. 35.6 per cent of total rural and urban respondents disagree with this statement. 3.9 per cent of total rural and urban respondents strongly disagree that literacy level of the family has gone up due to utilization of financial services from the above data it is clear that majority of the urban respondents utilize financial services for the education of their family. But majority of rural respondents are not utilizing the financial services for education of their family. Thus many people from rural area are illiterate.

Table-4: Formal financial network and educational loans helping to join the professional courses

Formal Financial Helping Educational Loans	Region		Total
	Rural	Urban	
Strongly Agree	0 (0.0)	2 (1.4)	2 (0.7)
Agree	33 (22.8)	69 (49.6)	102 (35.9)
Not Sure	11 (7.6)	12 (8.6)	23 (8.1)
Disagree	94 (64.8)	48 (34.5)	142 (50.0)
Strongly Disagree	7 (4.8)	8 (5.8)	15 (5.3)
Total	145 (100)	139 (100)	284 (100)

Table-4 shows whether the family members of the respondents are able to join professional course with the help of formal financial network and educational loans. Out of 284 respondents 1.4 per cent of urban respondents strongly agree that formal financial network

and educational loans helped their family members in joining professional courses. 22.8 per cent of rural respondents and 49.6 per cent of urban respondents agree with this statement 7.6 per cent of rural respondents and 8.6 per cent of urban respondents are not sure of this statement 64.8 per cent of rural respondents and 34.5 per cent of urban respondents disagree that with the helped formal financial services and educational loans they are able to make the household members join professional courses. 4.8 per cent of rural respondents and 5.8 per cent of urban respondents strongly disagree with this statement .thus from the above data it is clear that respondent who utilize educational loans and formal financial services are more in urban area. Majority of the respondents in rural area disagree that with the help of educational loans and formal financial services they are able to make their family members join professional courses. This is due to the factor that people in rural areas have completed only primary education as we had seen in the previous tables majority of the rural respondents do not even send their children to schools because of their poor life situation and moreover the financial inclusion impact is less in rural areas thus respondents who get financial assistance are less.

Table-5: Financial facilitated enhance additional skills to earning for livelihood

Financial Facilitated Earning for Livelihood	Region		Total
	Rural	Urban	
Strongly Agree	0 (0.0)	2 (1.4)	2 (0.7)
Agree	59 (40.7)	91 (65.5)	150 (52.8)
Not Sure	2 (1.4)	2 (1.4)	4 (1.4)
Disagree	80 (55.2)	37 (26.6)	117 (41.2)
Strongly Disagree	4 (2.8)	7 (5.0)	11 (3.9)
Total	145 (100.0)	139 (100.0)	284 (100.0)

Table-5 shows whether financial assistance facilitated the family members of the respondents to enhance their additional skill of earning for their livelihood. Out of 284 respondents 1.4 per cent of respondents strongly agree that financial assistance facilitated the family member's of the respondents to enhance their additional skills of earning for livelihood. None of the rural respondents agree with cent of rural 40.7 per cent of rural respondents and 65.5 per cent of urban respondents agree with this statement. 1.4 per cent of both rural and urban respondents are not sure whether financial assistance facilitates to enhance the additional skill.55.2 per cent of rural respondents and 26.6 per cent of urban respondents disagree this. 2.8 per cent of rural respondents and 5 per cent of urban respondents strongly disagree with this statement. Respondents who agree that financial assistance help the members of family to enhance their additional kills of earning for livelihood is more in urban area and less in rural area. Thus from the above data it is once again clear that financial inclusion has not reached the people in rural area with a greater impact.

Findings

- 17.2 per cent of rural and 12.2 per cent of urban people are utilizing loan for their additional need and utilize bank loans majority to fulfill their basic needs.
- 42.1 per cent of rural and 68.3 per cent urban of the respondents from the urban area agree that consumption expenditure is more since cost of living in more when compared to rural area majority of respondents from rural area disagree that consumption expenditure is less due to formal financial activities since cost of living is less in rural area.
- 40.0 per cent of rural and 62.6 per cent of the urban respondents utilize financial services for the education of their family. But majority of rural respondents are not utilizing the financial services for education of their family. Thus many people from rural area are illiterate.
- Financial assistance help the members of family to enhance their additional skills of earning for livelihood is more in 49.6 per cent of urban area and less in 22.8 per cent of rural area.

Thus from the above data it is once again clear that financial inclusion has not reached the people in rural area with a greater impact.

Conclusion

There is disparity in financial inclusion among rural and urban of Cuddalore district BPL households especially in rural area very less access any financial services. There is a positive relationship between availing of banking services and socio-economic status of the BPL households is deciding to boost up the growth process and for the equitable distribution of resources in the present state of development of our economy.

Financial services play a crucial role in the process of inclusive growth along with innovative, low cost banking products. The formal banking system could lead to betterment of the financial conditions and standard of living of BPL households, empower them to create assets, income and emergency funds to meet unforeseen conditions and economics crisis. It also benefits by way of leakage proof future welfare benefits to the downtrodden sectors of the populatar.

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Source: Literature Survey

Source: Survey Data

Quranic Perspective of Equality and Justice

Dr. Mujahid Hassan*

Abstract

While emphasizing on the equality, Quran says that every human being is equal and God created you in different races and tribes so that you should recognize one another. The racial superiority and discrimination is prohibited in Islam and contradicts its essence. All humans are the descendents of one man Adam and they are therefore brothers to one and other. In this context Prophet Muhammad proclaimed, "No Arab does not have any superiority over a non-Arab nor does a non-Arab has any superiority over an Arab. Nor does a white man have any superiority over a black, or the black man has any superiority over the White man. You are all equal and the children of Adam and Adam was created from clay.

Key words: Prejudice, Ethnic, Retribution, Sharia, Khula, Mandated, Transgressing, Descendent.

Human rights are moral principals or norms.¹ that describe certain standards of Human behaviour and are constantly protected as natural and legal rights in municipal and international law, they are commonly understood as inalienable.² Rights are inseparable from the individual regardless of their nation, location, language, religion, ethnic origin or any other status.³ We are all equally entitled to human rights without prejudices and inequalities that have plagued the human race historically and such inequalities continue to exist and have caused untold human sufferings. It is in this context that the subject of human rights is especially pertinent. The present paper is an attempt to explain the Quranic perspective of equality and justice. It is a detailed analysis of Quranic advocacy of various issues countering the world today. Quran is considered the primary source of authority by the Muslims. Within these boundaries the Quran treats human beings as equally valuable and endowed with certain rights by virtue of simply being human. The distinguishing feature of human entitlements in Quran is that they are the natural outcome of a broader practice of faith; deeds and social behaviour that Muslim believe are divinely mandated.⁴ Muslims derive all guidelines from Quran and enjoins upon Muslims all those instructions from which they are prohibited from transgressing.⁵

Human rights in Islam stem from two foundational principles: dignity and equality. Dignity is a fundamental right of every human being merely by virtue of his/her humanity. The Quran makes its clear that the key task of all the messengers of Allah and objective of giving them the Book of Divine Laws was to established justice.

One basic element in value system of Islam is the principle of equality or equity. This value of equality is not to be mistaken for or confused with identicalness or stereotype. Islam teaches that in the sight of Allah Almighty all people are equal, but they are not necessarily identical. There are differences of abilities, potentials, ambitions, wealth so on. None of these differences can by themselves establishes the status of superiority of one man or race of another. The stock of man, the colour of his skin, the amount of wealth he has and the degree of prestige he enjoys have no bearing on the character and personality

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of the individual as for Allah is concerned. The only distinction, which Allah recognizes is the distinction in piety, the only criterion which Allah applies, is the criterion of goodness and spiritual excellence.

Equality before law is the corner stone of Islamic polity. In an Islamic state everyone is equal before law. The Quran says "be upholders of justice, bearing witness for Allah alone and do not follow your own desires and deviate from the truth (Surah An-nisa: 135)" that all human are the descendents of one man Adam and all are therefore brothers to one another. The emphasis of equality and justice in the Quran appears throughout the text and even include one's enemy. One should maintain justice though it may be against your own selves or (your) parents or near relatives, if he be rich or poor.⁷

The Quran combines the concepts of justice as giving what is due (adl.) with the concept of 'care' or Ihsan. 'Ihsan' involves giving more than what is due 'or' taking less than that is owed to you'. If you feel the amount of hired person would not enough for him to make his both ends meet and so you give him more what is due or agreed-upon, that is Ihsan. Similarly, if some people in a society have too much and others have too little, the economic balance of the society is disturbed. To keep up the balance is also an aspect of Ihsan; the deprived and disadvantaged position is also taken care of, including orphans, widows, and disabled, jobless, homeless and so on.

Racism is not allowed in Islam, for the Quran speak of human equality in following terms 'O mankind, we have created you from a male/female and have made you into nation and tribes for you to know one another. Truly, the noblest of you with God is the most pious. Truly, God is all knowing, All Aware (Quran 49.13).

Islam rejects certain individuals or nations being favoured because of their wealth, power, or race, God created human beings as equals who are to be distinguished to each other only on the basis of their faith and piety. In this context Prophet Muhammad proclaimed. No Arab has any superiority over a non-Arab or does a non-Arab has any superiority over on Arab. Nor does a white man have any superiority over a black man, or the black man, has any superiority over the white man. You are all the equal and children of Adam and Adam was created from clay. This is to assert that in Islam, no nation is created to be above other nation or to rise above them. Man's worth in the eyes of men and in the eyes of Allah is determined by the good he does, and by his obedience to Allah.

According to Quran, life is a bestowal on humanity that should be secured and defended by all means. According to Quran, no individual is permitted to take the life of another unless it is for justice administrated by a competent court. Recognising this right it says "Nor take life which Allah has made sacred-except for just cause (17:33) and that if any one kills a person unless in retribution for murder or spreading corruption in the land – it is as if he has killed all mankind while if any one saves a life it is as if he saves lives of all mankind (5:32).

The right to life is conferred by the Quran even on one's enemy during war time as Muslims are forbidden from using force except in self-defense and protect elders, women and children of enemy and to these there are no exception. The Quran also contains rights for minority groups and women as well as regulations of human interaction as between one and other to the extent of dictating how prisoners of war should be treated. The Quran also unequivocally restricts its believers from aiding someone in need of their help anywhere they intend to deceive or carry out an act of aggression by stating "help one another in goodness and piety, and do not help one and another in sin and aggression.)

Women's Rights in Islam

The rights of women in Islam start quickly in the Quran's creation story. Islamic Laws and social traditions sway different phases of a Muslim ladies life. In Quran (chapter) An-nisa is entirely devoted for women's right. God promises in the Quran, "If any do deed of righteousness be they male or female and have faith they will enter Heaven, and not the least injustice will be done to them". (4:24)

Women have been given following rights:-

- Right to education.
- Right to Worship.
- Right to own wealth and property.
- Right to freedom of expression.
- Right to participate in Jihad.
- Right of freedom to choose her husband.
- Right to custody of children.
- Right of participation in extending co-operation for the promotion of good and elimination of evil.
- Right of Mehar.
- Right of Khula.
- Right to participation in legal and political affairs.
- Right to marriage contact.
- Right to inherent property.

Perhaps the most valued status with regard to women is that of a mother in the Quran as it illustrates this point by binding the reward of paradise to those who satisfy the needs of their parents.

All the above human rights were discussed in detail in the Cairo Declaration of Human Rights in Islam in Cairo, Egypt on 5th of August 1990 which provides an overview on the Islamic perception on human rights and affirms Islamic sharia as its sole source. It was also an Islamic response to the Universal Declaration of Human rights adopted by the United Nations in 1948. The declaration guarantees same rights as the United Nations Universal however holy Quran serves as living documents of human rights providing guidelines to be followed by the faithful within the limits set by the *Sharia*.

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Rural Development in India: Strategies for the Improvement of Indian Economy

Dr.Sangappa V.Mamanshetty*

Abstract

The extent of rural poverty and its weight in global poverty needs no great discussion. The forthcoming IFAD Rural Poverty Report 2001 claims that three quarters of the 1.2 billion people living below \$US 1 per day are rural; and the Report estimates that by 2020, 60 per cent of the world's poor will still be rural. However, 'things aren't what they used to be', in four main ways: (a) small-scale farming, 'peasant' societies contain more marginal farming and landless families, and rural people earn their living in more diverse ways – to the extent that some observers describe 'depeasantisation' as the dominant rural phenomenon of our time; (b) within

limits, the geography and demographics of rural poverty are changing - more older people, female-headed households, Africans, people living in low potential areas, people subject to conflict or exposed to HIV/AIDS, and so on; (c) the agricultural and rural economy is shrinking in relative importance, compared to the urban, industrial and service economy; and (d) the rural economic environment is increasingly liberalised, integrated, even globalised. Table 1 summarises these changes. The people lives in rural areas are majorly depends on agriculture. The rural agricultural production & consumption process plays a predominant role in developing the Indian economy. The major objective of rural development is to increase farm productivity, for achieving rapid economic transformation, increasing profits to farmers and to increase the household outputs of selected agricultural products. The present article majorly focused on the various rural development strategies in field of agriculture, starting from management of land, labour and natural resources to the effective harvesting, pre processing methods and effective marketing strategies to be followed.

Key words: Agriculture products, rural development strategies, Indian economy, rural development

Introduction

The people lives in rural areas are majorly depends on agriculture. The rural agricultural production & consumption process plays a predominant role in developing the Indian economy. The major objective of rural development is to increase farm productivity, for achieving rapid economic transformation, increasing profits to farmers and to increase the household outputs of selected agricultural products. The present article majorly focused on the various rural development strategies in field of agriculture, starting from management of land, labour and natural resources to the effective harvesting, pre processing methods and effective marketing strategies to be followed. The rural agricultural production & consumption process plays a predominant role in developing the Indian economy. Agriculture and agro processing account for 30-60 % of GDP in developing countries. 63

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percent of population lives in rural areas only. With rapid urbanization rural people depends mostly on agriculture. India started producing about 700 million tonnes (Mt) of biological materials per year including food grains, fruits, oilseeds, vegetables, milk, eggs, tea, coffee, fiber crops, forest produce and so on. Because of its socio economic impact specifically on employment and income generation, Agro processing is now regarded as the sunrise sector of the Indian economy. The common agro processing industries includes paper making units, hand pounding units for rice, bullock operated sugarcane crushers, water power driven flour mills, bullock driven oil grannies, spinning wheels and handloom units for weaving etc. The rural areas are consuming a large number of industrial and urban manufactured products.

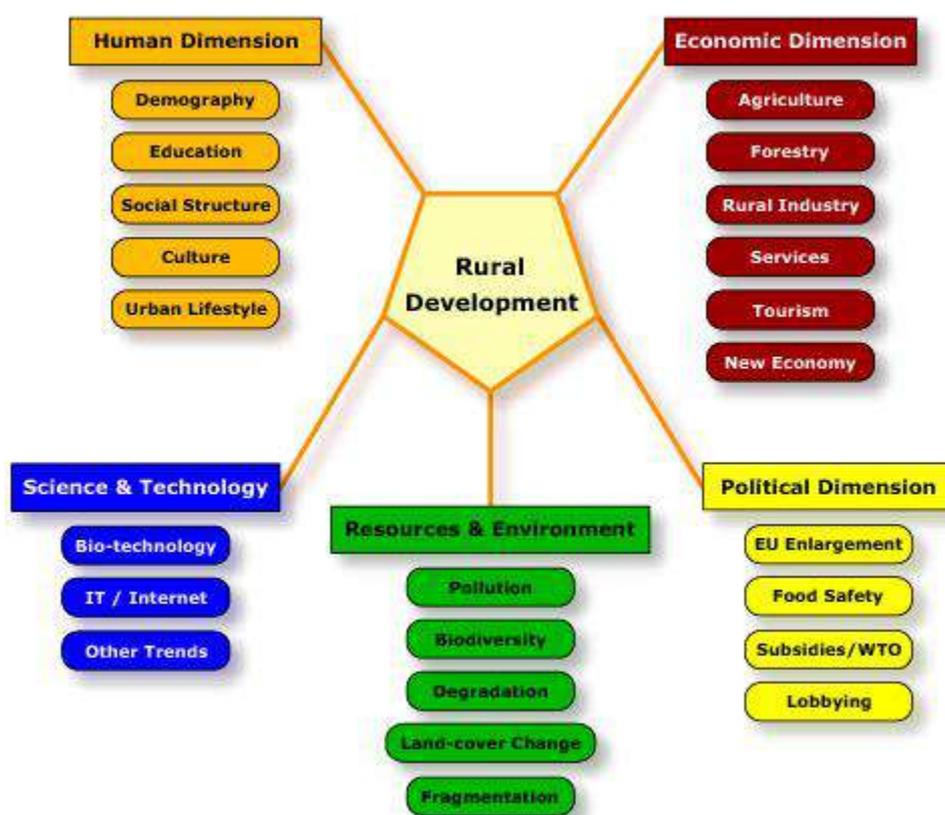


Figure.1: Rural development. Source: Royal Commission Canada, 2003

The major wings for the rural development are

1. Economic dimension
2. Human dimension
3. Science & Technology
4. Resources and Environment
5. Political dimension.

Need For Rural Development

1. to improvement to technical education
2. To raises the quality of life & environment in rural areas.
3. To reduce urbanization
- 4 For the improvement of Indian economy

5. for the proper management of natural resources like land, water for agricultural production
6. To produce variety of food products through agriculture.
7. To improve profits for farmers.

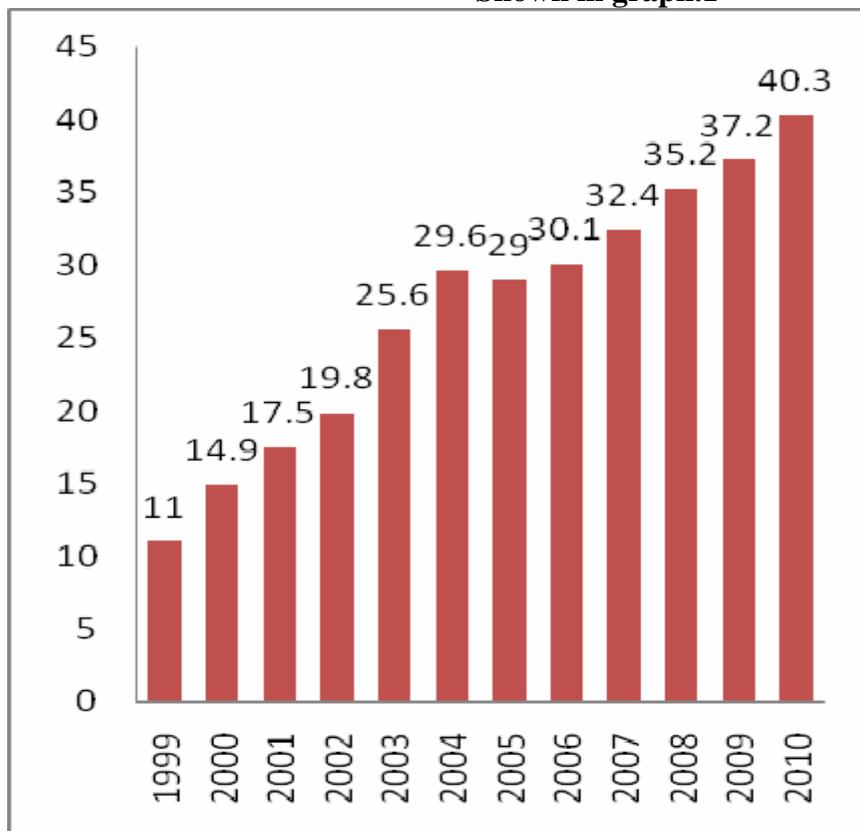
The implementation of Rural development strategies will use & develop existing institutional, management and funding mechanisms to focus the expenditure of government in the three spheres to more effectively and efficiently respond to needs and opportunities. So there is a great need to develop the rural areas for the improvement of Indian economy.

The objectives of the RDS are to increase farm productivity, for achieving rapid economic transformation, to increase household outputs of the selected agricultural products, and to promote value addition and ensure a stable market for these agricultural products.

The effective rural development strategies to be followed are

1. Better economic utilization of agricultural residues, by-products & Recycling of wastes by the establishment of separate plants at the village levels by the support of government.
2. Enhancement of linkage to farmer groups with processors and buyers for increasing the profits to the farmers.
3. Pests and disease control with the usage of improved seeds, Bio Fertilizers, Herbicides, and Bio Pesticides.
4. Usage of advanced equipment and machinery that constitutes the technology for the plantation and harvesting of the crops that leads to decrease the labor cost.
5. Agricultural Productivity Enhancement.
6. Research & Development for agro processing technologies.
7. Provision of Support to agricultural related industries.
8. Establishment of farmer care centres.
9. Analysis of complete Agricultural trade statistics includes Tree crops, Consumption data, Diseases and disease control data, Statistics on agricultural products processing & marketing, Fisheries statistics etc.
10. Increasing the organic farming.
20. By conducting and organizing the camps / programs at the rural areas regarding development.
11. Establishment of separate teams for the rural development by the central government with special packages.
12. Maintenance of clean & green at the villages.
13. by providing transport facilities to the rural areas.
14. Building of interactions with the agricultural experts for gaining more profits.
15. Provision of support to the farmers Groups, and Associations in order to build their capacity and supporting farmer unions.
16. By adopting localized way of distributing agricultural products.
17. Water management for agricultural production by the Usage of sprinklers and drips.
18. Use of private companies for processing & marketing.
19. By proper communication & quality maintenance.
20. Enhancing Rural Micro finance services & provision of subsidies for crops.
21. Strategy for provision of technology inputs to the farmers.
22. Liberalization of Markets and Price Structures.
23. All weather roads to rural habitations.

Shown in graph.1



(1999 - 2010), Source: S-CEL 1999 - 2010

Because of high utilization of pesticides and fertilizers by the farmers, scientists are advising the organic products. The agricultural products, that produced through organic farming termed as organic products. In the world market these organic products having high demand day to date. So, there is a great need to follow the organic farming by the Indian farmers and produce the organic foods and export to other countries for the propitiation. Worldwide the organic farming land increased 11% - 40% from 1990 to 2010. These are the different rural development strategies.

Effective Rural Marketing

Rural marketing basically deals with delivering manufactured or processed inputs or services to rural producers. Rural Marketing would also be different they include input manufacturers, dealers, farmers, government agencies and traders. Thus, to promote their brands, they are exploiting social and cultural values. Increasing specialization in the farming sector has marketers to this strategy.

Challenges for Rural Development

- I. Developing rural areas is long time consuming process.
- II. There is no doubt that, Most of the rural people depend on agriculture & that is a risky business.
- III. Sustainable economic growth and diversification;
- IV. Government funding and institutional development
- V. Agricultural employment has started to decline and where replacement employment is required.

VI. Lack of appropriate technology & beneficiary participation.

Conclusion

More than 60% of the Indian population lives in rural areas and most of the rural people depend on agriculture and agricultural related industries. So there is a great need to follow the effective rural development strategies for improving the quality of life in rural areas, self employment to rural people and raising profits to the farmers to improve the Indian economy. Depeasantisation is uneven, and in many places the poor cling onto farming and onto small parcels of land. Even here, however, livelihoods are more diverse, with at least 45% of income derived from non-agricultural sources, and often 80%. Non-farm income is sometimes agriculture-dependent, but often not: long distance migration, usually to cities, sometimes international, contributes an increasing share of household income. In the 1960s, agriculture accounted for perhaps 40 per cent of the national economy and the rural economy as a whole for perhaps 60 per cent of the total.

Agricultural exports accounted for around 60 per cent of exports. By the end of the 1990s, these figures had generally halved at least, more in East Asia, less in sub-Saharan Africa. Rural areas are more integrated into the world economy, as a result both of liberalisation and improved infrastructure. World-wide, trade has grown twice as fast as GDP for several decades, and the rate seems to be increasing. Rural producers, including small scale producers, are increasingly involved in global commodity chains. The geography and demographics of rural poverty largely reflect the Africanisation and feminisation of poverty more generally. A notable feature, however, is the concentration of rural poverty in 'low potential' areas – perhaps two thirds of the rural poor live in areas of low agro-ecological potential and/or poor communications. Conflict is also a regular feature of rural life in many areas: up to 20 % of Africans may be exposed to conflict in any year.

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An Economic Impact of Mid Day Meal Scheme in India

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Abstract

Every child has the right to life". This implies that all children have the right to be healthy with adequate facilities for clean water, nutritious food and medical care (UNICEF, 1990). This programme is known as the mid-day meal scheme which is the National Programme of Nutritional support to Primary education. This paper attempts to analyze the situation before and after the introduction of mid-day meal scheme keeping all other factors constant. , thereby covering all children studying up to X Std. Under this scheme, all willing children in I-V std are being served hot nutritious meal throughout the year (all 365 days) and those in the VI to X Standard receive the mid-day meal in all the school working days (220 days) within the premises of their study. With the GOI Central Assistance under NP – MDMS towards various components, this scheme is being implemented successfully in Tamil Nadu. Despite the broad-based efforts of the central government for more than a decade and a half and a few pioneering efforts earlier on, the problem of malnutrition, anemia, deficiency in vitamin A and Iodine is very common among children in India. Today, 94 percent of children in the age group of 6 to 9 are mild, moderate, or severely underweight. About 67.5 percent of children fewer than 5 years and 69 percent of adolescent girls suffer from anemia due to iron and folic acid deficiency. The Scheme strong mechanisms for monitoring and evaluation of the scheme like a regular supply of food grains, adequate infrastructural facilities, maintenance of cleanliness and hygiene and constitution of the separate steering-cum-monitoring committee from state to block level.

Keywords: All children, the mid-day meal scheme, National Programme of Nutritional support to Primary education.

Introduction

In this chapter, an effort has been made to discuss the "An Economics impact of Mid-Day Meal Scheme in India. The children of today are the citizens of tomorrow. Article 6 of the United Nations Convention on the Rights of the Child says, "Every child has the right to life". This implies that all children have the right to be healthy with adequate facilities for clean water, nutritious food and medical care (UNICEF, 1990). Ensuring optimal growth and development for school-age children is essential to the better future of a nation. Education has an important role to make a child develop gradually to lead a quality life. A child who is the future of a nation is today malnutrition, not getting adequate food. So his priorities are not to become a successful person by educating himself but just to arrange for enough food to satisfy his hunger. The government of India started such a programme which is designed to improve the nutritional status of school-age children and to enhance

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the enrollment, retention, and attendance of students in government schools. Under this programme, free mid-day meals are supplied by the government for children in primary and upper primary classes on working days. This programme is known as the mid-day meal scheme which is the National Programme of Nutritional support to Primary education. This paper attempts to analyze the situation before and after the introduction of mid-day meal scheme keeping all other factors constant.

The Pioneer Scheme of feeding Nutritious mid-day meal to children, in the name of "Puratchi Thalaivar MGR Nutritious Meal Programme" was implemented in Tamil Nadu initially in Child Welfare Centres for pre-school children in the age group of 2 to 5 years and to primary school children in the age group of 5 to 9 years w.e.f 1.7.1982. Subsequently, the scheme was extended to Nutritious Meal Centres in urban areas from 15-9-1982 and further extended to school students in the age group of 10 to 15 from September 1984, thereby covering all children studying up to X Std. Under this scheme, all willing children in I-V std are being served hot nutritious meal throughout the year (all 365 days) and those in the VI to X Standard receive the mid-day meal in all the school working days (220 days) within the premises of their study. With the GOI Central Assistance under NP – MDMS towards various components, this scheme is being implemented successfully in Tamil Nadu.

The objectives of Mid-Day Meal as issued by the government

The objective of the study method on the MMD was to give a boost to the universalization of primary education and to impact the nutritional intake of students in primary classes. Since then, the programme was revised in 2004 and is popularly known as the Mid Day Meal (MDM) scheme. The incumbent government at the center has emphasized its implementation in its Common Minimum Programme. It envisages provision of cooked, nutritious midday meal to primary and secondary school children. Importantly, it mentions setting-up of an appropriate mechanism for quality checks. "Despite the broad-based efforts of the central government for more than a decade and a half and a few pioneering efforts earlier on, the problem of malnutrition, anemia, deficiency in vitamin A and Iodine is very common among children in India. Today, 94 percent of children in the age group of 6 to 9 are mild, moderate, or severely underweight. About 67.5 percent of children under 5 years and 69 percent of adolescent girls suffer from anemia due to iron and folic acid deficiency

1. Improving the nutritional status of children in classes I-V in Government, Local Body and Government aided schools, and EGS and AIE centers
2. Encouraging children, belonging to disadvantaged sections, to attend school more regularly and help them concentrate on classroom activities
3. Providing nutritional support to children of primary stage in drought-affected areas during summer vacation
4. While focusing on improving the nutritional level and attendance, Akshaya Patra also aims to address two Sustainable Development Goals: Zero Hunger and Quality Education.

Statement of the Problem

Primary Education is the foundation for any educational edifice. Education is not only concerned with the individual, but also with the whole society. All civilized societies made it compulsory. The education which he receives there provides the foundation of his physical, mental, emotional, intellectual and social development. Man is the supreme

creation of God. God has endowed man with certain rare qualities, which are not found in any other animate world. Man is a rational animal; he acts according to his rational thinking and judgment. He is the combination of characteristics of ape and angle, animalists and divinity, and lower-self and higher-self. An animal has a lower-elf and ability. He has no power of divinity and higher-self. Due to the possession of rationality and divinity. Due to the possession of rationality and divinity of human being that makes lower-self and animalists of man are to be transferred into higher-self and rationality. This transformation can only be possible being it can never be lost or stolen. Without education, man is blind and considered as dead. After the introduction of mid-day meals, the percentage of enrolment has been increased.

Objectives of the Study

1. To analysis performance of Mid-Day meal scheme in India.
2. To analysis fund allocation to MDMS programme.
3. To give conclusions and policy implications to improve Nutrition Status of India.

Methodology

The nature of present study entitled “An Economic Impact of Mid-Day Meal Scheme in India” was such that it required secondary data. The study is based on secondary data and all the requisite data have been obtained from various authentic sources like Various Publications of Ministry of Health and Family Welfare Reports, Census of India, Registrar General of India, Health Information of India, and Human Development Reports and also collected from newspapers, journals and government websites etc.

Review of Literature

Bawani and Jcbarcy (2010) in their study entitled, Nutritional status and Creativity among children at the Primary Level“ concluded that the correlation between head circumference and creativity is positive and significance at 0.05 level. Blood Hemoglobin and the Dietary score are significantly and positively correlated with creativity at the 0.01 level. Head size relates mainly to the size of the brain. A decreased head circumference is believed to reflect a decreased brain size. The brain is the seat of thinking. Hence activities involving thinking like creativity was found to be significantly correlated with head circumference.

New Delhi (2009) the overall responsibility to provide a wholesome and nutritious meal to children in schools under the Mid Day Meal Scheme (MDMS) lies with the State Governments and Union Territory Administrations. Isolated and sporadic instances of food poisoning or uneatable material being found in the food to come to the notice of the Government. Some cases of misuse of food grains and funds provided for the Mid Day Meal Scheme have come to the notice of the Government through various sources, like newspaper reports, reports of the Comptroller and Auditor General of India, Monitoring Institutions etc.

Analysis and Discussion

Table-1: Monthly Funds Releases under Mid Day Meal Scheme (MDMS) in India (As on 30.09.2017 to 28.02.2018)

Month (As on)	Funds Releases (Rs. in Crore)
30.09.2017	4958.43
31.10.2017	4988.60
30.11.2017	5076.29
31.12.2017	8045.44
31.01.2018	8967.27
28.02.2018	9053.89

Source: Ministry of Human Resource Development, Govt. of India. (ON1651)

Table-1 shows that monthly funds release under mid-day meal scheme in India. The fund has been increasing trend during 30.09.2017 to 28.02.2018 from Rs.4958.43 crore to Rs.9053.89 crores. Monthly funds of MIDMS have been increasing one. The highest fund has increased 28.02.2018 (Rs.9053.89 crore).

Table-2: Selected State-Wise Number of Children Covered and Funds Released for Drought-Affected Areas Under Mid Day Meal Scheme (MDMS) in India (2016-2017) (Rs. In Lakh)

States	Number of Drought Affected Districts	Number of Children Proposed to be Covered	Central Assistance Approved	Fund Released under MDMS
Andhra Pradesh	10	1319059	2615.47	1307.74
Chhattisgarh	25	2581521	4058.65	2029.33
Karnataka	27	2807388	5582.54	2791.27
Madhya Pradesh	41	3614405	7515.09	3757.55
Maharashtra	22	2294802	4615.60	2307.80
Odisha*	27	2974079	4555.12	-
Rajasthan	19	1562089	2371.53	1185.77
Telangana	7	1101970	2122.27	1061.14
Uttar Pradesh	50	6991813	13453.41	6726.71
India	228	25247126	46889.68	21167.28

Note: Approved on 04.05.2016.

Source: Lok Sabha Unstarred Question No.2426, dated on 09.05.2016

The table-2 analysis that Selected State-Wise Number of Children and funds released for Drought-affected areas under Mid-Day Meal Scheme (MDMS) in India. The highest drought affected district in Uttar Pradesh and the lowest drought affected district in Telangana. The highest number of children proposed to be covered in Uttar Pradesh State which is 6991813 as against amount fund released under MDMS Rs.6726.71 lakh. The Madyapradesh is highest drought affected district next to Uttar Pradesh (41). The fund released under MDMS to Madhya Pradesh Rs.3757.55 lakh.

Conclusion

Mid-Day Meal Scheme is the popular name for the national school meal programme in India. On August 1995, the scheme was launched as a centrally sponsored scheme by the Ministry of Human Resource Development (Department of Education) with the objective of “universalization of primary education by increasing enrolment, retention and attendance and simultaneously impacting on nutrition of students in primary classes”. It involves the provision of free of cost lunch to school children on all working days. This paper examines a particular Mid-Day Meal program in India, evaluating its impact on both public and private school enrollment rates using a propensity score matching estimation method. While primary school education may not yet be universal by 2020, continued research will make progress towards this goal, paving the way for future generations to receive equal 28 educational opportunities and ultimately lift themselves out of an otherwise persistent poverty trap

Suggestions

- ❖ The working of the MDM scheme, difficulties, associated with implementation and likely suggestions for its improvement have been worked out in this study.

- ❖ The high gains in attendance achieved through the Mid-Day Meal program in India provide further validity to the evidence that school feeding programs are not only successful in improving health outcomes for children but also contribute to significant educational gains. The differential gains for children from lower socio-economic backgrounds suggest high benefits from targeting this program towards poorer areas, in order to increase enrollment of children who would otherwise be unable to attend school.
- ❖ Moreover, the article suggests strong mechanisms for monitoring and evaluation of the scheme like a regular supply of food grains, adequate infrastructural facilities, maintenance of cleanliness and hygiene and constitution of the separate steering-cum-monitoring committee from state to block level.

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Comparative study of Vaayu mudraa vs Riitesh Mudraa for controlling spasticity, drooling, gait and voluntary urine control in Cerebral Palsy

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Abstract

Cerebral palsy (CP) refers to a group of neurological disorders that, because of brain damage, impairs regular body movements and coordination due to loss of motor and other nerve function. CP is also known as spastic paralysis or Paralysis-spastic which was previously known as Little's Disease. CP is caused by injuries to the cerebrum (the most significant part of the brain), which may occur as the baby grows in the womb or near the time of birth or due to internal injury up to the age of three. CP leads to impaired body movement and muscle coordination which may deteriorate with age and affect normal livelihood. In the present study, a total of 21 healthy and 42 CP affected persons were subjected to perform Vaayu mudraa or Riitesh Mudraa for three months. Half of the persons from CP group practised Vaayu mudraa and another half Riitesh Mudraa for 45 minutes per day. Pulse rate, walking speed, drooling and voluntary urine control was recorded at 0th day and 90th day of the treatment. Data have shown that, as compared to CP persons who practised Vaayu mudraa, CP patients who practised Riitesh Mudraa showed significantly ($P < 0.01$) lower pulse rate, improved walking speed (spasticity), drooling, gait and voluntary urine control. Thus, from this study, it can be concluded that Riitesh Mudraa can be a suitable alternative therapeutic tool for the CP persons as a replacement of hard exercises for the betterment of healthy performance of usual habit and livelihood.

Key Words: Cerebral Palsy; Vaayu Mudraa; Riitesh Mudraa; Spasticity; Naturopathy; Ayurvedic Acupressure

1.0 Introduction

At present era, almost ten percent of the global population is suffering from some form of disability due to different causes. Cerebral palsy (CP), a most common motor disability in childhood, is one of the forms (Capute and Accardo, 2008). World prevalence estimates of CP is from 1.5 to more than 4 per 1,000 live births or children of a defined age range (Winter et al., 2002; Bhasin et al., 2006; Paneth et al., 2006; Arneson et al., 2009). However, in India, precise data is not available, but it is expected that prevalence of CP is 0.33%, means 3.3 per 1000 live birth. It is nearly 15-20% of the total physically disabled children have Cerebral Palsy (CP). However, India is a developing country; the actual figure may be very higher than expected. If we really on statistical information on personal survey data, in India, almost 25 lakh children are suffering from CP (Kathy, 2010).

A British surgeon first identified CP, William Little then called 'Cerebral Paralysis' which then changed to 'Cerebral Palsy'. Here, the term Cerebral refers to the brain and palsy- the loss or impairment of motor function. William Little, when he identified CP, raised the possibility of birth asphyxia during difficult birth as a chief cause of this disorder.

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However, a letter on, Sigmund Freud, in 1897, suggested that difficult birth not be the only cause but rather only a symptom of other effects on fetal development. So, in one word, CP refers to a group of neurological disorders caused by damage to or abnormalities in the developing brain that appear in infancy or early childhood and permanently affect body movement and muscle coordination. CP is also known as developmental disabilities which may lead to mental retardation, communication disorders, learning disability, attention deficit hyperactive disorder and childhood autism. These may occur singly or in combination as multiple disabilities.

CP has multiple etiologies during the antenatal, natal and in the postnatal stages. During pregnancy, intrauterine infections are accountable in some of the cases which can lead to impaired development or malformation of the brain. It is well established that, prenatal damages are responsible for approximately ten percent of the CP cases. However, genetic factors contribute to only 2% of the reported cases. Asphyxia, especially a prolonged one, occurred during difficult birth, increases the risk of CP and contributes almost 10% of the reported cases. However, premature birth or pathological lesions like periventricular haemorrhage, CNS infections, meningo encephalitis, hyperbilirubinemia, CVS accidents and head trauma and venous infarcts can also cause CP.

In patients with CP, parts of the brain areas receive lower levels of oxygen (hypoxia) at some point resulting in the death of neurons (Larson et al., 2014). Premature infants have a slightly higher rate of cerebral palsy. Cerebral palsy can also occur during early infancy because of illnesses (encephalitis, meningitis, herpes simplex infections, and so on), a head injury that results in a subdural hematoma, blood vessel injuries, and many other conditions. It is not a disease in the strict sense of the word and hence is not contagious or hereditary. Although CP is a non-progressive condition where with the passage of time damage to the brain does not worsen, the effects of cerebral palsy may change. The classical finding of CP is increased muscle tone spasticity. This condition may either affect one side of the body (spastic hemiplegia), both arms and legs (spastic quadriplegia), one arm or leg, both legs (spastic diplegia). Also, the CP patient may have a partial or full loss of movement (paralysis), problems hearing and vision, and sensation abnormalities. Speech problems are common in persons with CP. The intellectual function may range from extremely bright ordinary to severe mental retardation. Symptoms of CP usually appear before the age of two. In severe cases, they may appear as early as three months of age.

Classifications of cerebral palsy include spastic, dyskinetic, ataxia, and mixed. Spastic cerebral palsy is the most common type. Whereas, dyskinetic (athetoid) cerebral palsy involves of abnormal twisting and jerking movements. When symptom involves tremors, unsteady gait, loss of coordination and abnormal movements is a condition of Ataxic cerebral palsy. In the case of mixed cerebral palsy it shows any combination of symptoms like irregular breathing, seizures, muscle contractions, difficulty sucking or feeding, delayed development of motor skills, such as reaching, sitting, rolling, crawling, walking, and so on

Until the present day, there is no specific cure for cerebral palsy. The goal of all forms of treatment is to maximise the independence of an individual. In most of the time, symptoms exhibited by the individuals guide the treatment of CP. The treatment may include physical therapy, braces, appropriate glasses and hearing aids, medications, special education or appropriate schooling, and, in severe cases, institutionalisation.

In the Vedas it is said “Naasti Mudraasamam kinchitsiddhiyamshitimandte” meaning in this world, there is no method other than Mudraa to gain success. It is said in Indian Hindu- Vedas that our palms are very powerful and they have healing powers. It is well evident in holy Atharvaveda shlokas Ayam mehas to Bhagavan, nayam me bhagavattarah I; Ayam me visvabhashah, yam shivabhimarshanah II (-Atharvaveda 4.13.6). Means, fortunate is my left hand, yet more fortunate is right. Left hand contains all healing balms and removes blocks in the free flow of joy, and right makes whole with a gentle touch. For it contains all the medicinal capacities of the universe, it is all healing touch bringing peace, harmony, joy and liberation from all toxic conditions of matter, birth, death, old age and disease.

Hasta Mudraa or Ayurvedic Acupressure is a hand gesture or seal which is a symbol of energy and influence various body parts. Hasta Mudraa is the most beautiful form of expression using thumb and fingers. Hasta Mudraa works as a therapy for the body and mind by balancing the ratio of five elements (panch tattvas). Human palms have more than 5000 nerve endings. Whenever Hasta Mudraas have practised these nerves ending get activated and thus activating corresponding brain part. Hasta Mudraas is a pure yoga that can be easily understood and practised even by children. Vaayu Mudraa is one of the ancient forms of Hasta Mudraa. Apart from this, the author is a person affected with postnatal CP developed another novel form of Hasta Mudra named Riitesh mudra. Author practised Riitesh mudra on him and got surprising results on improvement in routine daily work and responsibility. Despite severe effects of CP symptoms, the author has completed Diploma in Naturopathy (ND) and working as a state government servant at India. So, for the betterment of other persons like him, he prescribed ancient Vaayu Mudraa to one group and Riitesh mudraa to other group and collected data for the change in efficiency of daily natural activities like controlling spasticity, drooling, gait and voluntary urine control. As Hasta Mudraa is a form of naturopathy; this study may be a hallmark for the identification of suitable physiotherapy for the betterment of the person affected from CP.

2.0 Materials and Methods

The present study was conducted in a total of 63 persons, aged between 35-65 years, located indifferent Indian cities. The study was conducted from a period of January 2012 to December 2015. Out of 63 persons employed in the experiment, 42 were suffering from CP and 21 were normal. The written consent was taken from all the people after explaining the study protocol. The persons with Cerebral Palsy were grouped into two. One group was asked to practice Vaayu Mudraa (Fig-1a; Fold the index finger (forefinger) on the pad of thumb. Press the forefinger gently on the pad. Press index finger with thumb. Keep the other fingers aloof. try with both hands) and other was asked to perform Riitesh Mudraa [Fig-1b; Fold the index finger (forefinger) on the pad of thumb. Press the forefinger gently on the pad. Press index finger with the thumb. Join the tip of thumb at a P9 point on the middle finger. Keep the other fingers aloof. Try with both hands] for 30 minutes two times in a day for 90 days.

Peoples on the study were also advised to record necessary parameters on a daily basis. Before recording the parameters, the peoples were advised to relax for at least 20 minutes. After the end of mudraa practice of 90 days, they were asked to fill the online questioner on www.surveymonkey.com to explain the effect of Vaayu or Riitesh mudraa on pulse rate, controlling spasticity, drooling, gait and voluntary urine output. The pulse rate was measured using Oximeter. The obtained data were statistically analysed with paired t-test

using MS office 2010 software between Vaayu and Riitesh mudra practising groups. Means with a difference at $p < 0.05$ was considered as statistically significant.

3.0 Results and Discussion

The data from forty-two Cerebral Palsy subjects who practised Vaayu Mudraa and Riitesh Mudraa for 90 days were analysed. The results obtained are expressed as Mean±Standard deviation (Table-1). The mean pulse rate of CP people, before practising Vaayu Mudraa, was 123.71±2.97 and the mean pulse rate of subjects who practised Riitesh Mudraa was 121.57±3.61. After 90 days of Vaayu Mudraa practice the pulse rate of the group who practised Vaayu Mudraa was reduced to 114.81±3.17 and that of who practised Riitesh Mudraa was 100.43±3.15. This was a highly significant reduction of the pulse rate of Riitesh Mudraa ($p < 0.01$) in comparison to Vaayu Mudraa ($p < 0.05$) as shown in Table-1. In our study, it was found that, as compared to practising Vaayu Mudraa for 45 minutes for 90 days with both hands between 2:00 pm to 6:00 pm, practising Riitesh Mudraa, showed significantly reduced pulse rate. Similarly, the mean resting heart rate before practising was 121.57 which was reduced to 109.1 in Vaayu Mudraa and 100.43 in Riitesh mudra. This Riitesh Mudraa was found to be much more effective in reducing spasticity as compared to Vaayu Mudraa and thus helping him to lead a healthy life. After practising Riitesh Mudraa and Vaayu Mudraa for 90 days on individual CP persons, the persons who practised Riitesh Mudraa had better gait and urine control and less to nil drooling over persons who practised Vaayu Mudraa. In our study, we have also developed a new method of holding a pencil for persons with Cerebral Palsy and name it as Riitesh's Method of Holding Pencil (Fig-2).

In India, there are more than 26 lakhs affected with Cerebral Palsy (Cerebral Palsy First Step, IFCP, Hyderabad). Anti-spasmodic drugs have an adverse effect on health. Children with poor control of mouth and pharynx muscles have drooling. This can cause severe skin irritation and cause to further isolation of affected children from their peers. Lots of drugs are available which can reduce the flow of saliva but may cause mouth dryness and poor digestion. Urine incontinence is caused by faulty control over the muscles that keep the bladder closed. The child may wet the bed, leak urine during physical activities or spontaneously (The Help Guide to Cerebral Palsy, global-help.org). However, antispasmodics are well-tolerated in an individual with CP, but it has serious side effects like heartburn, constipation, dry mouth (Xerostomia), involuntary muscle contraction (tremor), penis erectile dysfunction, difficulty passing urine, seizures and anaemia. It is interesting to note that pharmacological management of CP needs to take medicines on a routine basis. This causes a substantial economic burden to the individual if not in a condition to earn money. Apart from significant side effects of medicine, taking medicine builds an emotional and psychological stress. The most challenging face of pharmacological management of CP is for medicine CP individual need to be dependent on other individuals for availability medicines for them.

The pharmacological drug can have reduced the symptom but contributes to substantial psychological, emotional and economic loss to CP person or family, and the person remains independent for someone to bring the medicines for him. Certain effective supplements such as yoga, Mudraa, pranayama is required for persons with CP. It is well evident in Hindu mythology that mudraa, asana and pranayama improve the physical, mental and spiritual health. Hand Mudraa and pranayama are inexpensive, non-pharmacological techniques without any side effects. Further, any person with Cerebral

Palsy can do it quickly at any stage of life, with little training. Mudraas or hand gestures have originated Indian tradition of yoga thousands of years ago. Regular practice of Riitesh Mudraa can reduce the spasticity at a faster speed as compared to Vaayu Mudraa in persons with Cerebral Palsy thus helping them to live a healthy life. Taking into consideration, the safety and efficacy of mudraa, this study was done to observe the additional effect of yoga hand Mudraa on persons with Cerebral Palsy. Further medical studies need to be done for evaluation of this Mudraa for the benefit of humanity.

Fig-1

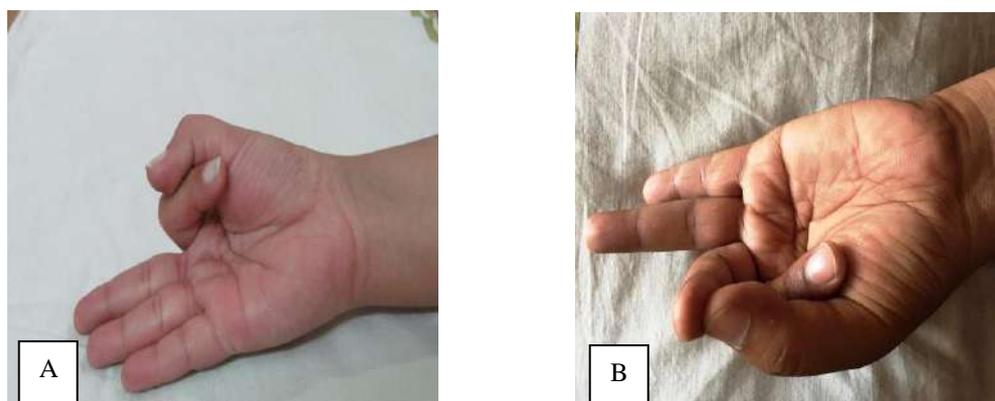


Fig-1. A unique way to practice hand mudra. **A.** Vaayu mudraa-Fold the index finger (forefinger) on the pad of the thumb. Press the forefinger gently on the pad. Press index finger with the thumb. Keep the other fingers aloof. **B.** Riitesh Mudraa- Fold the index finger (forefinger) on the pad of the thumb. Press the forefinger gently on the pad. Press index finger with the thumb. Join the tip of thumb at P9 point on the middle finger. Keep the other fingers aloof. Try with both hands.

Fig-2



Fig-2. Riitesh way to holding a pencil (Fold the index finger (forefinger) on the pad of the thumb, hold a pencil in index finger and thumb are in vaayu mudra position).

Table-1

Table-1: Effect of yoga hand Mudraa on persons with Cerebral Palsy (MAS-Modified Ashworth Scale, 0-healthy to 4- clinical condition). Values with different letters (a,b) in rows and (X,Y) in columns are significantly different.

Variable		Before Mudraa	After90 days of practising Mudraa	p-value
Pulse Rate (bits/min)	Riitesh Mudraa	121.57±3.61	100.43±3.15	p<0.01
	Vaayu Mudraa	123.71±2.97	114.81±3.17	p<0.05
Spasticity reduction (MAS)	Riitesh Mudraa	4 ^a	1 ^{bX}	p<0.01
	Vaayu Mudraa	4 ^a	2 ^{bY}	p<0.05
Drooling symptom in no. of persons	Riitesh Mudraa	21 ^a	3 ^{bX}	p<0.01
	Vaayu Mudraa	21 ^a	15 ^{bY}	p<0.05
Gait symptom in no. of persons	Riitesh Mudraa	21 ^a	3 ^{bX}	p<0.01
	Vaayu Mudraa	21 ^a	9 ^{bY}	p<0.05
Involuntary urination in no. of persons	Riitesh Mudraa	21 ^a	3 ^{aX}	p<0.01
	Vaayu Mudraa	21 ^a	12 ^{bY}	p<0.05

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An Analysis of PWD Act 1995, Awareness among Disable People in District Doda

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Abstract

This paper highlights awareness of PWD act 1995 among disable people of District Doda of Jammu and Kashmir. India is working with disable People, since last more than two decades. Disable people have been neglected incredibly in this country on the bases of many grounds like lack of proper of documentation, corruption in the system, Illiteracy of disable people, Gender issues and also socio-economic grounds too. Therefore, this paper is first effort in highlighting the gross rout level issues with Persons with Disabilities (Equal Opportunities, Protection of Rights and Full Participation) Act, 1995 of the particular region. The main focus of the paper is to check awareness of disable people about their rights and various related provisions which enshrines many benefits for their upliftment. This study has been explained with the help of descriptive statistics. Data collection has been done with the help of research schedule and simple random sampling has been followed. The sample size of the study is 150 samples. Findings of the paper shows that disable people are still unaware about their disable rights and other benefits which are available for them, free of cost.

Keywords: Disability awareness, PWD Act 1995, and Illiteracy.

1.1 Introduction

Disability rights involvement emerged in this background where the speeches of persons with disabilities (PWD) that were hushed till the early 1990s instigated to find collective expression. One of the probable reasons for these deceits in the complication and multiplicity entailed in the issue. PWD signified by diversities, Disability is found across different race, caste, class divisions. More than 70 % disable population resides in rural areas which are almost unaware about their rights. Disable people were considered as dependents on community and upon their families. Because India state was not doing any provision for them to guarantee them employment reservation and other benefits like education and other related health facilities etc. On the other side the theory of karma and myths in Hinduism followers and Islamic followers has made lives of disable people more worst.

This paper has been divided in to three sub sections which are in section 4.1: Socio Economic Conditions of Persons with disabilities in District Doda. Section 4.1.1: Nature

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and causes of Disabilities, this section will discuss disability and structure of disabilities in the particular region, and Section 4.1.2: Persons with Disabilities (PWD act, 1995), Provisions and Gross route level figures. And lastly Section 4.1.3: Community Based Programmes/ Rehabilitations campus this section will discuss about persons with disabilities and their rights and related provisions under PWD act 1995. As per census 2011 the distribution of disable population in our country is as follows.

Disabled Population by Sex and Residence, India, 2011			
Residence	Persons	Males	Females
Total	26,810,557 (26.8)	14,986,202 (18.6)	11,824,355 (8.2)
Rural	18,631,921 (15.0)	10,408,168 (10.4)	8,223,753 (4.6)
Urban	8,178,636 (11.8)	4,578,034 (8.2)	3,600,602 (3.6)

Source: <http://censusindia.gov.in/>

Total persons are 26.8% which constitutes 18.6 % males and 8.2 % females. The rural urban divide is as follows 15 % total persons and urban 11.8 % across the country. So, disable people has been recognised by government of India very keenly. Recently government passed a bill in 2016 in which 21 disabilities has been considered to uplift the disable people by providing them disabilities rights etc. so this paper which through light on disability and its challenges to the people who are facing challenges in their lives because of disabilities.

1.2: Literature Review

Roher (1969) observes, an examination of postures towards people with disabilities across culture suggests that societal perceptions and treatment of persons with disabilities are neither homogeneous nor static. Greek and Roman perceptions of disable and illness are reflected in the literature. Among the Greeks, the sick was considered inferior (Barker 1953), and in his Republic, Plato recommended that the dependent people should put away in some unknown places (Goldberg & Lippman 1974). On the other hand, "Early Christian doctrine introduced the view that disease is neither a discredit nor a punishment for sin (Baker et al. 1953). During the 16th century, Luther and John Calvin denoted that the mentally retarded and other persons with disabilities were crazed by sinful spirits. In the 19th century, supporters of expressive Darwinism opposed state avail to the poor and otherwise handicapped. They reasoned that the protection of the "unfit" would obstruct the process of natural scrap and hamper "best" or "fittest" elements indispensable for problem (Hobbs 1973).

Lukoff and Cohen (1972) note that some communities hated the blind while others gave them special privileges. Hanks and Hanks (1948) found extensive differences, Persons with disabilities were accomplishedly renounced by some cultures, in others they were untouchables, while in some they were considered as economic liabilities and unwillingly sustained by their families. In some communities in Benin, children born with differences were seen as protected by supernatural forces. As such they were acknowledged in the community to bring good luck (Wright 1960). Nabagwu (1977) observed that among the Ibo of Nigeria, treatment of persons with disabilities varied from pampering to total rejection. Diversifications in perception of persons with disabilities subsist in Ghana as

they do in other places in Africa. Children with noticeable deviations were additionally rejected. For instance, an infant born with six fingers was killed upon birth (Rattray 1952). Disable Children can marginally develop to their fullest possible: "They get less care, less stimulation, less edification, less medical care, less upbringing and sometimes less pabulum than other children." Franzen Bjorn (1990).

Throughout Africa, persons with disabilities are visually seeming as despairing and helpless (Desta 1995). The African culture and credibility's have not made matters more superficial.

This concept is consistent with cross-cultural research conducted by Whiting and Charles (1953), which provides indication that child- nurture practices influence postures towards illness and helplessness. (Gellman1959). The understanding of one's own incapacitated figure to a person with incapability and to others who interrelate with him or her will depend in general upon the values of the cultural group to which they belong (Barker et al. 1953). As Wright further observed: "Postures and deportment towards physical deviations are tenaciously held and transmitted to the adolescent as much because they are felt to fit with sound and comprehensive notions and because of less clear emotional prejudice" (Wright 1960 pg. 256).

2.1: Objectives of the study

- 1) To analyses the awareness among persons with disabilities under (PWD act 1995).
- 2) To check awareness and participation of Community based programs among people with disabilities.

2.1.1: Hypothesis

- 1) There is a significant gap among disable people regarding their rights under PWD act 1995.
- 2) Disable people are not part of most of the community-based programs.

3.1: Methodology

This study is based on both primary and secondary level data sources. Secondary data sources have been collected from Census (2011), from India Stata, Research Papers, Articles, Journals, Magazine and primary data collection has been done with the help of research design. The sample size of the study is 150 samples and the sampling technique has been used simple random sampling. Research methods used for the study are descriptive statistics.

Following the given below table 1.1 shows, District/ Age group wise number of total disability population in Doda. On the bases of only four categories which are In Seeing, In Hearing, In Speech and In Movement. The total disable population of district Doda is 6542 persons where male population with disabilities is 3798 persons and female population is 2744 persons. The maximum number of disability is among children between the age from 10-19 years of age group followed by 20-25 age group at a second level and finally the adult age group from 60-69 age group. Mostly male population is in higher disabilities in the district.

Combined (Rural + Urban)															
Age group	Total Number of Disabled Persons			In Seeing			In Hearing			In Speech			In Movement		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
0-4	482	264	218	85	44	41	81	38	43	26	13	13	79	43	36
05-9	902	509	393	142	83	59	126	79	47	142	81	61	139	80	59
10-19	2019	1157	862	356	210	146	290	151	139	234	146	88	377	228	149
20-29	1721	1034	687	244	155	89	257	154	103	167	100	67	436	270	166
30-39	1469	933	536	190	121	69	245	147	98	129	84	45	379	244	135
40-49	1301	795	506	178	114	64	214	125	89	128	71	57	312	186	126
50-59	928	557	371	169	92	77	191	116	75	51	38	13	248	158	90
60-69	1086	600	486	258	124	134	212	114	98	65	41	24	245	152	93
70-79	820	445	375	239	120	119	195	118	77	29	16	13	149	85	64
80-89	447	237	210	140	67	73	114	62	52	10	6	4	66	40	26
90+	168	81	87	50	25	25	43	20	23	2	2	0	21	14	7
Age Not Stated	12	7	5	4	2	2	4	3	1	1	1	0	1	0	1
Total	6542	3798	2744	1302	721	581	1108	599	509	540	337	203	1114	720	394

Table 1.1: District/ Age group wise number of total disability population in Doda category wise

SOURCE :(Census 2011)

4.1: Socio Economic Conditions of Persons with disabilities in District Doda

Following table 2.1 shows percentage wise distribution of gender, Male population is 58.7% and Female population is 41.3% which is lesser than male population.

Table 2.1 Gender wise Distribution of PWD

Gender	Frequency	Percent
Male	88	58.7
Female	62	41.3
Total	150	100.0

Table 2.2 shows distribution of Religion among persons with disabilities. Where 37.3 % of the population is Hindus and 62.7 % of the population are Muslims, which reveals that the Muslim population is having maximum disabilities than Hindus.

Table 2.2 Religion wise Distribution of PWD

Religion	Frequency	Percent
Hindu	56	37.3
Muslim	94	62.7
Total	150	100.0

Table 2.3 shows occupation of PWD Persons, which is as follows only 1.3 % are government employees which is quite lesser and similarly 33.3 % are working in private sector and almost half of the population is not engaged in any economic activities followed the 33.3% of the sample population. And lastly the majority of the PWD population is students which cover the 32% of the population of the sample study.

Table 2.3 Percentage wise occupation of PWD

Occupation	Frequency	Percent
Govt Employ	2	1.3
Private Work	50	33.3
No Work	50	33.3
Student	48	32.0
Total	150	100.0

Table 2.4 shows percentage wise distribution of caste among PWD. General category tops with 64 %, Schedule Caste 20.7% and followed by OBC,14.7% respectively. Therefore, our data shows the maximum number of disable population comes under Above poverty line. Which rejects the general myth that poor are disable because they are living in bad socio-economic conditions, though there are so many other reason's which are responsible in people's disabilities.

Table 2.4 Percentage wise Distribution of Caste of PWD

Caste	Frequency	Percent
GEN	97	64.7
SC	31	20.7
OBC	22	14.7
Total	150	100.0

Income is considered as one of the key indicators which determines over all personality of an individual, the more a person having income more are chances that he would enjoy better life standards while other things remaining the same. The categories of monthly income among PWD are as follows (1000-3000) which covers 55.3 % of the people. In the income group of (3001-6000), 22% of the population exists. And a very less population are having higher incomes which are (6001-9000), only 6.7%, similarly in the group of (9001-15000), 9.3% are covered, followed by (15001-30000) income group which covers ,2.7% of disables and lastly highest income group from (15001-40000), covers only 4 %. Over all

tabulation of categories of income shows that disable people belongs to lower income groups.

Table 2.5 Percentage Wise Distribution of monthly Income among PWD

Income	Frequency	Percent
1000-3000	83	55.3
3001-6000	33	22.0
6001-9000	10	6.7
9001-15000	14	9.3
15001-30000	4	2.7
15001-40000	6	4.0
Total	150	100.0

Table 2.6 shows Age wise PWD population, the percentage of disabilities are in the age group of (1-14) years we have 46% of disable followed by age group from (15-25) years there is 24% disable, in the age group of (26-35) years is 16 %, from (36-55) years we have 12.7% of the disable population and lastly in the age group of (56-70) years we have only 1.3 % disable people.

Table 2.6 Distribution Wise percentage of Age among PWD

Age	Frequency	Percent
1-14 Years	69	46.0
15-25 Years	36	24.0
26-35 Years	24	16.0
36-55 Years	19	12.7
56-70 Years	2	1.3
Total	150	100.0

Section 4.1.1: Nature and causes of Disabilities

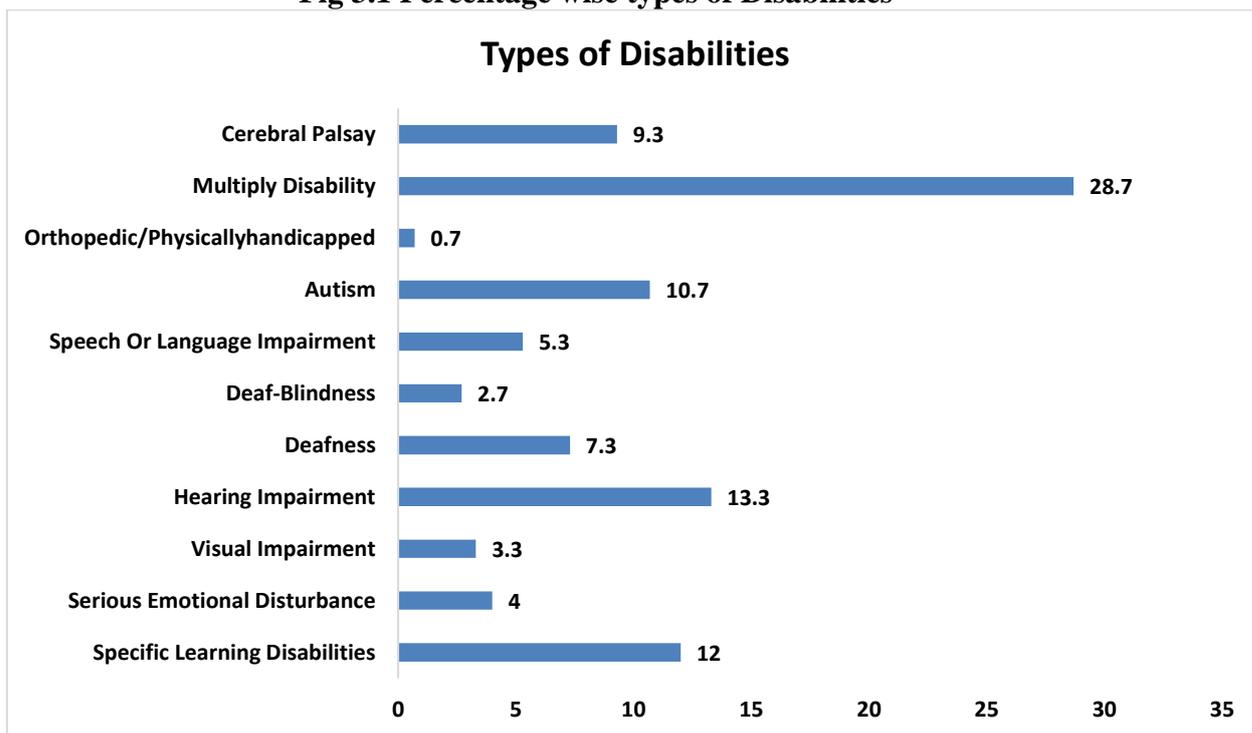
The word disability has been explained by various agencies from time to time; mostly accepted definition of disability is inability of a person up to 40% level and should be long run based. But innovation of science and technology has changed this world at a very large pace. Similarly, social scientists on the definition has given their viewpoints and suggested to add social model in it on the bases of legality. So, they have included new terms in it which are Discrimination, Human behaviour, Bad Habit, good/bad happenings and proper use of mind and language as per the capacities of a person's etc. therefore on these grounds we can also identify a person whether he comes under disability or not but should be long run based. On the bases of these things, here we will discuss disability on the bases of dysfunction of a body organ up to 40% and long run based.

Table 3.1 shows percentage wise disabilities faced by PWD people in district Doda. The highest number of people are Orthopaedic/Physically handicapped which contributes 28.7 % of total sample population and the lowest is Autism problem which covers 0.7 % of the total sample population. Rest of the disabilities are as follows Mental Retardation 12.0 %, Specific Learning Disabilities 4%, Serious Emotional Disturbance 3.3%, Visual Impairment 13.3 %, Deafness 2.7, Deaf-Blindness 5.3%, Speech or Language Impairment 10.7%, Multiply Disability 9.3%, and Cerebral Palsy 2.7%.

Table 3.1 Percentage wise types of disabilities

Types of Disabilities	Frequency	Percent
Mental Retardation	18	12.0
Specific Learning Disabilities	6	4.0
Serious Emotional Disturbance	5	3.3
Visual Impairment	20	13.3
Hearing Impairment	11	7.3
Deafness	4	2.7
Deaf-Blindness	8	5.3
Speech or Language Impairment	16	10.7
Autism	1	.7
Orthopaedic/Physically handicapped	43	28.7
Multiply Disability	14	9.3
Cerebral Palsy	4	2.7
Total	150	100

Fig 3.1 Percentage wise types of Disabilities



Source: Primary Survey

Table 3.2 shows cause of disabilities among PWD people. Major cause of disabilities is by birth which covers 74% of the people. Second reason of disability is Accidents which contributes 20% of the people. Lastly Disease is the one of the least reasons of disabilities which covers 6% of the population.

Table 3.2 Percentage wise cause of Disabilities

Cause of Disability	Frequency	Percent
By Birth	111	74.0
By Accident	30	20.0
By Disease	9	6.0
Total	100	100.0

Section 4.1.2: Persons with Disabilities (PWD act, 1995), Provisions and Gross route level figures

This act illustrates the equal opportunities, indication of right and flawless involution of incapacitated persons. Responsibilities has been assigned to local establishment and municipalities to provide the accommodations and amenities and equal opportunities to Disable persons so that they could get better platforms to be productive citizens of the country. The main objective of the act is to provide state level arrangements for disable people in medical, training, employment, education and rehabilitations etc. To support barrier free environment and inclusion of disable people in mainstreaming with social and economic securities.

Table 4.1 Shows awareness of Disable people regarding PWD act 1995, only 44.7 % people knows about it, while 55.3 % doesn't have any awareness about it.

Table 4.1 Percentage wise awareness of PWD act 1995

Awareness About PWD act 1995	Frequency	Percent
Yes	67	44.7
No	83	55.3
Total	150	100.0

Table 4.2 shows percentage wise number of Disable people registered under PWD act, 1995, 33.3 % of the PWD people has been registered in this scheme and 66.7% of the disable people have not been registered yet.

Table 4.2 Are you registered under PWD act 1995

Are You registered under PWD act, 1995	Frequency	Percent
Yes	50	33.3
No	100	66.7
Total	150	100.0

Table 4.3 shows distribution of problems faced for registration are, documentation problem 48.7%, verification problem 19.3%, corruption Problem 18.7 % and other related problems are 13.3 % respectively.

Table 4.3 Percentage wise number of problems faced by PWD

If not, what are the problems	Frequency	Percent
Corruption	28	18.7
Documentation Problem	73	48.7
Verification Problem	29	19.3
Others	20	13.3
Total	150	100.0

Table 4.4 shows information taken from are 5.3 % are aware by friends, by teachers 36.7 %, by relatives 12.7 % and 68 % are not aware by anybody.

Table 4.4 Percentage wise people who informed disable people about PWD act 1995.

Who Informed You About PWD act, 1995	Frequency	Percent
Friends	8	5.3
Teachers	55	36.7
Relatives	19	12.7
Not aware	68	45.3
Total	150	100.0

Table 4.5 shows percentage wise assistance taken under PWD act 1995 which is only 32 % are getting assistance and 68 % are not getting anything.

Table 4.5 Percentage wise Getting Assistance from PWD act, 1995

Getting Assistance under PWD act, 1995	Frequency	Percent
Yes	48	32.0
No	102	68.0
Total	150	100.0

Table 4.6 shows percentage wise monthly assistance availing by PWD people are as 0.7 % (250 rupees) per month, 2.7% are getting (300 rupees) per month, and 6% are taking (400) rupees per month, similarly 2% are claiming (500) rupees per month, lastly 20.7% are getting (1000) rupees per month, Not Getting Any Assistance 68%. All these differences in assistances are due to illiteracy and corruption.

Table 4.6 Percentage wise monthly assistance

How Much You Are Getting Monthly	Frequency	Percent
250	1	.7
300	4	2.7
400	9	6.0
500	3	2.0
1000	31	20.7
Not Getting Any Assistance	102	68.0
Total	150	100.0

Section 4.1.3: Community Based Programmes/ Rehabilitations campus

The main motive of community-based programmes is prevention and early detection of Disable people. By undertaking programmes at state, district and community bases to aware people about various programmes and their provision. So that to minimise the challenge of disability as much as possible. In these programmes people are aware about various rights like subsidies in assistive devices, reservation of jobs, cancellation in bus fair and other transports, free education, free medical checks and donations etc. Besides this various agency have been imparted to carry research work to promote disable people with alternative methods to deal in.

Various means are utilizing at awareness sights which are camps, T.V. shows, Radio programmes, and help of mass media to enhance needy people well. Initiation of survey-based programmes to check the reliability and out come of these programmes

Table 4.7 shows participation of PWD persons in Community Based Programmes/ Rehabilitations campus. Only 12.7 % people have participated in various community-based programmes. While 87.3 % didn't attend any such programs.

Table 4.7 Community Based Programmes/ Rehabilitations campus

Have you Participated any programme	Frequency	Percent
Yes	18	12.7
No	132	87.3
Total	150	100.0

Table 4.8 Distribution wise attendance of programs are, at school level programmes 3.3 % and at Community Based Programmes 8.7% has participated rest 88% of the people are unaware about such type of programs.

Table 4.8 Percentage wise distribution of programs

Place where Attended	Frequency	Percent
School	5	3.3
Community Based Programmes	13	8.7
Not Attended Any One	132	88.0
Total	150	100.0

5.1: Conclusion

Persons with disability act 1995 are not much successful in district Doda. PWD People are still unaware about its provisions and benefits. Disabilities are still unrecognised in the said region. People who are facing challenges of disability are mostly from lower income groups. Maximum people with disabilities are children and adults. Educational institutes and community-based programmes are not much effective to reap the benefits of these programmes for the needy people who need early identification and prevention as well as full participation in public domain. Therefore, need of the hour is to empower institutions and public offices. So, that they could reach disable able people. Hence therefore they should be provided equal rights to live a normal life in a competitive world with ease and comfort.

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Rural Out-Migration as a Livelihood Strategy among Youths of Southern Odisha: A Micro Analysis of Selective Industries in Chennai, Tamil Nadu

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In the modern era, migration has plays a significant role for the development of country in terms of socio-cultural and economic development. It is an important process which contributed to the development of urbanisation, Industrialization, population growth. There is new trends of migration has started in rural areas especially in youth mass. They travel to new industrial hubs in urban cities in search of better employment and livelihood. The youth in India constitute the distinctive segment of population and also an important category which falls in the age group of 15-29 (NYP, 2014). The recent SDG by the UN has emphasised on youth category for the development and dialogues. It is considered as the agents of development for better world. In India is considered as one of the youngest nations of the world about 65 percent of population under the age group of 35 years (NYP, 2014). On the contrary India is the land of youth mass and said to be the phase of "demographic dividend" in the world. The youth mass in rural areas is very precarious situation as compare to the Urban. The constrains of resource in rural areas leads to the migration among the rural youths. Migration is the only options of livelihood for the rural youth and explores new way of life in urban areas. Urban areas are the epic centre of employment and livelihood which attracts youth mass. The present paper attempts to explore the factors responsible for the youth migration and also to find out working and living conditions of migrants. For the current study primarily used primary data with the help of key informants.

Keywords: Urbanisation, Employment, Demographic dividend, Livelihood, Out-migration, Youth

Introduction

In the world, today migration is a by-product of urbanisation and industrialisation which has bought about severe dislocation in the national economy in advanced industrial countries as well as less developing countries. It is considered as one the factor of population change other then fertility and mortality. Since inception people are migrating from one place to another for various reasons such as in search of better livelihood, food, employment, and escape from natural calamities. Migration from one disadvantage place to another in search for better livelihood is an important feature of human history. Present days, migration is no longer limited to the family who shifts from one area to another, however, it involves the whole individual movements across national boundaries and into different culture, living and working conditions.

In the process of migration youth has played important role. According to United Nations (UN), youth is best way to understand as period of transition from dependence of childhood to adulthood's independence. This age group is important because, it is not in a fixed shape like other age groups; under this category mostly people have determine their

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carrier in better way. While in relation to education and employment, youth is often referred to person between the ages of leaving higher education and finding their job. According to different agencies of UN such as International Labour Organisation (ILO), UNESCO, WHO, UNFPA has defined the age group of youth 15 to 24, whereas in India 'youth' as person falls in age group of 15-29 years (NYP, 2014). The youth, men and women, are major driving forces behind the socio-economic changes and innovation, from building better future for themselves as well as for their communities. They always claim respect for their freedom and seeking new opportunities to learn and work together for better future (UNESCO Report, 2013). The Agenda 2030 is a step forward in the direction of success of achieving Sustainable Development Goals (SDGs) largely depend on the concept of sustainable development. According to UN estimated that 18 percent of the total world population are youth (UN Report, 2013). India is an emerging country in relation to the youth population in the world and considered as one of the youngest countries in the world about 65 percent of the population under the age group of 35 years (MoYS, 2017). It is estimated that by the year of 2020, the population of India would have a median age of 28 years as compared to the United States, China, and Japan (MoYS, 2017). In coming years India will be the youth nation in the world and also known as 'demographic dividend' which means it offers better opportunity for the youths. However, in order to capture this demographic dividend, it is essential that the economy has the ability to support the increase in the labour force, skills education and health awareness which contribute to the better economy growth (Economic Survey of India, 2016).

In the case of Odisha, there is no authentic data of youth migration although every year thousands of youth migrate to states like Gujarat, Andhra Pradesh, and Tamil Nadu, New Delhi, Uttar Pradesh in search of employment. The poor agricultural economic condition of the state is creating unemployment in lean season and the low productivity of agricultural crops, crop failure due to climate change are major causes of migration. Besides this the lack of employment opportunities in the respective locality forced a large number of youth to migrate to urban industrial areas of other states.

1.1 Youth Migration in Southern Odisha-A Boon or Boom

The present study is an attempt to comprehend the problem of youth migrants in the Southern Odisha on the basis of the field data from the selected industries of Chennai. The Southern part of Odisha is the most backward region comprising the districts of Ganjam, Gajapati, Rayagada, Koraput, Kandhamal, Nabarangpur and Malakanagiri.

Youth of these districts are facing problems to get employment in their locality; hence most of the youth of Ganjam, Gajapati and Koraput districts migrate to industrial hubs of Gujarat, Tamil Nadu, Kerala and Bangalore. Tamil Nadu is a new destination for the migrants as an epicentre of employment. The southern districts of Odisha continuously represent a picture of constant underdevelopment, and the Scheduled Caste and Scheduled Tribe people are a major chunk and remain as disadvantaged social groups of the region. Most of the youth migrants belong to this marginalised social group, factors like poverty, food insecurity, indebtedness, non-availability of alternative employment opportunities are the fundamental causes of deprivation. Therefore, the large numbers of young people migrate to outside the state in search of employment for a better life.

1.2 Theoretical background and Literature

This section discusses about the theoretical background of migration studies, where the migration can be analysed from various disciplines such as Economics, Sociology,

Geographic and Anthropology. Earlier major migration theories mostly address the economic perspective, later it has been incorporated with the Anthropology, sociology and geography to explore the new aspects of migration on socio-culture.

Migration is a universal phenomena in 21st century and third factor of population change other than birth and death. It is considered to be a very complex process. It is not only the poor participating in the process migration but also the rich or economic well off people also migrates to further enhancing their better standard of living. The Process of migration may seen as livelihood strategy and increasing the better standard of living. The large number of empirical studies shows migration as survival strategy for the poor (Bisht and Tiwari, 1997; Kumar et al., Srivastava 1998; de Haan, 1999; Skeldon, 2002; Sirvasvasta and Sasikumar, 2003; Mosse et al; Mamgain, 2003; Sundari, 2005; Deshingkar, 2006; Bailey in Ranjan, 2011). The empirical study of migration in developing countries indicates that much emphasis on migration as a last option for better livelihood and employment for the marginal and land less families (de Haan, 2011). It has also indicates that labour migration mainly occurs in the rural to urban as well as urban to urban, and migration is considered to be a integral component of livelihood for rural poor as well as rich people in developing countries. Therefore, it can be rightly point that migration plays a positive role in improving livelihood and employment of people and reducing poverty in the developing countries like India (de Haan, 1999 and Skeldon, 2002)

The Mamgain study (2003) on rural out-migration in mountain regions of Uttaranchal. It reveals that people are migrating to urban areas due vulnerability and acute poverty, so out-migration is a survival plan for the poor household for better livelihood and employment. Migration is a vital component of poor people's struggle for survival for existence. It entails both costs and benefits for migrants and their families (Srivastava and Sasikumar, 2003). Deshinger (2006) found that internal migration in Asia played an important role in the reduction of poverty as migration is seen as an economic survival strategy for the poor. According to Bailey, 2011 in Ranjan, 2011) found that migration is seen as economic survival strategy for poor household in Karnataka. The Greenwood study (1971) on regression analysis of migration in urban areas pointed out that migration occurs on both the sides of scale, both poor and rich migrate from rural areas (Cited in Khan, 1986)

There is always contradiction images of migrants, Firstly, it is clear that they are perceived as rational economic agents, armed with the ability to judge difference in opportunities and reward at home and in the place of destination. Secondly, migrants are seen as victims of economic deprivation, political or social discrimination and environmental degradation (de Haan, 2000). He has also stated that migration is understood to be largely a psychological reaction to distress provoked by economic, social, and political conditions in the sending state rather than being generated by opportunity and better life chances. The empirical study by Kundu and Sarangi (2007) analyses based on the NSS report discloses that migration has been an instrument for improving the economic condition of migrants and also escaping poverty from them. They also compare migrant and non-migrant populations to argue that the probability of being poor among in migrants both urban-urban and rural-urban migration.

The first and foremost classical scholar on migration is Ravenstein, who propounded *the law of migration* in year 1885-1888 and undisputed founding father of the modern thinking about migration. In his theory 'the law of migration' consists of seven laws of migration

such as migration and distance, migration by stage, stream and counter stream of migration, Urban-rural differences in propensity to migrate, pre-dominance of females among the short distance migrant, technology and migration and dominance of the economic motives. Another scholar Everett Lee (1966) developed a theory on migration in his book, 'A Theory of Migration,' he says migration is consisting of factors that determine the decision to migrate and the process of migration. In India, it is estimated that 20.5 million people which are about 30 percent of the national growth moved from the rural to urban areas in the 1990s (Census of India, 2001). Todaro (1984) states that the high rate of the natural increase among the urban dwellers are attributed in part to the age structure of the urban population and to some extent this profile has increased the flow of young in urban cities. Rural to urban migration normally occur at the individual and household levels in which the concern of selecting whether to stay or move out is accompanied with many reasons. For example, migration is higher among younger adults who are likely to receive a positive ambitious return on migration due to their long remaining life expectancy and or because the social norms require that young adults migrate in search of better life (Mbonile et al 1996). The New Economic and Labour Migration theory (NELM) explained the link between migration and individual risk. The cost of migration includes those associated with the risks and opportunities are shared among the household members thus creating a co-insurance system between migrant and non-migrant households.

1.3 Objectives

The present paper is an attempt to understand the factors responsible for the youth migration. The following objectives are given below:-

- To examine socio-economic conditions of sample migrants
- To identify the reasons responsible for youth migration
- To know the living and working condition of the migrants

1.4 Database and Methodology

The present study is entirely based on primary data, and data has been collected from the Odiya migrants at the place of destination i.e. Chennai. The study has limited itself with the case of Odiya migrants in Chennai, the capital city of Tamil Nadu. It is found that there is large proportion of Odiya youth migrants are migrating to Chennai for better livelihood and employment; it is considered to be the new route of destination for the migrants after Delhi, Mumbai and Kolkata. A semi-structured questionnaire was deployed with detailed information related to socio-economic and demographic background of the migrants and their family, reason of migration, living and working condition. In addition, informal discussions were held with male and female migrants those who are sharing some information on privately. Observation method was used to understand where the key informants are comfortable to express their experiences and keep on mind not to disturb the migrants during working hours; the interview has taken during the leisure time like holiday or night time. Descriptive statistics have been used to analyse the primary data set, individually all qualitative information collected through in-depth interviews with migrants. These tools are used to comprehend the process of youth migration and factors of migration in source area.

1.5 Area Profile of Migrants

The present study is conducted in Chennai, one of the biggest metro cities in India. It is considered as one of the major hubs of various small and medium industries in South India. Today it is one of the fastest growing cities in India, where scarcity of labour is very high

and for the large scale industries, there is demand of cheap labour. After the Mumbai and Delhi, Chennai is a new center of attraction among the migrants. Basically, the migrant laborers are from rural area the states like Assam, Bihar, Jharkhand West Bengal and particularly Odisha moving towards the south in search livelihood. The present study was conducted in Nelcaste Pvt. Ltd; it is one the largest industrial hub in Chennai. The Chennai Industrial Cooperation is both in terms of Industrial Development and having good transportation and communication facilities. There are various Small Scale and medium Industries; notable among them is food, wood, textile, chemical, engineering, non-metallic and leather industries etc. For such small and medium industries thousand and thousand of migrants are working for their livelihood, hence the area of Nelcaste was selected for data collection because it is the first place of destination for youth migrants of southern Odisha. The youth migrants are easily getting employment in this sector and also explore the new life style in the urban centers. Therefore the present study attempts to examine the impact of migration on the youth. The study is both qualitative and quantitative and specifically addresses the factor responsible for their migration and examines the prevailing social context of migrants.

2. Results and Discussion

2.1 Demographic Characteristic of Sample Migrants

The present section discusses about the socio-economic and demographic characteristic of sample migrants, any migrants of the household who migrated to Chennai for employment or livelihood purpose are considered migrants. While discussing the demographic and socio-economic characteristics of the migrants, I have provided all the information and facts related to migrants only. The following table is representing the socio-economic and demographic profile of the migrants in the study area.

Table-1: Demographic Profile of Migrants

Sex of the Migrants	No. Migrants	Percent
Male	231	88.85
Female	29	11.15
Marital Status	Male	Female
Never married	71 (30.74)	7 (24.14)
Currently Married	153 (66.23)	19 (65.52)
Separated	7 (3.03)	3 (10.34)
Age Structure of Migrants		
Less than 18 years	7 (3.03)	—
18-24	121 (52.38)	14 (48.27)
25-30	73 (31.60)	12 (41.37)
30-35	22 (9.52)	3 (10.34)
35-40	6 (2.60)	—
40 Plus	2 (0.87)	—
Education Level of Migrants		
Illiterate	9 (3.89)	—
Up to 5th	27 (11.68)	2 (6.90)
Up to 7th	64 (27.70)	5 (17.24)
Up to Matric	122 (52.81)	17 (58.62)
Above Higher Secondary	9 (3.89)	5 (17.24)
Total	231(100)	29(100)

Sources: Field Survey, 2016-17, Figures in Parenthesis represents are percentage
Table-1 depicts demographic profile of the migrants, the table consisting of the demographic features of the sample respondents such as sex, marital status, age and education of the respondents. The first and foremost feature is sex of the sample respondents, which represents one of the important aspects of socio-economic point of view. It has observed that there is evidence of female migration about 12 percent in the study area. The empirical studies found that male migration is always dominating in the migration process but studies by Sundari (2005) found that there is evidence of female migration to avoid the starvation, food insecurity, eradication of poverty in the process of migration. Therefore migration can be an alternative source of self-employment and better livelihood. Another aspect of demographic features of migrants is marital status, here marital status of sample migrants has categorized into three parts i.e. never married, currently married and separated. The currently married migrants among the male is about 66 percent followed by the 65.52 percent female and the never married migrant youth is about 30 percent and female is 24 percent. The separated male and female migrant is about 3 percent and 10.34 percent. The empirical studies indicate that the migration among the currently married male migrants is more than the never married male due to the better livelihood for the family member. In study area it is observed that untimely monsoon and frequent drought due to the natural disaster are the main reason for married migrants are going out for in search of better livelihood.

The distribution of age among the migrants reveals that migrants involvement in the processes of migration in the study area. It is observed that the most of young mass migrating in the age group of 18-24 around 52 percent and 48 percent of female respectively. It shows that most of the youth both currently married and never married are willing to migrate for alternative livelihood and employment. Education is an integral component of development of individual personality as well as increasing the household level of income. It is the hall mark of human development as well as the better socio-economic conditions of the people. The levels of education among the migrants are not phenomenal, it is found from the study area that about 52 percent of migrants are the up to 10th or matriculation, according to the one of the respondents said that poor financial conditions of parents and poverty are one of the negative factors not to pursue higher education. So, Low level of education or school dropout is one of the important reasons among young mass to take steps to migrate. while a similar proportion have studied up to middle school i.e. up to 7th class, while 3 percent followed by 9 percent have studied up to higher secondary level of education both male and female.

2.2 Social-Economic profile of the Migrants

The socio-economic background of respondents determines better living and healthy society. In the socio-cultural background of the society, the migrant labour is the lower strata of societal hierarchy. In the rural set up land possession is an important hall mark of socio-economic development of person as well as family member. So it is important to understand the land holding or possession of the migrants. The lack of ownership or low level of land holding is main reason of youth migration. Land possession, social group, occupation, and income are most important one to analyse the socio-economic conditions of the migrants, these are significant indicator of socio-economic development of individual as well as family.

Table -2: Housing conditions of Migrants at the Place of Origin

Social Category	No. Migrants	Percent
SC	77	29.62
ST	52	20.00
OBC	93	35.77
Others	38	14.62
Types of House at the Place of Origin	Male	Female
Thatched/ Kaccha	58 (25.11)	9 (31.03)
Pacca	32 (13.85)	2 (6.90)
Semi-Pacca	141 (61.04)	18 (62.04)
Land holding at the Place of origin(Acres)		
No land	51 (22.08)	4 (13.79)
Less than 0.005	146 (63.20)	19 (65.52)
0.005-0.01	29 (12.55)	6 (20.69)
0.01-0.2	4 (1.73)	—
0.2 Above	1 (0.43)	—
Parents Occupation at Place of Origin		
Cultivation	132 (57.14)	12 (41.38)
Agriculture Labour	65 (28.14)	13 (44.83)
Casual Labour	21 (9.09)	2 (6.90)
Others	13 (5.63)	2 (6.90)
Total	231(100)	29(100)

Sources: Field Survey, Figures in Parenthesis represents are percentage

Table-2 indicates the various aspects of social-economic variable of migrants. The first variable indicates the social group of migrants. Social group is one of the important aspects of Indian society, which can determine the economic well being the community. There is sharp distinction of resources distribution among the Indian society. In the social group Scheduled Caste (SC), Scheduled Tribe (ST) and Other Backward Caste (OBC) are having low level of resources distribution, which shows that majority of lower strata people are migrants (NSSO, 2007-08). The national level data reveal that highest levels of migrants are belongs to the lower social groups such as OBC followed by SC and ST (NSSO, 2007-08). Another aspect of table shows the physical structure of the house of migrants at place of origin, the physical structure of house consisting of Kaccha or thatched, pacca and semi-pacca. According to NFHS-4 Odisha data indicates that total 44.5 percent of houses were the pucca houses both in rural and urban areas, while in rural areas around 40 percent of the houses were pucca (NFHS-4, 2017,). Majority of people having Semi-Pucca houses while only 14 percent are having pacca house or proper building which is provided by different agencies such as *Pradhan Mantri Awas Yojana, Mo Kudia Yojana and Biju Pakka Ghar Yojana*. About 32 percent of the respondents are having thatched or kaccha houses. It is observed that physical structure of house are better who are living in Pucca houses, where as the Kuccha or thatched household could not effort for Pucca houses due to poor financial condition.

The land possessions of respondent, the land is one of main factor of production which is the fixed production majority of migrants have smaller land holders around 63 percent of

male and 65 percent among female migrants. Thus it can prove that there is a close relationship between landholding and migration. Envisage it is observed that persons with smaller land holding of the migrants while those with large land holdings do not migrated, for which most of the household termed as landless households around 51 percent among male migrants and 13 percent in the female migrants. They mostly migrant households are practicing sharecrop with other household. It means migrants those having no land or low land holding depends on others land for their daily livelihood and employment. Among marginal communities like SCs, STs the ownership of land ratio is very less or no land, hence there is close relationship between land ownership and migration.

Another variables indicates the occupation structure of migrants parent, majority of respondents parent are involved with cultivation as their main occupation for livelihood. According to NSSO defines all activities relating to production crops and related to allied activities is known as cultivation (NSSO, 2015). Mostly migrant parents engaged in the cultivation, it is prime source of household income. Table-2 shows that around 57 percent of male migrants and 41 percent of female migrant parents were engaged in cultivation as their prime source of income. They were usually working in their own field for livelihood and employment, though the size of landholding is very low and most of them depend on monsoon rain, which delay of monsoon may the failure crops. It automatically the level of production will decline and family living in meagre income throughout year. Thus both migration and occupation are directly relationship for increasing income and development family income.

2.3 Reason responsible Process of Migration

In this section attempt has been made to discuss about the various reasons of migration. The different scholar of migration study states the different reason of migration. Mostly scholars are indicating that the economic reason of migration. In developing countries economic is the main reason of migration among the poor and marginal section of people (Stark, Bloom, 1999; De Haan, 2006, Deshinger, 2008). The reason of migration is vary from one migrant to another in study area.

Table-3 Distribution of Migrants by Reason of Migration

Reason of Migration	No. Migrants	Percentage
Insufficient income of parents	69	26.54
Lack of job opportunity in locality	98	37.69
Indebtedness	42	16.15
Failure of Crops	24	9.23
Relative deprivation	19	7.31
Others	8	3.08
Total	260	100

Sources: Field Survey

Table-3 represents distribution of migrants by the reason across male and female. It is most important to understand the main reason of migration among the youth mass because youth are vital to the economic productivity of the nation. The migrants by their reason are consisting of insufficient income of parents, lack of job opportunity in local area, indebtedness, failure of crops and relative deprivation. Majority of migrants around 37.6 percent are saying lack of job opportunities in the locality main reason of migration

including male and female. Around 26 percent migrants are having insufficient income of the parents, which push them to migrate. The insufficient income of parent means most of the parents are small farmer and their primary income is agriculture and the secondary income is agricultural wage work which is limited period of time, after that their parents are jobless in the village so it is difficult to maintain their family. One of the migrant shared their experiences:

According to one of the respondents in their family seven members and his father is a farmer they have one acre land apart from this his father doing the wage labourer in the village yet it is difficult to maintaining family, because his father is only one earning member in their family so he discontinued his study and came for earning.

As the majority of the migrants belong to the rural areas and their livelihood depend upon the agriculture after the harvesting there is a crisis in employment opportunities, as they are economically poor and socially disadvantages groups they do not get other sources of livelihood opportunity in their own locality. The lack of small and cottage industries in the study area is also one of the reasons of unemployment and poverty. Hence youth mass are migrating for alternative livelihood and employment

Indebtedness is one of the reasons is about 16 percent of migration among the youth migrants. 7.8 per cent sample migrants are migrated due to this cause. One of the migrants said;

A respondent said that he has migrated due to the indebtedness, he has spends money on his sister marriage to recovery from the indebt he chose to migrate like that another migrant shared his experience; married migrant said that his wife was contesting in Panchayat election and she lost, for the election he lost his land and borrowed money from the other people of the village and to settle it so he came here. This was the statement regarding frustration as a cause of migration.

About 7.3 percent of the migrants have been migrated due to the relative deprivation. When young migrated come to the village and give money to his parents, and on seeing them wearing good pairs of jeans, shirt, shoes, smart phone and living conditions, the non-migrants are felt deprived themselves the parents also compare the non-migrants youths with migrants. One of the migrants shared his own experiences;

One of respondents stated that when he was in the village and his friends were outside, they were sending money to their family and during that time my parents as well as my neighbour's criticized me and when my friends were coming to the village they were getting a different kind of treatment by the villagers during which I was feeling deprived myself, I migrated mainly due to this reason.

3.1 Working and Living Condition of Migrants

In this section discuss about the working and living conditions of migrants at the place of destination. The better working and living conditions are hallmark for the development of productivity of the migrants. The working and living conditions of migrants consisting of working hours, toilet, clean drinking water and sanitation etc. better the living condition enhance the working efficiency of migrants.

Table-4 Working and Living Conditions of Migrants

Duration in years	No. migrants	Percentage
1 to 2 years	76	29.23
3 to 4 years	168	64.62
5 to 6 years	9	3.46
Above 6 years	7	2.69
Working Hours		
8 Hours	167	64.23
10 Hours	80	30.77
12 Hours	13	5.00
Over time		
1 to 2 Hours	169	65.00
2 to 3 Hours	76	29.23
More than 3 Hours	15	5.77
Toilet Facilities at working Place		
Yes	245	94.23
No	15	5.77
Clean Drinking water		
Yes	193	74.23
No	67	25.77
Medical Facilities		
Yes	83	31.92
No	177	68.08
Total	260	100

Sources: Field Survey

Table-3 depicts the distribution of respondents by their duration of migration. It indicates the three category of duration of migration such as 1 to 2 year, 3 to 4, 5 to 6 years, and above 6 years. The largest percent of respondents are migrating for 3 to 4 years i.e. 65 percent followed by the 29 percent in 1 to 2 years. It clearly indicates that most of respondents migrate for the short duration i.e. 1 to 2 years especially during off season or failure of crops. It is found those respondents are residing in the destination for a minimum of duration 1 to 2 years, it seems to be they bear family burden as well as job satisfaction. One year is very normal for them, even they also performing various agriculture activities at origin place. It is evidence that rural to urban migration due to the lack of employment opportunity in the study area (Parida and Madheswaran, 2010). In second category it clearly shows the time duration of 2-3 years, The above table shows the distribution of working hours among migrants, here it represents the 35 percent of respondents are working 8 hours per day. There are various companies. One of the migrants said about, the company manufactures automobile parts and spares for trailers, engines, tractors, railways, pipe fittings, and machine component. For these the labourers are prepare material, making frame (which is called core making), loading and uploading both raw materials and producing materials, melting iron, carrying sand, furnishing, finishing etc. and all these section of the work in the company have taken in contact by the small contractor and the worker are doing under them. About 53 percent of migrants are doing 12 hours of work per

day along with it if any worker is interested he can take up overtime. Some time they work for the overtime, the overtime of work pays them well. On an average they work for 24 days per month. Some of the respondents work for 10 hours of the day. The eight hour work schedule is seldom made applicable for the migrants who on an average work for ten to twelve hours, many times without being paid overtime charges. And overtime charges are paid nominal. It also found from study area, that generally lack of sufficient rest rooms lockers or ventilation is reason of migrants who are working in the construction sites.

Table-4 depicts the migrants working overtime at the place of destination, generally the migrants working for 8 to 10 hours per day. In addition, they are also working for overtime to get more payment. The migrant who works in construction or iron smelting and apparel labor used to work overtime. The overtime wages varies from one sector to another, for example labor in the working in the construction they used to get Rs. 50 to 60 per hours, whereas apparel worker getting Rs. 100 per hours. The working of extra hours in a day is ultimate increasing the payment of migrants, which can helps to save the basic payments and also used for additional expenses such as *Bidi*, *paan-masala* and tobacco, *khaini* etc. According to study states that about 86 percent of migrants are working extra hours for the extra wage and 14 percent migrants are not working in extra time or over time.

Table-4 Monthly Income and Expenditure of Sample Migrants

Monthly Income of Migrants	Migrants	No.	Percentage
Rs. 8000-10000		84	32.31
Rs. 10000-12000		142	54.62
Rs. 12000-15000		32	12.31
Above Rs. 15000		2	0.77
Saving Practice (Yes/ No)			
Yes		173	66.54
No		87	33.46
If yes, Mode of Saving			
Bank		37	21.387
Postal		16	9.249
Microfinance		76	43.931
Mahila Samiti (SHG)		29	16.763
Chit Fund		11	6.358
Others		4	2.312
Total		173	100

Sources: Field Survey

Table-4 shows the monthly income of the respondents, income of migrants before migration they did not get any significant amount due to lack of employment opportunities in the local areas. After the migration they are getting lump sum amount of money at end of month. Most of migrants are unskilled labourers about 55 percent of migrants are getting around Rs. 10,000-12,000 per month as their monthly income, and 12 percent of migrants are getting Rs. 12,000-15,000 per month mostly skilled workers such machine operator, mason workers. 32 percent are getting Rs.8,000-10,000 per month they are basically the unskilled worker engaged in the construction or manual labour.

In another important question on saving practices about 66 percent of migrants are saving some amount of money. About 34 percent of migrants are not saving their money, basically the unmarried youth migrants; they do not have any saving practice and usually spends money on other purposes. The migrants those having saving practice on various ways about 44 percent migrants saving in microfinance and 21 percent are saving in the bank, and 17 percent of migrants are saving their money in Self Help Group (SHG) in the place of origin most of the households are the member of SHG and they can save their money on timely through their family member. The least percent of migrants are saving in the chit fund around 6.3 it is a new concept to save money.

Conclusion

The youth population in India constitutes the most dynamic and vibrant category and it is considered to be one of the youngest countries in the world. The research has indicates the developed countries like United States, Germany, UK, and Japan is likely to face the risk of an aging workforce in coming years, while India can be emerging as single most youth population country in world (MoYA, 2015). It means India has an advantage 'demographic dividend' which offers a great opportunity to engage youth population in work force for better economic growth and development. Hence, it is necessary that the government needs to spend more money or introduce new schemes for rural youths to reduce migration level from rural to urban area and also creating vocation training programme for the school dropout and low educated migrants The youth population is most crucial age category, which should not waste on for unproductive work.

It has found that migration among the youth mass is reason specific which shows that attraction of urban life style, independent income. The study has tried to analyse the reasons of migration only the living and working condition of the migrants. The data has collected from source and destination in order to find out the reason of youth migration. Across the all social groups it has found that OBCs SC and ST people migration is very high as this group consisting lower socio-economic strata. Among all this social category access to resources are skewed distributions. Regarding the cause of the migration data found majority of the migrants are being migrated due to insufficient income of parents especially the younger age respondent, lack of job opportunity in the village, disinterest in study, love related issues, and family problem and relative deprivation by migrants friends are the major causes leads migrations among youth. About the land holding status a greater proportion of the respondent have small land holding of one acre to two acres of land. Only few of the respondents are landless, it is difficult to survive in the village for both the land holder as well as Landless. It was revealed that youth migrants are better accepted in the socio-culture perceptive of place of destination.

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Revisiting Concerns for Energy and Pursuits for Sustainable Development Goals in South Asia

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Abstract

Post 2015 Developmental Agenda of United Nations has raised new demands and challenges in South Asia. This part of the world carries special importance for the pursuits of Sustainable Development Goals (SDGs) primarily because the region has largest concentration of people living in poverty. There is an increasing realization in policy making circles that poor access to energy resources is a major impediment in the socio economic development of South Asia. SDGs have placed renewed emphasis on these issues and energy is gaining prominence in the policy planning of these countries. It has prompted them to explore the possibilities of Regional Cooperation to meet such demands. This article reviews the issues in the Energy Sector, examines them in light of SDGs and gives recommendations for integrated development of South Asia.

Background

Access to energy can be an equalizing force in the society. Correlation between per capital energy consumption and Human Development Index is well realized and understood (Niti Ayog, 2017). However Sustainable Development Goals (SDGs) have given rise to a renewed policy thrust for Sustainable Energy Options. The SDGs can be realized only if growing demands for energy are met through Equitable and Cleaner Sources of Energy. Energy is a major ingredient for social development of a region (Reddy A, na) and its demand increases with population growth and economic activities in the region.

With a population of 1.7 billion, South Asia constitutes about 25 percent of population worldwide. As per the World Bank, about 33 percent of this population lives below international poverty line (as cited in World Vision 2017).

There has been an increasing policy sensitization across the world to address the issue of poverty. The impacts of such programs have been largely encouraging and gradually bringing the poor population in to middle class segment (Markus et al 2017). It is estimated that across the world about 3 billion people will join middle class group in next two decades and majority of them will be from South Asia. Increasing middle class segment will lead to growing demands for Education, improved Health Care Services, Economic Activities and more demands for Luxuries of Life. This brings a challenge for every South Asian country to decrease energy deficit.

This article is divided in to three parts

- a) The first part depicts the peculiar socioeconomic conditions prevailing in the South Asia and mutual complementariness existing in the Region which makes Regional Cooperation an obvious choice for the countries. It has been emphasized that Regional Cooperation based on energy will be able to address Sustainable Development Goals.

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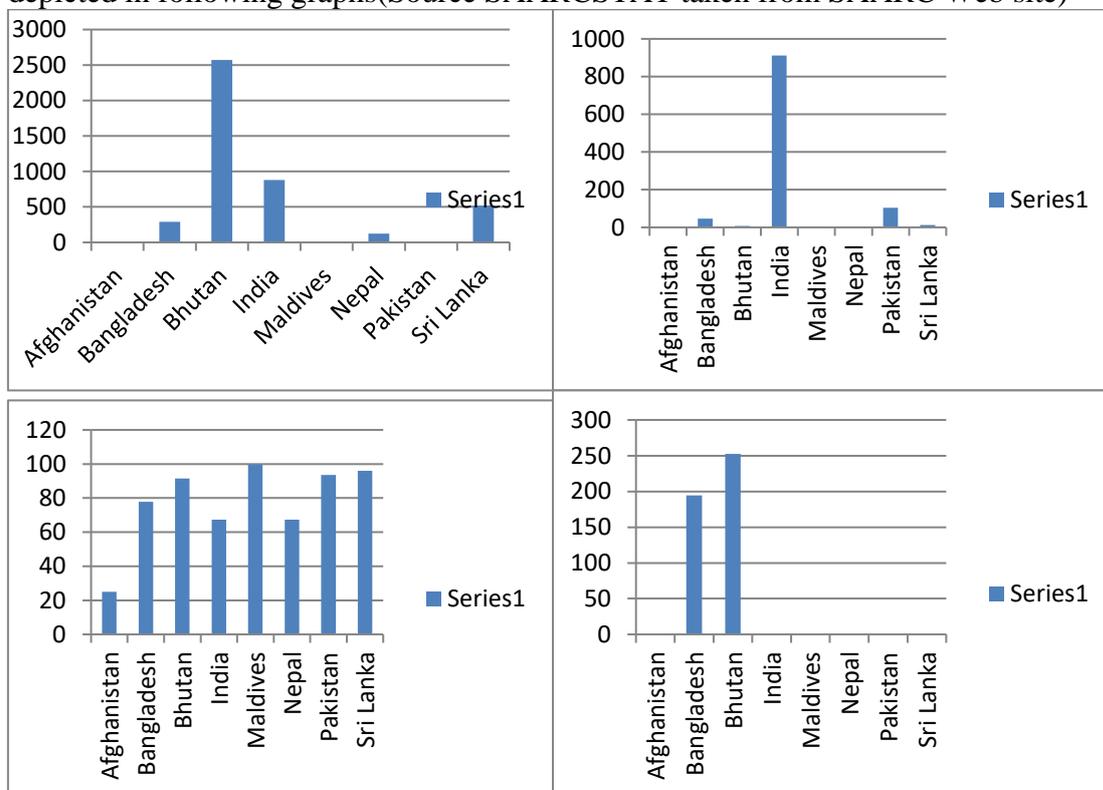
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- b) The second part deals with all the SDGs one by one and depicts how energy related issues are so intimately connected to SDGs particularly in South Asia's context
- c) The third part concludes and makes suggestions for aligning the energy policies of the countries with SDGs.

The Socio Economic Context of South Asia

South Asian region carries crucial importance in light of Post 2015 Developmental Agenda of United Nations. The large concentration of poor population in the region is perceived to be a major impediment for realization of SDGs. The low access to energy perpetuates this poverty and worsens their vulnerability to shocks (Markus 2009). Hence the success of the Post 2015 Developmental Agenda will ultimately depend upon how well the South Asian countries are able to accomplish the goals in their respective countries.

The cross border cooperation for energy in South Asia is well realized and understood (US Department of State).The report of US Department of state has underscored the need for strengthening energy sector of South Asia primarily because it is linked to poor status of Education, poor Economic Development and consequently Rise of Extremism in the region. The report has insisted for increased Regional Cooperation to bring about strong South Asian energy sector. The poor status of Energy Sector in South Asia has also been highlighted by World Bank which has categorically emphasized the rich potential for energy generation and mutual complementarities existing in the region for its judicious utilization (World Bank 2017).The objective conditions in the South Asian Region are depicted in following graphs(Source SAARCSTAT taken from SAARC Web site)



(DATA SOURCE: SAARC Web site.The graphs a, b, c and d are shown in clockwise direction)

a) Electricity usages in different South Asian Countries. The data for Afghanistan, Maldives and Pakistan is not available.)

b) Electricity generation in different South Asian Countries. Data for Afghanistan is not available)

c) Household with Electrification in different South Asian Countries.

d) Household electricity consumption in different South Asian countries. Data for Afghanistan, India, Maldives ,Nepal ,Pakistan and Srilanka is not available

The concerns of Regional Cooperation have been a matter of intense discussion in various summits of South Asia Association of Regional Cooperation. As given in SAARC website, the concerns towards regional cooperation to solve energy related problems were first raised in January 2000, with the establishment of technical committee on Energy. This gave a new impetus towards development in mutual cooperation for better energy situation in SAARC member states. On January 2004 a working group was formulated in order to achieve the focused attention towards the vital area of energy. Later on meeting in January 2009, in Colombo led to formation of expert groups for different commodities and services. Hence working group on energy constituted energy groups on Oil and Gas, Electricity, Renewable energy and Technology/Knowledge sharing. Some of the important concerns shown in various summits are summarized below:

S.No.	Year	Name of Declaration	Remark
1	2004	Islamabad Declaration	Concept of energy ring was first discussed in this declaration. This Energy ring had to connect all the member states of SAARC under one system so as to improve the prospects of energy exchange and regional cooperation. Thus a need for regional cooperation towards energy security was felt .
2	2005	Dhaka declaration	Agreement related to establishment of SAARC energy center was held. It was accorded that the SAARC energy center should be established in Islamabad to cater the vision to promote development of energy resources, including hydropower; and energy trade in the region; to develop renewable and alternative energy resources; and promote energy efficiency and conservation in the region. Also a need to constitute South Asian Energy Dialogue involving officials, experts, academics, environmentalists and NGOs, to recommend measures to tap potentials of cooperation in energy sector to provide inputs to the Working Group on Energy was understood.
3	2008	Colombo Summit	A need to develop and conserve the conventional sources of energy and to build up alternative renewable sources of energy like solar, indigenous hydro power, wind and bio was recognized. Leaders expressed their satisfaction on the progress being done towards strengthening the regional cooperation. Also they directed that the recommendations of energy dialogue to be implemented using an appropriate working plan. Also the possibility of evolving intergovernmental framework to develop regional hydro power potential, grid connectivity and pipelines was recognized. Sri Lanka's offer to host the third meeting of SAARC energy ministers in Colombo in 2009 was welcomed.
4	2009	Colombo meeting of energy ministers	Steps were undertaken in pursuing energy ring and Sectoral expert groups (e.g. gas, electricity, renewable energy) were formed. SAARC center for energy in Islamabad prepared an action plan for energy conservation. This meeting also noted India's noted India's proposal for preparing roadmap for developing SAARC market for electricity (SAME) on regional basis.
5	2011	Male's summit	This meeting directed the conclusion for intergovernmental framework agreement for energy cooperation.
6	2014	Kathmandu Summit	Leaders welcomed the signing of SAARC Framework Agreement for energy cooperation.

A SAARC Framework Agreement was signed during 18th SAARC summit held in Kathmandu in November 2014. The Agreement was highly welcomed from the leaders of SAARC member states and was ratified by Bangladesh, India, Bhutan and Nepal. The ratification and the actions taken by SAARC member states will ascertain the energy availability and security. However the framework agreement did not see any concrete action on the ground. Concern for effective Regional Cooperation is clearly missing, as all countries did not instantly ratify SAARC Framework Agreement. This can be disturbing for the agreement and the nature of future agreements which will be undertaken within the framework of SAARC. SAARC could have been an ideal platform to address the collective interests of South Asia however such collaborative initiatives are yet to be realized on the ground (World Bank 2017). It has inflicted on the energy requirements of major countries like India in South Asia.

India is a major country in the region which can be the benefiter of such cooperation in South Asia. Despite the fact that there is tremendous scope for hydropower generation in neighboring smaller countries, such collaborative arrangement have not worked out to the best extent possible (World Bank 2017). The overall geopolitical environmental of the Asia overshadows the initiatives for Regional Cooperation in South Asia. The Energy Policies of the member countries are not suitably aligned to the concerns of Regional Cooperation in the region. Despite the fact that there has been growing concern for energy cooperation such initiatives have not translated into concrete actions on the ground.

Sustainable Development Goals and Concerns for Energy

Sdg-1 (No Poverty)

Energy and poverty has a strong correlation to each other. Continued deprivation from energy continues to push the poor people in poverty trap (Indrawati, 2015) due to their continued vulnerability to shocks. Increased focus for energy can enable people to rise above poverty trap easily (IRENA, 2017) Focus over more efficient energy technology and energy generation technology could help reduce economic load over poor families. Poverty eradication programs can be a success only if people continue to have uninterrupted access to energy. It will help them to effectively participate in educational systems, avail basic health care and ensure sustainability of their livelihoods

SDG-2 (Zero Hunger)

Energy access influences dietary choices and food practices. (Sola, Ochieng, 2016). Lack of access to energy force people to consume easy to cook food. People are forced to use inferior methods of cooking and can lead to malnutrition. Hence lack of energy availability can be a barrier towards achieving food security, promoting improved nutrition. According to IEA, achieving clean cooking for all relies on the deployment of LPG, natural gas and electricity in urban areas and a range of technologies in rural areas, including increasing the deployment of improved and advanced biomass cook stoves. (IEA). Hence access to modern energy technologies should be in priority in terms of policy making.

SDG-3 (Good Health and Well being)

When it comes to health sector ensuring energy access comes off as an important factor. As demand for healthcare increased, so too has the energy consumption. (VAGO, 2012). Vaccines and medicines need to be refrigerated, equipments need sterilization and proper access of energy is needed for medical emergencies.

Energy challenges for healthcare facilities differ in low and high income countries. Energy challenges for healthcare in low income nations focus on basic needs such as lightning,

heating and powering of medical equipments. While energy challenges for healthcare in high income countries focuses on improving efficiency and increasing the use of renewable energies, in order to reduce energy consumption, lower operating costs and reduce the environmental impact. (Franco et al, 2017). Hence energy access and challenges are in prominent importance for ensuring good quality healthcare facilities to all citizens.

SDG-4 (Quality Education)

With improved energy access in rural areas, children and students need to focus less over the traditional household work and find more time get educated. (energypedia). Proper steps towards electrification should be taken. About 90 percent of the students in sub-Saharan Africa go to schools that lack electricity, 27 percent of the schools in India lack electricity access. Collectively about 188 million children go to the schools which are not electrified. Energy access on the other hand can change these numbers. The data given clearly states to how much extent the energy access can change the lives of people living under rural economy. It is therefore imperative for the governments and policymakers to work on their rural electrification programs so as to educate the upcoming generations, which if not done properly, can lead to frustrated and unemployed youths posing national security threat.

SDG-5 (Gender Equality)

As we have seen how energy access improves the quality of lives of poor people by improving their standard of living hence providing those more time to come out of the poverty trap and rise above the economic ladder. Reduced access to energy puts women doubly in to disadvantage primarily because of the traditional roles which she performs at household level. Women and Energy issues in developing countries are linked in several ways primarily because of the lifestyles, gendered nature of household activities and non sensitivity in energy policies (Reddy,na). The research studies have revealed that women have to devote much more time to perform her traditional household jobs due to poor access to energy. Since traditionally working in the kitchen have been considered as the major work of a women .Proper access to energy can make these jobs faster , which otherwise required a lot of time. Enhanced access to energy can afford her more disposable time which she can devote for better livelihood security options.Hence providing them time to improve themselves economically as well career wise.

SDG-6 (Clean water and Sanitation)

Access of clean water and hygiene is another major concern in global level. The big reason for unavailability of clean water and hygiene is poor quality of infrastructure. (United Nations). According to United Nations data, currently 1.7 billion people are living in river basins where water usage exceeds the recharge. Hence it is imperative that a proper method of water reperation system should be made. And to have a proper method of water regeneration energy is the first criteria.

SDG-8 (Decent work and economic growth)

Promoting renewable energy can also promote employment. Global renewable sector employed 9.8 million people in the year 2016 (IRENA, 2017).Highest of them being from Photovoltaic industry. This clearly indicates the potential of renewable energy in employment generation.Number of programs from government organizations like MSME, CRISP are taking ground hence providing opportunities for skill building in renewable energy sector.

SDG-9 (Industry, Innovation and Infrastructure)

Industrialization, infrastructure and energy are very closely connected and interlinked. They actually play a critical role in economic growth (United Nations, suggestion). Hence giving equal importance to each of these parameters is important for a country for its economic growth. One of the targets under this goal is: significantly increase access to information and communications technology and strive to provide universal and affordable access to the Internet in least developed countries by 2020, which cannot happen without proper access to energy. Since, without access to energy connectivity and development of information technology is not realistic.

SDG-10 (Reduced Inequality)

The connection of the differential access to energy and its connection to inequalities are well documented in the existing research studies. The low access to energy impedes the people's capacity to participate in education, improve agriculture and explore other channels of livelihoods. Enhanced access to energy helps the people to get more time and effort which can be utilized for other income generating activities (Dutta, 2005).

SDG-11 (Sustainable cities and Communities)

We know that generation of infrastructure should be in correlation being energy, and they are interlinked by referring to our previous discussion, so is the case with sustainable development of cities and communities. (UN,SDG) Sustainable cities should be capable of providing adequate, safe and affordable housing to all citizens, which can only happen with the backup of proper energy access. According to UNDP data 828 million people live in slums today. (UN, SDG11). Hence to bring this number of people above poverty and move towards sustainable cities and communities will be a challenge, which can only be overcome if we consider providing energy access as our major agenda in upcoming years.

SDG-12 (Responsible consumption and Production)

It has been emphasized in the sustainable development goals that world community should work over responsible or sustainable consumption and production. Two major targets of this goal are efficient use and management of natural resources and substantially reduce the waste generation (UN, SDG12). Both these targets can be easily met if we move towards circular economy (WEF). One of the principles of circular economy is use of renewable energy. Therefore if we are moving towards the economy in which we control our consumption of natural resources as well as the waste product obtained from them it is imperative that we ourselves move towards a more sustainable form of energy which is reliable, renewable and available therefore accessible.

SDG-13 (Climate Action)

Rising global climate change concerns have opened up new challenges for policymakers of developing countries like India to create policies catering to the energy deficit of their country as well as the climate change concerns of world community. (Niti Ayog, 2017) With the ever rising debate over climate change concerns over energy deficit of Indian population is also rising. It is here that proper balance of energy sources should be executed so as to cater to the challenges opposing to each other. Therefore rising debate over climate change can be a challenge in providing energy access to every citizen of a developing country.

SDG-14 (Life below Water)

There is sizeable population of South Asia (e.g. 35 % in India) which lives along coast line. Some of the countries like Maldives and Sri Lanka have even larger population

depending upon sea for their survival. Better availability of energy will help these countries to strengthen their livelihoods, modernize the communication systems, improve early warning systems and ensure disaster preparedness (SDG-14, UN Web Site).

SDG-15 (Sustainable use of Terrestrial Ecosystem)

Energy is a major ingredient for sustainable utilization of terrestrial ecosystems and their further developments. Definitely for protecting the terrestrial ecosystem it is imperative that humans should work over sustainable communities which as we discussed requires proper planning and renewable energy. Also energy availability in places of harsh weather and disaster prone areas will assist the people to develop early warning systems and disaster preparedness in such areas. Keeping in view that most of the population depending upon such terrestrial ecosystems of South Asia is poor it is a crucial issue of concern for the region. Energy availability will help to modernize their systems of livelihoods, will ensure better health care and most importantly will help them protect their ecosystems through modern communication systems (SDG 15, UN Web Site)

SDG 16 (Peace Justice and Strong institution)

Today nearly half of the world population is 24 years old or younger, most of them being in Africa or Middle East (UN, 2018). These areas suffer from glaring inequalities in access to energy. The differential access to energy will amount to denying them equitable access to basic necessities of life. It will not only perpetuate the inequalities but will also build social tensions. There is widespread belief that continuing inequalities can be a cause of social conflict, crime and terrorism in underdeveloped societies. The rising instances of such incidents and a popular belief that South Asia is gradually becoming breeding ground for such extremism has roots in rising inequalities in the region (UN 2016). Hence this issue needs policy attention to enhance energy accessibility in an equitable way.

We know that Energy has been the matter of conflict between the communities since decades (ISAB, 2014). Therefore it is important for us to resolve this issue first so that it doesn't become the reason for more conflicts.

SDG- 17 (Partnerships for the Goals)

Energy issues can be the foundation stone for reliable and sustainable partnerships between the nations. It is therefore the major issue which can bring communities and organizations together (ISAB, 2014). Energy has been the matter of conflicts between the nations over decades. Energy Resources which are abundant in one country can be rare in another country. Hence there should be proper trade policies for energy resource management and mutual partnerships to put an end to such energy deficit.

Conclusions and Discussions

Concerns for SDGs in Energy Policy

A Sound Energy Policy is the foundation for Sustainable Development of any country in the world. South Asian countries need to develop energy policies adequately aligned to the concerns of SDGs. It will not only help them expedite their pursuits for sustainable development in their own country but will be helpful for the entire global community to achieve these timebound goals. However the energy policies in these countries are yet to take shape as per contemporary development needs of the region. Among all the South Asian countries India is the biggest role player which is in the process of finalizing its energy policy. The concerns for SDG, if appropriately interwoven in energy policy can create conducive development scenario in South Asia. Reference to few of such goals is given in the Draft energy policy of India.

SDG	Concerns for SDG in India's Energy Policy
SDG-1 (No Poverty)	It is stated in National Draft Energy Policy of India that considering poverty and deprivation in India, access to energy for all is of the utmost importance (Niti Ayog,2017). It is observed that the concept of rural electrification is highlighted in the policy. A number of electrification programs are brought into limelight such as Deen Dayal Upadhyaya Gram Jyoti Yojna (DDUGJY), which aims at 100% rural electrification till the year 2019. The overall commitment is to achieve 100% electrification till the year 2022. With reference of possibility of setting up Energy Access Funds, an indication for capacity building was given. Not only making connectivity but thrust was also given to improving the quality by indicating the possible adoption of DBT so as to meet the twin goal of consumption and also deliver subsidy to the meritorious efficiency.
SDG-2 (Zero Hunger):	Indication towards making cooking system clean by announcing PM Ujjwala Yojana (PMUY), gave a clear intent towards making the process of cooking easier to every household. Thus people need not to make any compromise with their preferred dietary intake. Thus making it easier to move towards the goal of food security and improved nutrition.
SDG-3 (Good Health and Well being):	If India reaches its goal of clean cooking technology, health hazards due to the use of improper cooking fuels can be controlled. It was stated in the national policy that these policy decision can have positive ripples over public health, gender, livelihoods and environmental aspects of the country.
SDG-4 (Quality Education):	It has been stated in energy policy of India that lack of access to electricity impacts education, health and economic development. Access to energy to every household will allow students to get more time to get involved in educational activities thus enabling them to grow and learn faster. Also increased availability of electricity during evening time enables them to have evening classes and give time to studies during night.
SDG-5 (Gender Equality):	Energy accessibility and availability of clean and efficient cooking technology ensures easy and faster cooking . Thus this enables women who are busy due to their household commitments, to get time and thus look for some more opportunities to get educated and get to do some activities assisting them economically.(energypedia). Indian energy policy has shown great concerns over this matter by the reference of PM Ujjwala yojana (PMUY). Under this scheme number of rural women will be benefitted.
SDG-8 (Decent work and economic growth):	Concerns related to employment and job creation have been highlighted in the national energy policy. Policy indicated the possible industry academia collaboration so as to significantly increase the number of interns/trainees. With increasing job opportunities policy shows promising concerns towards quality jobs and employment by deployment of country's HRD initiatives. One of the proposals by the policy under the clean cooking access sector is to promote enterprise based models to operate biogas plants in rural areas thus providing the benefit of employment.
SDG-9 (Industry , Innovation and Infrastructure):	Concerns related to sustainable cities were highlighted in energy policy under NITI Ambition scenario by highlighting the government's plan for 100 smart cities; this shows the clear intent of sustainable functioning of cities. A move towards energy efficient buildings was shown in energy policy.
SDG-11 (Sustainable cities and Communities):	Concerns related to sustainable housing for all have been shown in the policy, under NITI Ambition scenario by resuming the Housing For All development by 2022 scheme, exercise aims to capture India's growth trajectory.
SDG-12 (Responsible consumption and Production):	Policy has highlighted the importance of understanding flexible demands and supply resources. It has been highlighted that the need for planned utilization of resources arises with change in energy mix in the country.
SDG-13 (Climate Action):	As stated in energy policy that the large energy program of India will require high dependence on fossil fuels, thus the fossil fuel supply in India may get a hit with the current rise of climate change debate across the world. In the recently submitted NDC (Nationally Determined Goals) as a signatory to the UNFCCC (United Nations Framework Convection For Climate Change), India gave particular importance to behavioral change leading to energy conservation. This has been internalized in the energy policy as well.

A Cohesive South Asia: A Developmental Imperative

Regional cooperation is imperative for South Asian to overcome the challenges and supply constraints in energy sector. (Unescap). There have been heavy emphasis towards solving regional disputes for efficient functioning of energy trade and interaction agreements.(Article 16 , SAARC Framework agreement for energy cooperation). There are

number of interregional and intra-regional energy trade agreements and projects among the member states of SAARC countries. Few of such agreements are:

- ✓ TAPI (Trans Afghanistan Pipeline).
- ✓ CASA 1000 power project (Central Asia South Asia power project).
- ✓ Inter-Governmental Agreement between Bhutan and India on development of Joint Venture Hydropower Projects.
- ✓ Iran Pakistan gas pipeline.

Better cooperation on Energy issues can be in mutual interest of member states. Countries like Bhutan and Nepal because of their geographical position have high potential for hydroelectricity generation. Bhutan is the only country in the region to generate surplus energy. In the year 2013, Bhutan generated 7531 GWh of energy of which 5557 GWh (74%) was exported to India. However during the winter dry season, the country had a deficit of 108 GWh and was dependent on imports from India. (Study for Development of a Potential Regional Hydropower Plant in South Asia, 2016). This indicates the diversity in energy generation sources in different members of this region. Hence there is a need for cooperative energy agreements in this region. Efforts have been made in starting cooperative agreements to reduce the energy demands in both the countries. Few of the projects undertaken between both the countries:

- ✓ 600 MW Kholongchu HEP.
- ✓ 180 MW Bunakha HEP (with 230 MW downstream benefits from Tala, Chukha and Wangchu HEPs).
- ✓ 570 MW Wangchu HEP.
- ✓ 770 MW Chamkarchu HEP. (Inter-Governmental Agreement between Bhutan and India on development of Joint Venture Hydropower Projects ,April 22, 2014)

The concern for the regional cooperation is proposed very evidently in draft NEP. Role of pipelines and regional product demand have been appreciated in the policy. Possibility of supplying energy to neighboring countries through its surplus refining capacity in North East and North India have been clearly stated. India's capacity to form regional grid can be boon to its energy trade with Nepal, Bhutan and Bangladesh.(Pattanaik). Even though India is providing a positive feedback towards these kind of projects some of the projects are still hanging in political uncertainty. Few of them are Iran – Pakistan – India pipeline and Myanmar Bangladesh India pipeline. In Myanmar- Bangladesh-India pipeline Bangladesh is demanding a transit facility to Bhutan and Nepal before agreeing to pipeline passing through its territory. Although, after the intervention of India Prime minister Bangladesh has agreed to be the part of pipeline project, but still this project can fall prey to any diplomatic uncertainty in this politically complex region.

Hence it is imperative that member states come together in cooperative agreements so as to mitigate the energy deficit and create the surplus supply of energy. Several energy projects initiated in the region has fallen prey to the volatile geopolitical situation of the region(news report is Turkmenistan's gas line a pipe dream? 16th July 2015).For instance TAPI (Turkmenistan Afghanistan Pakistan India) power pipeline and CASA 1000(Central Asia South Asia) power project came to a halt due to disturbed political situation in the Afghanistan. Such a situation could have been avoided, had there been a more conducive and cooperative atmosphere in South-Asian countries.

Estimating Future Energy Requirements

The South Asia has a major challenge to estimate its future energy requirements and accordingly plan its energy resources well in time. The requirement is likely to increase several fold in near future. The development of clean energy sources will take some time of these countries and a balanced approach is required.

India's draft energy policy anticipates that coal capacity in India will be expanded from 125 GW in 2012 to 441 GW in 2040. It has been known that India's thermal efficiency is way below than the desired level or appropriate level. Many power plants have been shut down so as to reduce the carbon footprint of this sector. Now if India continues to depend on such sources to meet its supply, it would be difficult for India to achieve its Intended Nationally Determined Contributions (INDC) to United Nations Framework Convention for Climate Change (UNFCCC) in Paris. (Sahu, 2017). Hence South Asian countries should undertake a gigantic exercise of estimating their future energy requirements and project energy resources mobilization in their energy policies. Such policies can be immensely useful to bring about a better cooperative environment on energy issues in South Asian countries

Prospects for Nuclear Energy

It has been estimated that South Asia's energy demands would grow by 60 % by 2040 (South Asia Energy Outlook Report 2017). Nuclear energy is being perceived as a viable option for the South Asian countries to meet their immediate requirements for economic growth. However there are several factors which limit its development of nuclear energy in these countries (ORF Observer Research Foundation, 2016). Among all these countries India has taken a lead role in the development of these options. Nuclear energy is taken as an exemplary model for serving India's energy deficit in the draft energy policy. It aims to expand the nuclear power capacity of India to 63 GW till the year 2030. The program is framed as a three phase project. In which first phase focus on the construction of Pressurized Heavy Weight Reactors (PHWR). India has a huge reserve of thorium (one of the highest in the world), but this thorium cannot be directly used as a fuel as this is not a fissile material, but can be used to produce fissile materials. Thus second phase of the program focuses on construction of Fast Breeder Reactors (FBR), where thorium is converted into useful fissile form. This program clearly indicates India's aim to be the world leader in nuclear power generation. But with focus towards energy generation proper attention towards nuclear waste disposal has not been given. Increase in nuclear generation and increase in nuclear energy infrastructure will lead to increase in nuclear waste generation. It is known that fission process in nuclear reaction may lead to highly radioactive materials such as Strontium-90, Cesium-137 and Iodine-131, that can get accumulated in human tissue, thus posing a threat to the people living in that area. Also the site selection of such power plants could also run into opposition from the environmental activists. Hence it is imperative that proper waste disposal guideline should be prescribed by AERB and other policy makers. (Chatterjee, 2017).

Some Important Energy Initiatives in South Asia

India aims to achieve 100 % universal electrification till the year 2022. Deen Dayal Upadhyay Gram Jyoti Yojna (DDUGJY) is a subsidiary to the universal electrification program. DDUGJY aims to provide hundred percent rural electrification till 2019 in India. Intentions of the program is in a right direction, but the aim of the program should be more clearly defined. Basic definition of electrification is defined vaguely, when 10 % of the

households in a village are electrified then the village is considered to be electrified. (DDUGJY website) But the program should focus on intensive electrification rather than just electrification. Every household should come under the electrification program. Also the electrification program should also ensure 24-7 access of electricity to these households. Therefore there is a need to redefine the electrification program targets so as to comply with Sustainable Development Goals. Sources of energy in the rural areas should also be clearly specified. Local and regional solutions to the energy generation should be encouraged. Use of biogas plants in villages can be encouraged. Such steps towards solving energy problems of villages by finding local solutions should be encouraged.

Although concerns towards encouraging clean cooking fuels have been raised in draft NEP, but the focus is more concentrated over replacement of biofuels or other kind of fuels with LPG. Use of renewable energy for cooking should be encouraged as solar and other form of renewable energy resource can prove to be a sustainable source of cooking technique. India being a country which have high availability of solar radiations and hence high capacity for solar energy, use of technology such as solar cookers should be encouraged, which can prove to be more cheap form of cooking technology for rural families.(energypedia cooking fuels).

Development of human resource is another parameter in which Energy Policy has given it's concerns. It is planned to have strong industry academia collaboration so as to fill the required skill demand of the energy sector. It is planned to have strong institutional integration so as to strengthen the energy sector. But the efforts towards starting more number of educational institutions focused over energy technology and policy planning should be made. Reference towards the presence of very small number of institutions focused on energy policy planning which could cater the demands of this sector has been made in the draft Energy Policy, but no solution or call for an action has been reflected in the policy. There is a need for increasing the number of institutions running programs focused on energy policy planning.

Socio psychological Issues: A Challenge to technology adoption

There have been several initiatives taken by the South Asian countries to integrate renewable technologies in rural socioeconomic structures. Government of India plans an ambitious initiative to improve the quality of cooking fuels in the rural households by providing LPG connections to the households. Though it clearly signifies the intent to improve the standard of the people through cleaner energy options, there is a word of caution. Our experience of introducing new technologies in rural settings might get affected by their age-old psychological rhythm of the rural communities. Several developmental interventions which tried to integrate technology alien to local culture failed miserably in rural areas. Despite the honest intentions of the implementing bodies clean energy technologies have a danger to face the similar fate. The energy technologies therefore need to be designed in consultation with end users and confidence building measures should be launched to ensure a better adoption of technologies. The developmental interventions need to be sensitive to socio psychological aspects of such developmental interventions. The confidence building measures will play a major role for better adoption of such green energy options. This point has not prominently emerged in the draft NEP.

Cross Border Issues

The cross border issues in South Asia need to be settled from a paradigmatically new perspective of energy security in this region. The region has complementarities and potential for power generation which can ensure energy security for entire region. Hence cross border issues for sharing of such resources should be amicably resolved. Countries of South Asia can progress not as separate entities but as a collective South Asian entity. It requires a South Asian consciousness to be evolved and energy issues give an opportunity to these countries to come together.

Participation of Private Players

A constructive role of private players in the power sector can provide huge boost to the energy sector. Increase in the number of people providing funds and managing resources will improve efficiency of energy generation. This need for private sector's participation has also been felt in Draft National Energy Policy (DNEP) of India. Association of Private Sector with National Oil Companies (NOC) is clearly highlighted in the policy (Para 4.3.11 of DNEP). This association will be of a contractual nature. Government also highlighted the entry of private sector to maintain the petroleum supplies throughout the country, which was earlier done by Oil Marketing Companies (OMC). This step can facilitate competition in the industry thus leading to better efficiency and consumer satisfaction. However private sector's participation can have obvious side effects. Introduction of private sector for managing petroleum and oil reserves as well as other energy sources can lead to faster depletion of resources. Thus a proper auditory mechanism will be crucial to safeguard environmental issues. This will help the government to regulate undue profiteering from natural resources. Participation of private sector to enhance efficiency in renewable sector can serve the interests of a large population without putting huge load on existing finite energy resources. South Asian countries need to incorporate a viable role for private sector in their Energy Policies. However such participation should be subjected to regulatory environment to safeguard the long term interests of the Region.

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Workplace Bullying: Identification, Antecedents, Consequences, and Generalization

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Abstract

The primary purpose of this paper is to examine, explore, recognizing or giving proof of workplace bullying and consequences in terms of their existing experiences in the institutional/organizational working environment. That Influence on all levels of a corporation affects work productivity and efficiency of the entire organization. Further findings have also discovered that background of workplace bullying and how it effects on the coworker, peer group, and social status of the organization. The paper offers a comprehensive and collaborative approach to understanding workplace bullying, its causes, and its consequences. This research paper plays an extremely important role in organizational behavior/psychology. Research paper helps us understand what makes people think, feel, and act in certain ways; allows us to categorize bullying in order to understand the characteristics and impact on the individual and society; helps us to understand how intimate relationships, development, family, and peers affect us as individuals and as a society; and helps us to develop effective intervention to improve the quality of life of individuals and groups. More workplace bullying related antecedents and consequences specific research is needed in this area. The ultimate goal of this research should be to generate an understanding of this phenomenon so that solutions can be found.

Keywords: Workplace, trauma, Bullying, mobbing, ethologist, role-conflict, aggression.

Introduction

Heinz Leymann (1990), a German physician working in Sweden, began studying adult bullying in the early 1980s and is considered a pioneer in the field. His work with children bullied at school engendered an awareness of similar experiences of his adult patients. Leymann used the term “mobbing” instead of bullying. He describes an event of animal behavior in which a group of smaller animals attacked on a single larger animal. This event Leymann 1996 coded from ethologist Lorenz 1991. The study on workplace bullying has not received academic attention in the Indian context. Scholars of organizational behavior and organizational psychology in India have covered a variety of topics such as organizational structure, organizational attitude, organizational culture and climate, stress, motivation, leadership, roles, decision-making, communication, change, intergroup relationships, conflict, organizational effectiveness, extra-organizational environment, gender, training and selection, quality of life, power and politics, mental health, well-being, occupational stress, commitment and job attitudes and job satisfaction (for comprehensive reviews, see Ganesh and Rangarajan, 1983; Kanungo and Misra, 2004; Khandwalla, 1988;

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Padaki, 1988; Rao, 1981; Sinha, 1972, 1981; Vohra et al., 2003). There are few studies on workplace bullying have done by Indian Scholars. One of the most qualitative past research have been done on exploring depersonalized bullying in Indian call centers was found (D'Cruz and Noronha, 2009)

Workplace bullying is not a novel issue in the employment arena. Organizations within developed countries are facing pressures such as global competition, consumer demand, and technological change, changing labor expectations, environmental awareness, and economic recession (French & Bell, 1995; Halal, 1986; Limerick & Cunnington, 1993). These pressures increasingly demand organizational change that is producing uncertainty at all levels of organizations (Argyris & Schon, 1996; Burgoyne, Pedler & Boydell, 1996). Bullying is a form of negative interaction that can express itself in many ways, ranging from verbal aggression and excessive criticism or monitoring of work to social isolation or silent treatment (Einarsen et al., 2003).

Definition of workplace bullying is a very difficult issue for previous researchers. All of some researchers believe that definition of workplace bullying have a complex phenomenon in organizational area (Byrne 1994; Randall 1997; Rayner 1997; Rayner & Hoel 1997). According to Farrington 1993 "Bullying is defined as negative actions which may be physical or verbal, have hostile intent, are repeated over time, and involve a power differential. It may involve one or more perpetrators and recipients" (Farrington, 1993). Perhaps complexity, less continuity, cultural condition and other phenomenon obstructed to develop a general definition (Saunders et al. 2007). Some researchers questioning whether a uniform definition is possible (Rayner et al. 2002). Fevre et al. (2010) recently identified a "constant tension" in locating a definition that appropriately reflects the nature of the phenomenon across a range of cultural contexts and also retains acknowledgment of the original academic work in this area (p. 75). Workplace bullying has been shown to impact the physical and psychological health of victims, as well as their poor performance, decreased productivity, increased sick time, depression, anxiety, post-traumatic stress, and suicidal ideation, employee attrition, poor perceptions of justice, negative career consequences, exit from the organization, Loss of confidence.

Antecedents of Bullying

Causes mainly have been found from individuals to work environment. Its correlate has minimum characteristics of the presence of bullying across several organizational contexts. Based on interviews with victims, Leymann (1993) claims that four factors are prominent in eliciting harassment at work:

- (1) Deficiencies in work design;
- (2) Deficiencies in leadership behavior;
- (3) A socially exposed position of the victim; and
- (4) A low moral standard in the department.

Yet, envy is considered by many victims as the core reason behind the behavior of the offenders (Bjo" Nordqvist et al., 1994; Einarsen et al., 1994; Vartia, 1996). Vartia (1996) also make some criteria for bullying behaviors like communication and cooperation, low morale, and unethical or unhealthy organizational or social climate are responsible for bullying at workplace. In globe, have many cultural differences and this differences and your personality involved environment are also determine to conduct and occur bullying at workplace. Cultural differences can be measured on five dimensions, namely: power distance, collectivism versus individualism, femininity versus masculinity, uncertainty

avoidance and long or short-term orientation (identified by Geert Hofstede in his studies on cultural norms internationally since the 1970s). Out of these dimensions, power distance describes the possibility of bullying in any particular work environment. Power distance determines how people with varying degrees of power relate to each other (Vega and Comer, 2005). The physical environment can also exacerbate aggressive acts. Lack of space or privacy, physically uncomfortable equipment and accommodations, and electronic surveillance may increase the risk of bullying (Barling, 1996).

Important reasons addressing by OSHA (in % of companies of EU 27). Generally speaking, two management styles are associated with harassment and bullying: coercive/authoritarian (Hoel & Salin, 2003) and laissez-faire (Di Martino, Hoel, & Cooper, 2003). Pressures to increase productivity while decreasing production costs (reduced Workforce) can create "boiler room" environments that place "enormous stress on managers and employees and ... [trigger] abusive behaviors in managers" (Bassman, 1992, p. 137).

Impact of Bullying

The effects of workplace bullying that have been documented are manifold and affect both individuals and organizations. Some of the reported effects on individuals include anxiety, irritability, feelings of depression, paranoia, mood swings, feelings of helplessness, lowered self-esteem, physical symptoms, social isolation and maladjustment, psychosomatic illnesses, depressions, helplessness, anger, anxiety, despair, burnout, lowered job satisfaction and wellbeing (Matthiesen and Einarsen, 2004, Lutgen-Sandvik, Tracy and Alberts, 2007, Lutgen-Sandvik, 2008). Many researchers have focused on the long-term effects of bullying at work, notably posttraumatic stress disorder (PTSD) (Mikkelsen and Einarsen, 2002, Matthiesen and Einarsen, 2004). Some of the long-term effects of bullying focus on the indirect impact on behaviors developed in the long-term. One of the most characteristic long-term outcomes is counter-aggression by the victim (Lee and Brotheridge, 2006). A somewhat different way to approach workplace bullying effects is from the organizational standpoint. The effects of bullying are not limited to the victim(s) of bullying. Much has been written about organizational or group effects, such as the quality of the working environment (Einarsen et al., 1994) or the intention to leave (Djurkovic, McCormack and Casimir, 2008). On the other hand, organizations are seen as both responsible for the incidence of bullying (Hoel and Cooper, 2000, Salin, 2003, Hauge, Skogstad and Einarsen, 2007, Coleman Gallagher, Harris and Valle, 2008) and as the key to reducing the frequency of the phenomenon or the severity of its impact (Rayner, 1999, Sheehan and Barker, 1999, Coyne, Chong, Seigne and Randall, 2003, Tehrani, 2005, Hodson, Roscigno and Lopez, 2006, Health and Safety Authority, 2007, Namie, 2007, Bulutlar and Oz, 2009, Salin, 2009).

Consequences of Workplace Bullying

Some basic factors and results describe by the European Agency for Safety and Health at Work who respectively causes the affect the existence of bullying. Following factors is

- A corporate culture that fails to adequately recognize the forthcoming issue;
- Unexpected creation of changes in the business;
- Volatility and job insecurity;
- Dissatisfaction and poor relationship at the workplace;
- Excessive requirements;
- High exposure to the stressful situations;

- Conflict of interests and other (OSHA, 2002).

According to Rayner and Hoel (1997), lack of proper work control and increased levels of role conflicts are some of the causes that may trigger employees engaging in such behaviors. When workplaces are chaotic, unpredictable, and marked by high levels job insecurity, role-conflict or strain, workers are far more likely to report being bullied (Hodson et al., 2006; Lawrence, 2001). There are several types of mobbing behavior at the workplace: (Horváth, 2001, p. 102)

a) Gossiping- Gossiping means that one person or group provide wrong information about another person or group by aiming to destroy their reputation and to gain a better condition or position but person or group who are gossiping about other people is true it means it is not bullying behavior.

b) Mockery – the target of ridicule may be the hairstyle, way of clothing, personal character and physical appearance (stuttering, squint, obesity, etc.).

c) Co-workers isolation – isolating the worker may result from example slander and ridicule, or the result of the deliberate isolation of the employee.

d) Withholding information- Coworkers or upper level officials withholding information for the trying to create stressful or harmful environment. Previous research shows that stress are more likely to make stress, wrong decisions.

e) Administrative and operational measures- superior officials assign a tough measures or criteria to work where he performs a manic which does not match to his qualification.

f) Excessive workload- unnecessary and senseless tasks or assignment for targeted individual beyond the ability and skills of the worker.

g) Excessive criticism- excessive and continuous criticism creates the conflict and frustration that starts undermine his own capabilities and decreased his self-confidence.

h) Sexual harassment- the targets of the sexual harassment are mainly women, rarely men. It is important to distinguish between expressing compliments and real sexual harassment. This type bullying behavior have many forms, e.g. oral gossiping, sexual proposals, conative stroking against the wish of another individual.

Conclusion

On the basis of empirical findings carried out, we may conclude that large, but also small organizations should pay greater attention to the issue of bullying in the workplace because it significantly affects the performance of the employee. One of the indirect results of bullying can be that employee leaves the company or institutions. As a whole, problems with bullying continue to calamity people's interpersonal lives, their intergroup interactions, and society. One view represented by a section of the researcher holds that mobbing victims are Responsible for being mobbed.

The results of this study make several important literature and empirical contributions. Findings obtained in these findings represent a step in the direction towards clarifying the identification of antecedents of workplace bullying. It is concluded that workplace bullying negatively impacts the well-being and job satisfaction. Findings obtained in the present research represent an advance over previous research, providing new insights into the understanding of workplace bullying. Bullying is a panic disruption and has a negative obfuscation for the well-being of employees. Therefore, individuals subjected to such behaviors are likely to show increased levels of antipathy, depression and a negative overall mental health. It can be concluded in light of the literature reviewed that bullying does not refer to a single negative behavior, but occurs frequently with increasing severity

over time. The continuity of such negative behavior constructs a constant distress. Probably, the bully's intention is to suppress the target to such an extent that he or she is under constant mental pressure and ultimately becomes dysfunctional in the workplace. The negative flashbacks of these events make it more difficult for the victims to concentrate or even find suitable words to express their feelings for that situation. However, it has also been established that the relationship between the bully and the target is influenced by personality characteristics an individual carries. The combined effect of all these facts are a vicious cycle in which, the more a victim is bullied, the more is his or her chances of being bullied again and again. Although the role of personality in the relationship between the well-being of those exposed to bullying has been highlighted, a comprehensive model and Empirical Tests of the extent to which personality traits influence the victims' response to bullying have to be explored. The types of personalities that pose as a vulnerability factor to be the targets of bullying also need to be highlighted. To add to this, the kind of personality characteristics that a bully may have is also an important area to work on.

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महिला असमानता एवं उत्पीड़न : एक अध्ययन

Aastha Sinha*

Abstract

महिलाएँ मानव जाति की जननी हैं। वह समाज की दो पीढ़ियों को जोड़ने वाली एक ऐसी कड़ी हैं जो अपने स्नेह, धैर्य और अनुराग द्वारा सामाजिक जीवन के सुख में वृद्धि करती हैं लेकिन हमारी सभ्यता और संस्कृति के विकास के बढ़ते चरणों में महिलाओं के सामाजिक स्तर को कापफ़ी पीछे छोड़ दिया है। भारतीय समाज में लिंग भेद के कारण महिलाओं को सामाजिक और आर्थिक रूप से दोगुना दर्जे का समझा जाता रहा है। यही कारण है कि भारत के लगभग सभी प्रान्तों में लड़की का जन्म कभी भी अच्छा नहीं समझा गया है। महिलाओं के प्रति पहली असमानता उनकी माँ के गर्भ से ही शुरू हो जाती है जहाँ उन्हें खत्म करने का प्रयास किया जाता है। अगर वे जीवित रह भी जाती हैं तो उनकी जीवन यात्रा एक तरह से नरक से कम नहीं होती है। सबसे बड़ी विडंबना तो यह है कि महिलाओं के प्रति भेदभाव की नीति की शुरुआत हमारे अपने परिवार से ही होती है। तमिलनाडु के मदुरै जिले के कालार जाति में अगर कोई महिला बालिका शिशु हत्या का विरोध करती है तो उसका पति उसे भी त्याग देता है। त्याग जाने के भय से महिलाएँ इसका विरोध तक नहीं कर पाती हैं। महिलाओं के प्रति होने वाली असमानता का प्रमुख कारण उनका अशिक्षित होना माना जाता है। 2011 की जनगणना के अनुसार पुरुषों की साक्षरता दर 82.1 प्रतिशत है तो महिलाओं की साक्षरता दर केवल 65.5 ÷ ही है। यही कारण है कि भारत में महिलाएँ हमेशा उत्पीड़न की शिकार होती रही हैं।

अतः इस सार को प्रस्तुत करने का मेरा उद्देश्य महिला असमानता एवं उत्पीड़न के मुद्दे पर एक बार पिनफर से प्रकाश डालना है।

परिचय

आज हम 21वीं शताब्दी के भारतीय होने पर गर्व करते हैं जो एक बेटे के जन्म पर खुशी का जश्न मनाते हैं और यदि एक बेटी का जन्म हो जाये तो शान्त हो जाते हैं। यहाँ तक कि कोई भी जश्न नहीं मनाने का नियम बनाया गया है। लड़के के लिए इतना ज्यादा प्यार कि लड़की के जन्म की चाह में हम प्राचीन काल से ही लड़कियों को जन्म के समय या जन्म से पहले ही मारते आ रहे हैं। यदि सौभाग्य से वे नहीं मारी जाती तो हम जीवन भर उनके साथ भेदभाव के अनेक तरीके ढूँढ लेते हैं। हलाँकि हमारे धार्मिक विचार औरत को देवी का स्वरूप मानते हैं लेकिन हम उसे एक इंसान के रूप में पहचानने से ही मना कर देते हैं। यहाँ सभी देवी की पूजा करते हैं, पर दूसरी तरफ लड़कियों का शोषण भी करते हैं। जहाँ तक महिलाओं के संबन्ध में हमारी सोच का सवाल है तो हम आज दोहरे मानकों का एक ऐसा समाज बनते जा रहे हैं जहाँ हमारी खुद की सोच और उपदेश हमारे कर्तव्यों से अलग हो जाते हैं।

महिलाओं के प्रति की जाने वाली असमानता या भेदभाव आज के समाज के लिए नयी नहीं है बल्कि यह सदियों से व्याप्त है। वास्तव में, महिला असमानता एक ऐसी अवधारणा है जिसमें महिलाओं को उनके अधिकारों से वंचित रखा जाता है, उन्हें निम्न स्तर का जीवन जीने के लिए मजबूर किया जाता है। यहाँ तक कि जीवन के हर क्षेत्र में चाहे वह सामाजिक, धार्मिक, आर्थिक या राजनीतिक हो, उनके साथ भेदभावपूर्ण व्यवहार किया जाता है, उन्हें पुरुषों से कम माना जाता है। हलाँकि आज कानून की नजर में पुरुष एवं महिला दोनों को समान दर्जा दिया गया है लेकिन वास्तविक जीवन में ऐसा नहीं है। पुरुषों की तुलना में महिलाएँ अपने अधिकारों एवं स्वतंत्रताओं के प्रयोग में हमेशा ही

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पीछे रह जाती है जिसके कारण आज भी उनकी स्थिति निम्न ही बनी हुई है। समाज में निम्न स्थिति और शारीरिक रूप से कमजोर समझे जाने की सोच के कारण वे कई तरह से उत्पीड़न की शिकार होती रही हैं। 'महिला उत्पीड़न' से मेरा आशय है "महिलाओं के विरुद्ध की जाने वाली हिंसा यानी उनपर किए जाने वाले अत्याचार।" भारतीय समाज में हमेशा से ही महिलाओं पर पुरुषों ने, समाज ने यहाँ तक की स्वयं महिलाओं ने कई तरह के अत्याचार किए हैं। उन्हें कभी भी पुरुषों के बराबर सम्मानजनक स्थान नहीं दिया गया। कभी दहेज माँगकर, तो कभी बलात्कार के माध्यम से, कभी भ्रुण हत्या द्वारा, तो कभी शिक्षा से दूर कर उनका शोषण किया जाता रहा है। यही कारण है कि आज इतने कानून बनने के बाद भी महिलाएँ स्वयं को असुरक्षित ही महसूस कर रही हैं।

यदि हम प्राचीन समय की बात करें तो उस समय महिलाओं को घर, परिवार और समाज में एक सम्मानित स्थान प्राप्त था। लेकिन धीरे-धीरे सांस्कृतिक पतन के कारण महिलाओं के साथ भेदभाव किया जाने लगा। जिसमें मुसलमानों के आक्रमण और उनकी कुप्रथाओं जैसे—बाल विवाह, प्रदा प्रथा आदि ने भी योगदान दिया। यही कारण है कि समाज में महिलाओं का स्थान बद से बदतर होता चला गया। लेकिन देश की आजादी के साथ ही हमारी सरकार का ध्यान महिलाओं की स्थिति सुधरने एवं समाज में उन्हें समान अधिकार देने की ओर गया और इसके लिए सभी पंचवर्षीय योजनाओं में महिलाओं के लिए विशेष प्रावधान भी किये गए। इतने प्रयासों के बाद भी आज महिलाएँ अपनी समानता एवं स्वतंत्रता से कौंसो दूर हैं। हमारे भारतीय समाज में महिलाओं के साथ होने वाले भेदभाव व उत्पीड़न का मुख्य कारण इसकी पितृसत्तात्मक व्यवस्था है। जिसमें आदमी औरत पर अपना प्रभुत्व जमाता है, उसका दमन करता है और उसका शोषण करता है। पितृसत्तात्मक व्यवस्था के साथ-साथ गरीबी और शिक्षा की कमी की वजह से भी महिलाओं को निम्न स्तर का जीवन जीने के लिए मजबूर होना पड़ता है। अपसोस की बात तो यह है कि इस शोषण और दमन की शुरुआत सबसे पहले हमारे अपने परिवारों से ही होती है।

महिला असमानता और उसके विभिन्न रूप

भारत में आज भी लड़कियों को अधिक शिक्षित करना एक बुरा निवेश माना जाता है, क्योंकि एक दिन उसकी शादी होगी और उसे पिता के घर को छोड़कर दूसरे घर जाना पड़ेगा। इसलिए वे अच्छी शिक्षा के अभाव में नौकरियों के लिए कौशल की शर्तों को पूरा नहीं कर पाती हैं। 2012-13 के आँकड़े बताते हैं कि प्रति 100 लड़कों पर प्राथमिक कक्षा में 95, माध्यमिक कक्षा में 89, और उच्च शिक्षा में केवल 81 प्रतिशत ही लड़कियाँ शामिल हैं। 2011 की जनगणना के अनुसार भारत में पुरुषों का शिक्षा के क्षेत्र में जहाँ 82.14% प्रतिशत भागीदारी है तो वहीं महिलाओं की भागीदारी केवल 65.46 प्रतिशत ही है। इन आँकड़ों से पता चलता है कि 12वीं कक्षा के बाद माता-पिता लड़कियों के शिक्षा पर ज्यादा खर्च नहीं करना चाहते हैं, पर लड़को को उच्च स्तर तक पढ़ाने की लालसा रखते हैं।

शिक्षा के साथ-साथ परिवार में खानपान के स्तर पर भी लड़कियों के साथ भेदभाव किया जाता रहा है। लड़कों को सभी प्रकार का पौष्टिक और स्वादिष्ट भोजन दिया जाता है और लड़कियों को वो भोजन मिलता है जो परिवार में पुरुषों के खाना खाने के बाद बच जाता है। बाद में यही उनकी खराब सेहत का कारण बन जाता है। इतना ही नहीं स्वास्थ्य सुविधों के अभाव में हर साल भारत में 78,000 महिलाएँ प्रसव के दौरान मर जाती हैं। यहाँ हर साल 450 प्रति लाख मातृ मृत्युदर रिकॉर्ड की गई है। करीब 65 प्रतिशत महिलाओं का प्रसव घर पर बिना किसी सुविधा और प्रशिक्षित चिकित्सक के ही पूरा कराया जाता है। यह असमानता ही तो है, जहाँ पुरुषों की तकलीफ महत्वपूर्ण और महिलाओं की तकलीफ महत्वहीन हो जाती है।

हालाँकि शिक्षा और स्वास्थ्य के क्षेत्र में अब महिलाओं को कुछ सुविधाएँ मिलने लगी हैं लेकिन आर्थिक क्षेत्र में आज भी महिलाओं के साथ भेदभाव व अत्याचार किया जा रहा है। भारतीय संविधान में महिलाओं एवं पुरुषों को समान परिश्रमिक अधिनियम 1976 के द्वारा समान अधिकार दिया गया है।

लेकिन इसके बावजूद महिला मजदूरों को पुरुषों की तुलना में 1/4 से लेकर 1/2 तक कम मजदूरी मिलती है। 2001 के आँकड़ों के अनुसार महिलाओं की काम में भागीदारी 25.6 प्रतिशत थी, तो वहीं पुरुषों की भागीदारी 51.7 प्रतिशत थी। बिहार में यह प्रतिशत 18.8 तथा 47.4 था। ये आँकड़े बताते हैं कि आज भी लैंगिक आधार पर महिला और पुरुष में भेदभाव बरकरार है।

यदि हम महिलाओं की राजनीतिक स्थिति की बात करें तो अब तक देश में हुए सोलह आम चुनावों के आँकड़े बताते हैं कि संसद में उनकी भागीदारी ज्यादा से ज्यादा 11 प्रतिशत तक ही रही है। साठ करोड़ से अधिक की आबादी वाले देश में जहाँ 38 करोड़ से ज्यादा महिला मतदाता हैं, संसद में 1991 से 2012 के बीच महिला प्रतिनिधियों की संख्या 9.7 प्रतिशत से बढ़कर 10.96 प्रतिशत तक ही हुई है, जो कि न के बराबर है। संसद में महिला प्रतिनिधियों की संख्या के आधार पर वैश्विक सूचकांक में भारत का स्थान 98वां है। सबसे अच्छी स्थिति नार्वे, स्वीडन, डेनमार्क, पिफनलैंड आदि देशों की है, जहाँ का औसत 23 प्रतिशत है। देश में जब उदारीकरण, निजीकरण और वैश्वीकरण जैसी आर्थिक नीतियाँ आईं तो ऐसा लगा था कि महिलाओं को भी पुरुषों की तरह हर क्षेत्र में समानता का अवसर मिलेगा। 'श्रम का पेफमिनाइजेशन' होगा लेकिन यह भ्रम भी जल्द ही टूट गया जब लैंगिक समानता पर **वर्ल्ड इकॉनॉमिक फोरम** द्वारा जारी रिपोर्ट में यह दर्शाया गया कि भारत बीते साल के 101 स्थान से गिरकर 114 वें स्थान पर पहुँच गया। उदारीकरण के दो दशकों का अनुभव यह बताता है कि देश के सभी क्षेत्रों में विकास की प्रक्रिया के दौरान महिलाओं के हिस्से में केवल असमानता ही आई है, यानी सभी सरकारी, गैर-सरकारी कोशिशों के बावजूद देश में महिला-पुरुष के बीच असमानता और बढ़ी है। किसी समय इस मामले में चीन और भारत एक स्तर पर थे, पर आज हम चीन से बहुत पिछड़ गए हैं। पिछले साल चीन इस मामले में दुनिया में 87 वें स्थान पर है, ब्राजील 71 वें और रूस 75 वें स्थान पर है।

महिला उत्पीड़न के विभिन्न आयाम

आज महिलाएँ घर के बाहर काम करना चाहती हैं, लेकिन कार्यस्थल पर उनके लिए जो सुरक्षित माहौल होना चाहिए, वह उन्हें नहीं मिलता है। उनके साथ मानसिक तथा शारीरिक हर तरह की हिंसा का खतरा बना रहता है। देश में हर साल महिला उत्पीड़न के लगभग तीस हजार मामले दर्ज होते हैं जिसकी वजह से उनके मन में हमेशा असुरक्षा का भाव रहता है। इस मामले में हमारे यहाँ आंध्र प्रदेश, उत्तर प्रदेश और पश्चिम बंगाल जैसे राज्यों में स्थिति सबसे ज्यादा खराब है। वैसे तो 'महिला उत्पीड़न' के कई रूप हैं, जिसमें से कुछ प्रमुख रूपों की चर्चा यहाँ अनिवार्य लगती है।

महिला उत्पीड़न एवं भ्रूण हत्या

हिन्दी में एक कहावत है, 'बेटी का लालन-पालन करना पड़ोसियों के पेड़ को पानी देने जैसा है।' भारत में इसी सोच के कारण लड़कियों को एक बोझ समझा जाता रहा है और इसी कारण लड़कियों के जीने का अधिकार माँ के गर्भ से ही छीन लिया जाता है। वर्ष 2001 की जनगणना के अनुसार गाँव ही नहीं शहरी समाज में भी लड़कियों की संख्या कम होती जा रही है। जहाँ 1901 में 1000 पुरुषों पर 972 महिलाएँ थी, वहीं 2001 में मात्रा 933 ही रह गई। हलाँकि 2011 में यह बढ़कर 943 तक पहुँची। इसे एक अच्छा संकेत भी माना गया, पर ये अभी भी पुरी तरह से महिलाओं के पक्ष में नहीं है। भारत सरकार ने गर्भपात को दण्डनीय अपराध मानते हुए "प्रीनेटल डायग्नोस्टिक टेक्निक्स, रेग्यूलेशन एंड प्रीवेन्शन ऑफ़ मिसयूज्ड एक्ट 1994" को पारित किया लेकिन इसके बावजूद आज भी लिंग परीक्षण के बाद गर्भपात अपने उच्च स्तर पर है।

महिला उत्पीड़न एवं बलात्कार

भारतीय दण्ड संहिता की धारा 376 के अनुसार बलात्कार को एक दण्डनीय अपराध माना गया है, जिसमें अपराधी को आजीवन कारावास तक हो सकता है। इसे पूरे भारत में सख्ती से लागू किया गया है। इसके बावजूद 2004 में 13,500 बलात्कार की घटनाएँ हुईं तथा 2005 में 16,000 बलात्कार की घटनाएँ हुईं। **राष्ट्रीय अपराध रिकॉर्ड्स ब्यूरो**, एन0जी0आर0बी0द्ध के अनुसार 2012 के दौरान जहाँ बलात्कार के 24,923 मामले दर्ज हुए थे, वहीं 2013 में 33,707 और 2014 में यह बढ़कर 36,735

तक जा पहुँचा। दिल्ली में यह आँकड़ा 585 से बढ़कर 1.441 तक पहुँच गया यानी दोगुनी से भी ज्यादा हो गई। यहाँ तक की देश की राजधानी को 'रेप कैपिटल' के नाम से भी पुकारा जाने लगा है, जहाँ कोई भी माँ-बाप अपनी बेटियों को भेजना सही नहीं समझते हैं।

महिला उत्पीड़न एवं वैश्यावृत्ति

वैश्यावृत्ति महिलाओं के साथ होने वाला सबसे घिनौना और शर्मनाक काम है जिसका इतिहास हिन्दू धर्म में देवदासी प्रथा के साथ जुड़ा है। भारत के लगभग सभी धर्मों में वैश्यावृत्ति की शुरुआत कई रूपों में और कई नामों के साथ हुई आज यह कॉल गर्ल्स के नाम से जानी जाती है। यूनिसेफ के एक अनुमान के अनुसार हर साल लगभग 10 लाख नाबालिग बच्चों देह व्यापार के ध्वंसे में झोंक दी जाती है। भारत में इस समय 11.00 लालबत्ती क्षेत्रा है, जिसमें करीब 24 लाख वैश्याएँ हैं, जो जिस्म बेचने का काम करती है। इनमें से एक चौथाई से कुछ ज्यादा नाबालिग है। वास्तविकता तो यह है कि वैश्यावृत्ति हमारे सामने महिला उत्पीड़न के विकृत रूप को प्रस्तुत करता है।

महिला उत्पीड़न एवं घरेलू हिंसा

घरेलू हिंसा की जड़े हमारे समाज तथा परिवार में गहराई तक जम गई है। इसके खिलाफ अगर कोई महिला आवाज भी उठाती है तो वह घर और समाज में बदनाम हो जाती है, उसे चुप रहने की शिक्षा दी जाती है। घरेलू हिंसा के अंतर्गत मारपीट, गाली-गलौज, यौन हिंसा, आर्थिक हिंसा, मौखिक तथा भावनात्मक हिंसा को शामिल किया जाता है। वर्ष 2008 में इंटरनेशनल इंस्टीट्यूट ऑफ पॉपुलेशन साइंसेज और पॉपुलेशन काउंसिल ऑफ इंडिया ने 6 राज्यों में एक सर्वेक्षण करवाया। इसमें 15 से 29 साल के 8.502 विवाहित पुरुषों और 13.912 विवाहित महिलाओं से बातचीत की गई। इस सर्वे के अनुसार महाराष्ट्र में 27 प्रतिशत महिलाओं ने अपने पतियों से पीटने की बात को स्वीकारा तो बिहार में 30 प्रतिशत महिलाएँ इसी प्रकार के उत्पीड़न का शिकार हुई थी। हलाँकि भारत सरकार ने घरेलू हिंसा अधिनियम 2005 को पारित एवं अक्टूबर 2006 को लागू कर महिला उत्पीड़न को रोकने का भरसक प्रयास किया है। इसके बावजूद आज भी महिलाएँ घरेलू हिंसा की लगातार शिकार हो रही हैं।

महिला उत्पीड़न एवं दहेज समस्या

दहेज का संबंध उस संपत्ति से है जिसे विवाह के समय दुल्हन के परिवार की तरफ से दुल्हे को भेंट किया जाता है। इस प्रथा की शुरुआत इस उद्देश्य से की गई थी कि विवाह के बाद बेटियाँ आर्थिक रूप से खुद को कमजोर न महसूस करे। लेकिन बदलते समय के साथ दहेज प्रथा बेटियों की हत्या एवं उनकी दुर्दशा का कारण बन गया। आज देश में औसतन हर घंटे में एक महिला दहेज के कारण मार दी जाती है। राष्ट्रीय अपराध रिकॉर्ड ब्यूरो के आँकड़े बताते हैं कि भारत के विभिन्न राज्यों से वर्ष 2012 में दहेज हत्या के 8.233 मामले सामने आए हैं। हलाँकि दहेज निरोधक अधिनियम 1961 भारत के कोने-कोने में लागू है, जिसके अनुसार दहेज देना और लेना दोनों ही दण्डनीय अपराध माना गया है। लेकिन इस अधिनियम के बाद भी आज लाखों महिलाएँ दहेज रूपी दानव के कारण प्रताड़ित की जा रही हैं।

दहेज व्यवस्था एक प्रमुख कारण भारतीय समाज में दहेज व्यवस्था का होना है। यहाँ लोगों की ये मानसिकता है कि बेटे अगर पढ़-लिख कर कुछ बन गए तो वे शादी में बहु के साथ-साथ दहेज भी लेकर आएँगे, जबकि बेटियाँ तो दहेज लेकर जाएँगी। भारत में दहेज लेना कानूनन अपराध है परन्तु आज भी पूरे राष्ट्र में इसने अपनी जड़ जमाई हुई है जो रूकने का नाम नहीं ले रही है जिस कारण लोग बेटियों की शादी के लिए रकम जमा करने से अच्छा उन्हें जन्म ही ना देने जैसी प्रवृत्ति अपना रहे हैं।

महिला असमानता एवं उत्पीड़न के विरुद्ध कानूनी सुरक्षा के उपाय

महिलाओं के विरुद्ध असमानता एवं उत्पीड़न को रोकने के लिए भारतीय संविधान ने अनेक सकारात्मक कदम उठाये हैं। 'अनुच्छेद 14' में महिलाओं को समानता का अधिकार दिया गया है। अनुच्छेद 15 ;1द्व में राज्य द्वारा भेदभाव निषेध किया गया है। इसी तरह अनुच्छेद 16 में अवसर

की समानता, 'अनुच्छेद 39 ;घट्ट' में समान कार्य के लिए समान वेतन, अनुच्छेद 15 ;3द्ध में महिलाओं और बच्चों के पक्ष में राज्य द्वारा विशेष प्रावधान बनाने की अनुमति दी गई है। महिलाओं की सुरक्षा के लिए सरकार ने विशेष विवाह अधिनियम 1954 महिलाओं की तस्करी ;रोकद्ध अधिनियम 1956 बाल विवाह अधिनियम 1929 एवं नव संशोधित बाल विवाह प्रतिषेध अधिनियम 2006, जिसे 1 नवम्बर 2007 को लागू किया गया है। इसके अलावा संसद बदलती परिस्थितियों के अनुसार लागू नियमों में, महिलाओं की सुरक्षा को ध्यान में रखते हुए बहुत से सुधार करती रहती है। लेकिन ये भी सच है कि महिलाओं के साथ आज भी द्वितीय श्रेणी के नागरिक के रूप में ही व्यवहार किया जाता है।

निस्कर्ष सह सुझाव

भारत आज इस बात पर गर्व कर सकता है कि इक्कीसवीं शताब्दी का पहला साल ही उसने महिला सशक्तिकरण को समर्पित कर दिया। इस निर्णय को आनेवाले समय में महिलाओं की स्थिति में परिवर्तन का शुभ संकेत माना जा सकता है। आजादी के पाँच दशकों से अधिक के समय में महिलाओं की सामाजिक स्थिति में आया बदलाव उत्साह तो जगाता है। लेकिन उससे यह आश्वासन नहीं मिलता कि इस दौरान जो रात संध्या में बदली है, वह दोपहर का रूप लेगी पिफर भी यह डंके की चोट पर कहा जा सकता है कि आज महिलाएँ पहले से कहीं अधिक जागरूक हैं। हलाँकि यह भी सच है कि आज महिलाओं के प्रति यौन शोषण, छेड़छाड़, बलात्कार जैसी घटनाओं में वृद्धि हुई है। यहाँ हर 44 मिनट बाद एक महिला का अपहरण होता है। प्रति दिन औसतन 17 दहेज हत्याएँ होती हैं। 60 प्रतिशत कामकाजी महिलाएँ किसी न किसी तरह के यौन शोषण का शिकार होती हैं। इसके बावजूद महिलाएँ जीवन के हर क्षेत्र में अपनी हिस्सेदारी बढ़ाने के लिए प्रयासरत हैं, बशर्ते सामाजिक-पारिवारिक परिस्थितियों इनके अनुकूल हों, उन्हें भी शिक्षित किया जाये, उन्हें उनके अधिकारों का उपयोग करने दिया जाये। लेकिन हमारे समाज के पितृसत्तात्मक व्यवस्था में महिलाओं को आज भी पुरुषों से कमतर ही समझा जाता है। परिवार और समाज में उनके साथ शुरू से भेद-भाव होता रहा है, जबकि कई क्षेत्रों में तो उन्होंने पुरुषों से बेहतर काम किया है। वर्तमान सदी में भारतीय राजनीतिक परिदृश्य में भी महिलाओं की सहभागिता बढ़ती जा रही है। महिलाओं की सहभागिता को लेकर राष्ट्रीय तथा अन्तर्राष्ट्रीय मंचों से आवाज उठती रही है। पंचायत चुनाव में महिलाओं को आरक्षण देना भी इन्हें सशक्त करने का ही प्रयास है। लोकतंत्रा के इतिहास में यह एक महत्वपूर्ण कदम माना जा रहा है। महिलाएँ आज औद्योगिक क्षेत्रों में भी राष्ट्रीय और अंतर्राष्ट्रीय जगत में अपनी खास पहचान बना रही हैं। लेकिन सच्चाई तो पिफर भी यही है कि आख़तक रूप से स्वाधेन महिलाएँ भी सामाजिक रूप से अभी भी स्वाधेन नहीं हो पाई हैं। यह स्थिति सुधर सकती है। इसके लिए हमें सच्चे दिल से कोशिश करनी होगी। सबसे पहले समाज में महिलाओं के प्रति हिंसा और अपराध कम करना होगा, उन्हें हर जगह सुरक्षित माहौल देना होगा। भारत में महिलाओं को समानता का हक तभी मिलेगा जब उनके प्रति पुरुषों एवं स्वयं महिलाओं की सोच बदलेगी। साथ ही समाज, सरकार एवं पुलिस की भूमिका को कापफी संवेदनशील बनाना होगा। सामाजिक शांति होगी तभी महिलाएँ हर क्षेत्र में आगे बढ़ पायेंगी। इसके अलावे शिक्षा और स्वास्थ्य प्रणाली में महत्वपूर्ण बदलाव भी जरूरी है। शिक्षा से महिलाएँ अपने अधिकारों को पहचानेंगी और अपने लिए समानता की पैरवी करेंगी। अतः आज हम केवल यह उम्मीद कर सकते हैं कि हमारा सहभागी लोकतंत्रा आनेवाले समय में पुरुषों और महिलाओं के सामुहिक प्रयासों से 'महिला असमानता एवं उत्पीड़न' की समस्या का समाधान ढूँढने में सक्षम हो जायेगा।

संदभ सूची

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भारत में कन्या भ्रूण हत्या : एक अध्ययन

Shambhavi Kumari*

Abstract

कन्या भ्रूण हत्या एक बहुत ही संवेदनशील एवं ज्वलंत मुद्दा सिर्फ भारत के लिए ही नहीं बल्कि पूरे विश्व के लिए है। लिंग चयन तकनीक द्वारा कन्याओं को गर्भ में ही मार देने की प्रवृत्ति कन्या भ्रूण हत्या है। भारत शुरुआत से ही पुरुष प्रधान समाज रहा है, जहाँ लड़कियों के जन्म की अपेक्षा लड़कों के जन्म को अधिक महत्व दिया जाता है जिसके पीछे हमारी पुरानी पारंपरिक रूढ़िवादी विचारधारा है। इतना ही नहीं पराये धन की अवधरण, दहेज व्यवस्था, लड़कियों के प्रति बढ़ते अपराध और सुरक्षा तथा कई ऐसे धार्मिक और आर्थिक कारण हैं जो कन्या भ्रूण हत्या को अंजाम देते हैं। भारत में कन्या भ्रूण हत्या का सिलसिला वर्षों से चला आ रहा है और इस सिलसिले का जारी रहना भारतीय समाज की मानसिकता पर प्रश्नचिन्ह लगाने के लिए पर्याप्त है। भारतीय जनगणना में लड़कियों के गिरते अनुपात को कम करने तथा कन्या भ्रूण हत्या जैसे कुकृत्य को रोकने के लिए सख्त कानून भी बनाए जा रहे हैं, पर स्थिति वैसी की वैसी ही है। एक तरफ जहाँ भारत सरकार तथा राज्य सरकार 'बेटी बचाओ बेटी पढ़ाओ' के नारे लगा रहे हैं वहीं कई ऐसे राज्य हैं जहाँ लिंग परीक्षण तकनीक द्वारा कन्या भ्रूण हत्या अपनी चरम सीमा पर है जिसका परिणाम आजादी के 65 वर्षों बाद भी भारतीय जनगणना में प्रति हजार पुरुषों पर 940 महिलाओं का होना है। ऐसा नहीं है कि समाज के सिर्फ निर्धन और अशिक्षित वर्ग के लोग ही इस कार्य में लिप्त हैं बल्कि बेटे की चाह रखने वाले समाज के सुशिक्षित एवं अभिजात्य वर्ग के लोग भी इस क्रिया में समान रूप से संलिप्त हैं। अतः इस सार में कन्या भ्रूण हत्या जैसे संवेदनशील कृत्यों के कारणों एवं प्रभावों का विश्लेषण करने की कोशिश की गई है।

परिचय

"कोई ऐसी जगह नहीं है जहाँ लड़कियाँ सुरक्षित रह सकें, चाहे वह माँ का गर्भ ही क्यों न हो, जहाँ वे जन्म से पूर्व ही मार दी जाती हैं।" ये कहना है भारत के पूर्व राष्ट्रपति के.आर. नारायणन का, जिन्होंने भारत में कन्या भ्रूण हत्या द्वारा कन्याओं को गर्भ में ही मार देने की बढ़ती प्रवृत्ति और भारत में घटते लिंग अनुपात के प्रति चिंता व्यक्त की थी। भारत में पिछले 20 वर्षों से भी अधिक समय से कन्या भ्रूण हत्या ने भारतीय समाज में एक विकराल रूप ले लिया है, जो थमने का नाम नहीं ले रहा। यहाँ प्रश्न ये उठता है कि कन्या भ्रूण हत्या है क्या? कन्या भ्रूण हत्या लिंग चयन द्वारा कन्या शिशु को गर्भ में ही मारकर गर्भपात की प्रक्रिया है जो समाज में लड़कियों के प्रति भेदभाव को दर्शाता है। 'हिंदू : मैन्स कस्टम्स एंड सेरेमनीज' नामक पुस्तक में अब्बे दुबाइस ने लिखा है कि प्राचीन भारत में शिशु हत्या और स्त्री प्रथा जैसी कई बर्बर परम्पराएँ प्रचलन में थीं। उनके अनुसार शिशु हत्या एक धार्मिक कृत्य था और शिशुओं में भी सबसे अधिक कन्या शिशुओं को ही जन्म लेते ही मार दिया जाता था। उस समय ब्रिटिश सरकार ने सन् 1870 में एक कानून बनाकर कन्या हत्या से मुक्ति पाने का प्रयास किया था लेकिन तब से लेकर आज तक कन्या शिशु हत्या लगातार जारी है पफर्क इतना है, तब कन्याओं को जन्म के बाद मारा जाता था और अब जन्म के पूर्व गर्भ में मार दिया जाता है। भारत में लिंग चयन तकनीक का जैसे-जैसे विकास होता गया वैसे-वैसे कन्या भ्रूण हत्या अपनी चरम सीमा पर पहुँचती गई। ऐसे तो इस प्रौद्योगिकी तकनीक का विकास तो कुछ जटिल रोगों की जाँच और पहचान करने के लिए किया गया था जिसने चिकित्सा विज्ञान के क्षेत्र में

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क्रांति-सी पैदा कर दी थी, लेकिन जल्द ही इस तकनीक के दुरुपयोग के तहत गर्भ में ही भ्रूण के लिंग का पता लगाया जाने लगा और यदि भ्रूण कन्या होती है तो गर्भपात करवा कर उसे जन्म से पहले ही मार दिया जाता है। बेटे की चाह रखने वाले माता-पिता, परिवार के साथ कुछ लालची चिकित्सकों और अस्पतालों के द्वारा इस प्रक्रिया को अंजाम दिया जाता है जिसका परिणाम भारत में घटता लिंग अनुपात है। एक सरकारी रिपोर्ट के मुताबिक 1981 में 0-6 साल के बच्चों का लिंग अनुपात 1000-962 था जो 1991 में घटकर 1000-945 और 2001 में 1000-927 हो गया। केन्द्रीय सांख्यिकी संगठन की रिपोर्ट के अनुसार भारत में वर्ष 2001 से 2005 के अंतराल में करीब 6,82,000 कन्या भ्रूण हत्याएँ हुई हैं। इस लिहाज से देखे तो इन चार वर्षों में रोजाना 1800 से 1900 कन्याओं को जन्म लेने से पहले ही दफन कर दिया गया। एक सर्वेक्षण के अनुसार पिछले 20 वर्षों में भारत में करीब एक करोड़ कन्या भ्रूणों को समाप्त किया गया। विडम्बना तो यह है कि समाज के अशिक्षित और निर्धन वर्ग के लोगों से ज्यादा अभिजात्य व सुशिक्षित वर्ग के लोग इस प्रक्रिया में सबसे अधिक संलिप्त हैं। इतना ही नहीं अविकसित राज्यों के साथ-साथ विकसित राज्य में भी लैंगिक असमानता की खाई कन्या भ्रूण हत्या के कारण बढ़ती दिखाई दे रही है।

महिलाओं के प्रति की जाने वाली असमानता या भेदभाव आज के समाज के लिए नहीं है बल्कि यह सदियों से व्याप्त है। वास्तव में, महिला असमानता एक ऐसी अवधरणा है जिसमें महिलाओं को उनके अधिकारों से वंचित रखा जाता है, उन्हें निम्न स्तर का जीवन जीने के लिए मजबूर किया जाता है। यहाँ तक कि जीवन के हर क्षेत्र में चाहे वह सामाजिक, धार्मिक, आर्थिक या राजनीतिक हो, उनके साथ भेदभावपूर्ण व्यवहार किया जाता है, उन्हें पुरुषों से कम माना जाता है। हालाँकि आज कानून की नजर में पुरुष एवं महिला दोनों को समान दर्जा दिया गया है लेकिन वास्तविक जीवन में ऐसा नहीं है। पुरुषों की तुलना में महिलाएँ अपने अधिकारों एवं स्वतंत्रताओं के प्रयोग में हमेशा ही पीछे रह जाती हैं जिसके कारण आज भी उनकी स्थिति निम्न ही बनी हुई है। समाज में निम्न स्थिति और शारीरिक रूप से कमजोर समझे जाने की सोच के कारण वे कई तरह से उत्पीड़न की शिकार होती रही हैं।

कारण

■ बालकों की प्राथमिकता

कन्या भ्रूण हत्या का एक महत्वपूर्ण और स्पष्ट कारण बालकों की प्राथमिकता है। भारतीय समाज में दंपति अपनी पहली संतान बेटा ही चाहते हैं यदि उन्हें पहली संतान बेटा होती है तो वे अपफसोस जताते हैं और बेटे की चाह में कई कन्या भ्रूण हत्या को अंजाम देते हैं, क्योंकि उनकी नजर में बेटे ही वंश को आगे बढ़ाते हैं, जो भारतीय समाज में पुरानी पारंपरिक रूढ़िवादी मानसिकता को दर्शाती है।

■ परायाधन की अवधरणा

भारतीय समाज में लड़कियों के प्रति ये धरणा है कि लड़कियाँ परायाधन होती हैं। यहाँ लोग ये सोचते हैं कि लड़कियों को शादी के बाद पति घर ही जाना होता है और घरेलू कामकाज तथा बच्चों को ही संभालना होता है इसलिए उन्हें पढ़ा-लिखाकर उन पर खर्च करने का कोई पफायदा नहीं, जिस कारण उन्हें शिक्षा से भी वंचित रखा जाता है जिसका परिणाम आज भारत में महिला पुरुष साक्षरता दर देखे तो जहाँ पुरुषों की साक्षरता दर 2011 के अनुसार 82.14% है वहीं महिलाओं की साक्षरता दर 65.46% है।

■ दहेज व्यवस्था

कन्या भ्रूण हत्या का एक प्रमुख कारण भारतीय समाज में दहेज व्यवस्था का होना है। यहाँ लोगों की ये मानसिकता है कि बेटे अगर पढ़-लिख कर कुछ बन गए तो वे शादी में बहु के साथ-साथ दहेज भी लेकर आएँगे, जबकि बेटियाँ तो दहेज लेकर जाएँगी। भारत में दहेज लेना कानूनन अपराध है परन्तु आज भी पूरे राष्ट्र में इसने अपनी जड़ जमाई हुई है जो रूकने का नाम नहीं ले रही है जिस

कारण लोग बेटियों की शादी के लिए रकम जमा करने से अच्छा उन्हें जन्म ही ना देने जैसी प्रवृत्ति अपना रहे हैं।

■ लड़कियों की सुरक्षा

भारत में लड़कियों के प्रति बढ़ते अपराध भी कन्या भ्रूण हत्या का एक महत्वपूर्ण कारण है। भारत में लड़कियों के साथ छेड़छाड़, किडनैपिंग, घरेलू हिंसा, एसिड अटैक और बलात्कार जैसी घटनाएँ दिन प्रतिदिन बढ़ती जा रही है जिससे माता-पिता कन्या शिशु को जन्म देने से डरने लगे हैं क्योंकि एक कन्या शिशु के जन्म लेने से उसकी शादी तक उसकी सुरक्षा का भार माता-पिता पर तब तक होता है जब तक उसकी शादी न हो जाए।

■ धार्मिक और आर्थिक

भारत में कन्या भ्रूण हत्या का मूल कारण हमारी सोच और पारंपरिक तथा धार्मिक मान्यताएँ हैं जो स्त्रियों को समाज में दोगम दर्जे का बताता है। सामाजिक ताना-बाना ऐसा है कि यहाँ बेटियों को कभी भी विरासत का उत्तराधिकारी नहीं माना जाता है। धार्मिक संरचना ऐसी है कि यहाँ ये रिवाज है कि माता-पिता की मृत्यु के बाद बेटे द्वारा ही उनका अंतिम संस्कार किया जाना चाहिए। इतना ही नहीं यहाँ लोगों की ये मानसिकता है कि बेटे ही आय के स्रोत होते हैं जो आगे चलकर परिवार का खर्च उठावेंगे और उनकी वंश परंपरा को आगे बढ़ावेंगे।

भारत में लिंग अनुपात और बाल लिंग अनुपात

वर्ष	लिंग अनुपात	बाल लिंग अनुपात ;0-6 वर्ष
1961	941	976
1971	930	964
1981	934	962
1991	927	945
2001	933	927
2011	940	914

भारतीय जनगणना 2011

भारत में लिंग अनुपात ये दर्शाता है कि प्रति हजार पुरुषों पर कितनी महिलाएँ हैं। ऊपर की तालिका देखें तो सन् 1961 में प्रति हजार पुरुषों पर 941 महिलाएँ थी वहीं वर्ष 1971 में 930, वर्ष 1981 में 934, वर्ष 1991 में 927, वर्ष 2001 में 933, जो वर्ष 2011 में 940 है। वही बाल लिंग अनुपात देखें तो जहाँ वर्ष 1961 में प्रति हजार बालकों पर 976 बालिकाएँ थी वहीं वर्ष 2011 में ये घटकर 914 पर पहुँच गई जो भारतीय जनगणना में स्त्रियों और बालिकाओं के घटते लिंगानुपात को दर्शाता है। भारत में केरल ही एकमात्र उच्च लिंगानुपात वाला राज्य है जहाँ 2011 में प्रति हजार पुरुषों पर 1084 महिलाएँ हैं और दमन और दीव सबसे निम्न लिंगानुपात राज्य जहाँ प्रति हजार पुरुषों पर 638 महिलाएँ हैं।

भारत में कई ऐसे विकसित और अविकसित राज्य हैं जहाँ लिंगानुपात अत्यधिक कम है जो उस राज्य से महिला-पुरुषों के बीच भेद-भाव को दर्शाता है। हरियाणा, दिल्ली, पंजाब और गुजरात जैसे आर्थिक रूप से सम्पन्न राज्यों को देखें तो यहाँ वर्ष 2011 में प्रति हजार पुरुषों पर 877, 866, 893 और 918 महिलाएँ हैं। वही 0-6 वर्ष के बाल-लिंगानुपात के अनुसार प्रति हजार बालकों पर हरियाणा में 830, दिल्ली में 866, पंजाब में 846 और गुजरात में 886 बालिकाएँ हैं। उसी प्रकार भारत में यदि कम विकसित राज्यों को देखें तो 2011 में मध्य प्रदेश में जहाँ प्रति हजार पुरुषों पर 930, राजस्थान में 926, बिहार में 916 और उत्तर प्रदेश में 908 महिलाएँ हैं। वहीं 0-6 वर्ष के बाल-लिंगानुपात के अनुसार 2011 में मध्य प्रदेश में 912, राजस्थान में 883, बिहार में 933 और उत्तर प्रदेश में 899 बालिकाएँ हैं।

अगर इन आंकड़ों को देखे तो दिल्ली, जो देश की राजधानी है वो भी लैंगिक असमानता से अछूता नहीं है। पंजाब और हरियाणा जैसे आर्थिक रूप से संपन्न राज्यों में तो कन्या भ्रूण हत्या के मामले कई वर्षों से चली आ रही है। इन राज्यों में कुछ जिले तो ऐसे हैं जहाँ प्रति एक हजार युवकों के मुकाबले युवतियों की संख्या 850 से भी कम हो गई है। यदि इसी तरह कन्या भ्रूण हत्या का अपराध होता रहा तो वो दिन दूर नहीं जब विवाह योग्य लड़कों के लिए लड़कियाँ ढूँढ़ना मुश्किल हो जाएगी।

कानून और योजनाएँ

कन्या भ्रूण हत्या को रोकने के लिए सरकार ने प्री-नेटल डाइग्नोस्टिक टेक्निक्स, रेग्यूलेशन एंड प्रीवेंशन ऑफ़ मिसयूज्ड एक्ट 1994 को मंजूरी दी और वर्ष 1996 से यह पूरे राष्ट्र में लागू किया गया। सरकार ने इस कानून को प्रभावकारी तरीके से लागू करने में तेजी लाई जिसके अंतर्गत गैर-पंजीकृत मशीनों को सील करने और उन्हें जब्त करने तथा गैर-पंजीकृत क्लीनकों को दंडित करने के प्रावधान शामिल किए। स्वास्थ्य और परिवार कल्याण मंत्रालय द्वारा सभी राज्यों से आग्रह किया गया कि वे इस अधिनियम का मजबूती से कार्यान्वित करें। इतना ही नहीं पी.एन.डी.टी. कानून के अंतर्गत केन्द्रीय निगरानी बोर्ड का भी गठन किया गया। इस कानून के तहत यदि कोई व्यक्ति भ्रूण परीक्षण संबंधी प्रचार करता हुआ पाया गया तो उसे तीन साल तक का कारावास और 10,000 रुपये का जुर्माना तक हो सकता है। साथ ही इस कानून का उल्लंघन करने वाले चिकित्सक को 5 साल का कारावास और 50,000 रुपये तक का जुर्माना निर्धारित किया गया।

इतना ही नहीं कन्या भ्रूण हत्या को रोकने के लिए केन्द्र सरकार तथा राज्य सरकारें अपनी-अपनी योजनाएँ भी चला रही हैं। केन्द्र सरकार जहाँ बेटी बचाओ बेटी पढ़ाओ योजना के तहत बेटियों को बचाने और पढ़ाने का आहवान कर रही है वहीं सुकन्या समृद्धि अकाउंट योजना के तहत माता-पिता को अपनी लड़की की बेहतर शिक्षा और भविष्य के लिए पैसे बचाने के लिए प्रोत्साहित कर रही है। राज्य सरकारें भी लाडली, धन लक्ष्मी योजना को लागू कर तथा ऐसी कई योजनाओं को संशोधित कर परिवारों को बेटियों के जन्म के लिए प्रोत्साहित कर रही हैं।

निष्कर्ष एवं सुझाव

कन्या भ्रूण कानून बनने के बावजूद ये कुकृत्य रूकने का नाम नहीं ले रही है। आंकड़े बताते हैं कि पिछले कई सालों से स्त्री-पुरुष अनुपात गिर रहा है। इस तथ्य का एक दुर्भाग्यपूर्ण पहलू यह है कि स्त्री-पुरुष अनुपात उन राज्यों में ज्यादा कम है जो आर्थिक रूप से अधिक विकसित हैं। यदि कन्याओं को इसी तरह भ्रूण में ही मारा जाता रहा तो वह दिन दूर नहीं जब स्त्री प्रजाति ही लुप्त हो जाएगी। जब स्त्री नहीं होगी तो पुरुष भी नहीं होगा। जब जननी को जन्म ही नहीं लेने दिया जाएगा तो सृष्टि का सृजन कैसे होगा? कन्या भ्रूण हत्या के लिए कोई एक व्यक्ति ही दोषी नहीं होता है, बल्कि यह एक व्यवस्था जनित दोष है। इसलिए इस समस्या के समाधान के लिए हमें उन कुरीतियों को समाप्त करना होगा जिनके कारण कन्या जन्म को अभिशाप माना जाता है।

देश में कन्या भ्रूण हत्या और शिशु हत्या रोकने के लिए भारतीय दंड विधान की धारा 315 और 316 में व्यवस्था है। जहाँ कुछ विशेष परिस्थितियों में जैसे गर्भवती महिलाओं को जीवन से खतरा होने की स्थिति में गर्भ का चिकित्सीय समापन अधिनियम की व्यवस्था है, तो वहीं दूसरी ओर प्रसव पूर्व नैदानिक परीक्षण, दुरुपयोग का विनियम और रोकथाम अधिनियम, 1994, 1 जनवरी 1996 को प्रभावी बनाया गया, जिसमें प्रसव पूर्व, लिंग परीक्षण को अपराध की श्रेणी में रखते हुए सजा का भी प्रावधान किया गया। इस प्रकार यह कानून गर्भस्थ शिशु के लिंग परीक्षण पर प्रतिबंध लगाकर कन्या भ्रूण हत्या को रोकता है और सभी क्लीनिकों, अस्पतालों में जन्म-पूर्व लिंग परीक्षण को कानूनी जुर्म बताकर इसकी मनाही है और इस बाबत नोटिस चिपका दिया जाता है, लेकिन इसके बावजूद चोरी-छिपे 'कन्या भ्रूण हत्या' की घटनाएँ देखने को मिल जाती हैं। इसका कारण यह भी है कि कानून की सख्ती के साथ ही दिन-प्रतिदिन उच्च तकनीक भी विकसित हो रही है। अल्ट्रासाउंड मशीन की जगह अल जेनिसिलेक्ट किट कैमरा, एमआरआई तथा मोबाइल फोन आकार के

अल्ट्रासाउंड सिस्टम बाजार में आ गए हैं। गाँवों में मोबाईल सोनोग्राफकी उपलब्ध है जो शिशु हत्या से भ्रूण हत्या की ओर जा रही है। इसलिए पीसीपीएनडीटी एक्ट में नये सिरे से संशोधन कर उसमें और कड़ी सजा का प्रावधान करना नितांत आवश्यक है। साथ ही प्रत्येक अल्ट्रासाउंड क्लिनिकों तथा मशीनों का पंजीकरण हो और समय-समय पर औचक निरीक्षण की व्यवस्था भी हो, ऐसे करने पर उसे 5 साल तक कारावास व अधिकतम एक लाख रुपये तक जुर्माने की सजा का भी प्रावधान किया गया है। लेकिन इस कानून के लागू होने के बावजूद भी 21 वर्ष बाद आज भी कन्या भ्रूण हत्या जारी है। इसका एक प्रमुख कारण यह है कि सरकार ने बदलती परिस्थितियों और लिंग परीक्षण के नये-नये अविष्कारों को ध्यान में रखते हुए उसके अनुरूप इस कानून में न तो संशोधन किया और न ही इसकी मॉनिटरिंग की समुचित व्यवस्था की। इसलिए इस कानून को नए सिरे से परिभाषित करना समय की मांग है, राज्य सरकारों को भी इस दिशा में उपयुक्त कदम उठाने होंगे।

पहले भी सरकारें 'बेटा-बेटी एक समान' का नारा देती रही है। एक ओर हिमालय में 'बेटी है अनमोल' जैसी योजना, मध्य प्रदेश की 'लक्ष्मी लाडली' और 'कन्यादान योजना' तथा हरियाणा की 'बालिका सुरक्षा योजना' जैसी कई योजनाएँ वर्तमान में संचालित हैं। लेकिन इन सबके बावजूद कन्या भ्रूण हत्या की घटनाओं की रोकथाम में आशानुरूप प्रगति नहीं दिखाई दी है और देश के विभिन्न इलाकों में लिंगानुपात में न तो खास सुधर देखने में आया और न ही देश की बेटियों की दशा ही सुधरी है। इसलिए कन्याभ्रूण हत्या की मौजूदा कानूनी प्रावधानों ने बदलते परिप्रेक्ष्य में संशोधन करते हुए उनका सख्ती से पालन करने के साथ ही लोगों के बीच सामाजिक जागरूकता पैफलानी जरूरी है। गाँवों में पंचायती राज संस्थाओं की भी इसमें महत्वपूर्ण भूमिका हो सकती हैं इसमें दोराय नहीं कि बालिका के जन्म लेने के अधिकार की हर कीमत पर रक्षा सुनिश्चित हो। कन्याभ्रूण हत्या के विरुद्ध न्यायिक प्रणाली को और अधिक संवेदनशील बनाने हेतु सर्वोच्च तथा उच्च न्यायालय के न्यायाधीशों की उपस्थिति में कार्यशालाओं के आयोजन से भी सहायता मिल सकती है। यहाँ एक सुझाव यह भी दिया जा सकता है कि केन्द्र तथा राज्य सरकार संबंधित मंत्रालय में कन्याभ्रूण हत्या की रोकथाम हेतु एक ऐसे प्रकोष्ठ में विशेष रूप से उन महिलाओं को शामिल किया जाए, जिन्होंने विपरीत परिस्थितियों तथा पुरुष मानसिकता का दंश सहने के बावजूद समाज में अपने लिए एक स्थान बनाया। रोल मॉडल के रूप में ये महिलाएँ मीडिया, समाचार पत्रा तथा पत्रिकाओं के द्वारा समाज के समक्ष आएँ और स्वयंसेवी संस्थाओं का सहयोग लेकर विचार गोष्ठियाँ, रोड शो, रैलियाँ, नाटक और नुक्कड़ नाटकों का आयोजन करते हुए बेटी बचाओं के अभियान पर अपने को पफोकस करे, तो इससे बालिका के पक्ष में निःसंदेह एक स्वस्थ माहौल बनाने में सहायता मिलेगी। साथ ही महिलाओं और बालिकाओं को शिक्षित करने के हर संभव प्रयास किए जाने चाहिए, क्योंकि शिक्षा ही महिलाओं की सामाजिक और आख्थक रूप से सशक्त करने का एक सर्वोत्तम माध्यम है।

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A Comparative Study of Male and Female Coronary Heart Disease Patients on Stress, Coping Styles and Health Habits

Dr. Sukhmani Singh*

Abstract

In the 20th century most human societies have moved from agrarian diets and active lives to fast foods and sedentary habits. Nowadays, the prevalence of CVD risk factors has been gradually increased in India. Earlier men were predominantly affected by CVD, but in today's scenario women were also no longer be considered immune to its occurrence. Thus, the present study was planned to compare Male and Female Coronary Heart Disease Patients on Stress, Coping Styles and Health Habits. It was hypothesized that Female CHD patients would score higher on Stress whereas lower on Coping Styles and Health Habits in comparison to Male CHD Patients. The sample comprised of 200 subjects out of which 100 were Male and 100 were Female CHD Patients. They were in the age range of 40-60 years. They were administered on tests of Stress (Perceived Stress Scale, Cohen, Kamarck & Mermelstein, 1983) Coping Styles (Sarafino, 2006) and Health Habits (Atwater, 1995). t-test was applied to compare Male and Female CHD Patients on Stress, Coping Styles and Health Habits. Results showed that Female CHD patients scored higher on Stress, Emotion Focused coping and Health Habits whereas lower on Problem Focused Coping and as compared to Male CHD patients. Results shall be discussed in terms of modifiable risk factors for prevention of Coronary Heart Disease.

Keywords: Coronary Heart Disease, Stress, Coping Styles and Health Habits

Introduction

Heart is a life giving wonderful pump. It is a simple machine with a sacred mission. William Harvey termed the heart as "*the sovereign of the body*"; today man knows the heart as a technical motor piece and a timeless metaphor. It is protected in a bone structured chest cavity. The heart links body to the spirit, further heart is attached to a seat of mind with different chores of feelings and emotions. In medical terminology i.e. acute myocardial infarction (AMI or MI), and more commonly known as a 'heart attack', is a medical condition which occurs when the needed blood supply to parts of the heart is interrupted. The resulting 'ischemia' or oxygen shortage causes damage and that leads to the potential death of heart tissue. At this stage it is a medical emergency that may lead to unfortunate death (Hooli, Gavimath & Ravishankera, 2012).

Coronary heart disease is the umbrella term for various syndromes of heart ischemia that are caused by atherosclerotic obstruction of the coronary arteries. The atherosclerotic damage ranges from gradual narrowing of the coronary arteries mainly due to the bulging patches of plaque that lead to the sudden obstruction of a coronary artery by a blood clot that has been dislodged from the surface of a ruptured plaque (Katz & Ness, 2015).

Prevalence

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According to Tan, Gast and van der Schouw (2010) there is substantial variation in the rates of age-standardized coronary heart disease incidence and mortality across nations. Countries with high rates of coronary heart disease among men also have high rates for women. Since women are more likely to develop coronary heart disease a decade later than men, they usually have more adverse outcomes than men do. 87% of women were surveyed who failed to cite heart disease as a major threat to their health. These misperceptions may lead women to underestimate their risk for CHD, resulting in a delay in seeking medical care, thus increasing their morbidity and mortality rates. Women are twice as likely to die of a first myocardial infarction (MI) (Banks, 2008), and have a less favorable long-term survival as compared with men. Coronary Heart Disease, traditionally considered a male disease, but it is also a major threat to women. There are certain risk factors that pertain only to women which may have increased their predisposition for developing coronary heart disease. Although levels of physical inactivity are similar for men and women. But the higher prevalence of hypertension, diabetes, and obesity were found in older women results in greater risk in women than in men. Additionally, risk factors like smoking, hypertriglyceridemia and low high-density lipoprotein cholesterol levels have greater impact in women than in men (Tan, Gast & van der Schouw, 2010).

Contrary to men, women with coronary heart disease often present atypical symptoms such as nausea, fatigue, dyspnea, jaw pain, numbness of the arms and milder chest pain (Eastwood & Doering, 2005), yet physicians often fail to recognize these symptoms in women. Some of the risk factors that predispose women to coronary heart disease are mostly age related, while many traditional risk factors are the same for both males and females.

Psychosocial Risk Factors

Didactically, psychosocial risk factors for the initiation and progression of cardiovascular diseases can be categorized into three domains referring to the social environment, personality traits, and negative affect (Table 1.1).

SOCIAL ENVIRONMENT	PERSONALITY	NEGATIVE AFFECT
Low socioeconomic status	Anger-proneness	Depression
Life events, including adverse childhood experiences	Hostility	Anxiety and Anger
Family stress	Type A and Type D Personality	Exhaustion
Job stress	Neuroticism	Hopelessness
Low social support	Over commitment to work	Bereavement

Source: Von Kanel, R. (2012). Psychosocial stress and cardiovascular risk – current opinion. *Swiss Med Wkly*, 142, w13502.

Objectives

As the face of the disease has transformed over the time and coronary heart disease has become the most potent threat to the health. The objectives of the present study are:-

- ❖ To compare the impact of Stress on Male and Female Coronary Heart Disease patients.
- ❖ To compare the impact of Coping Styles on Male and Female Coronary Heart Disease patients.
- ❖ To compare the impact of Health Habits on Male and Female Coronary Heart Disease patients.

Gender Differences in Coronary Heart Disease

Present day, it is considered as a myth that coronary heart disease (CHD) is less common and less severe in women. In India, heart disease is a major public problem. There are various types of heart diseases viz., coronary heart diseases, ischemic heart diseases, myocardial infarction hypertension, rheumatic heart disease etc. In India coronary heart disease is reported to have more on the occurrence. The prevalence rate was found to be 65.4 and 47.8 per 1000 males and females respectively. In villages of Haryana the prevalence rate of coronary heart disease was 22.8 and 17.3 per 1000 males and females respectively. The peak period is attained between 51 - 60 years; males are affected more than females. It is estimated that over 6 million children and young adults are affected by this disease. In India coronary heart disease was identified among 59.9 and 69.9 per 1000 in males and females respectively in the urban population and 35.5 and 35.9 per 1000 in males and females respectively among the rural population (Tamilenthi, Punithavathi & Manonmani, 2011).

Sahu, Epari, Patnaik, Lenka and Soodireddy (2015) found that prevalence of risk factors of CHD among males in decreasing order were high LDL (54.4%), low HDL (49.7%), high triglyceride (44.2%), central obesity and BMI ≥ 23 (43.5%). However, in females they were: central obesity (59.6%) followed by sedentary life style (51.7%), high LDL (49.3%) and high BMI (40.9%). It was evident that prevalence of central obesity and sedentary life style was significantly higher among females, while high TG and LDL was significantly more among males. Lack of physical exercise as risk factor was known to only 22% of individuals. Although awareness about risk factors of CHD was encouraging, high prevalence of risk factors indicates lack of healthful practices among male and female CHD patients. Thus, the rapid transition in life style owing to urbanization resulted in increased incidence of reversible cardiovascular risk factors in females also (Vamadeyan & Prabhakaran, 2010).

Dehghani and Dafei (2016) found that a positive history of CHD was obtained from 12% of men and 18.9% of women, i.e. 15.3% in the entire sample. Thus, the incidence and prevalence of CHD in women has exceeded that of men over the past four decades (Davis, Gorog, Rihal, Prasad & Srinivasan, 2017).

Statement of the Problem

The aim of the present study was to compare Male and Female Coronary Heart Disease Patients on Stress, Coping Styles and Health Habits.

Hypotheses

Based on the review of literature following hypotheses were proposed:

1. Female Coronary Heart Disease patients were expected to score higher on Stress i.e. Perceived Stress as compared to Male Coronary Heart Disease patients.
2. Female Coronary Heart Disease patients were expected to score lower on Health Habits as compared to Male Coronary Heart Disease patients.
3. Female Coronary Heart Disease patients were expected to score lower on Coping Styles as compared to Male Coronary Heart Disease patients.

Sample

The sample comprised of 200 subjects out of which 100 were Male and 100 were Female CHD Patients. They were in the age range of 40-60 years. The subjects were taken from

OPD'S of Government and Private Hospitals of Chandigarh, Mohali, Panchkula, Patiala and Sangrur. Only those Coronary Heart Disease patients would be included who have not undergone any surgical interventions and those who had the disease for at least 2-3 years.

Tests and Tools

The following standardized instruments were used:

1. Perceived Stress Scale (PSS, Cohen et al., 1983)
2. Health Habits Inventory (Atwater, 1995)
3. Coping Styles Inventory (Sarafino, 2006)

Statistical Analysis

Descriptive Statistics i.e. Means, Standard Deviations (SD's) were calculated. t-test was also carried out to compare Male and Female Coronary Heart Disease patients.

Table

The results obtained have been tabulated as under:

Table 1.2: Means, Standard Deviations and t-ratios comparing Urban and Rural Coronary Heart Disease Patients (n=200)

Sr. No.	Variables	Male CHD Patients (n=100)		Female CHD Patients (n=100)		t-ratios
		Mean	SD	Mean	SD	
1	Perceived Stress	17.74	5.52	19.73	6.17	2.40*
2	Health Habits	15.15	4.51	16.37	4.15	1.99*
3	Emotion focused coping	3.85	1.23	3.98	1.11	0.79
4	Problem Focused Coping	4.28	1.26	4.13	1.29	0.83

* t-value significant at .05 Level = 1.97

** t-value significant at .01 Level = 2.60

Results

The primary aim was to compare Male and Female Coronary Heart Disease Patients on Stress, Coping Styles and Health Habits.

Descriptive Statistics and t - Ratios

The raw scores were analyzed using appropriate statistical analyses viz. Descriptive Statistics and t-test. t-ratios were calculated to find out the significant differences between means of groups on the measured variables. Table 1.2 shows means, standard deviations and t-ratios comparing Male and Female Coronary Heart Disease Patients on Stress, Coping Styles and Health Habits. The comparison revealed the following t-ratios to be significant. Female Coronary Heart Disease patients scored higher on Perceived Stress (t=2.40, p<.05), Health Habits (t=1.99, p< .05) in comparison to Male Coronary Heart Disease patients. However, Male Coronary Heart Disease patients scored higher on Problem Focused Coping and lower on Emotion Focused Coping but not significant in comparison to Female Coronary Heart Disease patients. As per the hypotheses the results were significant for Perceived Stress of Female Coronary Heart Disease patients but for Health Habits the results were significant but in opposite trends.

Xu et al. (2015) examined sex difference in stress by using data from 3,572 acute myocardial infarction (AMI) patients (2,397 women and 1,175 men) 18-55 years of age.

The average score of 14-item Perceived Stress Scale (PSS-14) at baseline was 23.4 for men and 27.0 for women. It was found that higher stress in women was largely explained by sex differences in comorbidities, physical and mental health status, intra-family conflict, caregiving demand, and financial hardship. After adjustment for demographic and clinical characteristics, women had worse recovery than men. Among young and middle-aged patients, higher stress at baseline was associated with worse recovery in multiple health outcomes after AMI. Results revealed that women perceive greater psychological stress than men at baseline, which partially explains women's worse recovery. However, the effect of baseline stress on recovery did not vary between men and women. As both male and female patients were burdened by different stressors and that some stressors exert different effects on men versus women. For instance, compared with men, women had worse physical and mental health status and were more likely to report major intra-family conflict or have children living in their household. In contrast, men were more likely than women to work full-time or over time and report loss of crop/business failure, and financial hardship was more distressing for men versus women. This is consistent with the traditional role expectations of "men as breadwinner" and "women as caregiver." However while focusing on physiological pathways underlying the relationships among gender, perceived stress and post-AMI recovery and to identify additional risk factors that may account for the excess adverse outcomes. It was found that women were found to be more stressed as compared men.

Somers, Goldner, Waraich and Hsu (2006) opined that stress, anxiety, and worry were thought to have increased in recent years. They found that only 8% of participants reported that stress affected their health 'a lot or extremely' that lead to an increased risk of coronary heart disease. Women reported higher rates of anxiety disorders, stress and worry as compared to men.

As opposite trends were found in case of health habits in present study. On the basis of review it was found that Male CHD patients have better health as compared to Females. Zarini et al. (2014) collected data from 9,453 adults in the age range of 18 years and above. The information about health behaviours of participants was collected from 2008 to 2012. However, the final sample comprised of 1,701 participants. Results revealed that 35.4% females as compared to 27.0% males were classified as obese. 23.4% females reported poor/fair self rated health as compared to 15.0% males and 33.9% females were less physically active as compared to 25.4% males. Participants who reported poor/fair self rated health as compared to those with excellent/very good/good were 78.6% females as compared to 67.9% of males. It was opined that modifiable lifestyle behaviors were known to reduce cardiovascular disease risk whereas low fruits and vegetables intake and high fat intake, were associated with poor/fair self rated health in males and females. Although poorer self rated health was significantly associated with low physical activity in females but not in males. These results indicated that gender differences may have implications in designing and monitoring lifestyle interventions to prevent cardiovascular diseases.

Husain and Ghosh (2017) conducted a study to analysis perceived health status among elderly in India and their pattern of inconsistencies varies across gender. By considering the level of gender discrimination in South Asian societies it was expected that *actual* health status of males would be better than that of females. Social conditioning can, however, mould the expectations of women and lower their expectations about desirable/good health status. The hypothesis was tested using bivariate analysis across

different socio-economic correlates like education, socio-religious identity, living arrangement and engagement in economic activity, etc among men and women. It was found that women consistently report better health status than males. Thus, it was concluded that variations in the inconsistencies across gender were examined and it was found to be varied significantly across gender.

Lopuszanka, Szklarska, Lipowics, Jankowska and Koziel (2013) conducted a study to analyze the gender differences in stress and use of coping strategies they use to overcome stress. It was found that males mostly take stress because of unemployment and job issues however females get affected because of their family related problems. Gender differences were found in the sources of stressors and in coping relatively. Male cardiac patients used more approach coping strategies while female cardiac patients used avoidance coping strategies to deal with their stressful events. Thus gender differences in the use of coping strategies and life satisfaction are the means in which male and female cardiac patients vary in dealing with psychological stress.

Akram and Mahmood (2015) conducted a study to explore the gender differences in the use of different coping strategies and level of satisfaction with life among cardiac patients. The sample comprised of 140 cardiac patients namely 70 males and 70 females. They were in the age range of 35 to 55 years. Purposive sampling technique was used for the selection of the participants. They were administered on coping response inventory and life satisfaction ladder scale in order to explore gender differences. It was found that male cardiac patients used more approach coping strategies as compared with female cardiac patients. Further, no gender differences were found in the usage of avoidance coping strategies and level of life satisfaction among cardiac patients. It indicated that both male and female cardiac patients were equally satisfied with their lives. Thus, it provides valuable understanding of role of gender in use of different coping strategies among cardiac patients and their level of satisfaction with life.

Thus we can say that to some extent the results are in line with the hypotheses proposed at the beginning of the study. Although there are differences in the results of the two comparative groups which were not found to be significant, nevertheless they do validate it to the extent that psychological factors play an important role in the origination of Coronary Heart Disease. Also gender differences also play a vital role for the pathogenesis of the disease.

Conclusion

Prevalence of coronary heart disease (CHD) has increased manifold in developing and developed countries, India being no exception. This study suggests the need for interventions to address cardiovascular health taking into account both the individual and the environment. Counseling and education can be provided to raise awareness regarding the modifiable factors in CHD like training in effectiveness, modifying lifestyle and cultivating positive emotions. These can help patients gain control of their health.

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China's Religious policy towards Tibet under Deng Xiaoping Era

VIKAS KUMAR SINGH*

Abstract

This paper analyzes China's religious policy towards Tibet during the Deng Xiaoping's reformist era and its impacts on Tibetan religion (Buddhism). It analyzes the main motive of liberalization of religious policy in the Deng's era (1978-1989). In dealing with China's religious Policy in Tibet during Deng Xiaoping, firstly, this paper attempts to explain the religious policy under Mao briefly. It also examines the major new policies, legislation, and regulations during Deng era which resulted in the religious revival in Tibet.

Keywords: Tibet, China, Religious Policy, Tibetan Buddhism, Cultural Assimilation, Cultural Revolution.

Introduction

For centuries, Tibet is known as the roof of the world. But after the Chinese invasion of Tibet in 1950, Tibetan political and cultural identity became problematic. Buddhism was/is the dominant religion in Tibet. It is one of the key sources of Tibetan culture and identity. With the signing of 17-points Agreement Tibet officially came under the control of China. On the other hand, the Chinese government is essentially an atheist state and it wanted to homogenize its identity through the process of cultural assimilation. Chinese government aimed to establish a communist state politically, socially and culturally compact in all China including Tibet through the process of cultural assimilation and integration. China's religious policy is based on Marxism-Leninism which supposes religion as the opium of people.

Mao once said "religion is poison" [1] when the Dalai Lama visited Beijing in 1954. The Chinese authorities viewed that "religion did not have the proper place it deserved: it was viewed as the "opium of the people" and a "contradiction against the people" [2]. The Chinese perception of religious organizations being involved in separatist and nationalist activities has strengthened its anti-religion attitudes. Such kind of view regarding religion led the Chinese Communist Party (CCP) to introduce aggressive measures to remove the role of religion from the lives of the Tibetans. CCP also see religion (Buddhism) one of the major hurdles in the process of Tibetan integration in the mainland of China.

China's religious policy towards Tibet under Mao: Background

After the occupation of Tibet, the CCP introduced a cautious policy of transforming Tibet into their revolutionary form. Minor concessions were made to the minorities including Tibet in the cultural sphere. This kind of Chinese accommodating and compromising policy intended to assimilate the national minorities in the mainland of China without

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using any force. The Chinese government, first of all, tried to adopt the policy of appeasement particularly in winning over the ruling elite before they could show their positive image to Tibetan peoples at large.

The Chinese campaign of great leap forward was a major policy shift in radical direction towards Tibetan Buddhism. It intended more opened coercion and to fasten the process of cultural assimilation. The campaign of Cultural Revolution was very disastrous for all religions including Tibetan Buddhism. During the Cultural Revolution, all aspects of Tibetan culture especially Tibetan Buddhism systematically targeted and suppressed by the Chinese communist forces. In this period thousand of Tibetan monasteries destroyed and most of the valuable items looted from Tibetan monasteries. Millions of ancient and valuable manuscripts burned. Immovable religious artifacts such as wall paintings were destroyed, and big soil portraits also destroyed. The systematic approach of the Chinese government towards monasteries of Tibet was a part of the “three antis” campaign [3], which intended to eradicate the monastic feature of Tibetan Buddhism and to lessen Buddhism to a domestic ritual [4].

During the Cultural Revolution period, Chinese Government destroyed more than 6000 Tibetan monasteries, and that millions of ancient and precious manuscripts were burned [5]. Any kinds of religious expression were forbidden and eliminated. The Tibetan peoples were indoctrinated into believing that Bon, Buddhism, and their folk manifestation were backward superstitious notions. In this way, Mao's campaign of Cultural Revolution thus had culturally devastating results in Tibet. It is true that the period from 1972 saw some signs of liberalization effort in China, including Tibet. The “four freedoms” were offered to citizens of China- freedom of worship, to buy and sell the property, to lend and borrow with interest and to hire laborers or servants. Restoration of a few religious monuments in Tibet, mainly the Jokhang and Potala, was started [6]. But significant liberalization took place in Tibet only in the post-Mao Era from 1979, onwards. In fact, throughout the 1970s the question of Tibetan nationalism was a dead issue [7].

China's Religious Policy in Tibet under Deng Xiaoping

After the fall of the “Gang of Four” in October 1976 and subsequently, end of Cultural Revolution brought a major policy shift towards religion in whole China including Tibet. After the end of Cultural Revolution, there was an increasingly religious revival in Tibet. After coming to power in 1978, Deng going beyond Mao's ultra-leftist line during the Cultural Revolution started to liberalize the religion in Tibet.

Deng Xiaoping's main intention was to focus on economic development rather than political struggles after the end of Cultural Revolution. The changed governmental policies on religion have had an undeniable impact on the current religious revivalism in China including Tibet. In 1979, the Religious Affairs Bureau was re-established and the United Front policy was renewed.

In 1982, the Chinese government, under the leadership of Deng Xiaoping produced two of China's most important religious policy documents: Document 19 and Article 36 of the Chinese Constitution. The Chinese Constitution of 1982 provided the freedom of religious belief but at the same time, it also placed many restrictions on religious organization and activity. It, in fact, says that:

“Citizens of the People's Republic of China enjoy the freedom of religious belief. No state Organ, public organization or individual may compel citizens to believe in, or not believe in, any religion; nor may they discriminate against citizens who believe in, or do not

believe in, any religion. The state protects normal religious activities. No one may make use of religion to engage in activities that disrupt the public order, impair the health of citizens or interfere with the Educational system of the state. Religious bodies and religious affairs are not subject to any foreign domination [8]”.

Thus, on one hand, the Constitution of PRC protects the “normal” religious actions without providing a clear definition of normal [9]. On the other hand, it restricts religious activities which harm public order, health, and education and proscribes foreign control of religious bodies and religious affairs. In China, all individuals and organizations, including all religions, must safeguard the people’s interests, the sanctity of the law, ethnic unity and unification of the nation [10]”.

Document No. 19 and the freedom of religious belief

In 1982 the Central Committee of Chinese Communist Party (CCP) outlined the policy framework in more detail in “Document 19”. It was a national-level pronouncement to its CCP and government cadres on a religious issue. This document had officially ended the hard-line approach of Mao’s Cultural Revolution campaign. It declared that religious belief was no longer a hostile challenge to the socialist transition of China [11]. Chinese authorities realized that China was still in the primary phase of socialist transition. There was no need for coercive attempts to demolish religion because it would finally “wither away” of its own accord as socialism and economic progress achieved.

However, Chinese authorities attempted to distinguish between acceptable and non-acceptable aspects of religion. They did this by defining and distinguishing superstition from religion. CCP and government cadres were directed to attack only superstitious beliefs and practices rather than religious ones.

After Deng’s reforms, the Tibetans were able to reconstruct the monasteries, which had been suppressed during the Cultural Revolution. Divination was openly practical and the services of religious specialists were sought for the performance of beneficial rites. The relaxed religious freedom under Deng’s regime since 1979 was subjected to numerous restrictions. While earlier, one son from each family usually became a monk, now permission was required from the parents, monastery and religious affairs commission that are the part of national minorities’ commission. But it should be noted that while the party policy calls for freedom of religion as well as “freedom to propagate atheism,” it says that religion has been the root of Tibetan backwardness [12]. The reconstruction of monasteries, monuments, etc, have been highly selective for serving the political and economic purpose as well as to give the impression to this effect in the eyes of tourists rather than giving consent to the living cultural and religious institutions according to Tibetan perception. Further, the state’s continuing interference in the religious and cultural life remained a source of resentment against the government. Thus from time to time, there was the rise of protests against the Chinese.

However, the Chinese leaders still regarded the religious issue as central to the Tibetan question. Deng’s policy of religion was designed to win the loyalty of the Tibetan people. But this policy could not bring reconciliation. In fact, it has brought a revival of nationalism. The pro-independence demonstrations completely shattered the Chinese dream of political reconciliation through the new religious liberalization policy of Deng.

Restoration of Religious Freedom - Chinese View

One area of culture which is of immense importance to most of the minority nationalities is religion. The state constitution of 1975 and 1978 gave citizens the right to believe or

disbelieve in religion and to propagate atheism [13]. The Chinese minorities have freedom of religion and state treats them equally.

Further, the 1982 Constitution affirmed freedom of religious beliefs, and outlaws' discriminations against any citizen because of belief or disbelief in religion. It protects normal religious activities. It then brings forward a few strictures: "No one may make use of religion to engage in activities that disrupt public order, impair the health of citizens or interfere with the educational system of the state. Finally, it declares that no religious body or affair may be subject to foreign domination [14]".

Since 1978 various Party and state policies including the policy of ensuring religious freedom have been implemented in Tibet [15]. To date, 1400 monasteries and other religious institutions have been repaired, refurbished and opened to the public in Tibet, and some 34,000 lamas and nuns have taken up residence in these establishments. The monasteries have three sources of income: (1) alms from worship, (2) production and commercial activities, (3) government grants [16].

Normal religious activities have been restored in Tibet after 10 years of turmoil [17]. In recent years believers have been free to visit monasteries to worship, practice various religious rites such as death ceremonies, chant scriptures and donate at any time they wish. People are also allowed to wear Tibetan clothes, carry rosaries or even pictures of the Dalai Lama. The Tibet Branch of China Buddhist Association and Buddhist Association in all prefectures and cities in the region have been reinstated. The Tibet Buddhist Academy has been founded and all large monasteries have opened Sutra learning classes [18].

In response to the request of the local religious followers in 1986, the Monks were allowed to hold the Monlam (the great prayer festival), for the first time in twenty years. This is a major religious event that takes place in Lhasa once a year. And in spite of the 1987 demonstrations, the Chinese government let the Monlam festival take place in 1988, as it had in the previous two years, to show to the world at large that its liberalization policy in Tibet remained intact.

Tibet also has opened an institute of Buddhism, and famous living Buddha's and scholars are invited there to teach religious literature and history. The Journal of Buddhism in Tibet, published in the Tibetan language by the Tibetan Branch of the Chinese Buddhist Association, is devoted to studies of Buddhism and history of various monasteries. Some large monasteries print and publish their own Buddhist scriptures with government authorization. The awesome collection of religious sutras and books enshrined in the Potala Palace are being sorted out. Local calligraphers have been organized to copy the eight-volume Dengur Sutra [19].

In an attempt to correct the "leftists mistakes" special funds have been allocated by the country's relic administration to renovate religious structures including the Potala Palace, the Zhaxilhunpo lamasery, Samye monastery, Sagya temple, Norbu Lingka etc. "Six main halls of the Sera Monastery have been restored to their formal splendor with the help of the country. Now, buttered lamps in the Buddhist halls burn all day long and each day two or three hundred Buddhists come to worship. Monastery received more than 800 tourists from 66 countries [20]." The Potala or the Winter Palace of the Dalai Lama in Lhasa is an ancient world famous castle-like structure. Refurbishment began in 1989 to restore this rare cultural landmark to its former glory, with 40 million Yuan government grants. It has now been completed. During the period of construction, however, the Potala remained open to domestic and overseas pilgrims and tourists [21]." In 1990 June, the State Council

endorsed a Plan to build the stupa and memorial hall in the tenth Panchen Lama's honor in the Zhaxhilunpo monastery, with a special grant from the fund, and was expected to be completed in three years time [22].

Thus, as a result of the reforms, Tibetans have been able to restore much of the traditional culture that had been suppressed during the Cultural Revolution and a wide range of traditional practice, beliefs and customs have come out in the open. Most Tibetans' homes, both rural and urban have altars with religious statues, pictures (including pictures of Dalai Lama), the holidays of the Tibetan calendar are publicly celebrated in the traditional way. Divination is openly practiced and the services of religious specialists are sought for the performance of beneficial rites. Monasteries have been rebuilt and re-staffed with young people [23].

Religious Freedom in Tibetan View

The 1980s acknowledged the "mistakes" of the Cultural Revolution and Movement to correct the wrongs initiated by Deng Xiaoping after Hu Yaobang's visit in 1980, attempted to undo the damage of Cultural Revolution by allowing the Tibetans to practice their religion and culture once again. But it should be noted that, while the Party policy calls for freedom of religion as well as "freedom to propagate atheism", it says that religion has been the root of Tibetan backwardness [24]. This official cultural policy is sharply different from Tibetan perception of long-standing Chinese attitude towards Tibetan culture. Tibetans are characterized as backward and savage, their religion primitive and superstitious. They offer freedom to Tibetans at the same time reinforcing negative valuations of traditional Tibetan culture. Prostrations, turning prayer wheels and burning incense etc. conform to the understanding of Tibetan religion which is incorporated into Party's policy for allowing the expression of voluntary religious faith. Religion is thus conceived as harmless superstition, at best a decorative feature of minority nationalities [25].

It is not surprising that despite the improvements and revival of traditional Tibetan culture, Tibetans remained concerned and they have good reasons. According to Tibetans, religious freedom was just to eyewash. While they overlook open demonstrations of religious fervor by the Tibetans - which the tourists can see, they impose restrictions in the real teaching and

The Chinese government has control over all religious institutions. It has also placed limitations on the number of monks allowed in each university and has also laid down criteria for admission to a monastery. Any person under the age of 18 years cannot become a monk, the candidate should have the consent of parents and also obtain formal approval from the monastery's democratic management committee and permission is refused if the candidate's parents are not from a "good political background", etc [26].

Monks and nuns are also closely watched and great efforts are made to restrict their contact with tourists. Raidi explained to the officials of the monastery that it is necessary to teach the monks to abide by the law and behave themselves [27]. Thus, the government put a series of restrictions on religious practice in the monasteries. Monks are also forced to live in cramped quarters with many sharing a single room, as well as the absence of monetary support for food and clothing and other necessities. This is because the Chinese administration is unwilling to allow the monasteries to take effective responsibility for their own affairs, making decisions and managing their resources according to their own priorities. The government even interferes in the disciplining and expulsion of monks,

which is the responsibility of the assembly of monks and its elected leaders, not the Democratic Management Committee and the Chinese administration, who had no place interfering in the traditional procedures and rules of the Buddhist Sangha.

The Chinese have also clearly stated that while individuals are free to worship, they may not influence others to practice religion - which is to say that the older people may not teach the younger generation. Toleration of religion remains an expedient, party members are still required to be atheists, accepting the Marxist-Leninist interpretation of religion, which is understood as a historical phenomenon pertaining to a definite period in the development of human society and is expected to "disappear naturally through the long-term development of socialism and communism". People are allowed to carry on religious activities "within the scope of the permission of the policy and law". Cadres are instructed to work harder in order to promote the natural extinction of religion. This fact alone reveals that the facade of religious freedom in Tibet is a means to deceive the outside world.

The issue for the Tibetan is not individual religious freedom but the role of the monasteries in society. The restrictions on religious practices and the government control over the monasteries are seen by almost all Tibetans as directly interfering with the traditional relationship between the monastic community and laity. Furthermore, while expressing "liberal religious policy the Chinese still minimize the restoration of religious sites, just enough to satisfy the needs of religious practitioners. Particular emphasis is placed on curtailing voluntary contributions to religious institutions. The restoration and maintenance of the monasteries must be authorized by the government and financed by government appropriations." This continuing interference by the state in religion and in cultural life remains a source of frustration and resentment against the Chinese. Restrictions on rebuilding monasteries or travel for pilgrimage and on religious practice and teaching confirm negative perception of the state, which at any time may revoke the little present freedom. There is no doubt that the freedom to practice religion is universally appreciated by Tibetans. But at the same time, they know that the government is the final arbiter of how far this process can go and their knowledge (fear) that the current government could intervene again at any time and impose its alien values has left feelings of vulnerability, anxiety, and anger. This is not surprising, judging from their past experience. It will take a long time to forget the first two decades of Chinese rule.

On 10 March 1987, the Dalai Lama stated: "the so-called religious freedom in Tibet today amounts to permitting our people to worship and practice religion in a merely ritualistic and devotional way. There are both direct and indirect restrictions on the teaching and study of Buddhist philosophy. Buddhism is thus being reduced to the blind faith which is exactly how the communist Chinese view and define religion."

Conclusion

In the Deng era, Chinese religious policy has been designed. The liberalization of religious policy is the most distinguished characteristic of this era. Unlike the Mao era in which house religions were under great persecution by the Chinese government, the Deng era was marked not only by liberalization policy on the economy but also by liberalization policy on religion. In the Deng Xiaoping's era devastated monasteries and nunneries during Mao era started rebuilt slowly. Deng's era was an early developmental phase of the management of religious affairs. In this period the management of religious affairs began its slow transition from rule by man to rule by law.

China's religious policy in Tibet under Deng Xiaoping was liberal. It is true that the religious revival occurred in Tibet during the Deng era but the main motive remained the same-cultural assimilation of Tibet within the mainland of China. The religious revival also led to a sense of nationalism among Tibetans which resulted in the 1989 Tiananmen uprising. After this event, Chinese authorities once again tightened their grip on religion in Tibet.

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“The Family Impact On Child Malnutrition among Scheduled and Non Scheduled Caste”

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Abstract

The present study is an empirical survey of scheduled and non scheduled caste children in Vijayapur city. The main objective of the study is to find out the association between size of the family and child malnutrition among scheduled and non scheduled caste. 200 scheduled caste and non scheduled caste were selected randomly and interview schedule was used to collect the required data. The statistical technique mean, SD, , Chi-square, t-test were used for the analyse of data. The result reveals that size of family is significantly associated with antenatal and post natal care utilization. Scheduled caste families are availing private hospital services for the health care of their children. The child weaning food varies with income of the family. There is significance of family and child malnutrition. According to the World Health Organization (WHO) “globally, 30% of children under five are estimated to be stunted and 18% have low weight-for-height, and 43 million children are overweight. Optimal breastfeeding could save the lives of 1.5 million children under five every year. Nearly nine million children die every year from preventable diseases and infections: the largest killer being Diarrheal disease. In India 84% of all health care expenditure is out of pocket. This places a great number of families at risk of falling into poverty due to high health expenses. Millions of children are at risk of becoming malnourished. Every third child in India is malnourished”.

I.Introduction

“The problem of malnutrition is a matter of national shame. We have tried to address it by making the mid-day meal universal and massively expanding the anganwadi system. However, success requires sustained effort at the grassroots. Infants need to be breast-fed, have access to safe drinking water and health care. We need the active involvement of the community and panchayats to see that what we spend reaches our children. I appeal to the nation to resolve and work hard to eradicate malnutrition within five years.” This said by Dr.Manmohan Singh, 2007.

India is a country with many traditions, cultures, and beauty. The most pathetic part of these conditions is an unwanted, ugly and inhuman structure called the caste System. One cannot but feel ashamed of the caste system as this system continues to discriminate the human beings and stratifies them into different groups. In Hindu society, caste is still the most powerful factor in determining a person's dignity. Socially, Scheduled Castes are placed outside the four-fold graded caste system of Indian Society. The Hindu Scriptures

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divide the people on the basis of birth (descent-based discrimination). The social structure of India is stratified, with inbuilt inequalities and injustices, based on the caste system sanctified by (Brahmin Hindus). Although social stratification exists in almost all societies the caste system is quite unique to Indian Society. Sanctioned by the religion-philosophical system, the Scheduled Castes are socially placed outside the four-fold caste system and they are referred to as the fifth caste (outcaste).

In India caste plays a major role among the people, influencing their socio activities, and in turn regulating their health status. The variations in the utilizations of health resources among caste groups and its impact on their health status. Similarly Thomas Matthai (1996) states that because of different literacy rate economic status between the scheduled caste and non scheduled caste, there is also difference in their health status. Caste based Indian society women of the lower castes are the worst hit, as they suffer from double discrimination: First in the patriarchal society women are discriminated against men, as they have to bear the burden of the house hold work demanding much time and energy without adequate compensatory rest and diet. And a second, a lower caste woman owing to her poor socio economic status, also experiences social deprivation. Both these factors are detrimental to the health status of women, especially to their reproductive health.

In the Indian caste system, a Scheduled Caste is someone who is without a caste. There are several other terms for Scheduled Castes, including untouchables, outcastes, Holeya, Holer, Madiga, Harijan, and Chalwadi "Scheduled Caste" is the more socially acceptable term, adopted to express the systemic impression which people without caste have endured over thousands of years of Indian culture. Numerous organizations have made lobbied to change the way that Scheduled Castes are treated in Indian society, and a number of laws have been passed in an attempt to outlaw thin discrimination.

Because a Scheduled Caste essentially lacks divinity, he or she may be assigned to menial labor which higher castes believe is polluting. Scheduled Castes have traditionally participated in animal slaughter garbage collection, sewage handling and dealing with cadavers. These polluting vocations only enforce the status of Scheduled Castes, with upper castes forcing them to use different facilities, and to avoid handing or touching people of caste. In some parts of India, Scheduled Castes were not even allowed to caste their shadow on to class members of Indian society.

II.Objectives of the Study

Specific objectives are:

1. To study the association between size of the family and respondents food intake during pregnancy among scheduled and non scheduled caste.
2. To find out the association between size of the family and mothers immunization status of among scheduled and non scheduled caste.
3. To find out the association between size of the family and attended Antenatal Services among scheduled and non scheduled caste.
4. To find out the association between size of the family and weight of the child of among scheduled and non scheduled caste.
5. To access the association between size of the family and children immunization status of among scheduled and non scheduled caste.

III.Review of literature

- A Study done by Palash Jain, Arianna Ulloa, and George Davey Smith, investigated the effect of socioeconomic status and nutrition in India. The study was based on a

nationally representative sample involving 77,220 women from different socioeconomic status backgrounds, and with varying body mass indices. The results of the study found that being underweight had an inverse relationship with socioeconomic position, meaning that as socioeconomic position increased, the chances of being underweight decreased. A positive correlation, however, was found between socioeconomic position and being pre-overweight, overweight, and obese. The study concluded that undernutrition and overnutrition were epidemics of the impoverished and the affluent in India.

- Another study by Rao (1978) among urban and rural groups reported that purchasing power is obviously a major determinant of food intake. It was observed that cereals appear much more in rural consumption than in urban consumption at all expenditure levels while the reverse is the case with beverages and refreshments. Milk and milk products figure more in urban consumption except that the difference declines as one move up to the higher expenditure classes. Meat, fish and egg figure more in urban consumption except for the three lowest expenditure classes. The combined item of fruits and vegetables figure much more in the urban areas in all expenditure classes, fruits accounting for a higher degree of differences than vegetables. Edible oils figure more in urban consumption at all expenditure levels while sugar figures more in urban consumption at all expenditure levels except the three highest categories where it figures more in rural consumption.
- **Jaiswal, Malik, Ansari, Sinha** (1981) undertook a field based longitudinal study to see the feeding practices and morbidity pattern during the first year of life in 57 per cent Muslims, 39 per cent Hindu and 4 per cent Christian mothers of different socio-economic groups and educational status. Of the total population only 37 per cent of mothers gave pre-lacteal feed and colostrum was given by 17.2 per cent while honey was offered by 39 per cent and 24.1 per cent of mothers. Although all mothers breast fed their sibling initially, it was discontinued before 6 moths by 53.8 per cent of educated mothers as compared to 70.3 per cent of illiterate women who continued till the end of the year. Significantly, 25 per cent of babies received tea as substitute to breast milk and 93.3 per cent of mothers, both educated and illiterate, were giving diluted top milk. Semi-solids and solids were introduced in only 29 percent of babies while 18 percent of them were getting iron and vitamin supplements.
- **Wilson and Widdowson** (1933) reported that since both Hindus and Muslims tend to live in joint family groups, the number of inmates in any one household may be large and constantly fluctuating. It is well known characteristic of poor Indian families to cook the same amount of food, not matter how many persons are there to eat it. Thus the total amount of food eaten by the household is more constant than the amount available for each individual.
- **Gandhigram researchers** (1991) interviewed 210 mothers in Tamilnadu and found high awareness about child care services among literate mothers than illiterate mothers of rural areas. They also observed 1.9 per cent of children did not receive even a single dose of any vaccine. 26.2 per cent children were fully immunised. 68.1 per cent children did not receive Measles vaccine. The utilisation of child care services is more prevalent among higher income group than the low or middle income groups. 25 per cent of children went to private practitioners for vaccination; the rest had chosen government facilities.

- **Neeraja, K.P. (1992)** Observed, That only 9 per cent received health education regarding diet, child care and immunization. About 36 per cent received Tetanus vaccination and Iron and Folic acid tablets but only 18 per cent consumed Iron and Folic acid tablets.
- **The NFHS conducted at national and state levels (1992-93)** also found the same result. Child mortality is high (19.3%) among illiterate women but it is least among educated women. Child mortality is slightly higher in Andhra Pradesh (23.2%) than in Uttar Pradesh (16.7%) among illiterate and also educated mothers.

IV.Methodology

The present study is empirical. For the present study the universe is Vijayapur city. 400 samples were selected on the bases of random sampling method. Scheduled and non scheduled caste women were the respondents who provided information regarding child health and family status. In the present study, the qualitative information obtained during the interviews, using a pre-coded questionnaire. Quantities information obtained from the structured interview schedule was edited carefully. The data were processed by SPSS package. Analysis of quantitative information consisted of producing simple frequency. Statistical technique of Percentage, Chi-square, Mean, SD, t-test test is calculated.

V.Analysis of Data

Table-1: Size of the family Vs caste distribution according to respondent's food intake during pregnancy

Food intake during pregnancy	Size of the family	Caste		Total
		SC	Non Sc.	
Less	Small	13 11.4%	20 29.4%	33 18.1%
	Medium	45 66.2%	99 86.8%	144 79.1%
	Large	2 1.8%	3 4.4%	5 2.7%
	Total	114 100.0%	68 100.0%	182 100.0%
More	Small	4 57.1%	2 5.0%	6 37.5%
	Medium	2 28.5%	2 5.0%	4 37.5%
	Large	1 14.3%	1 20.0%	2 12.5%
	Total	7 100.0%	5 100.0%	16 100.0%
Normal	Small	35 44.3%	70 55.1%	105 50.9%
	Medium	19 24.1%	41 32.3%	60 29.1%
	Large	16 12.6%	25 31.6%	41 19.9%

	Total	79	127	206
		100.0%	100.0%	100.0%

Source: Field Data

Chi-square value= 11.012, df=2 alpa = .05 p<.05 Remark= S for a

Chi-square value= 10.698, df=2 alpa = .05 p<05 Remark= S for b

Chi-square value= 21.666, df=2 alpa = .05 p<5 Remark= S for c

Table 1 indicates that the size of the family and respondents food intake in their during pregnancy of the scheduled and non scheduled caste in study area. It is noted from above table that a large portion (86.8 percent) of the non scheduled caste respondents expressed that they have eaten less food in their pregnancy and they have living in medium size family. Whereas in scheduled caste it is 66.2 percent. 29.457 percent of the non scheduled caste respondents stated that they have eaten less food in their pregnancy and they are living in small size family but in the scheduled caste it is very less i.e., 11.4. Only 5 percent of the respondents who have living in large size family they were get less food in their pregnancy in both castes. The chi-square value is 11.012. There is significant difference between size of the family and scheduled and non scheduled caste with regards to food intake in during pregnancy.

57.1 percent of the scheduled caste respondents stated that they have eaten more food in their pregnancy and they are living in large size family but in the non scheduled caste it is very less i.e., 5.0 percent. 28.5 percent and 5.0 percent of the respondents have stated that they have eaten more food in their pregnancy and they have living in medium size family with respectively scheduled and non scheduled caste. 20.0 percent of the non respondents expressed that they have eaten more food in their pregnancy and they have living in large size family. Whereas in scheduled caste it is 14.3 percent. The chi-square value is 10.698. There is significant difference between size of the family and respondents food intake in during pregnancy with regards to scheduled and non scheduled caste.

55.1 percent and 44.3 percent of the respondents expressed that they have eaten normal food in their pregnancy and they are living in small size family with respectively non scheduled and scheduled caste. 32.3 percent of the non scheduled caste respondents mentioned that they have eaten normal food in their pregnancy and they are living in medium size family. Whereas in scheduled caste it is 24.1percent. 31.6 percent of the non scheduled caste respondents mentioned that they have eaten normal food in their pregnancy and they are living in large size family and quite difference seen in scheduled caste i.e., 12.6 percent. The chi-square value is 21.66. There is significant difference between size of the family and respondents food intake in during pregnancy with regards to scheduled and non scheduled caste.

The result clearly shows that the size of the family plays vital role in mother and child health. Likings for certain food habits in during pregnancy can be the result of satisfying hunger and of emotional relationship between children and those who feed them. The number of inmates in any one household may be large and constantly fluctuating. It is well known characteristic of poor Indian families to cook the same amount of food, not matter how many persons are there to eat it. Thus the total amount of food eaten by the household is more constant than the amount available for each individual. The pregnant women generally require high caloric and high protein diet to meet the nutritional needs of the child, to regain mother's health and to increase the production of the breast milk. Modified diet in postnatal period, for breast milk production, and for the good health of mother and

child. The change in dietary pattern usually depends upon the availability of food, economic condition, and influence of elders within the family and other cultural practices of the families. The respondents expressed that they used to have less food and it is become cause of during pregnancy which in turn make them anemic.

Jean (1950) found from his studies that women's food habits have been greatly influenced by marriage. Meals were planned according to the husband's likes and dislikes, superimposed on the wife's original dietary habits. If there were children, they also altered the mother's food habits.

Table-2: Size of the family Vs Caste Distribution according to respondents Immunization Status

Immunization status mother	Size of the family	Caste		Total
		SC	Non Sc.	
Fully immunized	Small	36 22.1%	45 26.3%	81 24.3%
	Medium	108 66.3%	55 32.2%	163 48.8%
	Large	71 41.5%	19 11.7%	90 26.9%
	Total	163 100.0%	171 100.0%	334 100.0%
Partially immunized	Small	13 36.1%	13 52.0%	26 42.6%
	Medium	21 58.3%	10 40.0%	31 50.8%
	Large	2 5.6%	2 8.0%	4 6.6%
	Total	36 100.0%	25 100.0%	61 100.0%
NA	Small	0 .0%	4 100.0%	4 80.0%
	Medium	1 100.0%	0 .0%	1 20.0%
	Total	1 100.0%	4 100.0%	5 100.0%

Source: Field Data

Chi-square value= 48.114, df=2 alpa = .05 p<.05 Remark= S for a

Chi-square value= 1.984, df=2 alpa = .05 p>.05 Remark= N S for b

Chi-square value= 5.000, df=1 alpa = .05 p<.5 Remark= S for c

Table 2 provides the details of respondent's size of the family and their immunization status among scheduled and non scheduled caste in the study area. A large portion (66.3 percent) of the non scheduled caste respondents have fully immunized and they have live in medium size family and 32.2 percent of the scheduled caste respondents have fully immunized and they have lived in medium size family. 41.5 percent of the scheduled caste respondents have fully immunized and those who have live in large size family. Where as

in the non scheduled caste it is 11.7 percent. 26.3 percent and 22.1 percent of the respondents have fully immunized and who have lived in small size family with respectively non scheduled and scheduled caste. The chi-square value is 48.114. There is significant association between size of family and respondents immunization status with regards to scheduled and non scheduled caste.

More than half (58.3 percent) of the scheduled caste respondents have partially immunized and they are living in medium size family and in the non scheduled caste it is slightly lesser with 40.0 percent. 52.0 percent of the non scheduled caste respondents have partially immunized and they are living in small size family and 36.1 percent of the scheduled caste respondents have partially immunized and they are living in small size family. The remaining 8.0 percent and 5.6 percent of the respondents have partially immunized and those who have lived in large size family with respectively in the non scheduled and scheduled caste. The chi-square value is 1.984. There is no significant association between size of family and respondents immunization status with regards to scheduled and non scheduled caste.

Not applicable column refers to those who are not immunized.

Table-3: Size of the family Vs Caste Distribution according to Status of weight of the child

weight of the baby	Size of the family	Caste		Total
		SC	Non Sc.	
below 2 to 10 kg (1 to 3 years child)	Small	22 14.2%	23 20.0%	45 16.7%
	Medium	17 11.0%	69 60.0%	86 31.9%
	Large	116 74.8%	23 20.0%	139 51.5%
	Total	155 100.0%	115 100.0%	270 100.0%
11 to 15 kg (4 to 6 years child)	Small	4 8.9%	4 4.7%	8 6.2%
	Medium	14 31.1%	42 49.4%	56 43.1%
	Large	27 60.0%	39 45.9%	66 50.8%
	Total	45 100.0%	85 100.0%	130 100.0%

Source: Field Data

Chi-square value= 89.731, df=2 alpa = .05 p<.05 Remark= S for a

Chi-square value= 4.279, df=2 alpa = .05 p>.05 Remark= N S for b

Table 3 discloses the details of size of the family and caste distribution according to the current weight of the child in the study area. From the table 3 we may observe that majority (74.8 percent) of the scheduled caste children's weight were found below 2 to 10 kg belongs to 1 to 3 years age group and they are living large size family. Whereas in the same weight group children accounts for 20 percent proportion were found in non

scheduled caste which is very lower than scheduled caste those who has live in large size family. 60 percent of the non scheduled caste children weight were found in 1 to 10 kg belongs to 1 to 3 years age group of non scheduled caste and they are living in medium size family but in the scheduled caste it is very less i.e., 11.0 percent. The chi-square value is 89.731. There is significant association between size of family and weight of the child with their age group with regards to scheduled and non scheduled caste.

60 percent of the scheduled caste children's weight were found 11 to 15 kg belongs to 4 to 6 years age group and they are living in large size family and nearly half (45.9) of the non scheduled caste children who have live in large size family their weight has been found that 11 to 15 kg belongs to 4 to 6 years age group. 49.4 percent of the non scheduled caste children's weight were found that 11 to 15 kg belongs to 4 to 6 years age group and they are living in medium size family and in the scheduled caste it has been found that 31.1 percent. 8.9 percent and 4.7 percent of the children those who have their weight 11 to 15 kg belongs to 4 to 6 year's age group and they are living in small size family with respectively scheduled and non scheduled caste. The chi-square value is 4.279. There is no significant association between size of family and weight of the child with their age group with regards to scheduled and non scheduled caste.

Table-4: Size of the family Vs Caste Distribution According to attend antenatal care for recent pregnancy

Antenatal care	Size of the family	Caste		Total
		SC	Non Sc.	
Yes	Small	17 43.6%	70 56.0%	87 53.0%
	Medium	36 28.8%	20 51.3%	56 34.1%
	Large	2 5.1%	19 15.2%	21 12.8%
	Total	39 100.0%	125 100.0%	164 100.0%
No	Small	4 2.5%	3 4.0%	7 3.0%
	Medium	26 34.7%	29 18.0%	55 23.3%
	Large	46 61.3%	128 79.5%	174 73.7%
	Total	161 100.0%	75 100.0%	236 100.0%

Source: Field Data

Chi-square value= 8.777, df=2 alpa = .05 p<.05 Remark= S for a

Chi-square value= 7.618, df=2 alpa = .05 p<.05 Remark= S for b

Table 4 gives the details of size of the family and caste distribution according to attend antenatal care for respondents recent pregnancy in the present study. It depicts that 79.5 percent of the non scheduled caste respondents are did not get the antenatal care service in their recent pregnancy those who have living in large size family. Whereas in the

scheduled caste it is only 61.3 percent. 34.7 percent and 18 percent of the scheduled caste respondents did not get the antenatal care service in their recent pregnancy and they were living in medium size family with respectively scheduled and non scheduled caste. It is very less (7 percent) respondents are living in small size family those who have not get the antenatal care service in their recent pregnancy among the scheduled (2.5 percent) and non scheduled caste (4 percent). The chi-square value is 7.618. There is significant association between size of family and attended antenatal care service for recent pregnancy with regards to scheduled and non scheduled caste.

56.0 percent of the non scheduled caste respondents were gets antenatal care service in their recent pregnancy those who have live in small size family and in the scheduled caste it is 43.6 percent. More than half (51.3 percent) of the respondents were get antenatal care service in their recent pregnancy those who have live in medium size family and in the scheduled caste it is very less (28.8percent). 15.2 percent and 5.1percent respondents were get antenatal care service in their recent pregnancy those who have live in large size family with respectively non scheduled and scheduled caste. The chi-square value is 8.777. There is significant association between size of family and attended antenatal care service for recent pregnancy with regards to scheduled and non scheduled caste.

Table-5: Size of the family Vs Caste Distribution according to Immunization status of children

Immunization status of children	Size of the family	Caste		Total
		SC	Non Sc.	
Fully immunized	Small	47 27.6%	47 51.6%	94 36.0%
	Medium	122 71.8%	43 47.3%	165 63.2%
	Large	1 .6%	1 1.1%	2 .8%
	Total	170 100.0%	91 100.0%	261 100.0%
Partially immunized	Small	2 8.3%	15 14.9%	17 13.6%
	Medium	2 8.3%	14 13.9%	16 12.8%
	Large	20 83.3%	72 71.3%	92 73.6%
	Total	24 100.0%	101 100.0%	125 100.0%
NA	Medium	6 100.0%	8 100.0%	14 100.0%
	Total	6 100.0%	8 100.0%	14 100.0%

Source: Field Data

Chi-square value= 15.316, df=2 alpa = .05 p<.05 Remark= S for a

Chi-square value= 1.451, df=2 $\alpha = .05$ $p > .05$ Remark= N S for b

Table 5 reveals that the size of the family and immunization status of respondent's children's with regards to scheduled and non scheduled caste in the study area. it shows that a vast majority (71.8 percent) of scheduled caste respondents have fully immunized their children and those who have living medium size of family and followed by 47.3 percent of non scheduled caste respondents children's have fully immunized and they have living medium size of family. Followed by 51.6 percent and 27.6 percent of the respondents have fully immunized their children with respectively non scheduled and scheduled caste and those who have live in small size of family. The Chi-square value is 15.316. There is a significant variation between size of the family and immunization status of children with regards to scheduled and non scheduled caste. 83.3 percent and 71.3 of the respondents have partially immunized their children with respectively scheduled and non scheduled caste and those who have live in large size of family. Followed by 14.9 percent of the non scheduled caste respondents have partially immunized their children and those who have living in small size of family and followed by 8.3 percent of scheduled caste respondents children's have partially immunized and they have living small size of family. The Chi-square value is 1.451. There is a no significant variation between size of the family and immunization status of children with regards to scheduled and non scheduled caste.

Table-6: Size of the family Vs Caste

Size of the family	Caste		Total
	SC	Non Sc.	
Small(1 to 5)	62 31.0%	49 24.5%	111 27.8%
Medium(6 to 8)	65 32.5%	130 65.0%	195 48.8%
Large (9 and above)	73 36.5%	21 10.5%	94 23.5%
Total	200 100.0%	200 100.0%	400 100.0%

Source: Field Data

Chi-square value=51.995 df=2 $\alpha = .05$ $p < .05$ Remark= S

Table-6 provides details of size of family of the respondents in study area. A large portion (65 percent) of the non scheduled caste respondents live in medium size family and in the scheduled caste respondents who live in medium size family accounts for 32.5 percent. In scheduled caste 36.5 percent of the respondents live in large size family. But this proportion is less in non scheduled caste with 10.5 percent. 31 percent of scheduled caste respondents live in small size family. Whereas in non scheduled caste it is 24.5 percent. The chi-square value is 51.995. There is a significant association between scheduled and non scheduled caste with regards to size of the family.

VI.Conclusion

The food and nutrition system is characterized by three sub-systems: producer, consumer, and nutrition. This allows for a visualization of a potential sequential order of activities, beginning with food production and ending with food transportation and utilization, with a health outcome. However, the sequential order is not always satisfied, and many relationships between and within the subsystems can follow alternative paths. Moreover,

many feedback effects take place: for example, a well-nourished person living in rural areas can engage better in agricultural activity, thus contributing to produce food (with higher productivity). A resilient food and nutrition system involves people, as consumers, as the central focus. This system also ensures that environmental integrity, economic self-reliance and social well being are maintained and emphasized. A healthy food and nutrition system is self-reliant, controlled, accessible, safe, sustainable, resilient and food-secure. It ensures that links are made between sustainable natural resource management, food production, food consumption and nutritional health.

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हिमाचल प्रदेश में ग्रामीण विकास का एक भौगोलिक विश्लेषण

रामचंद्र शर्मा*

प्रस्तावना

भारत में स्वतंत्रता के बाद से ही ग्रामीण अर्थव्यवस्था को पुनः निर्माण प्रमाणित हेतु संगठित प्रयास किए गए हैं गांधीजी की इच्छा गांवों पूर्ण रूपांतरण कर बनी व्यवहार्य इकाई में विकसित करने की भी प्रारंभ में ग्रामीण विकास में आज से केवल कृषि के विकास एवं आधुनिकरण क्षेत्र से था सामुदायिक विकास कार्यक्रम 1952 की शुरुआत के उपरांत इसका लक्ष्य गांव की प्रारंभिक जीवन शैली में सुधार कर ग्रामीण समाज के समानता और न्याय का अधिकार दिलाना हो गया चौथी पांचवी योजनाओं में ग्रामीण क्षेत्रों में आर्थिक समानता और सामाजिक न्याय की प्राप्ति हेतु अनेक कार्यक्रम शुरू किए गए अप्रैल 1978 को ना केवल ग्रामीण क्षेत्रों में जारी सभी कार्यक्रमों के संचालन हेतु बल्कि गरीबी निवारण एवं भूमिहीन श्रमिकों सीमांत कृषकों और ग्रामीण रोजगार कारीगरों को आर्थिक लाभ पहुंचाने के लिए शक्ति से संचालन की हेतु संभावित ग्रामीण विकास कार्यक्रम की शुरुआत की गई नवी पंचवर्षीय योजना में राजनीति के चार प्रमुख आयामों जीवन की गुणवत्ता उत्पादक रोजगार का सृजन प्रादेशिक संबलन और आत्मनिर्भरता पर ध्यान केंद्रित किया गया है आज ग्रामीण विकास का विशद संदर्भ में विश्लेषण किया जाता है इसमें ग्रामीण क्षेत्रों के समन्वित विकास स्थानिक कार्यात्मक संगठन आर्थिक समानता सामाजिक न्याय और आत्मनिर्भरता को समाहित करने के साथसाथ गरीब और विपिन लोगों को सर्वोच्च प्राथमिकता दी जाती है

अध्ययन क्षेत्र का भौगोलिक स्वरूप

हिमाचल प्रदेश उत्तर पश्चिमी भारत में स्थित एक राज्य है जिसका विस्तार 30 डिग्री 22 मिनट और 40 सेकंड से नार्थ अक्षांश से 33 डिग्री 12 मिनट 40 सेकंड और 75 डिग्री 45 मिनट 55 सेकंड पूर्व से 79 डिग्री 04 मिनट 22 सेकंड पूर्व देशांतर है और यहां 21629 मील 56019 किलोमीटर से अधिक क्षेत्र में फैला है उत्तर में जम्मू कश्मीर पश्चिम में पंजाब दक्षिण में हरियाणा एवं उत्तर प्रदेश दक्षिण पूर्व में उत्तराखंड तथा पूर्व में तिब्बत से घिरा हुआ ह हिमाचल प्रदेश का शाब्दिक अर्थ बर्फाले पहाड़ों का प्रांत है हिमाचल प्रदेश को देवभूमि भी कहा जाता ह क्षेत्र में अर्थों का प्रभाव ऋग्वेद से भी पुराना है आंग्ल गोरखा युद्ध के बाद यह ब्रिटिश औपनिवेशिक सरकार के हाथ में आ गया सन 18 57 तक यहां महाराजा रणजीत सिंह के शासन के अधीन पंजाब राज्य का हिस्सा था सन 1950 में इसे केंद्र शासित प्रदेश बनाया गया लेकिन 1971 में इसे हिमाचल प्रदेश राज्य अधिनियम 1971 के अंतर्गत इसे 25 जनवरी 1971 को भारत का 18 वा राज्य बनाया गया हिमाचल प्रदेश की प्रति व्यक्ति आय भारत के किसी भी अन्य राज्यों की तुलना में अधिक है बारहमासी नदियों की बहू बहुत याद के कारण हिमाचल अन्य राज्यों को पानी बिजली भेजता है राज्य की अर्थव्यवस्था तीन प्रमुख धारकों पर निर्भर करती जो हैं पानी बिजली और पर्यटन और कृषि हिंदू राज्य का जनसंख्या का 95 परसेंट ह और प्रमुख समुदायों में ब्राह्मण राजपूत गिरते गंधी कनेत राठी और कोहली शामिल ह ट्रांसपैरेसी इंटरनेशनल के 2005 के सर्वेक्षण के अनुसार हिमाचल प्रदेश में केरल के बाद दूसरी सबसे कम भ्रष्ट राज्य है हिमाचल प्रदेश हिमाचल पर्वत के शिवालिक श्रेणी का हिस्सा है शिवालिक पर्वत श्रेणी से ही धर नदी निकलती है राज्य के अन्य प्रमुख नदियों में सतलुज और व्यास शामिल है धीमा चल प्रदेश का सुंदर उत्तरी भाग लहाख ठंडे मरुस्थल का विस्तार है और लाहौल एवं इस पति जिले के पति ऊपर मंडल में है हिमाचल में तीन ऋतु होती है ग्रीष्म ऋतु शरद ऋतु और वर्षा ऋतु हिमाचल प्रदेश की समुद्र तल से ऊंचाई की विविधता के कारण जलवायु में विभिन्नता ह कई सारा वर्ष बर्फ गिरती है और कहीं गर्मी होती है हिमाचल में गर्मी पानी के चरमें भी ह और हिमनद भी है

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ग्रामीण विकास

19.1 ग्राम विकास विभाग का मुख्य उद्देश्य ग्रामीण क्षेत्रों में गरीबी उन्मूलन रोजगार से जनता क्षेत्र विकास के कार्यक्रमों को कार्यावित करना है राजमहल निलिखित राज्य तथा केंद्रीय प्रायोजित विकास तमक योजनाएं कार्यक्रम कार्यावित के जा रहे हैं

राष्ट्रीय ग्रामीण आजीविका मिशन (छत्सुड)

19.2 स्वर्ण जयंती ग्राम सर रोजगार के स्थान पर राष्ट्रीय आजीविका मिशन को प्रदेश में 01⁰⁴2013 से आरंभ किया गया जिसका कार्य वन चरण वध तरीके से किया जाएगा प्रथम चरण में 12 विकासखंड धाम अंत कांडा घाटए बसंतपुरए मंडी सदरद्ध नूरपुरए हरोलीए घुमारविए तीषाए भोरंजए निजारए कुल्लूए लाहौल स्थित केलांग तथा पौटा साहिब को कार्यक्रम के कार्यान्वयन हेतु लिया गया है उपरोक्त के अतिरिक्त आजीविका मिशन के अंतर्गत स्वरोजगार गतिविधियों जैसे की ऋण वितरण महिला स्वयं सहायता समूह का गठनए क्षमता विकास एवं संस्थागत निर्माण आदि का कार्य अभियान प्रस्तावित है भारत सरकार द्वारा वर्ष 2017-18 क लिए 11⁰⁴ करोड़ की वार्षिक कार्य योजना को अनुमोदित किया है जिससे उक्त गतिविधियों के कार्यावयन पर व्यय किया जाएगा चालू वित्त वर्ष के कुल 3280 महिला स्वयं सहायता समूह को बैंकों से जोड़ना प्रस्तावित है जिन्हें 40⁰⁰ करोड़ ऋण के रूप में प्रदान किए जाएंगे इस कार्यक्रम के अंतर्गत 4 जिलों शिमला मंडी कांगड़ा वरुणा में समस्त महिला स्वयं सहायता समूहों को ऋण पर ब्याज दर 4% वार्षिक होगी तथा शेष 8 जिलों के महिला स्वयं सहायता समूह को प्रदान किए जाने वाले ऋण पर ब्याज दर 7% वार्षिक निर्धारित है किंतु उक्त ब्याज दरें मात्र उन महिला स्वयं सहायता समूहों के लिए ही लागू होगी जिंदगी ऋण आधार यदि समय सीमा के भीतर नियमानुसार हुई हो आजीविका मिशन के अंतर्गत 112 2017 तक जिला विहार वित्तीय एवं भौतिक लक्ष्यों के अंतर्गत उपलब्धियां निम्न प्रकार से हैं

जिला	भौतिक (समूहों का बैंक से जुड़ाव)		वित्तीय(लाखों में)	
	स्वयं सहायता समूह का लक्ष्य	उपलब्धियां	ऋण का लक्ष्य	ऋण वितरण
बिलासपुर	160	56	185	128.45
चम्बा	370	62	430	110.10
हमीरपुर	245	95	300	143.95
कांगड़ा	650	221	800	514.27
किन्नौर	60	0	80	0.00
कुल्लू	120	109	150	122.50
लाहोल- स्पिति	45	4	60	8.00
मण्डी	550	382	650	581.75
शिमला	480	217	580	483.80
सिरमोर	190	37	245	86.97
सोलन	200	51	250	150.25
ऊना	210	137	270	254.99
हि0प्र0	3280	1371	4000	2585.03

ऋण वितरण का लक्ष्य पोर्टल के अनुसार 35 करोड़ निर्धारित किया गया है जिसके विरुद्ध 28.42 करोड़ लक्ष्य की प्राप्ति हो चुकी है जिलावार 40.0 का रोड का नक्शा इस उद्देश्य से आवंटित किया गया है ताकि मूल्यतपोर्टल का लक्ष्य पूर्ण हो सके

दीनदयाल उपाध्याय ग्रामीण कौशल योजना

19.3 ग्रामीण गरीबों के लिए कौशल एवं नियोजन के माध्यम से आजीविका ग्रामीण विकास मंत्रालय भारत सरकार की एक अनूठी पहल है इस योजना के उद्देश्य आवश्यकतानुसार ग्रामीणों की आय को विविध करण के माध्यम से विकसित करने एवं ग्रामीण युवा की व्यवसाय हेतु आकांक्षाओं को पूर्ण करना है दक्षता के माध्यम से आजीविका पति स्वर्ण जयंती ग्राम स्वरोजगार योजना के विशेष परियोजना कटक से हुई इसके अतिरिक्त इस कार्यक्रम की आशा एवं आकांक्षा है कि देश के दुर्घटना के गरीबी को कम किया जाए एवं ग्रामीण गरीबों के जीवन यापन में गुणवत्ता लाई जाए इसके परिणाम से भारत को जनसंख्या में लाभान्श का फायदा मिलेगा किंतु यह तभी संभव है यदि ग्रामीण युवाओं की क्षमता भी विकसित हो

परियोजना कार्य वहन अभिकरण ओके चैन वह पंजीकरण हेतु प्रक्रिया

19.4 भारत सरकार द्वारा जारी मार्गदर्शक अनुसार समस्त परियोजना कार्य वहन अभिकरण को अपना पंजीकरण ऑनलाइन करना होता जिसमें चयन प्रक्रिया का प्रावधान अंतर्निहित है वर्ष 2016 17 से पूर्व हिमाचल प्रदेश में वर्षवार योजना के आधार पर पर योजनाओं की स्वीकृति का प्रावधान था जिसमें किसी भी परियोजना को भारत सरकार द्वारा स्वीकृति नहीं प्रदान की गई वर्ष 2016 17 में प्रदेश को वार्षिक कार्य योजना राज्य घोषित किया गया है तथा 13 साल 2016 को राज्य ने 3 वर्षों की कार्य योजना 17 19 भारत सरकार को प्रस्तुत की इस योजना के अंतर्गत कुल 15000 ग्रामीण युवाओं को 3 वर्ष से मांग एवं बाजार आधारित विभिन्न व्यवसायों में परीक्षण प्रदान करने का प्रावधान था जिस का विवरण निम्न प्रकार से है

वित्तीय वर्ष	प्रशिक्षण के प्रकार	अवधि	कुल लक्ष्य
2017-19	आवासीय	लघु अवधि के	7350
		पाठ्यक्रम लम्बी	3150
		अवधि के पाठ्यक्रम	10500
		कुल	
	गैर आवासीय	लघु अवधि के	3150
		पाठ्यक्रम लम्बी	1350
		अवधि के पाठ्यक्रम	4500
		कुल	
		कुल योग	15000

व्यवसाय

19.5 इस परियोजना के अंतर्गत खेती.बाड़ी स्वास्थ्य देखभाल मोटर वाहन इलेक्ट्रॉनिक बैंकिंग खुदरा जीवन विज्ञान आदित्य विनिर्माण खाद्य प्रसंस्करण आईसीटी और यात्रा और पर्यटन लोहा इस्पात शामिल है इस योजना की कुल लागत 133.60 करोड़ है तथा परियोजना कार्य वन अधिकारियों द्वारा कुल प्रशिक्षित ग्रामीण गरीब युवाओं के 75% को संरक्षित वैतनिक रोजगार प्रदान किया जाना प्रभावित है 18 7 2016 को भारत सरकार द्वारा उक्त योजना को स्वीकृति प्रदान कर दी गई है राज्य ग्रामीण आजीविका मिशन में इस कार्यक्रम के कार्यान्वयन हेतु कौशल विकास निगम हिमाचल प्रदेश को तकनीकी सहायता अभिकरण के रूप में नियुक्त किया गया है उक्त अभिकरण के कुल प्राप्त 50 प्रति योजनाओं की स्क्रीनिंग का कार्य पूर्ण कर दिया गया है अब स्क्रीनिंग से उत्तीर्ण परियोजनाओं को परियोजना अनुमो धन समिति के समक्ष प्रस्तुत

किया दीनदयाल उपाध्याय ग्रामीण कौशल योजना राष्ट्रीय आजीविका मिशन के अंतर्गत महत्वपूर्ण कार्यक्रम है जिसका मुख्य उद्देश्य 15 से 35 वर्ष के आयु वर्ग वाले ग्रामीण युवाओं को रोजगार प्रदान करना है एवं स्वरोजगार हेतु प्रशिक्षित करना जिससे वह न्यूनतम मासिक वेतन प्राप्त कर सकें वर्तमान में इस योजना के अंतर्गत हिमाचल प्रदेश में 12 च प कार्यक्रम हैं जिनका उद्देश्य वर्ष 2019 तक 10ए400 शिक्षकों को परीक्षण प्रदान करना है हिमाचल प्रदेश में अभी तक कुल 35 प्रशिक्षण संस्थान और स्थापित होने स्वीकृत हैं जिसमें वर्तमान में 9 परीक्षण संस्थान कार्यरत हैं

वाटर सेड विकास कार्यक्रम

19.2 प्रदेश के ग्रामीण क्षेत्रों से संभावित बंजा चिन्नों सूखा ब्रस्त मरुस्थल क्षेत्र के विकास हेतु भारत सरकार के दिशा निर्देशानुसार विभाग द्वारा एकीकृत बंजर भूमि विकास कार्यक्रम सूखाब्रस्त क्षेत्र कार्यक्रम मरुस्थल विकास कार्यक्रम तथा एकत्रित जलागम प्रबंधन कार्यक्रम चलाए जा रहे हैं कार्यक्रम के प्रारंभ से ग्रामीण विकास मंत्रालय भारत सरकार द्वारा एकीकृत बंजर भूमि विकास कार्यक्रम के अंतर्गत 67 परियोजनाएं 869 माइक्रो वाटरशेड चीन की कुल लागत 254 दशमलव 12 करोड़ है तथा 452311 हेक्टेयर भूमि का विकास सूखाब्रस्त क्षेत्र कार्यक्रम के अंतर्गत 412 सूक्ष्म जलागम स्वीकृत हैं जिनकी कुल लागत 116.58 करोड़ तथा 205833 हेक्टेयर भूमि के विकास हेतु तथा मरुस्थल विकास कार्य कम के अंतर्गत 552 सूक्ष्म जलागम पर योजनाएं जिनकी कुल लागत 159.5 करोड़ है जोकि 236770 हेक्टेयर भूमि के विकास हेतु स्वीकृत हुई है इस योजना के आराम से मार्च 2017 तक एकीकृत बंजर भूमि विकास कार्यक्रम के अंतर्गत 245 दशमलव 44 करोड़ सूखाब्रस्त क्षेत्र कार्यक्रम पर 144.97 करोड़ तथा मरुस्थल विकास कार्यक्रम के अंतर्गत 112 दशमलव 40 करोड़ खर्च किए जा चुके हैं भारत सरकार द्वारा जलागम प्रबंधन योजना अपना मंत्री कृषि सिंचाई योजना जलागम विकास Ghatak के अंतर्गत वर्ष 2009-10 से 2014- 15 में प्रदेश के सभी जिलों के लिए 163 नई परियोजनाएं स्वीकृत की गई हैं जिनकी कुल लागत 1259.96 करोड़ है तथा 839972 हेक्टेयर भूमि का विकास किया जाना प्रस्तावित है इसके लिए 283 दशमलव 59 करोड़ 90:10 केंद्र एवं राज्य / जारी कर दिए गए हैं जिसमें से 258.83 करोड़ की धनराशि संबंधित जिलों में खर्च कर 116176 हेक्टेयर क्षेत्र का सुधार किया गया

प्रधानमंत्री आवास योजना ग्रामीण

19.7 इस योजना का उद्देश्य 2022 तक सभी बेघरो एवं कच्चे घरों में रहने वाले परिवारों को आधारभूत सुविधा युक्त घर प्रदान करना है साफ सुथरा खाना बनाने का स्थान सहित लघुतम इकाई के क्षेत्र को 20 वर्ग मीटर से बढ़ाकर 25 वर्ग मीटर कर दिया गया है पानी एवं कठिन स्थानों में नए मकान के निर्माण हेतु सहायता राशि 75000 प्रति परिवार से बढ़ाकर 130000 कर दी गई है इस योजना में केंद्र सरकार व राज्य सरकार के मध्य में वित्त पोषण 90 :10 के अनुपात में निर्धारित किया गया है इस योजना में लाभार्थियों के चयन का आधार सामाजिक एवं आर्थिक जाति जनगणना 2011 के डाटा को बनाया गया है चालू वित्त वर्ष 2017 18 में इस योजना के अंतर्गत प्रदेश के लिए 3394.87 लाख की धनराशि का कुल आवंटन रखा गया है जिसमें 339५49 लाख राज्य 3055.39 लाख केंद्रीय सरकार द्वारा आवंटित किए गए जिनके द्वारा 2511 मकानों के निर्माण का लक्ष्य है 12 एक 2018 तक 15 से 35 लाभार्थियों का एमआईएस में पंजीकरण कर दिया गया है

प्रदेश सरकार की अपनी आवासीय योजनाएं

19.8 निम्नलिखित सभी आवासीय योजनाएं राज्य सरकार द्वारा चलाई जा रही है

1) राजीव आवास योजना यह राजीव आवास योजना प्रदेश सरकार द्वारा प्रधानमंत्री आवास योजना के आधार पर चलाई जा रही है चालू वित्त वर्ष में भी प्रति लाभार्थी सहायता राशि 1.30 लाख प्रधानमंत्री आवास योजना की तर्ज पर कर दी गई है प्रदेश सरकार द्वारा अधिक लोगों के हितों को देखते हुए इस योजना में लाभार्थी के चयन का आधार BPL सर्वे 2013 को बनाया गया है चालू वित्त वर्ष 2017 18 के दौरान इस योजना में 11 पॉइंट 100 करोड़ की धनराशि से 846 घरों के निर्माण का लक्ष्य निर्धारित किया गया है

2) मुख्यमंत्री आवास योजना

राज्य सरकार ने यह योजना 2016 17 के बजट में घोषित की है इस योजना का उद्देश्य राज्य में सामान्य श्रेणी के BPL परिवारों को मकान बनाने के लिए वित्तीय सहायता प्रदान करना है इस वित्तीय वर्ष में कुल

वित्तीय आवंटन 30 पॉइंट 2 करोड़ की धनराशि का प्रावधान किया गया है जिनकी जिसकी सहायता से 2307 मकानों के निर्माण का लक्ष्य है इस योजना में भी प्रधानमंत्री आवास योजना की तर्ज पर सरकार द्वारा प्रति इकाई लागत 1.3 लाख कर दी गई है

3) राजीव आवास मरम्मत योजना

यहां योजना भी प्रदेश सरकार द्वारा वर्ष 2015 16 तथा 2016 17 में सामान्य श्रेणी के उच्च परिवारों के लिए आरंभ की गई है यह योजना के सामान्य श्रेणी के BPL परिवारों के लिए अपने घर की मरम्मत करने का प्रावधान है चालू वित्त वर्ष 2017 18 में इस योजना के प्रति इकाई लागत 25000 लाभार्थी के लिए रखी गई है चालू वित्त वर्ष के अंतर्गत आवंटित 3 करोड़ की लागत से कुल 1200 घरों का की मरम्मत का लक्ष्य निर्धारित किया गया है

4) संसद आदर्श ग्राम योजना

19.9 इस योजना का मुख्य लक्ष्य निर्धारित ग्राम पंचायतों के समग्र विकास में मददगार प्रक्रियाओं में तेजी लाना है आबादी के सभी वर्गों के जीवन स्तर और जीवन गुणवत्ता में पर्याप्त रूप से सुधार लाना है जिसमें उन्नत बुनियादी सुविधाएं अधिकतम उत्पादकता बेहतर मानव विकास बेहतर आजीविका के अवसर असमानता में कमी अधिकार और हकदारी के लिए पहुंच दिलाना व्यापक सामाजिक एकजुटता व समृद्धि साम्यवादी पूंजी इत्यादि शामिल है हिमाचल प्रदेश में सभी माननीय सांसदों ने अपने संसदीय क्षेत्र के चरण 1 के अंतर्गत एक आदर्श ग्राम पंचायत तथा 3 सांसदों ने चरण 2 के अंतर्गत एक आदर्श ग्राम पंचायत का चयन कर लिया है जिस का विवरण निम्न प्रकार है

माननीय सांसद का नाम सर्वे श्री/ श्रीमती	आदर्श ग्राम पंचायत का नाम	विकास खण्ड का नाम	जिले का नाम	संसदीय निर्वाचन क्षेत्र का नाम
शंता कुमार	परछोड़	सरियात	सुन्ना	कांगड़ा(प्रथम चरण)
अनुराग ढाकुर	दोड़ला निचला	सुन्ना	सुन्ना	हमीरपुर(प्रथम चरण)
रामस्वरूप शर्मा	मनाली	नगर	कुल्लू	मण्डी(प्रथम चरण)
विरेन्द्र कश्यप	जगजीत नगर	धर्मपुर	सोलन	शिमला(प्रथम चरण)
विमला कश्यप	थडी	मशोबरा	शिमला	राज्यसभा सीट द्वारा ((प्रथम चरण)
विप्लव ढाकुर	मसरूर	बोहरा गोपीपुर	कांगड़ा	यथोपरि
जे पी नड्डा	देवली	विलासपुर सुंदर	विलासपुर	यथोपरि
अनुराग ढाकुर	अनुकला	हमीरपुर	हमीरपुर	हमीरपुर (दूसरा चरण)
विरेन्द्र कश्यप	पुरुवाला	प्रावटा	सिरमौर	शिमला (दूसरा चरण)
जे पी नड्डा	डैहर	सुन्दर नगर	मण्डी	(दूसरा चरण)

रुर्बन मिशन

19.10 श्याम प्रसाद मुखर्जी रुर्बन मिशन भी एक केंद्रीय योजना है इसके अंतर्गत प्रथम चरण वह दूसरे चरण में प्रदेश को 3 क्लस्टर आवंटित किए गए हैं जिसमें हिना विकासखंड कंडाघाट दूसरा सांगला विकासखंड कल्पा में स्थित और तीसरी और विकास खंड मंडी सदर में स्थित है इस योजना के अंतर्गत भारत सरकार ग्रामीण विकास मंत्रालय ने प्रदेश को 5142.08 करोड़ का बजट आवंटन किया है जिसमें से 22 दशमलव 50 करोड़ की धनराशि पहली तथा दूसरी किस्त के रूप में जारी की गई है उक्त राशि को संबंधित जिलों को विकास कार्य हेतु निर्मुक्त कर दिया गया है वह 2017-18 में प्रदेश को तीसरे चरण में तीन और क्लस्टर पर आवंटित किए हैं जिसमें मोरंग जिला किन्नौर जिला चंबा और गधा गधी जिला शिमला में स्थित है जहां पर आई कैंपस के बनाने की प्रक्रिया प्रगति पर है इस योजना का उद्देश्य चयनित ग्राम पंचायतों को शहरी क्षेत्रों की तर्ज पर विकसित करना आ गया वहां पर सभी शहरी सुविधाएं प्रदान करना है

मंत्र शक्ति बीमा योजना

19.11 यह योजना केवल महिलाओं के लिए है इस योजना के अंतर्गत 10 वर्ष से 75 वर्ष तक की महिलाओं जो कि गरीबी रेखा से नीचे है लाभ के लिए पात्र हैं इस योजना के में परिवार की बीमा दत्त महिलाओं को मृत्यु या अपंगता जो निम्न प्रकार से हुई हो को राहत के रूप में सहायता राशि प्रदान की जाती है दुर्घटना से किसी भी प्रकार का शल्य चिकित्सा के दौरान जैसे की नसबंदी प्रजनन के समय किसी प्रकार की दुर्घटना से डूबने से भारत में बहने से भू संकलन की ट्रक तथा विवाहित महिला को यदि उसके पति की दुर्घटना में हुई मृत्यु होने की स्थिति में इस योजना के अंतर्गत बीमा राशि प्रकार 0104 2017 के प्रधान की जा रही है

1 मृत्युपर दो लाख

2 पूर्ण स्थाई अपंगता पर दो लाख

3 एक अंग और एक आंख किया दोनों अंग या दोनों आंखों की छाती पर दो लाख

4 एक कान या एक अंग की छाती पर एक लाख

5 पति की मृत्यु पर दो लाख

स्वच्छ भारत मिशन ग्रामीण

19.12 स्वच्छ भारत मिशन ग्रामीण पर सरकार द्वारा स्वच्छ भारत मिशन ग्रामीण कार्यक्रम का प्रारंभ 210 2014 को किया गया जिसके माध्यम से स्वच्छ भारत 2019 का लक्ष्य रखा गया है इस कार्यक्रम का उद्देश्य निम्न प्रकार से है

1 स्वच्छता साफ़ सफाई और खुले में शौच प्रथा समाप्त करने को बढ़ावा देकर ग्रामीण क्षेत्रों में लोगों के सामान्य जीवन स्तर में सुधार लाना

2 210 2019 तक स्वच्छ भारत का लक्ष्य प्राप्त करने हेतु ग्रामीण क्षेत्रों में स्वच्छता प्राप्ति की गति तेज करना

3 जागरूकता कार्यक्रमों और स्वास्थ्य शिक्षा के माध्यम से स्थाई स्वच्छता और आदतों अपनाकर समुदायों और पंचायती राज संस्थाओं को प्रेरित करना

4 परिस्थितियां रूप से सुरक्षित एवं स्थाई स्वच्छता के लिए लागत प्रभावी और संगत प्रौद्योगिकियों होने की को बढ़ावा देना

5 जहां भी आवश्यक हो ग्रामीण क्षेत्रों में संपूर्ण साफ़ सफाई के लिए वैज्ञानिक ठोस एवं तरल अपशिष्ट प्रबंधन प्रणालियों पर ध्यान संस्कृत करने हुए समुदाय प्रबंधित स्वच्छता प्रणालियों का विकास स्वच्छ भारत मिशन ग्रामीण के अंतर्गत जिलावार भौतिक प्रगति दिसंबर 2017 का निम्न प्रकार से है

क्रम0	जिला का नाम	सामुदायिक स्वच्छता परिसर	ठोस एवं तरल कचरा प्रबन्धान
1	बिलासपुर	9	43
2	चम्बा	0	10
3	हमीरपुर	0	109
4	कांगडा	14	8
5	किन्नौर	0	13
6	कुल्लू	38	62
7	लाहौल-स्पिति	0	07
8	मण्डी	0	145
9	शिमला	0	43
10	सिरमौर	0	17
11	सोलन	76	12
12	ऊना	0	44
कुल		137	513

राज्य प्रोत्साहन योजनाएं

महर्षि वाल्मीकि संपूर्ण स्वच्छता पुरस्कार एवं डीएम.एमपी

19.13 राज्य सरकार द्वारा महर्षि वाल्मीकि संपूर्ण स्वच्छता पुरस्कार 2007 8 से प्रारंभ की गई है थी महर्षि वाल्मीकि संपूर्ण स्वच्छता पुरस्कार का आरंभ प्रदेश में स्वच्छ भारत मिशन ग्रामीण को बढ़ावा देने वाह.वाह शौच मुक्त ग्राम पंचायत पंचायतों में स्वच्छता प्रतिस्पर्धा पर प्रतियोगिता आधारित राज्य पुरस्कार योजना के अंतर्गत महर्षि वाल्मीकि संपूर्ण स्वच्छता पुरस्कार को क्रियांवित किया जा रहा है इस योजना के अंतर्गत विवाह स्वच्छ मुक्त विजेता पंचायतों कुल 97 ग्राम पंचायतों को हर वर्ष राज्य स्तरीय समारोह में पुरस्कार प्रदान किए जाते हैं इस योजना के अंतर्गत पुरस्कार राशि का विवरण निम्न प्रकार से है

1 खंड स्तरीय संपूर्ण स्वच्छ ग्राम पंचायत एक लाख

2 जिला स्तरीय संपूर्ण स्वच्छ ग्राम पंचायत 300000 पंचायतों से अधिक के जिला में 300 ग्राम पंचायतों को पुरस्कार दिया जा सकता है

3 मंडल स्तरीय संपूर्ण स्वच्छ ग्राम पंचायत 500000 लाख

4 राज्य स्तरीय संपूर्ण स्वच्छता ग्राम पंचायत 1000000 लाख

पाठशाला स्वच्छता प्रोत्साहन योजना

19.14 राज्य सरकार द्वारा स्कूल स्वच्छता के अंतर्गत एक प्रोत्साहन योजना 2008 9 से प्रारंभ की गई थी जिसके अंतर्गत खंडवा जिला स्तर के सबसे स्वच्छ प्राथमिक व माध्यमिक स्कूलों को पुरस्कार प्रदान किए जाने का प्रावधान था और 2011 12 में इस योजना को संशोधित करके उच्चतर माध्यमिक स्कूलों को भी योजना के दायरे में लाया गया है इस वर्ष पूर्व शासन योजना की पुरस्कार राशि हर वर्ष हिमाचल दिवस 15 अप्रैल को बांटी जाती है इस पुरस्कार योजना द्वारा उन स्कूलों की पहचान होती है जिन्होंने स्वच्छता व स्वास्थ्य शिक्षा में उत्कृष्ट उपलब्धियां प्राप्त की है इस योजना के अंतर्गत 88*20लाख की राशि का प्रावधान किया गया है

विवरण

पुरस्कार		स्तर	पुरस्कार	प्रोत्साहन तरीका
स्वच्छ स्कूल	प्राथमिक	जिला	1st पुरस्कार	✓ प्रशंसा पत्र
		खण्ड	1st पुरस्कार 2nd पुरस्कार	✓ पुरस्कार राशि ✓ प्रशंसा पत्र ✓ पुरस्कार राशि ✓ प्रशंसा पत्र ✓ पुरस्कार राशि ✓ प्रशंसा पत्र ✓ पुरस्कार राशि
स्वच्छ स्कूल	माध्यमिक	जिला	1st पुरस्कार	✓ प्रशंसा पत्र ✓ पुरस्कार राशि
		खण्ड	1st पुरस्कार	✓ प्रशंसा पत्र ✓ पुरस्कार राशि ✓ प्रशंसा पत्र ✓ पुरस्कार राशि ✓ प्रशंसा पत्र ✓ पुरस्कार राशि
स्वच्छ स्कूल	हाई / सैकेंडरी स्कूल	जिला	1st पुरस्कार	✓ प्रशंसा पत्र ✓ पुरस्कार राशि
		खण्ड	1st पुरस्कार 2nd पुरस्कार	✓ प्रशंसा पत्र ✓ पुरस्कार राशि ✓ प्रशंसा पत्र ✓ पुरस्कार राशि

महिला मंडल प्रोत्साहन योजना

19.15 राज्य सरकार द्वारा महिला मंडल प्रोत्साहन योजना वर्ष 2008 में गठित की गई तथा इस योजना को पूर्ण रूप से स्वच्छता कार्यक्रम से जोड़ा गया जिसमें महिला मंडलों को प्रोत्साहन राशि प्रदान की जाती है जिनके द्वारा अपने गांव वार्ड ग्राम पंचायत में स्वच्छता व न्याय शौच मुक्त करने में योगदान दिया हो योजना के अंतर्गत विजेता महिला मंडलों के लिए वर्ष 2017 18 में 1.31 करोड़ की प्रोत्साहन राशि जारी की गई प्रत्येक ब्लॉक में 6 महिला मंडलों का चयन किया जाता है और उसमें से 1 से 6 महीला मंडलों को निम्नलिखित राशि दी जाती है

महिला मण्डल की स्थिति	राशि
प्रथम	30000
द्वितीय	25000
तृतीय	20000
चतुर्थ	15000
पंचम	12000
छटा	10000

पहले चयनित 6 महिला मंडलों के अतिरिक्त सरकार द्वारा उन महिला मंडलों को भी प्रोत्साहन राशि दी जाएगी जिन्होंने ग्रामीणों को स्वच्छता अभियान में जागरूक किया गया है तथा अभियान को चलाने में सतत प्रयास किया है प्रत्येक खंड में निम्न मानदंडों को पूर्ण करने वाले महिला मंडलों को निर्धारित करके 8000 की राशि प्रदान करेगा

विकास खण्ड वार ग्राम पंचायत	चयनित महिला मण्डलों की संख्या
15 तक	3
16-30	5
31-50	7
51-70	9
71 से ऊपर	11

महात्मा गांधी राष्ट्रीय ग्रामीण रोजगार गारंटी योजना

19.16 भारत सरकार द्वारा सितंबर 2005 में महात्मा गांधी राष्ट्रीय ग्रामीण रोजगार गारंटी अधिनियम को अधिसूचित किया तथा 2 फरवरी 2006 में इसे लागू किया गया प्रदेश में प्रथम चरण में महात्मा गांधी राष्ट्रीय ग्रामीण रोजगार गारंटी अधिनियम जिला चंबा तथा जिला सिरमौर में 2.2.2006 को लागू किया गया द्वितीय चरण में इस योजना को 14 2007 से जिला मंडी और जिला कांगड़ा में लागू किया गया तथा तीसरे चरण में से 8 जिलों में 14 2008 से इस योजना को लागू किया गया वर्ष 2017 18 तक भारत सरकार द्वारा 474.65 करोड़ तथा प्रदेश सरकार के राज्य हिस्से के रूप में 12.47 करोड़ रोजगार गारंटी फंड में जमा किया जा चुका है तथा प्रदेश के वित्तीय वर्ष 2017 18 मई 2018 तक के दौरान 408 पॉइंट 16 करोड़ विवाह किए जा चुके हैं तथा 432305 परिवारों को रोजगार उपलब्ध करवा कर 1.57 करोड़ कार्यदिवस अर्जित किए गए हैं

अध्ययन क्षेत्र में ग्रामीण विकास की समस्याएं

हिमाचल प्रदेश लगभग 90% पर्वतीय क्षेत्र है और यहां की साक्षरता दर भी उच्च है लेकिन यहां पर ग्रामीण क्षेत्र में अधिक जनसंख्या पाई जाती है इसलिए यदि हिमाचल प्रदेश में ग्रामीण क्षेत्र को विकसित किया जाए तो हिमाचल प्रदेश का विकास अधिक तेजी से होने की संभावना है लेकिन यहां पर ग्रामीण विकास की कई समस्याएं हैं

- 1 ग्रामीण क्षेत्रों में जन चेतना जागृत आ में आभास
- 2 शिक्षा को आवाज से भी ग्रामीण क्षेत्रों के विकास में कमी हुई है
- 3 भ्रष्टाचार के कारण से ग्रामीण विकास में कमी होना
- 4 संख्या पर ग्रामीण क्षेत्रों में अच्छे ढंग से संपर्क ना होना
- 5 ग्रामीण विकास के कार्यों की सही ढंग से ना किया जाना और केवल वित्तीय सहायता के लिए
- 6 पंचायतों के प्रधानों द्वारा लोगों में असामान्यता से कार्य करवाना
- 7 कार्य पूरा होने के पश्चात सही सर्वेक्षण नहीं होना
- 8 वित्तीय सहायता पूरी न मिलने के कारण सही न्याय होने की कमी

अध्ययन क्षेत्र में ग्रामीण विकास हेतु सुभा

- 1 ग्रामीणों को जागृत दिलाने में ग्रामीण विकास में वृद्धि हो सकती है
- 2 अध्ययन क्षेत्र में ग्रामीण लोगों में शिक्षा की वृद्धि करना
- 3 भ्रष्टाचार को रोकना अति आवश्यक है
- 4 सरकार का ग्रामीण क्षेत्रों में सीधा संपर्क होना चाहिए

5 विकास कार्यो को केवल अपने पूंजी स्थगित करने के हिसाब से कार्य वही होना चाहिए बल्कि संसाधन विकसित करने की संभावना हो कार्य हो

6 पंचायत प्रधान के द्वारा असमानता ना होने चाहिए और केवल प्रधानों शहीदों को व्यर्थ ना मिले

7 कार्य का संप्रेक्षण होना जरूरी

8 वित्तीय सहायता पूरी कार्य करने वालों को मिले उसमें किसी भी प्रकार की होती ना हो

संदर्भ

1 हिमाचल प्रदेश आर्थिक समीक्षा वितरण परिभाषा 2017

2 तिवारी आर सी कृषि भूगोल प्रयाग स्वास्थ्य भवन इलाहाबाद 2011 फर्स्ट 5

3 Balokra Jm 1991 the wonderland Himachal Pradesh and Encyclopaedia HG Publication India New Delhi

4 Bhch Edwond 1929 shimla past & present

5 Bisht N. A 1990 भारत में ग्रामीण विकास देहरादून

Attempts to Associate Jhuti Art of Kanwar Tribe with Ancient Rock Art of Raigarh, Chhattisgarh

Mr. Mukesh K. Rathia*

Dr. Arun Kumar**

Abstract

Jhuti, a traditional art form, is prevalent in vicinity of Raigarh Rock Art site which is well known for its preserving ancient art record, ranging from Prehistoric to Historic period. It is specifically practiced by Kanwar, Gond, Majhi and Bhuiyan tribal communities, inhabiting the region. It is performed every year on all *Agaghan* Thursdays, generally, falling in the month of October-November, to welcome Goddess Laxmi at home. The art is made one day prior to day of worshipping by using solution of powdered rice. Though it is exclusively done by women, widows and those undergoing pregnancy and monthly periods are kept away from it.

Underlying purpose of this form of art is to decorate place of worship as well as its approach right from the entry of house. Sixteen roomed large house is drawn at worship place, while approach is decorated with motifs of foot prints (Goddess Laxmi, Cow), floral designs (Creepers, leaves, flowers), animals (Elephants, Molluscan shells) and Symbols (Swastik, Concentric circles, Circles, wheels).

Its prevalence among tribal communities inhabiting surrounding region of Raigarh Rock Art Sites such as, Sighanpur, Basnajhar, Kabra Pahad, Karmagarh etc, indicates not only its relative antiquity but also some association with it. Occurrence of similar motifs, such as footprints in (Karmagarh, Kabrapahad and Sirolidongri Rock Shelters), Elephant in (Basnajhar, Karmagarh and Ongna Rock Shelters), Floral design in (Karmagarh and benipath Rock shelters), wheel in (Kabra Pahar, Navagarh & Ongna Rock shelters) further supports the observation.

Keywords: Jhuti Art, Ancient Rock Art, Kanwar Tribe, Raigarh

1. Introduction

Jhuti, a traditional art form, is performed every year on the occasion of worshipping of Goddess Laxmi. It is prevalent among tribes inhabiting the region around rock art sites of Raigarh.

2. Research Methods

(i) Documentation:

(a) Jhuti Art

(b) Prehistoric Rock Art

(ii) Interview: Artists

(a) Signification of various motifs

(b) Colors Used

(c) Associated Rituals

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(iii) Schedule:

(a) Signification of jhuti art in their life.

(b) Ceremonies & function of jhuti art.

(iv) Raigarh District Features:

(a) Located in Eastern Part of Chhattisgarh State.

(c) Area : 7086 Sq. Km.

(d) Borders :

East: Orissa State

West: Baloda Bazar, Korba, Janjgir-Champa & Part of Raipur District

North: Jashpur & Part of Sarguja

South: Mahasamund

(e) Total Population (Census 2011) : 1,493,984 Lakhs

(f) Male Population (Census 2011) : 750,278 Lakhs

(g) Female Population (Census 2011) : 743,706 lakhs

(h) Total Tribal Population (Census 2011) : 505,609 Lakhs

(i) Male Population (Census 2011) : 250,473 Lakhs

(j) Female Population (Census 2011) : 255,136 lakhs

(k) Density/Km²: 211

(l) Average Literacy : 73.26

(m) Rural : Urban : 83.51:16.49

(n) Rock Art Bearing Hills : Kabra Pahad, Karmagarh & Sighanpur Hills

(o) River : Mahanadi River

(p) Main Tributaries : Mand & Kelo

(q) Annual Variation in Maximum Temperature : 24°C - 46°C

(r) Annual Rain Fall : 1200 mm

3. Tribal Groups practicing the Art

a) Kanwar,

b) Gond,

c) Majhi

4. Purpose

a) To make pre-preparations of Goddess laxmi's worship.

b) To prepare the design of palacial house of 16 rooms for installing Goddess Laxmi' s statue.

c) To decorate the Goddess Laxmi' s house and its approach right from the entry of house to place of worshipping

5. Period

Drawn every year, on the eve of every *Agaghan* Thursdays, falling in October-November

6. Colour Used

White solution prepared by mixing powdered rice and water

7. Other Material Used while Coloring

i) Cotton

ii) Cloth Piece

8. Division of Labour

Exclusively done by adolescent and adult females

9. Associated Taboos

Widows, pregnant ladies and those undergoing monthly periods are kept away from it.

10. Designs

- a) Human Figures:
 - (i) Foot prints of Goddess Laxmi
- b) Plant Figures
 - (i) Creepers
 - (ii) leaves
 - (iii) flowers
- c) Animals Figures:
 - (i) Elephants
 - (ii) Cow Foot Prints
 - (iii) Molluscan Shells
- d) Symbols
 - (i) Swastik
 - (ii) Concentric Circles
 - (iii) Circles
- e) Cultural Objects
 - (i) Sixteen roomed palacial house (for installing statue Goddess Laxmi)
 - (ii) Wheels

11. Associated Beliefs

It is believed that Goddess Laxmi visit homes of her followers during this period. For it, many people keep their homes opened that day. Through the Jhuti art, the worship place and its approach from entrance of home is decorated to welcome Goddess. She is worshipped in most parts of country for prosperity and welfare of families.

12. Overlapping Motifs in Rock Art and Jhuti Art

- (i) Footprints (Karmagarh, Kabrapahad and Sirolidongri Rock Shelters)

S.No	Rock Art	Jhuti Art
1.		

- (a) Broadly Similar Shape
- (b) Size, Curvature and Gap between Fingers are different
- (ii) Elephant in (Basnajhar, Karmagarh and Ongna Rock Shelters)

S.No	Rock Art	Jhuti Art
1.		

(a) Broadly Similar Shape

(b) Size, Curvature and Gap between Fingers are different

(iii) Floral design in (Karmagarh and benipath Rock shelters)

(i) Similar Size

(ii) Difference in Colour

(iv) Wheel in (Kabra Pahar, Navagarh & Ongna Rock shelters)

(i) Similar Size

Conclusions

1. Juity art form is being practiced, exclusively, by tribal & non-tribal communities living in the vicinity of Rock Art sites. It is associated with worshipping of Goddess Laxmi.

2. It shows close similarity with motifs (Human Foot Prints, Floral designs, animal designs) drawn on Deepawali for worshipping Goddess Laxmi by various non-tribal communities.

3. Broad similarity of Juity art motifs (human foot prints, floral designs, concentric circles etc) with those of ancient Rock art indicates that worshipping of Goddess Laxmi has been going on in one or other form, since ages.

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Traditional Treatment Procedures of Animal Bites among the Gond Tribe inhabiting in Nagari block of Dhamtari district, Chhattisgarh

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Abstract

Tribal communities have wide range of invaluable traditional knowledge for the treatment of various diseases. In this research paper, traditional treatment procedures performed by the Gond tribe of Nagari block from Dhamtari district, Chhattisgarh for the treatment of snake bite, dog bite and insect bite are taken into consideration. Various formulations, composed of locally available organic and inorganic natural resources, are used in the background of magico-religious practices. Gond tribe people have been utilizing various plant parts like leaves, fruits, flowers, seeds, stem bark, tubers and roots as medicines in the form of paste, powder, pills, syrup etc. The medicine is administered with water, milk and honey. Roots of *Citrullus colocynthis*, bark of *Oroxylum indicum*, root of *Sansevieria thyrsiflora*, tuber of *Crinum asiaticum*, tuber of *Sansevieria cylindrical*, root of *Lagerstroemia parviflora*, leaf and stem of *Andropogon peniculata* are used in treatment of snake bite. Leaves of *Diospyros chlorozylon* and *Calotropis procera* and stem of *Saccharum officinarum* are used in the treatment of dog bite. Entire plant of *Achyranthus aspera*, leaves of *Cordia dichotoma* and *Ocimum sanctum* are used for the treatment of insect bite. Similarly, seeds of *Cassia fistula* and *Tamarindus indica* are utilized as antidotes for scorpion bites. The study indicates dependency of various tribal communities on indigenous resources for health care practices.

12. Introduction

Chhattisgarh is declared as “Herbal State” as its 44% forest is full of medicinal plants. The tribal people of Chhattisgarh have been utilizing these medicinal plants for the treatment of their health issues since centuries. They are store house of medicinal applications of various herbs, which need to be properly documented before it gets vanished altogether.

Animal bite is one of major health concern in the world. Up to five million people, mostly in Africa and South East Asia are bitten by snakes every year. Tens of millions of injuries annually are recorded of dog bites (WHO, 2018). The incidence of animal bites in India is quite common, particularly in forest villages. In absence of effective modern medical services in the study area, natives largely depend upon traditional medical system for the treatment of animal bites. Though, the medical knowledge about treatment of animal bite is based on their experience of several centuries there is need to validate them, scientifically.

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3. Objectives of the study

- i) To study about the ingredients used in the treatment of animal bites among the Gond tribe.
- ii) Documentation and formulation of the herb name, details of the portion used, the procedure involved and the precautions to be undertaken during the treatment.
- iii) To record the associated magico-religious activities performed along the treatment.

4. Research Methodology:

Primary data used in this communication was obtained during field work conducted in 18 villages falling in Nagari block of Dhamtari district of Chhattisgarh state. For the purpose, all 22 active traditional medical practitioners operating in the field -area were selected. Interview-schedule, observation and documentation were used as research tools for the collection of data ranging from the herb used, its local name, its parts used, ingredients used in formulations, their administration to their dosage and course.

5. Results

i) Treatment Procedures used for Snake Bite

S.No.	Local name of the herb	Botanical Name	Part used	Procedure	Remarks
1	<i>Indrayan</i>	<i>Citrullus colocynthis</i>	Root	7 dosages of 2-3gm root each are taken thrice a day	Overdose is strictly prohibited
2	<i>Devgarud</i>	<i>Oroxylum indicum</i>	Bark	Powdered bark applied over the lesion.	Sour food items are avoided
3	<i>Naagin</i>	<i>Sansevieria thyrsiflora</i>	Root	Dose, 5-10gms, is chewed in background of recitation of Mantra	Teeth are cleaned after chewing the roots
4	<i>Kandai</i>	<i>Crinum asiaticum</i>	Tuber	Dose, 8-10gms, is taken, thrice a day	Overdose is strictly prohibited
5	<i>Junglee Munga</i>	<i>Sansevieria cylindrica</i>	Tuber	Small balls are taken, 2-3 times a day	
6	<i>Senha</i>	<i>Lagerstroemia parviflora</i>	Root	Dose, 5-7gm of powder Root, is taken, thrice a day	
7	<i>Bhui neem</i>	<i>Andropogon peniculata</i>	Leaf with stem	Dose, 10-12ml, is administered thrice a day	

ii) Treatment Procedures Used for Dog Bite

S.No.	Local name of the herb	Botanical Name	Part used	Procedure	Remarks
1	<i>Tendu</i>	<i>Diospyros chlorozylon</i>	Leaf	2.5 leaves of fresh are chewed	
2	<i>Madar</i>	<i>Calotropis procera</i>	Leaf	2.5 leaves of fresh with milk are chewed	
3	<i>Kushiyar</i>	<i>Sacchraumofficinarum</i>	Stem	15-20ml stem juice is given 3 times a day	

iii) **Treatment Procedures used for Insect bite**

S.No.	Name of the insect	Local name of the herb	Botanical Name	Part used	Procedure	Remarks
1	<i>Wasp</i>	<i>Apamarg</i>	<i>Achyranthus aspara</i>	Entire part	Entire plants paste is applied over the affected area twice a day	Nails should not touch the affected area
2	<i>Wasp</i>	<i>Bohar bhaji</i>	<i>Cordia dichotoma</i>	Leaf	Burnt dried leaf ash is applied over the affected area	If water retains it is cleaned up with clean cotton
3	<i>Wasp</i>	<i>Tulsi</i>	<i>Ocimum sanctum</i>	Leaf	Paste is applied over the affected area	Nails should not touch the affected area

iv) **Treatment procedures used for scorpion bite**

S.No.	Local name of the herb	Botanical Name	Part herb	Procedure
1	<i>Amal tash</i>	<i>Cassia fistula</i>	Seed	Paste of the seed is applied over the affected area
2	<i>Imli</i>	<i>Tamarindusindica</i>	Seed	Paste of seeds is applied to the affected area. Poison effect is neutralized in 2-3 hours. Mantra is spelled along with the treatment

6. Conclusion

Traditional treatment procedures are continued to be practiced by the Gond tribal, inhabiting Nagari block in Dhamtari district of the Chhattisgarh State. Formulations used for treatment of animal bites are constituted of locally available herbs. Traditional medicines are administered both internally and externally. Documentation of treatment procedures is done in order to preserve the valuable medicinal knowledge of tribals, which is otherwise passed on orally from one generation to other. Natives have lot of faith in their traditional medical system as it is an integral component of their culture. There has been little change in their attitude towards it, as modern health services have not made any significant impact in this region due to shortage of health facilities as well as medical professionals.

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छत्तीसगढ़ के जशपुर जिले के ईसाई एवं गैर-ईसाई उरांव जनजाति में शैक्षणिक विकास की स्थिति : एक तुलनात्मक मानवशास्त्रीय अध्ययन

अमोद तिर्की*

अशोक प्रधान**

सारांश

मानव के विकास में शिक्षा महत्वपूर्ण उत्प्रेरक की भूमिका निभाता है। शिक्षा से ज्ञान का प्रसार होता है। ज्ञान आंतरिक शक्ति प्रदान करता है, जो जनजातियों के लिये शोषण तथा गरीबी से मुक्ति के लिये अति आवश्यक है। शिक्षा ही वह आयाम है, जिस पर उनकी सफलता निर्भर करती है। शोध पत्र छत्तीसगढ़ के जशपुर जिले के पहाड़ी एवं तलहटी क्षेत्र के ईसाई एवं गैर-ईसाई उरांव जनजाति में शैक्षणिक विकास की स्थिति पर प्रस्तुत है। उरांव जनजाति के तलहटी क्षेत्र के ईसाईयों में शिक्षा का स्तर गैर-ईसाईयों की तुलना में अधिक पायी गई है अतः उरांव जनजाति के ईसाईयों में शासकीय योजनाओं के प्रति जागरूकता अधिक है।

कुंजी शब्द – उरांव जनजाति, शैक्षणिक विकास

परिचय

मानव जीवन में आधुनिक शिक्षा का विशेष महत्व है। शिक्षा मानव हृदय में विभिन्न प्रकार के ज्ञान का संचार करती है। ज्ञान प्राप्त कर मनुष्य अज्ञानता रूपी अंधकार में शिक्षा का दीपक प्रज्वलित करता है। वह ज्ञान रूपी अस्त्र के आधार पर कुरीतियों से लड़ता है। शिक्षा मनुष्य में अच्छे विचारों का संचार करती है और अंदर में प्रविष्ट बुरे विचारों को बाहर निकालती है। शिक्षा में ज्ञान, उचित आचरण और तकनीकी दक्षता, शिक्षण और विद्या प्राप्ति आदि समाविष्ट है। शिक्षा मनुष्य के जीवन का मार्ग प्रशस्त करती है। यह मनुष्य को समाज में प्रतिष्ठित करने का कार्य करती है। शिक्षा का मूल अर्थ यही है कि वह व्यक्ति का उचित मार्गदर्शन करें।

“शिक्षा से मेरा अभिप्राय बालक या मनुष्य के शरीर, मस्तिष्क या आत्मा के सर्वांगीण एवं सर्वोत्तम विकास से है।” (Gandhi, 2014)। स्वामी विवेकानंद के अनुसार “जिस शिक्षा से हम अपना जीवन निर्माण कर सकें, मनुष्य बन सकें, चरित्र गठन कर सकें और विचारों का सामंजस्य कर सकें। वही वास्तव में शिक्षा कहलाने के योग्य है।” जनजातीय क्षेत्र प्राकृतिक संसाधनों से समृद्ध है। जनजातीय क्षेत्रों में सिंचाई, उर्जा, उद्योग आदि से संबंधित कई वृहत तथा मध्यम परियोजनाएँ कार्यरत हैं। शिक्षा तथा अपेक्षित दक्षता के अभाव में जनजातियाँ नए आर्थिक अवसरों का लाभ नहीं उठा पाती हैं तथा इन अवसरों का लाभ बाहरी लोग यहाँ आकर उठाते हैं। फलस्वरूप जनजातियाँ अपने प्राकृतिक संसाधनों से भी वंचित हो जाती है, जिससे बाहरी लोगों द्वारा शोषण का शिकार हो जाती हैं। इनमें कई प्रकार की बुराई तथा सामाजिक रोग भी उत्पन्न हो जाते हैं, जिससे उनके संसाधनों पर बुरी प्रभाव पड़ता है। ईसाई मिशनरियों के प्रभाव से जनजातियों में शिक्षा का प्रसार हुआ और स्थान-स्थान पर स्कूल खोले गये, जिनमें आदिवासियों को मुफ्त शिक्षा दी जाती रही है। उरांव जनजाति में ईसाई गैर-ईसाई उरांवों की अपेक्षा अधिक शिक्षित है। जनजातियों में शिक्षा महत्व को समझते हुए संविधान निर्माताओं ने संविधान के अनुच्छेद 15(4) तथा 46 में जनजातियों में शिक्षा के प्रसार हेतु विशिष्ट प्रावधान किए हैं। हमारा संविधान अनुसूचित जातियों, अनुसूचित

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जनजातियों एवं सामाजिक तथा शैक्षणिक रूप से पिछड़े किसी भी वर्ग के लिए विशेष कदम उठाने का निर्देश देता है।

जनजातियों के मध्य साक्षरता में कमी के मुख्य कारण निम्नलिखित हैं—

1. माता-पिता की गरीबी।
2. शिक्षा का पाठ्यक्रम एवं माध्यम, परीक्षा पद्धति, विद्यालय का समय-सारणी।
3. अपर्याप्त शैक्षणिक संस्थाएँ एवं शिक्षकों की अनुपस्थिति।
4. जनजातीय शिक्षा नीति का अभाव एवं जनजातीय व्यवस्था के प्रतिकूल अवकाश।

जशपुर जिला छत्तीसगढ़ के उत्तर-पूर्व में बसा एक जनजाति बाहुल्य क्षेत्र है। इस जिले का क्षेत्रफल 645741 वर्ग कि.मी. है। इस जिले की कुल जनसंख्या 851669 (जनगणना 2011) है। इसमें जनजातीय जनसंख्या 530378 है। जशपुर जिले का लिंगानुपात 980 है। इस जिले में साक्षरता दर 67.92 प्रतिशत है। इस जिले में कुल 8 विकासखण्ड क्रमशः बगीचा, कांसाबंल, जशपुर, मनोरा, कुनकुरी, दुलदुला, फरसाबहार, पत्थलगाँव है। यहाँ मुख्य रूप से उरांव, गोड़, कंवर, नगेशिया, पहाड़ी कोरवा एवं बिरहोर जनजातियाँ निवास करती हैं। यह जिला रायपुर से लगभग 456 कि.मी. की दूरी पर स्थित है। इसके दो भाग हैं – 1. उपरघाट 2. निचला घाट।

उरांव जनजाति छ.ग. की प्रमुख जनजातियों में से एक है। प्रारंभ में उरांव जनजाति भारत के पश्चिमी तथा उत्तरी भागों में निवास करते थे। आर्यों के अतिक्रमण के कारण ये छोटा नागपुर की ओर आकर बस गये तथा धीरे-धीरे छ.ग. के उत्तर-पूर्वी भागों में बहुतायत रूप से निवास करने लगे। ये कृषि कार्य करके अपनी अजीविका चलाने लगे। उरांव जनजाति छत्तीसगढ़ के उत्तर-पश्चिम जशपुर, सरगुजा, कोरिया, रायगढ़ आदि क्षेत्र में अत्यधिक पाए जाते हैं। जशपुर में धोलेंग, तपकरा, गिनाबहार, पत्थलगाँव आदि। इन्हे धांगर उरांव भी कहा जाता है। उरांव जनजाति के युवागृह को 'घुमकुरिया' के नाम से जाना जाता है। ये जनजाति द्रविड़ प्रजाति की है एवं कुडुख्र बोली बोलते हैं। उरांव गोत्र समाज है। मिंज, लड़का, तिग्गा, तिर्की आदि इनके पारंपरिक गोत्र हैं। उरांव लोग 'धर्मेश' नामक ईश्वर की पूजा करते हैं। त्यौहारों पर पितृ पूजा की परंपरा है। इनके प्रमुख सरहुत, कतिहारी, सोहरई, नयाखानी आदि प्रमुख हैं। इन पर हिन्दु धर्म का अधिक प्रभाव पड़ा है। साथ ही बड़ी संख्या में उरांव ईसाई धर्म ग्रहण कर लिए हैं। धर्म के आधार पर उरांव जनजाति दो भागों में विभाजित हैं – हिन्दू उरांव एवं ईसाई उरांव।

पूर्व अध्ययनों की समीक्षा

डेबर एवं गौर (2012) ने पश्चिम बंगाल के जलपाईगुड़ी के 5 ग्राम पंचायत के 6-14 आयु-वर्ग के 100 स्कूलत्यागी बच्चों का दैवनिर्देशन प्रविधि द्वारा तथ्यों का संकलन किया। इन्होंने पाया कि अभी भी इन ग्राम पंचायत में 148 स्कूल में एकल शिक्षक है। 82 स्कूल में छात्र अनुपात 100 है। 264 स्कूल में पीने के पानी तथा 1752 स्कूल में शौचालय की सुविधा नहीं है। 905 स्कूलों में मध्याह्न भोजन लागू नहीं है। जिले के स्कूलों में छात्रों की अपेक्षा छात्राओं का अनुपात अधिक था। **अकूला (2013)** ने आदिलाबाद जिले के गोड़, कोलम और प्रधान तीन जनजातियों का अध्ययन किया। शोध हेतु इन्होंने आदिवासी विद्यालय के सर्व शिक्षा अभियान के द्वारा शैक्षणिक उपलब्धि का आकलन करने के लिए एक प्रश्न पत्र तैयार किया। इन्होंने पाया कि 600 विद्यार्थियों में केवल प्रधान जनजाति के 5.19 प्रतिशत बच्चों ने 40 प्रतिशत से 50 प्रतिशत अंक प्राप्त किये। इसमें 16.1 प्रतिशत बच्चों ने परीक्षा में भाग नहीं लिया। **साहू (2014)** द्वारा भारत के जनजातियों में उनकी शिक्षा की स्थिति, नामांकन अनुपात, शाला त्यागने की दर और लिंग समानता सूचकांक को 2011 के भारत के जनगणना अध्ययन किया। इन्होंने पाया कि 1960 के दौरान जनजातियों की शिक्षा मात्र 8.54 प्रतिशत वो 2011 में बढ़कर 63 प्रतिशत हो गई। **पागन (2015)** ने उड़ीसा के खरिया जनजाति पर अध्ययन किया और गुणात्मक अनुसंधान द्वारा इस जनजाति के 69 शालात्यागी बच्चों, उनके अभिभावकों, शिक्षकों एवं समाज के अन्य सदस्यों से जानकारी ली। साथ ही सामाजिक-सांस्कृतिक, आर्थिक पृष्ठभूमि तथा शैक्षिक उपलब्धियों पर संस्थागत बाधाओं के कारणों संबंधी जानकारी ली।

अध्ययन का उद्देश्य

प्रस्तुत अध्ययन छत्तीसगढ़ के जशपुर जिले के पहाड़ी एवं तलहटी क्षेत्र में निवास करने वाले ईसाई एवं गैर-ईसाई उरांव जनजाति के मध्य सम्पन्न किया गया है। इस अध्ययन के मुख्य उद्देश्य हैं—

1. उरांव जनजाति के ईसाई तथा गैर-ईसाई में शिक्षा के स्तर को जानना।
2. उरांव जनजाति में शैक्षणिक योजनाओं के प्रति जागरूकता, सहभागिता एवं शालात्यागी युवाओं के कारणों को जानना।
3. उरांव जनजाति में शिक्षा का प्रभाव एवं परिवर्तनों की जानकारी प्राप्त करना।

अध्ययन सामग्री एवं अध्ययन की प्रविधियाँ

प्रस्तुत शोध पत्र के इसी संदर्भ में जशपुर जिले के पहाड़ी एवं तलहटी क्षेत्र के ईसाई एवं गैर-ईसाई उरांव जनजाति में शैक्षणिक विकास की स्थिति को ज्ञात करने हेतु किया गया है। जशपुर जिले के कांसाबेल, पथलगाँव, जशपुर, दुलदुला, मनोरा, कुनकुरी, बगीचा एवं फरसाबहार विकासखण्डों में क्षेत्रकार्य किया। मैंने दैवनिर्देशन विधि द्वारा पहाड़ी एवं तलहटी क्षेत्र के ईसाई एवं गैर-ईसाई उरांवों 400 परिवारों द्वारा तथ्य संकलन किया है। तथ्य संकलन हेतु मैंने साक्षात्कार अनुसूची एवं अर्द्धसहभागी अवलोकन प्रविधि के द्वारा तथ्यों का संकलन किया गया है।

उत्तरदाताओं का चयन

तालिका में जशपुर जिले के सर्वेक्षित उत्तरदाताओं का विवरण उनके धर्म, लिंग एवं क्षेत्र के आधार पर दिया गया है। जिसमें पहाड़ी क्षेत्र के ईसाई उरांव परिवार में 33 प्रतिशत महिलाएँ एवं 67 प्रतिशत पुरुष उत्तरदाता तथा तलहटी क्षेत्र में 42 प्रतिशत महिला एवं 58 प्रतिशत पुरुष उत्तरदाता का चयन किया गया है। गैर-ईसाई उरांव जनजाति के पहाड़ी क्षेत्र के 47 प्रतिशत महिलाएँ एवं 53 प्रतिशत पुरुष तथा तलहटी क्षेत्र में 71 प्रतिशत महिलाएँ एवं 29 प्रतिशत पुरुष उत्तरदाताओं का चयन किया गया है।

तालिका क्रमांक 1: उत्तरदाताओं की शैक्षणिक योग्यता

क.	शिक्षा स्तर	ईसाई		गैर-ईसाई	
		प्रतिशत	प्रतिशत	प्रतिशत	प्रतिशत
1	अशिक्षित	17	8.50	47	23.50
2	प्राथमिक	12	6.00	36	18.00
3	पूर्व माध्यामिक	35	17.5	40	20.00
4	हाई स्कूल	32	16.00	42	21.00
5	हायर सेकेण्डरी	61	30.50	21	10.50
6	स्नातक	32	16.00	10	5.00
7	स्नात्कोत्तर	9	4.50	2	1.00
8	अन्य	2	1.00	2	1.00
योग		200	100	200	100

प्रस्तुत तालिका में उत्तरदाताओं की शैक्षणिक योग्यता को दर्शाया गया है। गैर-ईसाई उरांव जनजाति में अशिक्षा 23.50 प्रतिशत एवं ईसाई उरांव जनजाति 8.50 प्रतिशत के तुलना में अधिक पायी गयी है। ईसाई उरांव जनजाति में स्नातक एवं स्नात्कोत्तर 20.50 प्रतिशत एवं गैर-ईसाई उरांव जनजाति में 6.00 प्रतिशत तक की शिक्षा प्राप्त कर चुके हैं।

तालिका क्रमांक 2 : उत्तरदाताओं के शैक्षणिक संस्थाओं की जानकारी

क.	शिक्षा स्तर	ईसाई		गैर-ईसाई	
		प्रतिशत	प्रतिशत	प्रतिशत	प्रतिशत
1	सरकारी	46	25.14	81	49.69
2	निजी	137	74.86	82	50.31
योग		183	100	163	100

ईसाई उरांव जनजाति में निजी शैक्षणिक संस्थाओं से अधिक शिक्षा प्राप्त की है अपितु गैर ईसाई उरांव जनजाति में सरकारी शिक्षण संस्थाओं से अधिक शिक्षा प्राप्त किया गया है।

तालिका क्रमांक 3 : उरांव जनजाति में भौक्षणिक जागरूकता

क्रमांक	शिक्षा संबंधी जानकारी	प्रत्युत्तर	ईसाई		गैर-ईसाई	
			पहाड़ी	तलहटी	पहाड़ी	तलहटी
			आवृत्ति (प्रतिशत)			
1	शैक्षणिक योजना की जानकारी	हाँ	103	51.50	82	41.00
		नहीं	97	48.5	118	59.00
		कुल	200	100	200	100
2	कंप्यूटर की जानकारी	हाँ	68	34.00	47	23.50
		नहीं	132	66.00	153	76.50
		कुल	200	100	200	100
3	मध्याहन भोजन की जानकारी	हाँ	183	91.50	163	81.50
		नहीं	17	8.50	37	18.50
		कुल	100	100	200	100

उपरोक्त तालिका में उत्तरदाताओं द्वारा शैक्षणिक योजना, कंप्यूटर एवं स्कूलों में मध्याहन भोजन के विषय में जानकारी ली गई । जिसमें 51.50 प्रतिशत ईसाई उत्तरदाता शैक्षणिक योजनाओं के प्रति जागरूक पाये गये हैं। 34 प्रतिशत ईसाई उत्तरदाता कंप्यूटर की जानकारी रखते हैं तथा 76.50 प्रतिशत गैर-ईसाई उरांव उत्तरदाताओं को कंप्यूटर की जानकारी नहीं है। सरकार द्वारा शालाओं में चलाए जा रहे मध्याहन भोजन के संबंध में सर्वाधिक 91.50 प्रतिशत ईसाई उरांव उत्तरदाता जागरूक पाये गये तथा गैर-ईसाई उरांव में 81.50 प्रतिशत उत्तरदाता जागरूक पाए गए।। ईसाई उरांव जनजाति में शिक्षा का प्रभाव व्यापक रूप से होने के कारण इनमें गैर-ईसाई उरांवों की अपेक्षा जागरूकता अधिक पायी गई है।

सर्वेक्षित उरांव जनजाति में बालक-बालिकाओं के शाला त्यागी होने के कारणों की जानकारी ली गई। शाला त्यागने के कारणों में से परिवारिक समस्या, गरीबी, परीक्षा में असफल होना एवं शिक्षा के प्रति अरुचि पाया गया है। ईसाई उरांव जनजाति में गैर-ईसाई उरांवच की तुलना में शाला त्यागी बच्चों की संख्या अपेक्षाकृत कम प्राप्त हुई है।

निष्कर्ष एवं सुझाव

अध्ययन द्वारा यह ज्ञात होता है कि उरांव जनजाति ईसाई धर्म के संपर्क में आने के कारण उनके शिक्षा पर गहरा प्रभाव पर पड़ा है। मिशन संस्थानों में शिक्षा पर विशेष ध्यान दिया जाता है। अतः ईसाई उरांव जनजाति में 74.86 प्रतिशत उत्तरदाताओं ने निजी (मिशन) संस्थानों में शिक्षा प्राप्त की है। गैर-ईसाई उरांव जनजाति के 50.31 प्रतिशत उत्तरदाताओं ने निजी (मिशन) संस्थानों में शिक्षा

प्राप्त की है। वर्तमान में ईसाईयों की स्थिति को देखते हुए गैर-ईसाईयों ने मिशन संस्थानों के शिक्षा पद्धति के महत्व को समझा एवं मिशन स्कूलों को शिक्षा हेतु उपयुक्त माना।

अध्ययन से प्राप्त तथ्यों के विश्लेषण के आधार पर यह कहा जा सकता है कि जशपुर के उरांव जनजाति में गैर-ईसाईयों की अपेक्षा ईसाईयों के शिक्षा की स्थिति में अधिक विकास हुआ है। शिक्षा के कारण ही वे वर्तमान में अन्य शैक्षणिक योजनाओं की जानकारी भी रखते हैं। किंतु आर्थिक रूप से कमजोर होने के कारण डॉक्टर एवं इंजीनियर जैसे व्यवसायिक शिक्षा की ओर अधिक ध्यान नहीं दे पाते हैं। रोजगार के रूप में वर्तमान युवा पीढ़ी में सेना एवं शिक्षक की नौकरी में अधिक रुचि लेते हैं। साथ ही स्वरोजगार के प्रति भी उनकी रुचि दिखाई देती है। अतः शिक्षा का महत्व इन क्षेत्रों में स्वच्छ एवं शिक्षित पर्यावरण के निर्माण में अतुल्य योगदान प्रदान कर रहा है। वर्तमान में युवा शिक्षक, सेना एवं स्वरोजगार के क्षेत्र में अपना भविष्य बनाना चाहते हैं। ईसाई उरांव जनजाति में शिक्षा का प्रभाव व्यापक रूप से होने के कारण इनमें गैर-ईसाई उरावों की अपेक्षा जागरूकता अधिक पायी गई है।

वर्तमान में पारिवारिक समस्या के साथ-साथ आर्थिक समस्या एक प्रमुख समस्या है, एवं वर्तमान में छत्तीसगढ़ सरकार द्वारा कक्षा आठवी तक पास किये जाने के कारण बच्चों में पढ़ाई के प्रति नकारात्मक दृष्टिकोण उत्पन्न हो रहा है। उत्तरदाताओं की राय है कि सरकारी स्कूलों में अच्छी शिक्षा व्यवस्था नहीं होती एवं वहाँ बच्चों पर विशेष ध्यान नहीं दिया जाता है। इसके कारण उन्होंने मिशन संस्थानों को अधिक उपयुक्त बताया।

अतः यह निष्कर्ष पाया गया है कि उरांवा जनजाति में ईसाई गैर-ईसाईयों की तुलना में अधिक शैक्षणिक रूप से अधिक विकसित एवं जागरूक पाये गये हैं।

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Family Planning and Rural Urban Disparity

Dr.Rashmi.G.Vanshakrutamath*

Abstract

The Ministry of Health and Family Welfare is the government unit responsible for formulating and executing family planning in India. An inverted Red Triangle is the symbol for family planning health and contraception services in India. In addition to the newly implemented government campaign, improved healthcare facilities, increased education for women and higher participation among women in the workforce have helped lower fertility rates in the many Indian cities.

The main objective of the present study is to find out family planning practices among the rural and urban people. It is hypothesized that there is a significant difference between rural and urban people in the utilization of family planning services.

For the present study vijayapura taluk, Vijayapura district in Karnataka is selected for the study. 400 women were selected representing rural and urban community. Qualitative information obtained from the structured interview schedule was edited carefully. The data were processed by SPSS package. Analysis of quantitative information consisted of producing simple frequency. Statistical technique of chi-square is calculated. It is found that there is a significant difference between rural and urban people with regards to adoption of family planning methods, sources of family planning method obtained, reasons for adoption of family planning methods and reasons for its discontinuing.

Introduction

Family planning is one of the options, to confront population growth and boost economic development. Most of the countries that have achieved rapid economic growth have also had strong family planning programmes that have helped women avoid unplanned pregnancies and have smaller and healthy families. Along with girl's education, family planning programmes also go a long way to enrich the lives of women.

India was the first country in the world to have launched a National Programme for Family Planning in 1952. With its historic initiation in 1952, the Family Planning Programme has undergone transformation in terms of policy and actual programme implementation. There occurred a gradual shift from clinical approach to the reproductive child health approach and further, the National Population Policy (NPP) in 2000 brought a holistic and a target free approach which helped in the reduction of fertility.

Methodology

The main objective of the present study is to find out family planning practices among the rural and urban people. It is hypothesized that there is a significant difference between rural and urban people in the utilization of family planning services.

For the present study vijayapura taluk, Vijayapura district in Karnataka is selected for the study. 400 women were selected representing rural and urban community. Qualitative information obtained from the structured interview schedule was edited carefully. The data were processed by SPSS package. Analysis of quantitative information consisted of producing simple frequency. Statistical technique of chi-square is calculated.

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Facts of Family Planning

The below table shows that a clear picture of facts of family planning and related matters, factors that influence population growth and current demographic scenario in the country (Census 2011).

Facts of Family Planning

Some facts on Family Planning and related matters		
Expected increase of population of 15.7% in 15 years		From 1210 million in 2011 to 1400 million in 2026
Decline in TFR		Helps to stabilize India's population growth which in turn spurs the economic and social progress
Greater investments in family planning		Helps to mitigate the impact of high population growth by helping women achieve desired family size and avoid unintended and mistimed pregnancies
		Reduce maternal mortality by 35%
		Reduce infant mortality and abortions significantly
Govt. of India's commitment by 2017		Maternal Mortality Ratio (MMR) to 100/100
		Maternal Mortality Ratio (MMR) to 100/100
		Maternal Mortality Ratio (MMR) to 100/100
Factors that influence population growth		
Unmet need of Family Planning		21.3% as per DLHS-III (2007-08)
Age at Marriage and first childbirth		22.1% of the girls get married below the age of 18 years
		Out of the total deliveries 5.6% are among teenagers i.e. 15-19 years
Spacing between Births		Spacing between two childbirths is less than the recommended period of 3 years in 59.3% of births (SRS 2013)
15-25 age group(women)		52.5% contribution in total fertility
		46% contribution in maternal mortality
Current demographic scenario in the country (Census 2011)		
2.4% of world's land mass		17.5% of the world's population
1.21 billion		India's population as per Census-2011
200 million		Population of Uttar Pradesh – more than the population of Brazil

Data Analysis

Family Planning Adoption Vs Community

Table 1: Family Planning Adoption Vs Community

Sl. No	Family Planning Adoption	Community		Total
		Rural	Urban	
1	Yes	126 (63.0)	146 (73.0)	250 (62.5)
2	No	74 (37.0)	54 (27.0)	150 (37.5)
Total		200 (100.0)	200 (100.0)	400 (200.0)

Source: Field Data, 2014 Figures in parentheses are percentages.

Chi-Square value = 18.56 df=1 p=.0043 Remark = Significant

Graph-1: Family Planning Adoption Vs Community



Inference: Family Planning Adoption and Community (Table 1)

- 1) The chi-square value is 18.56. There is a significant difference between rural and urban people with regards to adoption of family planning methods.
- 2) A large proportion (73 percent) of the urban respondents has opted for family planning. Whereas among rural respondents it is 63 percent.
- 3) 48 percent of the rural respondents were not used family planning method. Whereas among urban respondents it is 27 percent.
- 4) Rural women lag far behind urban women adoption of family planning.

The hypothesis there is a significant difference between rural and urban people with regards to adoption of family planning methods is proved.

Type of Family Planning Adopted Vs Community

The use of permanent method of family planning in Karnataka took top most in the rank order and easy accessible method compared to other modern (spacing or temporary) methods. The permanent method is easily accessible at any health institution across the state and country without any problems.

Among the Family Planning methods, temporary methods consist of Intrauterine Device (IUD, Condom, Oral Pill (OP), Rhythm and Withdrawal, called as “Modern” method. (Lingaraju.M, 2012)

Table 2: Type of Family Planning Adopted Vs Community

Sl. No	Type of Family Planning Adopted	Community		Total
		Rural	Urban	
1	Permanent Method	113 (56.5)	124 (62.0)	237 (59.25)
2	Temporary Method	13 (6.5)	22 (11.0)	35 (8.75)
3	NA	74 (37.0)	54 (27.0)	128 (32.0)
Total		200 (100.0)	200 (100.0)	400 (200.0)

Source: Field Data, 2014

Figures in parentheses are percentages.

Chi-Square value = 7.67 df=2 p=.056 Remark = Non-significant

Inference: Type of Family Planning Adopted and Community (Table 2)

- 1) The chi-square value is 7.67. There is no significant association between rural and urban people with regards to type of family planning adopted.
- 2) More than half (62 percent) of the urban respondents have used permanent family planning method. Similarly in rural it is 56.5 percent.
- 3) Not applicable column refers to those who are not using family planning. 37 percent of the rural respondents have not using family planning and this proportion in urban areas is 27 percent.
- 4) 11 percent of the urban respondents have used temporary method. This accounts 6.5 percent in rural areas.

Sources of Family Planning Method Obtained Vs Community:

Table 3: Sources of Family Planning Method obtained Vs Community

Sl. No	Sources of Family Planning	Community		Total
		Rural	Urban	
1	Government Hospital	69 (34.5)	22 (11.0)	91 (22.75)
2	Private Hospitals	57 (28.5)	124 (62.0)	181 (45.25)
3	NA	74 (37.0)	54 (27.0)	128 (32.0)
Total		200 (100.0)	200 (100.0)	400 (200.0)

Source: Field Data, 2014

Figures in parentheses are percentages.

Chi-Square value = 34 df=2 p=.0012 Remark = Significant

Inference: Sources of Family Planning Method obtained and Community (Table 3)

3)

- 1) The chi-square value is 34. There is a significant difference between rural and urban women with regards to sources of family planning method obtained.
- 2) More than half (62 percent) of the urban respondents have stated that they have obtained family planning method in private hospital. Where as in rural it is 28.5 considerably less with percent.
- 3) Not applicable column refers to those who have not opted for family planning method. 37 percent of the rural respondents have not opted family planning. Where as in urban it is 27 percent.
- 4) 34.5 percent of the rural respondents have obtained family planning sources from government hospital. But in urban it is significantly lower with only 11 percent.

It can be inferred that private hospital is popular source of family planning in urban area. On the contrary government hospital is more popular in providing the sources of family planning in rural area.

Reasons for Adopting Family Planning Vs Community

Table 4: Reasons for Adopting Family Planning Vs Community

Sl. No	Reasons for Adopting Family Planning	Community		Total
		Rural	Urban	
1	Health of Mother	20 (10.0)	36 (18.0)	56 (14.0)
2	Limit Family Size	55 (27.5)	30 (15.0)	85 (21.25)
3	Effective Child Rearing	10 (5.0)	15 (7.5)	25 (6.25)
4	Spacing	5 (2.5)	47 (23.5)	52 (13.0)
5	Welfare of the Family	36 (18.0)	18 (9.0)	54 (13.5)
6	NA	74 (37.0)	54 (27.0)	128 (32.0)
Total		200 (100.0)	200 (100.0)	400 (200.0)

Source: Field Data, 2014

Figures in parentheses are percentages.

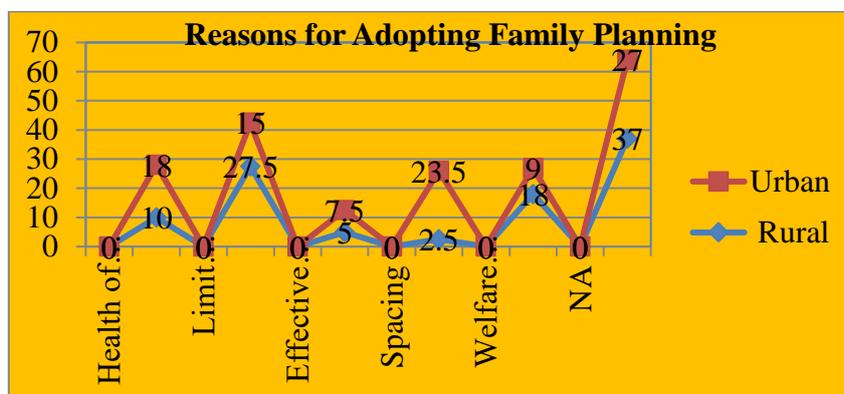
Chi-Square value = 23.56

df=5 p=.0345

Remark = Significant

Graph-2

Reasons for Adopting Family Planning Vs Community



Inference: Reasons for Adopting Family Planning and Community (Table 4)

- 1) The chi-square value is 23.56. There is a significant difference among rural and urban people with regards to reasons for adoption of family planning methods.
- 2) Not applicable column refers to those who have not adopted family planning method. 37 percent of the rural respondents have not adopted family planning. In urban areas it is 27 percent.
- 3) More than one fourth (27.5 percent) of the rural respondents have adopted family planning methods to limit family size. Where as in urban it accounts for 15 percent.
- 4) Nearly one fourth (23.5 percent) of the urban respondents have adopted family planning for spacing purpose. There is noticeable difference in the rural community where only 2.5 percent respondents have adopted family planning method for spacing.
- 5) 18 percent of the urban respondents have adopted family planning method for the health of mother. This proportion in rural is 10 percent.
- 6) 7.5 percent of the urban respondents have adopted family planning method for effective child rearing. Where as in rural it is less with 5 percent.

Side Effects of Family Planning Vs Community:

Table 5: Side Effects of Family Planning Vs Community

Sl. No	Side Effects of Family Planning	Community		Total
		Rural	Urban	
1	No Problems	60 (30.0)	82 (41.0)	142 (35.5)
2	Intermittent Bleeding	15 (7.5)	23 (11.5)	38 (9.5)
3	Back Ache	17 (8.5)	12 (6.0)	29 (7.25)
4	Body Pain	10 (5.0)	6 (3.0)	16 (4.0)
5	Infection	16 (18.0)	8 (4.0)	24 (6.0)
6	Pain In Abdomen	8 (4.0)	15 (7.5)	23 (5.75)
7	NA	74 (37.0)	54 (27.0)	128 (32.0)
Total		200 (100.0)	200 (100.0)	400 (200.0)

Source: Field Data, 2014 Figures in parentheses are percentages.
Chi-Square value = 6.78 df=6 p=.0611 Remark = Non-significant
Inference: Side Effects of Family Planning and Community (Table 5)

- 1) The chi-square value is 6.78. There is no significant difference between rural and urban women with regards to side effects of family planning method.
- 2) Nearly half (41 percent) of the urban respondents stated that they have no health problems for adoption of family planning method. In rural areas it is 30 percent.
- 3) 18 percent of the rural respondents stated that they had infection problem after adopting family method. Where as in urban areas, their proportion is smaller i.e., 4 percent.
- 4) Not applicable refers to those who have not adopted family planning method. 37 percent of the rural respondents are not using family planning. In urban areas it is quite lesser i.e., 27 percent.
- 5) 11.5 percent of the urban respondents suffered from intermittent bleeding problem after adopting family planning method and in rural areas it is 7.5 percent.

The remaining 8.5 percent of the rural respondents had back ache problem after adopting family planning method. Where as in urban areas it is 6 percent. 7.5 percent of the urban respondents had abdominal pain after adopting family planning methods and in rural areas it is quite lesser i.e., 4 percent.

Reasons for Discontinuing Family Planning Method Vs Community:

Table 6: Reasons for Discontinuing Family Planning Method Vs Community

Sl. No	Reasons for Discontinuing Family Planning Method	Community		Total
		Rural	Urban	
1	Created Menstrual Problem	60 (30.0)	47 (23.5)	107 (26.75)
2	Wanted to Have Child	3 (1.5)	31 (15.5)	34 (8.5)
3	Put on Weight	19 (9.5)	30 (15.0)	49 (12.25)
4	Did Not Like Method	31 (15.5)	23 (11.5)	54 (13.5)
5	Other	13 (6.5)	15 (7.5)	28 (7.0)
6	NA	74 (37.0)	54 (27.0)	128 (32.0)
Total		200 (100.0)	200 (100.0)	400 (200.0)

Source: Field Data, 2014 Figures in parentheses are percentages.
Chi-Square value = 22.56 df=6 p=.0356 Remark = Significant
Inference: Reasons for Discontinuing Family Planning Method and Community (Table 6)

- 1) The chi-square value is 22.56. There is a significant difference between rural and urban people with regards to reasons for discontinuing family planning method.
- 2) Not applicable column refers to those who have not adopted family planning method. 37 percent rural respondents not adopted family planning. Where as in urban it is 27 percent.
- 3) 30 percent of the rural respondents have discontinued family planning method because it created menstrual problem. In urban areas it is 23.5 percent.
- 4) 15.5 percent of the rural respondents have discontinued family planning method because they did not like this method. Where as in urban areas it is 11.5 percent.
- 5) 15.5 of the urban respondents have discontinued family planning method because they wanted to have child. This proportion in rural is very less i.e., only 1.5 percent.
- 6) 15 percent of the urban respondents have discontinued the family planning method because it increased weight and in rural areas it accounts for 9.5 percent.
- 7) 7.5 percent of the urban respondents have discontinued family planning method for other reasons. Where as in rural areas it is slightly lesser i.e., 6.5 percent.

Thus the reasons for discontinuing family planning differ from urban to rural women.

Family Planning Method Adopted by Vs Community:

Table 7: Family Planning Method Adopted by Vs Community

Sl. No	Family Planning Adopted by	Community		Total
		Rural	Urban	
1	Wife	126 (63.0)	146 (73.0)	272 (68.0)
2	NA	74 (37.0)	54 (27.0)	128 (32.0)
Total		200 (100.0)	200 (100.0)	400 (200.0)

Source: Field Data, 2014

Figures in parentheses are percentages.

Chi-Square value = 6.78 df=2 p=.0671 Remark = Non-significant

Inference: Family Planning Method Adopted by and Community (Table 7)

- 1) The chi-square value is 6.78. There is no significant association between rural and urban people with regards to person adopted of family planning.
- 2) Majority of (73 percent) of the urban women have adopted family planning method. In rural it is 63 percent.
- 3) Not applicable refers to those who have not adopted family planning method. 37 percent of the rural respondents have not adopted family planning method. Where as in urban area it is 27 percent.
- 4) None of husband adopted family planning. It means the burden of family planning lies mainly on women.

Motivation for Adopting Family Planning Methods Vs Community

Table 8: Motivation for Adopting Family Planning Methods Vs Community

Sl. No	Motivation for Adopting Family Planning Methods	Community		Total
		Rural	Urban	
1	Health Worker	19 (9.5)	89 (44.5)	108 (27.0)
2	Relatives	57 (28.5)	50 (25.0)	107 (26.75)
3	Friends	20 (10.0)	3 (1.5)	23 (5.75)
4	Neighbours	10 (5.0)	1 (0.5)	11 (2.75)
5	Media	20 (10.0)	3 (1.5)	23 (5.75)
6	NA	74 (37.0)	54 (27.0)	128 (32.0)
Total		200 (100.0)	200 (100.0)	400 (200.0)

Source: Field Data, 2014

Figures in parentheses are percentages.

Chi-Square value = 55.56 df=5 p=.0111 Remark = Significant

Inference: Motivation for Adopting Family Planning Methods and Community (Table 8)

- 1) The chi-square value is 55.56. There is a significant variation between rural and urban people with regards to sources of motivation for adopting family planning methods.
- 2) Nearly half (44.5 percent) of the urban respondents have been motivated by health workers for adopting family planning method. Where as in rural it is very less i.e., 9.5 percent.
- 3) 28.5 percent of the rural respondents have been motivated by relatives for adopting family planning method. Where as in urban areas it is slightly lesser i.e., 25 percent.
- 4) Not applicable refers to those who have not adopted family planning method. 37 percent of the rural respondents have not adopted family planning. Where as in urban it is 27 percent.
- 5) Remaining 10 percent of the rural respondents have been motivated by friends and media. But only 1.5 percent of the urban respondents have been motivated by friends for adopting family planning method.
- 6) 5 percent of the rural respondents have been motivated by neighbours for adopting family planning method and it is only 0.5 percent in urban areas.

Findings and Conclusion

There is a significant variation is found between rural and urban community regarding adoption of family planning, sources of family planning, reason for its discontinuation.

And there is no significant variation between rural and urban community in case of persons adopted family planning and side effects of family planning.

Family planning is popular in urban area. Rural women needs to be sensitized more in limiting size of family and there by protect women's good health. However the burden of adoption of family planning invariably in rural and urban community lies on women.

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Process Conflict and Negative Affect: The Role of Perceived Social Support

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Dr. P R WILSON **

Abstract

Interpersonal conflict in organizations is one of the major factors influencing individual performance and well-being at work. It is natural, as people of different attitude and preference are come together in a work place, which may be *task related, relationship related or process related*. *Understanding the influence of process conflict on well-being of team members will help managers to handle conflict effectively. Being a psychological construct, studying the relevance of 'affect state' in conflict situations becomes imperative. Hence this study investigates the effect of process conflict episodes on the negative affect state of the individual. Further, it also investigates the role of perceived social support in the relationship between process conflicts and affect states. The results indicated that there is a relationship between process conflicts and 'negative affect state' of the individual and perceived social support moderates the relationship. It is evident that process conflict increases the negative affect state of the individual and providing social support can reduce the escalation of negative affect.*

Keywords: *Process conflict, affect, negative affect, perceived social support*

1. Introduction

Conflicts are inherent in organisations where people have to interact and work together (Katz & Kahn, 1978 and Pondy, 1992). Conflict is reported as the major stressor that employees face at the workplace (Hahn, 2000). Conflicts are increasing at workplace due to diverse workforce and differences in values and beliefs (Dijkstra, Beersma, & Cornelissen, 2012). According to Jehn (1997), conflicts are of three types viz; task conflict, relationship conflict and process conflict. However, this three type classification was later reduced into two, limiting the studies about workplace conflict revolving around task conflict and relationship conflict (Greer & Jehn, 2007a). Task conflict is defined as awareness of differences in opinions and viewpoints regarding the goals of the task, whereas relationship conflict is interpersonal hostility, tension, or frustration among members (Amason & Sapienza, 1997; Guetzkow & Gyr, 1954; Jehn, 1995, 1997; Priem & Price, 1991; Wall & Nolan, 1986). Process conflicts are differences of opinion about delegation and logistical issues about accomplishment of tasks, how duties to be delegated among team members and who is responsible for what (Jehn, Greer, Levine, & Szulanski, 2008). Though process conflict is a reality in organisations, it was neglected in the literature considering it *as same as task conflict* (Jehn, Greer, Levine, & Szulanski, 2008) But there are research evidences which have conceptually differentiated process conflict from other

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types of conflict with its own unique dynamics (Behfar et al., 2002; Greer & Jehn, 2007a; Hinds & Bailey, 2003; Jehn, 1997; Jehn & Mannix, 2001; Vodosek, 2005). There are empirical evidences demonstrated negative relationship between process conflict and both short term and long term group outcomes (Behfar et al., 2002; Greer & Jehn, 2007; Jehn, Greer, Levine, & Szulanski, 2008; Matsuo, 2006). Process conflict negatively influence individuals as well as organisation (Greer & Jehn, 2007; Hinds & Bailey, 2003; Vodosek, 2007). However, for theoretical and applied reasons more empirical research is needed to establish the effect of process conflict on various levels of outcomes.

“The term Affect” refer to a broad range of feelings including both fleeting “ feeling states and more enduring feeling traits (Barsade & Gibson, 2007; David Watson & Clark, 1984). There are enough empirical evidences to prove that affect influences cognition (Forgas, 1998; Isen, 2002), interpersonal, individual and organisation processes (George & Brief, 1992; Weiss, Nicholas, & Daus, 1999). For example affect influences judgements and evaluations (Cropanzano & Wright, 1999), job satisfaction (Weiss, 2002) and performance of tasks (Staw & Barsade, 1993). Affect also exert influences on individual's behaviour at the workplace like willingness to exhibit citizenship behaviour (George & Brief, 1996; Podsakoff & MacKenzie, 1997), work place aggression (Griffin & O'Leary-Kelly, 2004) and cooperation among employees (Beersma et al., 2003). This study focus on affect states and these affective states of the individual are best described by two broad and independent dimensions namely positive affect and negative affect (Watson, Clark, & Tellegan, 1988; Watson & Clark, 1984). Positive affect state is a more enduring state of mind showing positive engagement , active, alert and enthusiastic (George, 1995; Watson & Clark, 1984) where as negative affect state is an enduring state of mind exhibiting negative engagement and subjective distress (Watson et al., 1988; David Watson & Clark, 1984). Considering conflict as a negative event, process conflict is likely to increase negative affect state of the individual. A person's level of negative affect is a function of both trait NA and various life events (George, 1995). Exposure to negative life events increases the negative affect state of the individual. Hence this study tries to identify the effect of process conflict and negative affect state of the individual.

Stressor- strain relationship is moderated by various situational and dispositional variables. Such variable that can influence the relationship is perceived social support. Conflict is often reported by employees working in organisations as the most important stressor that causes strain. Hence, the study also investigates the role of perceived social support in the relation between process conflict and negative affect.

Hence, this study contributes to the existing literature in the following ways. Conflict and allied behaviours are considered as a rational process and affect related variables were neglected in conflict research. Process conflict was also neglected in the conflict literature considering it as similar to task conflict. This study tries to link process conflict and negative affect state of the individual and also tries to identify the role of one of the situational variable ie; perceived social support in this relationship.

2. Theoretical framework

2.1 Process conflict and negative affect

A great deal of empirical and theoretical attention have been given in the past decade on intragroup conflict and its impact on team performance (De Dreu & Weingart, 2003; K. A. Jehn & Bendersky, 2003). Conflict at work place is defined as the process arising from perceived differences and incompatibilities among employees (Thomas, 1992; JW Wall &

Callister, 1995). Such differences can be related to task issues, relationship issues and process issues. These are distinguished as task conflict, relationship conflict and process conflict respectively (Jehn, 1997; Jehn & Mannix, 2001; Mannix & Jehn, 2004). This study gives attention to process conflict, which is related to logistical and delegation issues at the work place. (?)

Process conflict has been considered similar to task conflict (?). However, recent studies proved the distinguished process conflict from task conflict. Process conflict is related to how to achieve the task or it is disagreements over logistical and delegation of duties to accomplish the task (Jehn, 1997). Process conflict occurs at workplace due to differences among employees related to timing, workload, and scheduling issues (Behfar et al., 2002).

Various studies have addressed effects of process conflict on various levels of outcomes. A few studies have reported the positive effect of process conflict on performance (e.g., Jehn, Northcraft, & Neale, 1999). While the majority of the studies have established the negative effect of process conflict on performance (Behfar, Mannix, Peterson, & Trochim, 2002; Greer, Jehn, & Mannix, 2008; Jehn & Chatman, 2000; Matsuo, 2006; Porter & Lilly, 1996; Vodosek, 2005). This negative relationship between process conflict and performance may be due to arguments and interpersonal tensions inherent in such situations. However the effect of process conflict on affect states of the individual is not well known (?).

Process conflict can influences the psychological states of the employees and such intrapersonal effects of process conflict can explain the mechanism through which process conflict influences various group and individual level outcomes. Process conflict can influences the affect states of the individual. But considering process conflict as a negative event it is likely to increase the negative affect states of the individual than positive affect. Negative affect state is an enduring state of mind including negative feelings and emotions(Fiske & Taylor, 1984; Lazarus, 1991; Park, Sims, & Motowidlo, 1986; Zajonc, 1984). Process conflict increases the negative emotions such as resentment(Stearns, 1972), frustration (Guetzkow & Gyr, 1954), antagonism (Russell, 1978), and reprimand (Allport, 1937).

Process conflicts are often associated with personal connotations about competencies, skills and personalities which results in emotive reactions (Behfar et al., 2002). According to attribution theory, when employees attribute process conflict to such interpersonal problems, negative affect is likely to arise (Weiner, 1986). People often considers process conflict as a threat which undermines their abilities to perform a particular role, negative affect may result as a threat response to the situation (Blascovich & Tomaka, 1996).

Also process conflict at work place due to perceived incompatibilities among employees about the accomplishment of a particular task results in negative affect (Bell & Song, 2005). Based on appraisal theories of emotions also, it can be assumed that process conflicts are likely to increase negative affect when such conflicts are appraised as an interruption to achieve one's goals. Process conflict is associated with allocation of resources and undesired assignments (Jehn, 1997). When events occur inconsistent with what one needed and desired can lead to negative affect. In short personal connotations, threat to skills, inherent incompatibilities and concern over resources to achieve the task

associated with process conflict leads to negative affect. Hence, the following hypothesis is proposed:

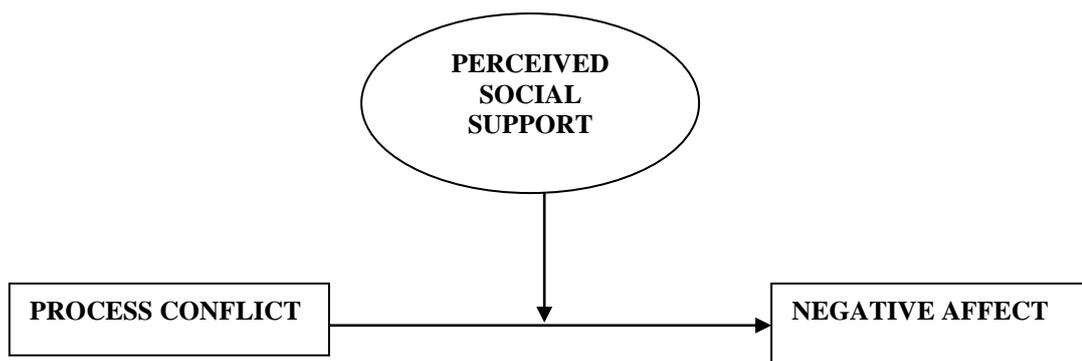
H1: Process conflict is positively related to negative affect

2.2 Role of perceived social support.

Numerous researches have established ample evidence for the relevance of social support at work (Dormann & Zapf, 1999; Etzion, 1984; Evans & Steptoe, 2001; George, Reed, Ballard, Colin, & Fielding, 1993; Halbesleben, 2006; Viswesvaran, Sanchez, & Fisher, 1999). Social support can influence the relationship between various variables related to both work and non work situations. Social support at work can act as a prevention against lot of negative outcomes like burn out (Etzion, 1984; Halbesleben, 2006), cardiovascular symptoms (Evans & Steptoe, 2001; Karlin, Brondolo, & Schwartz, 2003) and negative affect (Buunk & Verhoeven, 1991).

(?) Based on buffering hypothesis theory also the role of social support can be explained. This theory attributes a buffering role to social support. This theory states that social support can play the role of a buffer and influences the judgement of events as less stressful. Such judgements help to reduce the perception of number of stressful events including conflict at work place as less threatening. Conflict at work place is considered as a major stressor which can increase strain and negative affect. Perceived social support can influence this stressor-stain relationship. Stressors at work place can negatively affect the human immune system and behaviour. Social support can reduce the negative influence of such stressors and prevent illness (Cohen & Wills, 1985; Dean & Lin, 1977) and reduces negative affect. Hence, we expect social support can play an interaction role in the relationship between process conflict and negative affect (Lin, Woelfel, & Light, 1985).

H2: Perceived social support moderates the relationship between process conflict and negative affect.



3. Research methodology

3.1. Research Design: The study used a descriptive and analytical research design to establish the relationships.

3.2 Sample: The sample consists of 143 IT engineers working in projects in IT firms in Kerala during the period of November- December 2016. The data was collected using self administered questionnaire. The participants were informed about the purpose of the study and ensured confidentiality. Total of 200 questionnaires were distributed and received 143 usable questionnaires.

3.3 Measures

3.3.1 Process conflict: Process conflict at work place was measured using a subscale in Extended intra group conflict scale (Jehn, Greer, Levine, & Szulanski, 2008). The scale consists of 4 items and participants were asked to report the occurrence of process conflict in the last 3 months.

3.3.2 Perceived social support: Perceived social support at work place was measured using a perceived social support scale (Ilies, Johnson, Judge, & Keeney, 2011). This scale consists of 6 items which measures the perceived social support at work place by the employees from co-workers and supervisors. The sample items are “the co workers helped with a certain problem”. The scale used a 5 point Likert format. A higher score indicates higher perceived social support at work place and vice versa.

3.5. Negative Affect: Negative affect state of the individuals were measured using 10 items from PANAS (Watson et al., 1988). Respondents were asked to report how often they felt each of the following. A higher score indicates higher negative affect and vice versa.

3.6. Demographic variables: Demographic information including age, gender, hierarchical position etc where collected to understand whether there exist any difference among such groups.

4. Data analysis and discussion

A three stage data analysis was performed using SPSS version 20. Firstly, to check whether there is any significant difference among groups based on demographic information, independent sample T test and ANOVA was performed. Secondly, to check the effect of process conflict on negative affect simple linear regression was performed. Thirdly, to analyse the moderation effect of perceived social support Moderation Regression Analysis was performed. Before the analysis, reliability, validity and basic assumptions have been ensured. Cronbach's α value of greater than 0.7 confirms the reliability of the scales. Table 1 shows the mean, standard deviations and inters correlations among variables in the study.

Table 1: Means, standard deviations, and inter correlations among variables

	M	SD	1	2	3
Process Conflict	2.55	.83	(.86)		
Negative Affect	2.31	.76	.59**	(.87)	
Social Support	3.69	.92	-.10	-.07	(.94)

* $p < .05$. ** $p < .01$.

4.1 Regression Analysis

To test the first hypothesis, a regression analysis was performed. The results of the regression analysis are shown in Table 2. From the results it is inferred that experience of process conflict at work place is significantly related to negative affect state of the individual. Previous studies also have identified process conflict is a negative event capable of increasing negative affect state of the individual. Hence H1 is accepted.

Table 2: Regression analysis

	Negative Affect	
	β	ρ
Process Conflict	.59	<0.0001
R²	.36	
Adjusted R²	.35	<0.0001

4.2. Moderation regression analysis

To check the second hypothesis, Moderation Regression Analysis (MRA) was performed. To avoid the problem of multicollinearity, centralising of interacting term was done (Aiken, West, & Reno, 1991). The result of the moderation regression analysis is shown in Table 3. MRA reveals that the interaction term of social support and negative affect is significant $\Delta R^2=.37, \Delta F(3,139)= 27.83, \rho=<.01, b=.14, t(139)=2.0, \rho=<.05$. This implies that even though process conflicts increases negative affect, perception of having social support from supervisors and co-workers reduces the escalating effect of negative affect and vice versa. This means that employees who have reported higher social support reported less negative affect due to process conflict than those who reported less social support. Hence, H2 is accepted.

Table 3: Moderation Analysis of Perceived Social Support

	Ne	Negative Affect
	β	ρ
Process Conflict	.57	<.01***
Social Support	.02	.74
Process Conflict*Social Support	.14	< .05**
Adjusted R²	.36	
Incremental F	27.83	<.01***

** P < 0.05. *** P < 0.01

5. Implications of the study

Conflict types are inevitable in organisations. This study found that process conflict increases the negative affect state of the individual. It is understood that process conflict at workplace increases negative emotional states (Allport, 1937; Jehn, 1997). This study identifies the importance of interpersonal relations at the work place. Process conflict which is a distinct type of conflict at work place increases the negative affect state of the individual. The study also replicates the findings of previous studies which are not work specific which has identified a positive relationship between interpersonal conflict and negative affect. Affect states of the individual is found to mediate various work related attitude and behaviour (Kelloway, Barling, & Shah, 1993; Penney & Spector, 2005). The study provides more insights into affective experiences of employees, which is useful for predicting citizenship behavior (Ilies, Scott, & Judge, 2006; Scott & Judge, 2006), task

performance (Beal, Weiss, Barros, & MacDermid, 2005) and job satisfaction (Ilies & Judge, 2002; Niklas & Dormann, 2005).

Experiencing conflict is stressful for employees and increases the psychological strain (Ilies et al., 2011). Though process conflict increases negative affect, this relationship likely to be moderated by different variables and this study included one such variable.

Perception of having social support from co-workers and supervisors during such conflict episodes reduces the escalation of negative affect state of the individual (Viswesvaran et al., 1999). Social support reflects the important interpersonal relationships and processes at workplace (McCaskill & Lakey, 2000). This study identified the buffering role of social support to mitigate the negative consequences of process conflict episodes. Also this study identified the importance of the nature of social environment to reduce the strain associated with process conflict. The findings of the study have practical implications also. Since organisations are conflict ridden and process conflict is unavoidable encouraging employees to provide social support can reduce the negative consequences of process conflict. Individual's with high negative affect state is likely to exhibit anger, tension, worry, withdrawal etc (Reidy et al., 2013; Stearns, 1972) and negatively influences physical health and psychological health, providing social support can reduce negative affect and influences such intra personal consequences.

6. Conclusion

The study which used a descriptive design attempted to fill the existing gap in the literature by linking process conflict and negative affect state of the individual. The study used various theoretical foundations like stressor strain theory and buffering hypothesis to link the various constructs used in the study. The study has empirically proved the positive relationship between process conflict and negative affect. Also the study proved the moderating role of perceived social support in the relationship between process conflict and negative affect state. Hence based on the findings of the study social support can be used as an effective intervention strategy to reduce the negative effects of process conflict on individual.

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Empirical Analysis Of Cultural Difference In The Application Of International Financial Reporting Standards In Nigeria And Republic Of Benin Using The Concept Of Power Distance And Uncertainty Avoidance

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Abstract

The inconsistencies in the application of the IFRS worldwide have result in different treatments for the same accounting issue in various countries. This has prevented the comparability of financial statements worldwide. Therefore, the study examines cultural difference in the interpretation and application of the IFRS in Nigeria and Republic of Benin using the concept of power distance and uncertainty avoidance. The used survey research design with a single hypothesis which was later tested with two sample t-Test. The study surveyed accounting professionals in the Republic of Benin and Nigeria to obtain their perception of application of IFRS. Data were collected from Accounting Professionals from Nigeria and Republic of Benin using questionnaire. Finding reveals that there is a significant difference in the application of IFRS between the accounting professionals in the Republic of Benin and Nigeria using the concept of power distance and uncertainty avoidance. The study recommends that MNCs should establish a screening department that would identify countries with similar cultural values when they need to raise capital because they are the major players in the global financial markets.

Keywords: IFRS application, Power distance, Accounting professionals, Uncertainty avoidance, Nigeria, Republic of Benin

Introduction

The globalization of the world economy and integration of global financial markets have necessitated the calls for financial statements that can be compared and accepted around the world. The new developments in the global economy and integrated global financial markets cannot flourish without comparable financial statements around the world. The types of financial statements needed in the integrated financial markets and global economy can only be produced by the international accounting rules that would be adopted and applied consistently in various countries. Radig and Loudermilk (1998) provide an example of how the influence of national culture on the application of accounting rules can distort the quality of information in financial statements. They argue that in 1994, the financial statements prepared under German accounting rules by Daimler Benz presented \$895 million in profit. At the same time, the same year's financial statements prepared under U.S. accounting rules presented \$1,052 million. Differences in cultural values in these two countries led to different treatments for the same accounting issues. As a result, two different financial statements were produced for the same accounting issues (Radig&Loudermilk, 1998). Their example supports researchers' findings that German professional accountants are more conservative than their U.S. counterparts (Doupnik&Richter, 2004). These unprecedented changes in the global financial markets and global economy made it difficult to ignore the calls for internationalization or

harmonization of accounting standards and financial reporting system. Bloom (1997) emphasized the importance of financial statements in making investment decisions by indicating that investors are less likely to take the extra risk of investing in a company that uses accounting rules that differ from the ones used in their countries. In other words, he indicates that doing so would be taking extra risk of inaccurate accounting, on top of the general risk of investments.

In order to minimize the diversity in accounting and financial reporting systems around the world, in 1973, the professional organizations from Australia, Canada, France, Germany, Japan, Mexico, Netherlands, the U.K., Ireland, and the U.S. established the International Accounting Standards Committee (IASC). This move represents an initial attempt to respond to the calls for the internationalization of accounting and financial reporting system. This organization is charged with the responsibility of developing quality accounting standards that would produce quality financial statements that can be compared and accepted globally. The accounting standards issued by IASC are known as international accounting standards (IAS). The main goal of producing quality financial statements that can be compared and accepted globally is to promote and enhance global financial markets that are becoming more integrated. This would encourage cross-border investments, and thus makes it possible for the investors to invest their money in any parts of the world that protect their investments and give them more returns on their investments. It would also help the MNCs to raise money wherever it is cheaper for them to do so (Baker & Barbu, 2007; Choi & Meek, 2008).

In 2001, International Accounting Standards Board (IASB) replaced the IASC, and since then has been responsible for the issuance of the accounting standards for the global constituents. The accounting standards issued by the IASB are known as international financial reporting standards (IFRS). IASB retained the accounting standards issued by its predecessor, the IASC. It is advocated that the adoption of IFRS would produce consistent and comparable quality financial statements across the world. Since IASB has been established in 2001, more than 100 countries have adopted IFRS. However, the consistent and comparable financial statements across the countries have not been realized. In other words, the adoption of the IFRS in more than 100 countries has not led to comparable and consistent financial statements that can be accepted internationally. Researchers have shown that the national culture has a great influence on the interpretations and the applications of the provisions of the IFRS. This has resulted in different interpretations and applications for the same provision of the IFRS in various countries (Doupnik & Richter, 2004; Tsakumis, 2007; Tsakumis, Campbell, & Doupnik, 2009). This has been a major obstacle for the IASB to achieve its mission of providing quality uniform international accounting standards that can produce comparable financial statements around the world (Choi & Meek, 2008; Fritz & Lammle, 2003). That is, the same accounting issues would be treated differently in those countries even when IFRS is employed in preparing financial statements, due to the influence of national culture.

The adoption of IFRS has not delivered its anticipated results. The inconsistencies in the application of IFRS in the countries that have adopted it, due to the influence of national culture, may prevent the realization of the comparability of financial statements around the world. The task before the IASB is a difficult one. The IASB is the accounting standards-setter for the global constituents, but it has no power to force any country to use its accounting pronouncements or rules. Even in the countries that use IFRS, it has no power

to check for compliance. It has to work with the accounting professionals in various countries to carry out its mission of minimizing, if not eliminating, the diversity in the accounting and financial reporting systems around the world. Despite the fact that more than 100 countries have adopted IFRS and more are deliberating about its adoption, including the U.S. The issue of cultural influence on the accounting and financial systems around the world is still relevant. The adoption of IFRS in more than 100 countries does not guaranty its consistent application by professional accountants in those countries (Tsakumis et al., 2009). That is, the same accounting issues would be treated differently in those countries even when IFRS is employed in preparing financial statements, due to the influence of national culture.

Before Hofstede's (1980) study that provides four cultural dimensions—power distance, uncertainty avoidance, individualism, and masculinity—in 40 countries, conducting cross-cultural studies were not an easy task. This was due to the lack of knowledge about how to operationalize cultural variables. But Hofstede's study simplified cross-cultural studies as it gave researchers the tools needed to operationalize cultural variables. These cultural dimensions can be used to examine the differences in cultural values between various countries. Hofstede (1980) conducted a survey of IBM employees' work-related attitudes between 1968 and 1972. This study provides supporting evidence to group 40 countries into four cultural dimensions—power distance, uncertainty avoidance, individualism, and masculinity. The survey was conducted twice, around 1968 and 1972, with a total of over 116,000 questionnaires. Hofstede's cultural dimensions have since then become the most widely used cultural scores in cross-cultural studies. Power distance is an indicator of how power is shared within a society, organization, and institutions. It is the equality and inequality among the members of a society (Hofstede, 1983). For scoring purposes, society position in this cultural dimension depends on its cultural scores as these scores can put a society into a high- or low-power distance. Uncertainty avoidance is an indicator of how much members of a society are comfortable in uncomfortable or unknown situations. For scoring purposes, a country with a high score in uncertainty avoidance indicates a strong uncertainty avoidance society. On the other hand, a country with a low score in uncertainty avoidance is a weak uncertainty society (Hofstede, 1983).

Given the importance of financial statements in the global financial markets and globalization of economy, one would expect researchers to focus their attention on the influence of national culture on the application of the IFRS, but that has not been the case. This study filled this gap. Knowing the relevance of national culture on the application of IFRS by examining the cultural difference in the application of IFRS sheds more light on why the efforts of supporters of IFRS stand where they are. In other words, knowing the importance of national culture on application of IFRS provides more understanding to the rationale for current achievements or lack of achievements of those who are working tirelessly to harmonize or internationalize the accounting and financial systems.

Statement of the Problem

The investors, creditors, stock exchanges, and other participants in the global financial markets depend on the information in financial statements to make informed business and other decisions (Boerner, 2007; Radig & Loudermilk, 1998). The accounting and financial reporting system of a country will very much reflect the cultural values held in such country (Askary, 2006; Gray, 1988; Gray & Roberts, 1991; Tsakumis et al., 2009). This has led to different accounting standards and discrepancies in the treatment of the same

accounting issues in various countries therefore, making it difficult for the preparation and presentation of financial statements that can be compared and accepted worldwide. The quality of the information in financial statements would determine the quality of the decisions made by the users of such financial statements (Mueller & Walker, 1976; Zarb, 2006). The confidence that the users of financial statements have in those financial statements would then later reflect in the effectiveness and efficiency of the global financial markets and globalization of economic transaction. Thus researchers have shown that running efficient and effective global financial markets greatly depends on the quality of financial statements (Boerner, 2007; Radig & Loudermilk, 1998).

Given the fact that national culture has been identified as an influential environmental factor on accounting and financial reporting systems of a country, then the application of accounting rules—IFRS—is expected to vary among various countries (Tsakumis et al., 2009; Zarzeski, 1996). The inconsistencies in the application of the IFRS worldwide would result in different treatments for the same accounting issue in various countries. This would prevent the comparability of financial statements worldwide (Tsakumis et al., 2009). The incomparability of financial statements worldwide is a problem to the participants—creditors, investors, stock exchanges, and others—in the global financial markets and globalization of economy. This is a problem because the incomparability of financial statements worldwide would prevent cross-border investors and other participants in the global financial markets from employing accurate information from such financial statements in making business and other decisions (Tsakumis et al., 2009). Despite the good intention of the IFRS and its adoption in more than 100 countries, the goal of comparable and consistent financial statements is not close to reality. The different interpretations and applications of the provisions of the IFRS due to the influence of the national culture are obstacles to the achievement of consistent and comparable financial statements that can be accepted globally (Choi & Meek, 2008; Fritz & Lammle, 2003; Tsakumis et al., 2009).

Before the introduction and adoption of IFRS in more than 100 countries, researchers, practitioner, and academicians were concerned with how individual countries' national culture influences accounting standards that provide guidelines for the professional accountants in preparing financial statements. Now that more than 100 countries have adopted IFRS, the concern has moved from how national culture influences accounting standards to how national culture influences the application of IFRS (Chanchani & MacGregor, 1999; Doupnik & Tsakumis, 2004; Tsakumis, 2007). The objective of this study is to examine cultural difference in the interpretation and application of the IFRS in Nigeria and Republic of Benin using the concept of power distance and uncertainty avoidance.

Research Hypotheses

- i. H_{01} : There is no significant difference in the application of IFRS between the accounting professionals in the Republic of Benin and Nigeria using the concept of power distance.
- ii. H_{02} : There is no significant difference in the application of IFRS between the accounting professionals in the Republic of Benin and Nigeria using the concept of uncertainty avoidance.

Significance of Research

- i.** Understanding of the cultural difference in the interpretation and application of the provisions of the IFRS would help the financial statements' users in making informed business and other decisions. This would also ensure effective and efficient running of the global financial markets.
- ii.** Then this study could help MNCs reduce the money they spend on preparing and presenting their financial statements in their various host countries.
- iii.** The findings of this study would help the IASB to incorporate national culture into how it handles its accounting standards. In addition, the IASB has no enforcement authority over its global constituents. The IASB works with national accounting standards-setters in its constituents in order to carry out its mission. Understanding the cultural difference in the interpretation and application of IFRS by accounting professionals internationally would help the IASB to figure out how to deal with accounting standards-setters in its constituents in particular and accounting professionals in general. This would in turn help the IASB to solidify its position as the main authoritative accounting standards-setter for global constituents.
- iv.** This study is important to the users of financial statements. Users of financial statements include investors, creditors, suppliers, all levels of government, and the stock exchanges in various countries. The ability of the investors, especially institutional investors, to understand the cultural difference in the interpretation and application of IFRS by accounting professionals internationally would help investors to analyze financial statements from various countries. This would help them to take national culture into consideration during the decision-making process.

Literature Review

Conceptual Review

The cross-cultural studies in accounting have proven that inconsistencies in the treatment of the same accounting issues around the world have led to incomparability of financial statements. These inconsistencies have been traced to the influence of culture on the application of accounting rules in various countries (Lere, 2009; Marremo&Brinker, 2007; Nobes&Zeff, 2008; Robinson &Venieris, 1996). Though researchers agree about the relevance of culture on the application of accounting rules in various countries, there is no agreement about the actual differences in various countries' financial statements that can be attributed to culture. Some researchers attribute the diversity in financial statements in various countries to other environmental factors such as sources of finance, legal system, and taxation (Choi& Meek, 2008). But given the pervasiveness of culture in all activities and values of a country, including accounting and financial reporting systems, it would be difficult to rule out the importance of culture on the application of accounting rules. In addition, research has shown accounting and financial reporting systems to be culture specific (Gray, 1988; Zarzeski, 1996).

The worldwide incomparability of financial statements due to the influence of national culture has been established (Doupnik&Riccio, 2006; Doupnik&Ritcher, 2004; Guan et al., 2005; Nabar&Boonlert-U-Thai, 2007; Tsakumis, 2007). The world is vastly changing through globalization of economy and integration of global financial markets. The individual countries' national borders are vastly diminishing and the world is increasingly becoming a global community. These changes have moved the role of financial statements

from various countries' national borders into the global stage, and thus increased their importance. The survival of globalization of economy and integrated global financial markets depends on the quality of information in financial statements. Therefore, these financial statements must be transparent, consistent, useful, reliable, and comparable around the world. The conceptual review of this study will be discussed in the under listed sub-headings:

Globalization of the Economy

The advancement in technology, especially the internet and communication technologies has made it possible for companies to have business presence in different parts of the world and, at the same time, control their subsidiaries' business affairs from the corporate headquarters. Countries are trading with each other more than ever before. Cross-border investments have made importance of national borders irrelevant while simultaneously increased the importance of financial statements. Investors can now invest in any part of the world. The integrated global financial markets have also made it possible for the multinational companies (MNCs) to raise money wherever it is cheaper for them to do so. One of the points raised by the supporters of globalization is that it would reduce capital cost. When the investors can invest their money in any parts of the world, the funds would be available where most needed. That is, the investors' hard-earned and scarce resources would be distributed efficiently (Boerner, 2007; Fajardo, 2007; Newman, 2009).

Globalization needs quality financial statements that can be compared around the world. This would enable the investors to make informed business decisions in any parts of the world they choose to invest. Internationalization of accounting and financial reporting systems is expected to facilitate the process of globalization of economy by reducing the differences in financial statements in various countries (Fajardo, 2007; Beresford, 1990). More than 100 countries have adopted or are required to prepare their financial statements according to International Financial Reporting Standards (IFRS), as issued by the International Accounting Standards Board (IASB). Despite this fact, comparability of financial statements around the world has not been achieved.

Researchers have credited differences in cultural values of various countries to the differences in those countries' financial statements (Doupnik&Ritcher, 2004; Nabar&Boonlert-U-Thai, 2007; Tsakumis, 2007). Quality financial statements are needed for effective and efficient running of the global financial markets. The incomparability of financial statements is not helpful to the process of globalization. Internationalization of accounting and financial reporting system is needed for quality financial statements that can be compared around the world. But this process would not provide expected results if various countries' cultural values prevent the same application and interpretation for the same accounting rules and regulations around the world. Different applications and interpretations of the same accounting rules and regulations in various countries would provide different results for the same accounting issue (Beresford, 1990; Doupnik&Ritcher, 2004; Nabar&Boonlert-U-Thai, 2007).

Institutional Investors

Institutional investors play important role in globalization. They have become a powerful force in global financial markets. They are putting pressures on the companies, especially the MNCs, around the world to be more accountable. They are demanding reliable, useful, and transparent financial statements. These pressures are expected to direct the companies in various countries toward providing comparable financial statements around the world.

They require more disclosures in financial statements and good corporate governance. The traditional financial performance as a means of evaluating the success of a company must compliment nonfinancial performance. Reporting of material development and financial status of companies in a timely manner is also important to the institutional investors. All these requirements can be fulfilled if the accounting rules and regulations are applied and interpreted in the same way around the world. But differences in cultural values of various countries are making comparable financial statements difficult to achieve. This may slow down cross-border investments as investors may hold back on investing their money due to different results in various countries for the same accounting issue (Boerner, 2007; Moustafa, Slaubaugh, & Wang, 2008).

The institutional investors must have confidence in the global financial markets before they will invest their money. This confidence depends on the quality of information in financial statements. The investors need to make money available in the global financial markets before companies can raise capital. The interference of various countries' cultural values in the application and interpretations of IFRS around the world is not helpful to the institutional investors (Fajardo, 2007).

Stock Exchange

The stock exchanges of various countries serve as intermediaries between the investors who want to invest their money and companies that want to raise capital. The role of the stock exchanges depends on the type of financial reporting system using in the issuers' country. The cultural values of a country have an influence on its stock exchanges. Stock exchanges play important role in the Anglo-Saxon financial model where the equity-based system exists. The role of stock exchanges is less important in the Continental financial model where the credit-based system exists. Financial statements play a significant role in the equity-based system because the dispersed investors in equity-based system need quality information in financial statements to make informed business decisions. As a result, more disclosures of information in financial statements are required in the equity-based system than in the credit-based system (Boerner, 2007; Newman, 2009; Nobes, 1998).

Globalization of financial markets has made it possible for the investors to invest in any part of the world where they would receive more return on their investment. The companies can also raise funds in any part of the world where it is cheaper for them to do so. Explicitly, the stock exchanges represent companies issuing shares and the investors. But implicitly, the stock exchanges tend to protect the interests of the investors by requiring the companies issuing shares to provide investors with quality financial statements, which would help them make informed business decisions. Stock exchanges know that investors do not want to trade in stock exchanges where they are at greater risk of losing their investments. Therefore, stock exchanges require their registered companies to provide quality financial statements that would help investors make informed economic decisions. Different applications and interpretations of IFRS in various countries, due to the influence of a national culture, may prevent the stock exchanges from attracting investors beyond their national borders (Moustafa, Slaubaugh, & Wang, 2008; Nobes, 1998).

Multinational Companies

The advancement in technology (especially information technology), the increasing expansion of the international trade, and the movement towards the globalization of the

world economy, is changing the global business environment in unprecedented ways. These changes allow the companies to establish business presence in the countries beyond their home countries' national borders. As a result, the meaning of the individual countries' national borders is vastly diminishing as globalization, with the help of technology, has made it possible for companies to establish business presence in any parts of the world. Yet there is no any argument about how far the countries around the world have moved from protectionism-oriented economies to the market-oriented economies. There is also no denial regarding the difficulties that these multinational companies (MNCs) are facing in communicating their overall performance to their stakeholders such as the investors, the creditors, the governmental agencies, and others. The difficulties of communication between the companies and their external constituents do not benefit the companies, the investors, the creditors, the society, and the global economy in general (Choi & Meek, 2008; Fajardo, 2007).

The lack of communication between the companies and their stakeholders is working against the process of globalization of the world economy and financial markets. The only access most investors and creditors have to the information about the company they intend to have business relationships with is through the information in the financial statements. These financial statements are prepared in accordance to the established accounting standards of the individual countries. In other words, the accounting standards of the individual countries set rules and regulations that the accountants must follow when preparing the financial statements of the MNCs. These accounting standards guide the accounting professionals in preparing the financial statements of the MNCs (Choi & Meek, 2008; Fajardo, 2007). As has been shown by many researchers, the existence of the same accounting system in two countries is very difficult to come by. Then the MNCs would have no choice but to prepare their subsidiaries' financial statements in their host countries' generally accepted accounting principles (GAAP). In this type of situation, for instance, if the MNCs have subsidiaries in 150 countries; then, they would have to prepare 150 different financial statements for their subsidiaries in their respective host countries in order to satisfy their individual host countries' GAAP. In addition to the goal to be GAAP compliant, the MNCs that want to raise capital in the foreign countries need to prepare and present the financial statements that can be read and understood by the investors in those foreign countries. In other words, the MNCs must present the foreign investors or creditors with the financial statements similar or identical to the ones they are used to, such as the ones prepared and presented under the host countries' GAAP (Fajardo, 2007; Fritz & Lammler, 2003; Newman, 2009).

Before the introduction of IFRS, the preparation of financial statements by MNCs in their host countries' GAAP was problematic. This process costs MNCs a huge amount of money in terms of amount spent on preparation and presentation of their financial statements (Fajardo, 2007; Ong et al., 2004). The financial statements that can be accepted and compared around the world would help MNCs reduce the money they spend on preparing and presenting their financial statements in their various host countries.

International Accounting Standards Board

Some countries see the diversity of the accounting and financial reporting systems around the world as an obstacle to the effective and efficient functioning of the global capital markets. They realize that the effective and efficient functioning of the global financial markets strongly depend on the quality of the uniform international accounting standards

that would produce quality international financial statements that are comparable, transparent, consistent, reliable, and dependable. The information in these financial statements would, in turn, produce the quality information which would help the investors, the creditors, and the other users of such information in making informed business decisions. It is evidenced that the lack of comparability of the international financial statements among the countries is hindering the ability of the MNCs to raise capital as well as to invest their money in the global financial markets. There are more accounting systems than countries in the world because it is not unusual to see a country with two accounting systems. But it is very difficult to see two countries with the same accounting system, though accounting is believed to have started in one country and spread to other parts of the world (Rabinowitz, 2009).

In order to minimize the effect of the differences in the accounting systems around the world, in 1973, professional organizations from Australia, Canada, France, Germany, Japan, Mexico, Netherlands, the U.K., Ireland and the United States formed the International Accounting Standards Committee (IASC) and charged it with the responsibility of developing quality accounting standards to produce quality financial statements that would be comparable and accepted globally (Radig&Loudermilk, 1998; Choi & Meek, 2008). The accounting standards issued by the IASC are known as International Accounting Standards (IAS). In 2001, the International Accounting Standards Board (IASB) replaced the IASC and since then has been responsible for issuing accounting standards for global constituents (Baker &Barbu, 2007; International Accounting Standards Board [IASB], 2008). The IASB established a conceptual framework that serves as a theoretical foundation for establishing accounting standards (IASB, 2001). IASB (2008) indicates that the objective of financial statements is to provide useful information to users in order to make informed business decisions. IASB (2008) further indicates that financial statements need the major four qualitative characteristics of understandability, reliability, relevance, and comparability in order to make them useful.

The Financial Accounting Standards Board (FASB), the authoritative accounting standards-setter in the United States, also indicates that the objective of financial statements is to provide useful information to users (FASB, 1978). FASB (1980) indicates that the information in financial statement is useful if it is relevant and reliable. The organizations employ a financial concept of capital and a physical concept of capital in preparing their financial statements. The financial concept of capital equates capital to the net assets or equity of the organization; the physical concept of capital is measured by the productive capacity of the organization, such as numbers of output per week.

The accounting standards issued by the IASB are known as International Financial Reporting Standards (IFRS), and IASB retained the accounting standards issued by IASC. Presently, more than 100 countries have adopted IFRS, yet the comparability of the financial statements around the world has not been achieved. Researchers have shown that, due to the influence of national culture, differences exist in the interpretation and application of the provisions of IFRS by the accounting professionals in the countries that have adopted it (Baker &Barbu, 2007; Tsakumis et al., 2009). The differences in the interpretation and application of the provisions of IFRS are making it impossible to have comparable financial statements around the world (Boerner, 2007; Tsakumis, 2007). This interferes with the efficient and effective running of the global financial market. This is a

problem because it (a) reduces cross-border investments that make funds available in all parts of the world and (b) increases the cost of raising capital. Comparability of financial statements would allow investors to compare financial statements from the U.K. to those from France and be able to make informed business decisions. But the influence of culture on the interpretation and application of IFRS causes inconsistencies in the way accounting professionals around the world measure and disclose accounting issues (Nabar&Boonlert-U-Thai, 2007; Tsakumis et al., 2009).

2.2 Theoretical Review

This study is based on Gray's (1988) theory that indicates that cultural values influence accounting values, and accounting values influence financial reporting and Hofstede's (1980) cultural theory.

Gray's Framework of Accounting Subculture

Gray (1988) theorizes that national culture influences the individual countries' accounting systems and values, and he is the first known researcher to do so. He employs Hofstede's (1980) cultural variables to develop a framework indicating that cultural values influence national accounting values and, accounting values influence financial reporting. The framework linked Hofstede's (1980) cultural dimensions—power distance, uncertainty avoidance, individualism, and masculinity—with Gray's (1988) accounting values—professionalism, uniformity, conservatism, and secrecy. Gray's (1988) accounting values include (a) professionalism, indicating a preference for individual judgment as well as self-regulation; (b) uniformity, indicating a preference for uniform accounting practices; (c) conservatism, indicating accounting professionals' willingness to take cautious approach in recognizing items that would increase assets and incomes; and (d) secrecy, indicating the accounting professionals' preference for confidentiality and willingness to disclose the information to a third party or an outsider only on a need-to-know basis. He argues that information sharing is low in large power distance societies. He argues that the values of a society would affect its accounting directly and indirectly through its institutional characteristics such as the type of capital markets, legal systems, and corporate ownership structure. Gray (1988) indicates that because societal values influence accounting values, then, "the value systems or attitudes of accountants may be expected to be related to and derived from societal values with special reference to work-related values" (Gray, 1988, p. 5).

The contribution of Gray's (1988) study to accounting literature is well presented by Chanchani and MacGregor (1999) and Douppnik and Tsakumis (2004). Chanchani and MacGregor (1999) reviewed the status of cross-cultural studies in accounting before Gray (1988) linked his accounting values to Hofstede's (1980) cultural dimensions. They also examined the influence of Gray's framework and its contribution to the study of the influence of national culture on accounting and financial reporting. They examined the accounting researches that employed Gray's (1988) accounting subculture theory. They argued that Gray's theory is well known in accounting research. Douppnik and Tsakumis(2004) extended Chanchani and MacGregor's (1999) work by examined researches that have empirically tested Gray's theory of accounting subculture.

Hofstede's Cultural Theory

Hofstede's cultural framework was used as guidance to develop accounting issue scenarios in the research instrument. The scores or responses obtained from accounting professionals in the Republic of Benin and Nigeria on how they would apply provisions of

IFRS—contingent liabilities—were used as dependent variables. The Hofstede's (1980) study provides four cultural dimensions—power distance, uncertainty avoidance, individualism, and masculinity—as determinants of national culture for 40 countries. These cultural dimensions provide opportunity for the cross-cultural researchers to examine cultural impact on different activities of various countries. West Africa, including Nigeria and the Republic of Benin, was 77 points on the Hofstede's (1980) cultural dimension of power distance. This categorized West African countries as a large power distance society. West African managers or superiors are expected to make all business decisions and the subordinates are expected to comply with such decisions. Subordinates are not expected to question or complain about decisions made by their managers. The subordinates are expected to depend on their managers to provide solutions to all business-related problems as they feel no obligation whatsoever to participate in the decision-making process. The distribution of power in the West African organizations and institutions is not expected to permit or give opportunity for the subordinates to participate in the decision-making process. The managers are expected to have the final say without obligation to consult with their subordinates. Subordinates are not expected to collect information and make informed business decisions. West African society is expected to encourage a gap between managers and subordinates, when it comes to distribution of power (Hofstede, 1983, 2001). This study made it easier for cultural values to be operationalized as independent variables in cross-cultural studies.

Empirical Review

Nabar and Boonlert-U-Thai's (2007) examination of samples from 30 countries indicates that national culture has an influence on accounting and financial reporting systems in various countries. They employed descriptive as well as correlation and regression statistics in analyzing the results of their study. They collected data from three sources for their research, all from previous research. They collected data on earnings management, investor protection, and Hofstede's national culture scores for their study. Their study's results indicate that earnings management is low in countries where the outside investor protection is high, high in the strong uncertainty avoidance societies, and low in English-speaking countries. Their study also found that uncertainty avoidance and masculinity dimensions impact the managements' earning discretion. Their study also found that investor protection and disclosure rules are associated with culture.

Guan et al. (2005) employed a regression model to analyze the effects of cultural differences in five Asian-Pacific countries—Australia, Hong Kong, Japan, Malaysia, and Singapore—on accounting accruals (i.e., earnings management). Their study was based on Hofstede's (1983) cultural values of individualism, power distance, uncertainty avoidance, and long-term orientation. To control for tradition (i.e., explanatory variables previously found to have influence on earnings management), they also included explanatory variables such as debt-to-equity ratio and firm size. The results of their study indicate that power distance and individualism are positively linked with discretionary accruals. Uncertainty avoidance and long-term orientation is negatively linked with discretionary accruals. The results of the study indicate that Japanese firms' capital structure differed from the others in that they had the highest average debt-equity ratio. Australia has the second highest average debt-equity ratio, and no differences were found in the average ratio for debt-equity of the other three countries.

Doupnik and Richter (2004) examined how the accounting value of conservatism would affect the interpretation of probability expressions between accounting professionals from Germany and United States. The results of their examination indicate that national culture influences how accounting professionals from these two countries interpret probability expressions. The results of their study indicate inconsistencies in the way that those accounting professionals recognized assets, revenues, as well as gains and losses, due to differences in the interpretation of verbal probability expressions. Results of their study also provided supporting evidence for their proposition that accounting professionals from Germany are more conservative than their U.S. counterparts in their interpretation of verbal probability expressions. They credited these differences to the different cultural values between the United States' accounting professionals and German accounting professionals.

Ding et al. (2004) studied the national GAAP in 52 countries. They employed Hofstede's (1980) cultural dimensions and Gray's (1988) accounting value framework as theoretical backgrounds for their study. They argue that they use the individual countries' cultural values as independent variables because they believe that "culture plays an important role in international accounting differences" (Ding et al., 2004, p. 4). The results of their study indicate that the influence of national culture is responsible for differences in those countries' national GAAP and the IAS. The results of their research indicate that differences exist when the IAS and national GAAP prescribe different accounting treatments for the same accounting issue. Their study also indicates that there were certain instances in which the IAS had accounting treatments for certain accounting issues and the national GAAP did not have accounting treatments for such accounting issues. They also indicate that their hypotheses are based on the theory that indicates that "culture plays an important role in shaping the accounting standards and practices of a particular country" (Ding et al., 2004, p. 10).

Tsakumis' (2007) study of the interpretation and application of the provisions of the International Accounting Standard (IAS) No. 37, Provisions, Contingent Liabilities and Contingent Assets (IASB, 2008) between accounting professionals in the United States and Greece indicates that national culture influences the interpretation and application of the provisions of IFRS. Contingent liabilities and contingent assets were used in the study based on Hofstede's (1980) cultural dimensions and Gray's (1988) accounting theory framework. Tsakumis' study employed Gray's accounting values of conservatism and secrecy to examine the influence of culture on how accounting professionals apply financial reporting rules. The result of his study indicates that 33% of accounting professionals in the United States are more likely to recognize a lawsuit in the financial statements as a contingent asset compared to 65% of the accounting professionals in Greece. Tsakumis (2007) employed quantitative research methods in his research. A mail survey was used to collect the research data from the accounting professionals in Greece and the United States. ANOVA and t-test were the statistics used in analyzing the results of the research.

The study's findings indicate that 72% of U.S. accounting professionals would recognize a lawsuit as a liability in the financial statements compared to 59% of the accounting professionals in Greece. The study also indicates that 84% of U.S. accounting professionals believes that a lawsuit should be disclosed in the notes to the financial statements, compared to 56% of Greek accounting professionals. The results of his study

indicate that there are no significant differences between Greek and U.S. accounting professionals in recognizing both contingent assets and liabilities. However, the results indicate that Greek accounting professionals were more secretive than U.S. accounting professionals.

Methodology

Research Design

A research design is the structure that guides the execution of a research method, and the subsequent analysis of acquired data (Kothari, 2004). It provides a framework for the generation of evidence that is suited both to a certain set of criteria and to the research question in which the investigator is interested. This study was carried out through a survey research design. Orodho (2009) observes that a survey design involves obtaining information by interview or by administering questionnaire.

Population of Study

A population, according to Kothari (2008) is considered to be any group of people, events, or items that are of interest to the researchers that they wish to investigate. The population for this study was accounting professionals that have skills and expertise needed to prepare and present financial statements in the Republic of Benin and Nigeria. The participants are working in different organizations such as multinational companies (MNCs), national corporations, regional corporations, large companies, medium and small-sized companies, and different sizes of accounting firms. Total number of 200 accounting professionals participated in the study.

Sampling Technique

The sampling technique employed in this study is purposive sampling and simple random sampling technique. Key informants (accounting professionals) were purposively sampled due the information they have by the virtue of the positions they hold. According to Cresswell and Plano Clark (2011), purposive sampling involves identification and selection of individuals or groups of individuals that are proficient and well-informed with a phenomenon of interest. In addition to knowledge and experience, Bernard (2002) and Spradley (1979) note the importance of availability and willingness to participate, and the ability to communicate experiences and opinions in an articulate, expressive, and reflective manner.

Data Collection Instrument

A survey questionnaire was used to collect data from the accounting professionals in the Republic of Benin and Nigeria. Paper-and-pencil survey questionnaire was used to collect data from the participants. The participants have skills and expertise needed to prepare financial statements. Accounting professionals without the skills and expertise needed to prepare financial statements were excluded from participating in the study. The survey instrument includes a message to the participants indicating that participation in the survey is voluntary and participants may choose not to participate at any time. It also includes a message to the participants that their participation in the survey would be confidential and their identity would not be disclosed to any third party. The English version of the questionnaire was sent to accounting professionals in Nigeria and the French version of the questionnaire was sent to accounting professionals in the Republic of Benin. The English version of the research instrument was translated into the French language. The English-French translation was performed by a linguistic professor and a chairperson over a university department of humanities whose native language is French.

Validity and Reliability of Instrument

The content validity was verified by the linguistic experts in both English and French. This ensures that the contents in both versions are the same. To make sure that the contents in both versions have the same meaning, the English-French translation was completed by a professor of English and linguistics and a chairperson over a university department of humanities whose native language is French. In addition, linguistic experts in English and French attested to the content validity of both the English and French versions. To assess the reliability of the research instrument, internal consistency reliability method was used. To assess the reliability of the research instrument used in this study, a Cronbach's alpha statistic was calculated. The result of reliability testing produced Cronbach's Alpha coefficient was 0.73, which supports the reliability of the research instrument used in this study. The Cronbach's Alpha value of 0.73 for this study means that a reliable research instrument was used to collect data for this study

Data Analysis Method

Descriptive statistics and t-test were employed in analyzing the research data and Statistical Package for the Social Sciences (SPSS Version 17.0) was used to calculate the statistics. In other words, the analysis of the data for this study was divided into two parts. Descriptive statistics allowed the readers to see choices of answers to the survey questions the participants chose. The t-statistics provided a statistic indicating significance or non-significance of a difference in the application of IFRS between the accounting professionals in Nigeria and the Republic of Benin. The two statistical calculations chosen for the data analysis in this study complement each other.

Results and Discussion

Two hundred accounting professionals (n = 200) participated in the study. One hundred participants (n = 100) were accounting professionals in Nigeria and 100 participants (n = 100) were accounting professionals in the Republic of Benin. The 100 participants in the Republic of Benin and 100 participants in Nigeria were familiar with the preparation of financial statements.

Demographic Data

For the researcher to examine the cultural difference in the interpretation and application of the IFRS by the accounting professionals in different cultures, it was considered important to first establish the demographic information of respondents such as nationality, gender, age bracket, and position in the said organization. This was considered important as studies have revealed that cultural difference may influenced by such characteristics. The distribution of the data is presented in the following tables.

Gender

Out of 100 participants in the Republic of Benin, 33 (33%) are female and 67 (67%) are male (Table 1). Table 1 indicates 41 (41%) of Nigerian participants are female and 59 (59%) are male. More Nigerian females participated in the study than the Republic of Benin females. The number of Republic of Benin male participants was double that of the female participants. The difference in number between the Nigerian male and female participants is 18.

Table 1: Gender Distribution of Respondents

Gender	Frequency		Percentage (%)	
	Nigeria Participants	Republic of Benin Participants	Nigeria Participants	Republic of Benin Participants
Female	41	33	41	33
Male	59	67	59	67
Total	100	100	100	100

Source: Field Survey, 2010

Age of Respondents

Out of 100 Republic of Benin participants, 24 (24%) are between the ages of 25 to 35, 30 (30%) are between the ages of 36 to 45, and 46 (46%) are over 45 years (Table 22). Table 2 indicates 29 (29%) of Nigerian participants are between the ages of 25 to 35, 44 (44%) are between the ages of 36 to 45, and 27 (27%) are above 45 years. Most Republic of Benin participants are over 45 years of age, while most Nigerian participants are between the ages of 36 to 45.

Table 2: Age Distribution of Respondents

Position	Frequency		Percentage (%)	
	Nigeria Participants	Republic of Benin Participants	Nigeria Participants	Republic of Benin Participants
25-35 years	29	24	29.00	24.00
35-45 years	44	30	44.00	30.00
46+ years	27	46	27.00	46.00
Total	100	100	100	100

Source: Field Survey, 2010

Position of Respondents

Table 3 provides information on the position held by the Republic of Benin participants in their organizations. Out of 100 participants in the Republic of Benin, 26 (26%) are directors, 24 (24%) are partners, 19 (19%) are managers, and 31 (31%) are members of senior staff. Out of 100 participants in Nigeria, 11 (11%) are directors, 14(14%) are partners, 31(31%) are managers, 41(41%) belong to senior staff, and 3(3%) claimed other position, as their position was not found in the categories of positions provided in the research instrument (Table 19). The senior staff (31%), directors (26%), and partners (24%) accounted for the majority (81%) of Republic of Benin participants (Table 3). On the other hand, senior staff (41%) and managers (31%) accounted for majority (72%) of Nigerian participants (Table 3).

Table 3: Positions of Participants in Their Organizations

Position	Frequency		Percentage (%)	
	Nigeria Participants	Republic of Benin Participants	Nigeria Participants	Republic of Benin Participants
Director	11	26	11	26
Partner	14	24	14	24
Manager	31	19	31	19
Senior Staff	41	31	41	31
Others	3	-	3	-
Total	100	100	100	100

Source: Field Survey, 2010

Years of Experience in Preparing Financial Statements for Nigerian Participants

Table 4 indicates 44 (44%) Republic of Benin participants have 4 to 8 years of experience in preparing financial statements while 56 (56%) have 9 years or more experience in preparing financial statements. Table 4 indicates 46 (46%) Nigerian participants have 4 years to 8 years of experience in preparing financial statements while 54 (54%) have 9 years or more experience in preparing financial statements. None of the 200 participants from the two countries have less than 4 years of experience in preparing financial statements.

Table 4: Years of Experience in Preparing Financial Statements for Nigerian Participants

Years of Experience	Frequency		Percentage (%)	
	Nigeria Participants	Republic of Benin Participants	Nigeria Participants	Republic of Benin Participants
4-8 years	46	44	46	44
9+ years	54	56	54	56
Total	100	100	100	100

Source: Field Survey, 2010

Descriptive Analysis

Research Question 1: Does the adoption of IFRS solve the problem of inconsistencies in the treatment of the same accounting issues that lead to the incomparability of financial statements around the world?

Interpretation

Survey question one asked the participants how likely it was that their superior's preference would influence their decision on disclosing a pending lawsuit in the notes to financial statements. Table 5 indicates 16 (16%) of the Republic of Benin participants decided that it is very unlikely 8(8%) or unlikely 8(8%) that their superior's preference would influence their decisions on disclosing pending lawsuit in the notes to the financial statements, 80 (80%) believed that it is likely 28 (28%) or very likely 52 (52%) that their superior's preference would influence their decisions on disclosing a pending lawsuit in the notes to the financial statements, and 4 (4%) were undecided whether their superior's preference would influence their decisions on disclosing pending lawsuit in the notes to the financial statements. Most Republic of Benin participants 80 (80%) believed that their superior's preference would influence their decisions on disclosing pending lawsuit in the notes to financial statements.

Further, Table 5 indicates 73 (73%) of the Nigerian participants believed that it is very unlikely 40 (40%) or unlikely 33 (33%) that their superior's preference would influence their decisions on disclosing pending lawsuit in the notes to financial statements, 21 (21%) believed it is likely 16 (16%) or very likely 5 (5%) that their superior's preference would influence their decisions on disclosing pending lawsuit in the notes to financial statements, and 6 (6%) were undecided whether their superior's preference would influence their decisions on disclosing pending lawsuit in the notes to financial statements. Most Nigerian participants, 73 (73%), believed their superior's preference would not influence their decisions on disclosing pending lawsuit in the notes to financial statements. This is

contrary to the Republic of Benin participants' perception, as 80 (80%) of them believed their superior's preference would influence their decisions.

Table 5: Distribution of Responses on the Survey Answer for Nigerian and Republic of Benin Participants

Responses	Frequency		Percentage (%)	
	Nigeria Participants	Republic of Benin Participants	Nigeria Participants	Republic of Benin Participants
Very Unlikely	40	8	40.00	8.00
Unlikely	33	8	33.00	8.00
Undecided	6	4	6.00	4.00
Likely	16	28	16.00	28.00
Very Unlikely	5	52	5.00	52.00

Source: Field Survey, 2010

Research Question 2: Does national culture remain relevant in the application of accounting rules after the adoption of IFRS?

Interpretation

Survey question two asked the participants how likely it is that their company policy would influence their decisions on disclosing pending lawsuit in the notes to financial statements. Table 6 indicates 10 (10%) of Republic of Benin participants believed it is very unlikely 4 (4%) or unlikely 6 (6%) that their company policy would influence their decisions, 71 (71%) believed it is likely 25 (25%) or very likely 46 (46%) that their company policy would influence their decisions, and 19 (19%) were undecided whether their company policy would influence their decisions. Most Republic of Benin participants, 71 (71%), believed their company policy would influence their decisions on disclosing a pending lawsuit in the notes to financial statements.

Furthermore, Table 6 indicates 63 (63%) of Nigerian participants believed it is very unlikely 37 (37%) or unlikely 26 (26%) that their company policy would influence their decisions, 25 (25%) believed it is likely 13 (13%) or very likely 12 (12%) that their company policy would influence their decisions, and 12 (12%) were undecided whether their company policy would influence their decisions. Most Nigerian participants, 63 (63%), believed their company policy would not influence their decisions on disclosing a pending lawsuit in the notes to financial statements. This is contrary to the Republic of Benin perception as 71 (71%) believed their company policy would influence their decisions on disclosing pending lawsuit in the notes to financial statements.

Table 6: Distribution of Responses on the Survey Answer for Nigerian and Republic of Benin Participants

Responses	Frequency		Percentage (%)	
	Nigeria Participants	Republic of Benin Participants	Nigeria Participants	Republic of Benin Participants
Very Unlikely	37	4	37.00	4.00
Unlikely	26	6	26.00	6.00

Undecided	12	19	12.00	19.00
Likely	13	25	13.00	25.00
Very Unlikely	12	46	12.00	46.00

Source: Field Survey, 2010

Hypothesis Testing

Hypothesis One

The hypothesis one stems from cultural dimension of power distance. Therefore, the answer to survey question one was used to test hypothesis one.

H₀₁: There is no significant difference in the application of IFRS between the accounting professionals in the Republic of Benin and Nigeria using the concept of power distance.

Hypothesis one was tested using two sample t-Test at 5 percent level of significance. Results are presented in Table 7.

Table 7: Two Sample t-Test difference in the application of IFRS between the Accounting Professionals in Nigeria and Republic of Benin using the concept of power distance

Nationality	N	Mean (M)	Std. Deviation (SD)	Degree of freedom (df)	Test statistic (t)	p-value (2-tailed)
Republic of Benin	100	4.08	1.27	198	10.97	.000
Nigeria	100	2.13	1.24			

Source: Field Survey, 2010

Results in Table 7 shows that hypothesis one that hypothesized no significant difference in the application of IFRS between the accounting professionals in the Republic of Benin and Nigeria was not supported, $t(198) = 10.97, p = 0.000$ (Table 7). For Republic of Benin participants, $M = 4.08, SD = 1.27$; for Nigerian participants, $M = 2.13, SD = 1.24$. Therefore, there was a significant difference in the application of IFRS between the accounting professionals in the Republic of Benin and Nigeria using the concept of power distance.

Hypothesis Two

The hypothesis two stems from the cultural dimension of uncertainty avoidance. Therefore, the answer to survey question two was used to test hypothesis two.

H₀₂: There is no significant difference in the application of IFRS between the accounting professionals in the Republic of Benin and Nigeria using the concept of uncertainty avoidance.

Hypothesis two was also tested using two sample t-Test at 5 percent level of significance. Results are presented in Table 8.

Table 8: Two Sample t-Test difference in the application of IFRS between the Accounting Professionals in Nigeria and Republic of Benin using the concept of uncertainty avoidance

Nationality	N	Mean (M)	Std. Deviation (SD)	Degree of freedom (df)	Test statistic (t)	p-value (2-tailed)
Republic of Benin	100	4.03	1.12	198	9.23	.000
Nigeria	100	2.37	1.41			

Source: Field Survey, 2010

Hypothesis two that hypothesized no significant difference in the application of IFRS between the accounting professionals in the Republic of Benin and Nigeria was not supported, $t(198) = 9.23$, $p = 0.00$ (Table 8). For Republic of Benin participants, $M = 4.03$, $SD = 1.12$; for Nigerian participants, $M = 2.37$, $SD = 1.41$ (Table 8). Based on these findings, there was a significant difference in the application of IFRS between the accounting professionals in the Republic of Benin and Nigeria using the concept of uncertainty avoidance.

Discussion

The finding of hypothesis one ($t(198) = 10.97$, $p = 0.00$) indicated that there is a significant difference in the application of IFRS between the accounting professionals in the Republic of Benin and Nigeria using the concept of power distance. The result of hypothesis one is in line with previous cross-cultural study in accounting. Tsakumis' (2007) study indicated significant difference in the disclosure of contingent assets and liabilities between the accounting professionals in the United States and Greece, due to the influence of national culture. In the descriptive analysis, most Nigeria participants (73%) believed their superior's preference would not influence their decisions on disclosing pending lawsuit in the notes to financial statements. But 80% of the Republic of Benin participants believed their superior's preference would influence their decisions. The participants in both countries were on the opposite side regarding the application of IFRS using the concept of cultural dimension of power distance. Hofstede's (1980) power distance scores allocated to the countries in West Africa, including the Republic of Benin and Nigeria, were 77. These scores put the Republic of Benin and Nigeria in the category of a large power distance society. While the responses of the Republic of Benin participants were in line with the implication of the Hofstede's (1980) cultural dimension of large power distance, the responses of the Nigerian participants were not. Hofstede (1980) indicates that the subordinates in a large power distance society may find it difficult to challenge the decisions of their superiors while the subordinates in a small power distance society may not have a problem in challenging the decisions of their superiors.

The findings of hypothesis two, $t(198) = 9.23$, $p = 0.00$, revealed that there is a significant difference in the application of IFRS between the accounting professionals in the Republic of Benin and Nigeria using the concept of uncertainty avoidance. Result of hypothesis two is in line with the result of previous cross-cultural study in accounting. The results of Guan et al.'s (2005) study indicate that national culture has influence on the accounting professionals' choice in applying accounting rules for earnings management. The descriptive analysis shows that most Republic of Benin participants (71%) believed their company policy would influence their decisions on disclosing a pending lawsuit in the notes to financial statements. But most (63%) Nigerian participants believed their company policy would not influence their decisions on disclosing a pending lawsuit in the notes to financial statements. The participants in both countries did not agree regarding the application of IFRS using the concept of cultural dimension of uncertainty avoidance. Hofstede's (1980) uncertainty avoidance scores allocated to West African countries, including the Republic of Benin and Nigeria, were 54. This puts West African countries a bit above the mean for uncertainty avoidance, as the mean for this cultural dimension of uncertainty avoidance in Hofstede's study is 50. Since 54 is more than the mean score, the West Africa countries can be classified as strong uncertainty avoidance.

Hofstede (1980) allocated uncertainty avoidance scores of 35 and 86 to the U.K. and France, respectively. This classifies U.K. as a weak uncertainty avoidance society and France as a strong uncertainty avoidance society, respectively. The responses of the Republic of Benin participants were in line with the implications of Hofstede's (1980) cultural dimension of a strong uncertainty avoidance society, while the responses of Nigerian participants were in line with the implication of Hofstede's cultural dimension of a weak uncertainty avoidance society. Furthermore, Hofstede (1980) indicates that people in a strong uncertainty avoidance society will find it difficult to deviate from the established rules and regulations that must be followed in their organizations or institutions. He argues that people in a weak uncertainty avoidance society may not have a problem in deviating from the established rules and regulations in their organizations or institutions. Republic of Benin participants' responses to survey question two were in line with the implication of Hofstede's cultural dimension of a strong uncertainty avoidance society. Nigerian participants' responses to survey question two were in line with the implication of Hofstede's cultural dimension of a weak uncertainty avoidance society. Since the participants' responses to question two in both countries mirror the grouping of their former colonial masters' society, it can be inferred that the difference in the application of IFRS between the accounting professionals in the Republic of Benin and Nigeria may be due to their former colonial masters' cultural influence. That is, the difference in the application of IFRS between the accounting professionals in the Republic of Benin and Nigeria may be due to the cultural difference in these two countries.

Conclusion and Recommendations

The study examined cultural difference in the interpretation and application of the IFRS in Nigeria and Republic of Benin using the concept of power distance and uncertainty avoidance. Findings indicate that there is a significant difference in the application of IFRS between the accounting professionals in the Republic of Benin and Nigeria using the concept of power distance. The study also reveals that there is significant difference in the application of IFRS between the accounting professionals in the Republic of Benin and Nigeria using the concept of uncertainty avoidance. The findings indicate that national culture influences how accounting professionals from these two countries interpret probability expressions in IAS. This implies that national culture is a determinant factor in the application of accounting rules in various countries with different cultural values. The study concludes that "the comparability of financial statements across countries could be negatively affected if cultural differences cause accountants in different countries to interpret differently the probability expressions used in IAS". The research findings imply that the users of financial statements such as creditors, investors, and others must take various countries' cultural values into consideration when analyzing various countries' financial statements. This will enhance the understanding of financial statements as well as helping their users in making informed business and other decisions worldwide. Analyzing financial statements without taking the various countries' cultural values into consideration might not produce the type of information needed to make informed business and other decisions. Based on the findings, it is recommended that MNCs should establish a screening department that would identify countries with similar cultural values when they need to raise capital because they are the major players in the global financial markets.

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Coalition Politics and its effects on Indian Political System

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Abstract

The era of coalition governments in India began in 1967 and thereafter these kinds of governments became a norm at the centre and state level. Coalitions promote a different type of political culture and governance behaviour. In the process such governments bring significant changes in the nature and working of democracy and more so in parliamentary form of governments and its various nuances. The coalition governments on the one hand represent the diversity in polity which is inherent in Indian politics and on the other it has affected our polity by creating crises of confidence as well as credibility of political class. Coalition partners by and large come together due to their political compulsions and to share power and enjoy its fruits. Be it political positions or administrative positions. Ideology or the values are put behind and opportunism and valueless power politics comes to the fore and in this game the principles and idealism is sacrificed. This has an adverse impact on the role and functioning of the Prime Minister who has to function under pressure. It erodes his authority and weakens his hold on governance and compels for repeated judiciary to play its role.

Keywords: Opportunism, power politics, corroding, nepotism, liberalize, deterioration, redressal, credibility, socialistic, fragmentation, disintegration.

The term coalition has been derived from the Latin word “coalition” which means to grow up. According to a perceptive scholar, “coalition is cooperative arrangement under which distinct political parties or at all events members of such parties unite to form a government or ministry”.¹ Coalitions is an activity of growing together on the principle of cooperation and coordination.

In independent India first general election to the parliament and state assemblies was held in 1952. It was a total dominance of Indian National Congress on Indian political scene. This trend continued till 1967 when many coalition governments came to power in the states. However, Congress was able to cling to power at the centre on its own. After 1990, the country witnessed a rise of regional political parties in many states. It was also coincided with the beginning of the era of coalition governments at the centre. In such coalitions in India's parliamentary government, several political parties co-operated to form joint Council of Ministers. The usual reason given for making a coalitional arrangement is that no party on its own has achieved a majority in the legislature. Sometimes, coalition government might also be created in a time of national difficulty or crises, e.g. during war time or economic crises, parties can form an all party coalition to give a government the high degree of perceived political legitimacy or collective identity it desires while also playing a role in diminishing internal political strife. In such times parties have formed all party coalitions.

In India coalition governments have become an essential feature of our polity. For the past three decades India has experienced various coalition governments at the center and state

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levels. The one party dominance at the centre since 1952 to 1977 and at the state level till 1967 replaced the coalition governments in the country. The coalition governments have brought about significant changes in the nature and working of parliamentary system and its various segments. The functioning of political system took a different form which nobody could think of. Coalition brought instability in functioning and policy making. Their leaders usually remain more interested in getting positions and ministries of their own choice. A weak ministry with several coalition partners fails to pay attention to pursue the desired policies, both internal and external. Due to unstable and uncertain relationship between Parliament and Prime Minister minority government had to be installed on several occasions. The minority governments depending on the outside support of other parties were responsible for many of the evils and created much political confusion in the country's politics. Former President of India K.R. Narayanan rightly commented, "Sheer opportunism and valueless power politics have taken the place of principle and idealism that had been the hallmark of over social political life. And corruption is corroding the vitals of our politics and society."²

The coalition politics has affected our political life by creating crises of confidence as well as credibility of political class. The frequent changing of party loyalty by political leaders has created crises of confidence. No one knows how long a particular leader would remain in a particular party and no one can say what he would say or do after leaving the party or joining another party. Under these circumstances it is very difficult to trust any leader or reveal secrets to him fearing he may reveal them to others after leaving the party which would do a lot of damage.

In coalition politics all parties are seen changing and compromising their ideology just for political power. The Congress Party, whose original ideology was concerned with the socialistic state based on parliamentary democracy, shifted its stand due to changed economic order as well as coalition compulsions. P.V. Narasimha Rao, who was the leader of the first coalition as well as minority government of the Congress in 1991, took steps to drastically liberalise the economy to accelerate its growth rate, reversing the Nehruvian model of economy and shifting the emphasis to a market economy.³ U.P.A. government has also followed the lines drawn by P.V. Narasimha Rao on economic fronts along with some compulsion on domestic fronts as well. Similarly, the Bhartiya Janata Party, whose base is concerned with the Hindutva, also shifted its ideology due to coalition compulsions. Despite its cadre based organization and the massive support provided by the Rashtriya Swayamsevak Sangh (R.S.S.), the B.J.P suffered from serious limitations. Its narrow political ideology and aggressive attitude towards religious and ethnic minorities in a plural society like India.⁴ Since 1996 it also shifted from its original ideology and stance putting its declared agenda –common civil code, article 370 (related J&K) and Hindutva and Ram Janam Bhumi issue in background.⁵

India's left political parties have moved through different phases, factional conflicts and numeral splits, leadership struggle and factional politics within the communist parties are presented in public in the form of ideological divisions, In 2004, the left supported the Congress lead UPA government to keep BJP out of power, although it withdrew supports after its differences over Indo-U.S. Civil Nuclear deal in 2008. So left also modified their ideology and supported the UPA government to keep BJP out of power.

The non-Congress ideological centre contains within itself certain inherent contradictions and tensions which lead to instability and ultimately to its fragmentation or disintegration.⁶

Although it is also a fact that these non-congress parties are the basis of coalition politics in India despite disparity in their ideology. In 1989 Janata Dal captured power under the leadership of V.P. Singh with the support of Communist parties and right wing Bhartiya Janata Party. Due to ideological collision on Mundal issue and differences over Ram Janam Bhumi issue BJP withdrew its support to the government and the government collapsed in 1990.

The rise of Bahujan Samaj Party (BSP) with the aim of capturing political power was also significant event in the coalition politics. BSP gathered much support not only from schedule castes but also from Muslims as well as backward castes. After getting the power in Uttar Pradesh (UP) with the help of BJP it softened its attitude towards upper castes. The BSP declared itself as 'Sarvajan Samaj Party' in place Bahujan. The changing colours of BSP in view of coalition politics is clear indication of opportunistic nature of coalition politics.

Overall it may be pointed out that in view of changed political scenario every political party compromised on ideology to get share in political power. In the beginning of the politics of coalition at the centre looked like the coalition governments establish earlier in the states. Like in the states the coalition parties at the centre seemed to have joined hands just for sharing power without any ideological closeness. In a multi-party system, sometimes coalitions become inevitable. The former president of R. Venkataraman once rightly said, "in a multi-party political system, we may not be able to avoid coalition governments in the interest of the nation --the nation should reconcile itself to coalition governments in future".⁷ With the emergence of coalition politics at the centre the national parties had to seek support of regional parties which had only a few members, in the Lok Sabha and the regional parties started playing key roles in the national politics. Most of these parties were pragmatic in their approach adopting a variety of electoral strategies and forming electoral alliances with major political parties to improve their bargaining power.⁸ The sharing of power between national and regional parties during the coalition era also made a very positive contribution to coalition politics because it had a very healthy impact on the character and functioning of our political parties. On the one hand the national parties by coming closer to regional parties were better able to develop better mutual understanding. The regional aspirations of the people of different parts of the country and on the other hand it helped the regional parties to join the mainstream of national politics. The regional parties started to look at different problems from the national perspectives and make their contribution in such fields as defence, foreign relations etc. In this context these regional parties and groups shunned their narrow stances, were able to recognize the constitutional supremacy and develop a sense of respect for the sovereignty and integrity of the country.

This is pertinent to mention, that in a coalition government the Prime Minister is not as free as the Prime Minister of one party government. He has to understand the pressure from different coalition partners supporting the government. The pressure asserted by coalition government forces him to work or not to work in a particular way either taking unworthy decisions or no decision at all. The Prime Minister of coalition and minority governments are subject to all source of pressures which ultimately affect adversely his authority and weakens his hold on governance and has lead to the deterioration in the functioning of other institutions such as Parliament, Speaker and Governor etc. and lead to great judicial intervention. The inaction of governments (non performance of parliament

and failure of executive to take prompt decisions at right time) has forced people to approach the judiciary for redressal of their grievances. In the process, judiciary secured a new role in the era of coalition politics. Due to failure of coalition government in taking firm and timely decisions on policy issues, judicial activism increased with great speed. This gave birth to Public Interest Litigation (PIL). Commenting on shedding the responsibility by the executive and legislature, hon'ble Supreme Court, has said that when government fails to act we come to help of common people. As Chief Justice of India Ramesh Chandra Lahoti held that 'the judicial wing of the state is called upon to act when the other two wings (the legislature and the executive) do not act.'⁹

Another trend has also emerged as an outcome of coalition politics. The relations between Prime Minister and President have undergone a perceptible change. When the position of Prime Minister is weak or uncertain, the President becomes strong enough to dominate and sometimes can dictate to the Prime Minister and when Prime Minister is strong the President behaves like a functionary which is even less powerful than the British King. On the basis of above analysis we can be concluded that the impact of coalition politics on India's polity and political system has been visible and has irretrievably changed the equations between the various organs of the government.

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Application of IFRS between the Accounting Professionals in the Republic Of Benin and Nigeria Using the Concept of Masculinity

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Abstract

The incomparability of financial statements worldwide is a problem to the financial statements' users—creditors, investors, stock exchanges, and others—in the global financial markets and globalization of economy. This is a problem because the incomparability of financial statements worldwide prevents cross-border investors and other participants in the global financial markets from employing information in such financial statements in making informed business and other decisions. This study therefore examines the application of IFRS between accounting professionals in the Republic of Benin and Nigeria using the concept of masculinity. It used survey research design with a single hypothesis which was later tested with two sample t-Test. The study surveyed accounting professionals in the Republic of Benin and Nigeria to obtain their perception of application of IFRS. Data were collected from Accounting Professionals from Nigeria and Republic of Benin using questionnaire. Finding reveals that there is a significant difference in the application of IFRS between the accounting professionals in the Republic of Benin and Nigeria using the concept of masculinity. The study recommends that longitudinal studies on the countries that have adopted IFRS as more countries adopt it be carried out. This will help to indicate whether the role of national culture on application of IFRS diminishes as more countries adopt IFRS.

Keywords: IFRS application, Masculinity, Accounting professionals, Nigeria, Republic of Benin

1. Introduction

The worldwide incomparability of financial statements due to the influence of national culture has been established (Douppnik & Riccio, 2006; Douppnik & Ritcher, 2004; Guan et al., 2005; Nabar & Boonlert-U-Thai, 2007; Tsakumis, 2007). The world is vastly changing through globalization of economy and integration of global financial markets. The individual countries' national borders are vastly diminishing and the world is increasingly becoming a global community. These changes have moved the role of financial statements from various countries' national borders into the global stage, and thus increased their importance. The survival of globalization of economy and integrated global financial markets depends on the quality of information in financial statements. Therefore, these financial statements must be transparent, consistent, useful, reliable, and comparable around the world.

The financial statements play a significant role in the effective and efficient running of global financial markets (Boerner, 2007; Moustafa, Slaubaugh, & Wang, 2008; Tsakumis et al., 2009). Financial statements serve as communication links between the organization

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and its stakeholders. Organizational stakeholders such as investors, creditors, employees, suppliers, governmental agencies, and others get their information from financial statements. The advancement in technologies (especially communication and internet technologies), the expansion of international trade, and the globalization of economic ventures have made it possible for the integration of global financial markets. Given the differences in the accounting systems in various countries, which result in different financial statements, comparability of financial statements would be difficult, if not impossible. Researchers have proven that a country's cultural values influence its accounting and financial reporting systems, accounting values, accounting professions, and accounting professionals (Gray, 1988; Tsakumis, 2007; Tsakumis et al., 2009). This has resulted in different interpretations and applications for the same provision of the IFRS in various countries (Doupnik & Richter, 2004; Tsakumis, 2007; Tsakumis, Campbell, & Doupnik, 2009). Since each individual country's culture is unique, then various countries' accounting and financial reporting systems differ. That is, the same accounting issues would be treated differently in those countries even when IFRS is employed in preparing financial statements, due to the influence of national culture. Despite the fact that more than 100 countries have adopted IFRS and more are deliberating about its adoption, including the U.S. The issue of the influence of the national culture on the interpretation and application of the provisions of IFRS will remain relevant in the present cross-cultural study in accounting.

Before Hofstede's (1980) study that provides four cultural dimensions—power distance, uncertainty avoidance, individualism, and masculinity—in 40 countries, conducting cross-cultural studies were not an easy task. This was due to the lack of knowledge about how to operationalize cultural variables. But Hofstede's study simplified cross-cultural studies as it gave researchers the tools needed to operationalize cultural variables. These cultural dimensions can be used to examine the differences in cultural values between various countries. Hofstede's cultural dimensions have since then become the most widely used cultural scores in cross-cultural studies. Masculinity is an indicator of gender-based division of functions within a society. The scores allocated to a country on this cultural dimension would determine how functions are divided between men and women in such a country. A country that scores high on this cultural dimension would be termed as a high-masculinity society. West African countries received 46 points on the masculinity dimension. These points grouped West African countries into a low-masculinity or high-femininity society. Based on these points, West African countries' society and Republic of Benin are expected to play down gender-based division of functions. They are also expected to work towards equality between men and women. Furthermore, they are expected to provide career opportunity for qualified women. The achievement in these countries is expected to focus on what Hofstede (1980) called social accomplishment because it believes in quality of life and of its environment.

Researchers such as Doupnik and Tsakumis (2004) have called for research on how national culture influences the application of IFRS before its worldwide adoption is completed. Chanchani and MacGregor (1999) also called for further examination of cultural influence on professional accountants' judgment. Since IFRS is a principles-based accounting method that relies more on professional accountants' judgment than upon the rules-based accounting method, this study filled the gap for these calls. Research has been conducted on the influence of national culture on the diversity of accounting and financial

reporting systems in various countries before the adoption of the IFRS (Ding et al., 2004; Doupnik & Richter, 2004; Zarzeski, 1996). But cross-cultural studies in accounting and financial reporting systems in the area of application of IFRS after its adoption in more than 100 countries are very rare. Given the importance of financial statements in the global financial markets and globalization of economy, one would expect researchers to focus their attention on the influence of national culture on the application of the IFRS, but that has not been the case. This study filled this gap using the masculinity dimension by Hofstede (1980).

1.2 Statement of the Problem

The influence of national culture on the interpretation and application of the provisions of the IFRS makes it difficult, if not impossible, the preparation and presentation of the financial statements that are consistent, comparable, and reliable around the world. For example, this problem is making it impossible to compare financial statements prepared in the U.K. under IFRS as prescribed by IASB to the ones prepared in France in accordance with the IFRS as prescribed by the IASB. Despite the fact that these two countries used the same provisions of the IFRS as prescribed by the IASB, the comparability of financial statements in these two countries would not produce useful information due to the influence of the national culture on the interpretation and application of the provisions of the IFRS by the accounting professionals in these countries. In this type of situation, when one is comparing the financial statements from these two countries, it would be like comparing apples to oranges rather than comparing apples to apples.

In U.K., for instance, accounting professionals from private sectors have great influence on the accounting standards that regulate the financial reporting, while governmental intervention is minimal. Protecting the rights of the investors is a priority in the mind of the accounting standards-setters when deliberating about the accounting pronouncements. However, in France it is normal to have governmental intervention on the accounting standards that regulate the financial reporting in order to align company goals with that of the governmental policies and plans. Aligning the company's goals with that of the governmental plans and policies is a priority in the mind of the accounting standards-setters and not the protection of the investors' rights. The tax systems, political systems, and other activities in France are embedded in the French culture, including the accounting, disclosure, and financial reporting system. Since the French culture differs from the British culture, then the financial statements in France that present a robust financial status of the organization may not present a robust financial status in the U.K., due to the influence of the national culture. This problem would prevent the investors, creditors, and other users of financial statements in the U.K. to employ information in the financial statements in France to make informed business and other decisions as the interpretations and applications of the provisions of the IFRS in these two countries would differ.

Examining the cultural difference in the application of IFRS between accounting professionals in these two countries provides more understanding about the relevancy of national culture in the application of IFRS. The Republic of Benin and Nigeria were chosen for this study because of their colonial ties to France and the U.K. respectively. The Republic of Benin was colonized by France, and Nigeria was colonized by the U.K. These colonial masters had great influence on the activities of their colonies during colonization, and this influence continues to surface in the activities of the former colonies

after colonization. France and the U.K. have different cultural backgrounds. The U.K. is an equity-based economy with the Anglo-Saxon financial reporting system, while France is a debt-based economy with the Continental financial reporting system. In addition, France and the U.K. differ on the Hofstede's (1980) cultural dimensions. In other words, Hofstede (1980) identified different cultural scores for France and the U.K., respectively. But Hofstede (1980) allocated the same cultural scores to all countries in West Africa, which includes the Republic of Benin and Nigeria. Because of the cultural influence of the colonial masters—France and the U.K.—this study examined the cultural difference in the application of IFRS between the accounting professionals in the Republic of Benin and Nigeria to determine if cultural difference exists in the two chosen countries, namely the Republic of Benin and Nigeria. The application of the IFRS in these two countries differs. This study presents the understanding of cultural difference in the interpretations and applications of the provisions of the IFRS by the accounting professionals in these countries.

1.3 Objective of the Study

The specific objective of the study was to examine the cultural difference in the application of IFRS between accounting professionals in the Republic of Benin and Nigeria using the concept of masculinity.

1.4 Research Question

Research question for this study is: Does cultural difference exist in the interpretation and application of the International Financial Reporting Standards (IFRS) between accounting professionals in the Republic of Benin and Nigeria using the concept of masculinity?

1.5 Hypothesis

H₀: There is no significant difference in the application of IFRS between the accounting professionals in the Republic of Benin and Nigeria using the concept of masculinity.

2. Literature Review

2.1 Conceptual Review

2.1.1 Multinational Companies

The advancement in technology (especially information technology), the increasing expansion of the international trade, and the movement towards the globalization of the world economy, is changing the global business environment in unprecedented ways. These changes allow the companies to establish business presence in the countries beyond their home countries' national borders. As a result, the meaning of the individual countries' national borders is vastly diminishing as globalization, with the help of technology, has made it possible for companies to establish business presence in any parts of the world. Yet there is no any argument about how far the countries around the world have moved from protectionism-oriented economies to the market-oriented economies. There is also no denial regarding the difficulties that these multinational companies (MNCs) are facing in communicating their overall performance to their stakeholders such as the investors, the creditors, the governmental agencies, and others. The difficulties of communication between the companies and their external constituents do not benefit the companies, the investors, the creditors, the society, and the global economy in general (Choi & Meek, 2008; Fajardo, 2007).

The lack of communication between the companies and their stakeholders is working against the process of globalization of the world economy and financial markets. The only access most investors and creditors have to the information about the company they intend

to have business relationships with is through the information in the financial statements. These financial statements are prepared in accordance to the established accounting standards of the individual countries. In other words, the accounting standards of the individual countries set rules and regulations that the accountants must follow when preparing the financial statements of the MNCs. These accounting standards guide the accounting professionals in preparing the financial statements of the MNCs (Choi & Meek, 2008; Fajardo, 2007).

As has been shown by many researchers, the existence of the same accounting system in two countries is very difficult to come by. Then the MNCs would have no choice but to prepare their subsidiaries' financial statements in their host countries' generally accepted accounting principles (GAAP). In this type of situation, for instance, if the MNCs have subsidiaries in 150 countries; then, they would have to prepare 150 different financial statements for their subsidiaries in their respective host countries in order to satisfy their individual host countries' GAAP. In addition to the goal to be GAAP compliant, the MNCs that want to raise capital in the foreign countries need to prepare and present the financial statements that can be read and understood by the investors in those foreign countries. In other words, the MNCs must present the foreign investors or creditors with the financial statements similar or identical to the ones they are used to, such as the ones prepared and presented under the host countries' GAAP (Fajardo, 2007; Fritz & Lammle, 2003; Newman, 2009).

Before the introduction of IFRS, the preparation of financial statements by MNCs in their host countries' GAAP was problematic. This process costs MNCs a huge amount of money in terms of amount spent on preparation and presentation of their financial statements (Fajardo, 2007; Ong et al., 2004). The financial statements that can be accepted and compared around the world would help MNCs reduce the money they spend on preparing and presenting their financial statements in their various host countries.

2.1.2 International Accounting Standards Board

Some countries see the diversity of the accounting and financial reporting systems around the world as an obstacle to the effective and efficient functioning of the global capital markets. They realize that the effective and efficient functioning of the global financial markets strongly depend on the quality of the uniform international accounting standards that would produce quality international financial statements that are comparable, transparent, consistent, reliable, and dependable. The information in these financial statements would, in turn, produce the quality information which would help the investors, the creditors, and the other users of such information in making informed business decisions. It is evidenced that the lack of comparability of the international financial statements among the countries is hindering the ability of the MNCs to raise capital as well as to invest their money in the global financial markets. There are more accounting systems than countries in the world because it is not unusual to see a country with two accounting systems. But it is very difficult to see two countries with the same accounting system, though accounting is believed to have started in one country and spread to other parts of the world (Rabinowitz, 2009).

IASB (2008) indicates that the objective of financial statements is to provide useful information to users in order to make informed business decisions. IASB (2008) further indicates that financial statements need the major four qualitative characteristics of understandability, reliability, relevance, and comparability in order to make them useful.

The Financial Accounting Standards Board (FASB), the authoritative accounting standards-setter in the United States, also indicates that the objective of financial statements is to provide useful information to users (FASB, 1978). FASB (1980) indicates that the information in financial statement is useful if it is relevant and reliable. The organizations employ a financial concept of capital and a physical concept of capital in preparing their financial statements. The financial concept of capital equates capital to the net assets or equity of the organization; the physical concept of capital is measured by the productive capacity of the organization, such as numbers of output per week.

2.1.3 National Culture

The culture of a society is comprised of certain identifications that are confined to the members of such society, which includes identification with historical facts, their geographic location, customs, beliefs, and values. These identifications could only be found among the members within a particular society, and they are not readily available to the members of another society. Hofstede (1980) defined culture as “the collective programming of the mind which distinguishes the members of one human group from another” (p. 25). Hofstede (2001) argues that the first exposure to the culture is through the family. He also indicates that schools and organizations expose one to the cultural values. Culture may influence the way members of a particular society communicate among themselves, and also the way they communicate with members of other society. Culture of a society determines how members within a society may respond to the internal and external forces. Culturally, a member of certain society may not be able to respond aggressively to an act of aggression from other members within the same society. But culture may not prevent members of a certain society from any aggressive response to an act of aggression from members of another society (Heijes, 2007; House, Hanges, Javidan, Dorfman, & Gupta, 2004). Culture of a society prepares members of such society to differentiate between what is culturally right and wrong within that particular society. Although, a behavior that is culturally right in one society may be wrong in other cultures. The culture of a particular society enables the members of another society to know and to understand how to transact business with the members of such a society. The culture of a society reflects the thinking, feeling, acting, attitudes, behavior, values, and beliefs of members of a particular society. These factors separate the members of one society from

2.2 Theoretical Review

This study is based on Gray's (1988) theory that indicates that cultural values influence accounting values, and accounting values influence financial reporting and Hofstede's (1980) cultural theory.

2.2.1 Gray's Framework of Accounting Subculture

Gray (1988) theorizes that national culture influences the individual countries' accounting systems and values, and he is the first known researcher to do so. He employs Hofstede's (1980) cultural variables to develop a framework indicating that cultural values influence national accounting values and, accounting values influence financial reporting. The framework linked Hofstede's (1980) cultural dimensions—power distance, uncertainty avoidance, individualism, and masculinity—with Gray's (1988) accounting values—professionalism, uniformity, conservatism, and secrecy. Gray's (1988) accounting values include (a) professionalism, indicating a preference for individual judgment as well as self-regulation; (b) uniformity, indicating a preference for uniform accounting practices; (c) conservatism, indicating accounting professionals' willingness to take cautious approach in

recognizing items that would increase assets and incomes; and (d) secrecy, indicating the accounting professionals' preference for confidentiality and willingness to disclose the information to a third party or an outsider only on a need-to-know basis. He argues that information sharing is low in large power distance societies. He argues that the values of a society would affect its accounting directly and indirectly through its institutional characteristics such as the type of capital markets, legal systems, and corporate ownership structure. Gray (1988) indicates that because societal values influence accounting values, then, "the value systems or attitudes of accountants may be expected to be related to and derived from societal values with special reference to work-related values" (Gray, 1988, p. 5).

2.2.2 Hofstede's Cultural Theory

Hofstede's cultural framework was used as guidance to develop accounting issue scenarios in this research instrument. The scores or responses obtained from accounting professionals in the Republic of Benin and Nigeria on how they would apply provisions of IFRS—contingent liabilities—were used as dependent variables. The Hofstede's (1980) study provides four cultural dimensions—power distance, uncertainty avoidance, individualism, and masculinity—as determinants of national culture for 40 countries. These cultural dimensions provide opportunity for the cross-cultural researchers to examine cultural impact on different activities of various countries. The points allocated to West Africa countries, including Nigeria and the Republic of Benin, were 46 points on the Hofstede's (1980) cultural dimension of masculinity. This categorized West African countries as lower masculinity societies.

2.2.3 Masculinity

Masculinity is an indicator of gender-based division of functions within a society. The scores allocated to a country on this cultural dimension—masculinity—would determine how functions are divided between men and women in such a country. A country that scores high on this cultural dimension would be termed as a highly masculine society. The managers in a masculine society encourage function differentiation between men and women in their organizations. Men are expected to be aggressive in their business transactions while women are supposed to play a compromise role. The men are supposed to provide solutions for job-related problems. They are expected to accumulate wealth, both financially and materially (Hofstede, 1983; Richardson, 2007). Managers expect men to be responsible for making important business decisions. Power is not equally shared between men and women. This society does not encourage balance of power, responsibility, and function between men and women (Chiang, 2005; Hofstede, 1980). In this society, Hofstede (1980) indicates that the goals of organizations determine career advancement for men and women. He indicates that men have better chance for career advancement in business organizations than women. He called the achievement in a masculine society *ego accomplishment* because this society believes in recognition and accumulation of wealth. Based on the 46 points masculinity dimension allocated to Nigeria and Republic of Benin, both Nigeria and Republic of Benin are expected to play down on the un-equality between the men and women in these two societies. These two societies are expected to work towards the equality between men and women in their respective societies.

2.3 Empirical Review

Tsakumis' (2007) study of the interpretation and application of the provisions of the International Accounting Standard (IAS) No. 37, Provisions, Contingent Liabilities and Contingent Assets (IASB, 2008) between accounting professionals in the United States and Greece indicates that national culture influences the interpretation and application of the provisions of IFRS. Contingent liabilities and contingent assets were used in the study based on Hofstede's (1980) cultural dimensions and Gray's (1988) accounting theory framework. Tsakumis' study employed Gray's accounting values of conservatism and secrecy to examine the influence of culture on how accounting professionals apply financial reporting rules. The result of his study indicates that 33% of accounting professionals in the United States are more likely to recognize a lawsuit in the financial statements as a contingent asset compared to 65% of the accounting professionals in Greece. Tsakumis (2007) employed quantitative research methods in his research. A mail survey was used to collect the research data from the accounting professionals in Greece and the United States. ANOVA and t-test were the statistics used in analyzing the results of the research.

The study's findings indicate that 72% of U.S. accounting professionals would recognize a lawsuit as a liability in the financial statements compared to 59% of the accounting professionals in Greece. The study also indicates that 84% of U.S. accounting professionals believe that a lawsuit should be disclosed in the notes to the financial statements, compared to 56% of Greek accounting professionals. The results of his study indicate that there are no significant differences between Greek and U.S. accounting professionals in recognizing both contingent assets and liabilities. However, the results indicate that Greek accounting professionals were more secretive than U.S. accounting professionals.

Nabar and Boonlert-U-Thai's (2007) examination of samples from 30 countries indicates that national culture has an influence on accounting and financial reporting systems in various countries. They indicate that the international accounting standards-setter and those who will be enforcing IFRS should consider the influence of national culture on the choice of accounting. The results of their study found strong support for investor protection in common-law countries, which operate equity market systems, and weak investor protection in code-law countries, where debt-market systems exist. They argue that the differences in culture worldwide are credited to the amount of protection provided for the investors. They also argue that culture is pervasive in various countries' corporate governance processes. Since the overall running of the corporation reflects its corporate governance, including financial reporting, then national culture plays a significant role on the way the accounting professionals worldwide prepare and present financial reporting. They employ Hofstede's cultural variables of uncertainty avoidance, individualism, power distance, and masculinity to present the influence of national culture on accounting and financial reporting in their study. Their study's results indicate that earnings management is low in countries where the outside investor protection is high, high in the strong uncertainty avoidance societies, and low in English-speaking countries. Their study also found that uncertainty avoidance and masculinity dimensions impact the managements' earning discretion. Their study also found that investor protection and disclosure rules are associated with culture.

Guan et al. (2005) employed a regression model to analyze the effects of cultural differences in five Asian-Pacific countries—Australia, Hong Kong, Japan, Malaysia, and Singapore—on accounting accruals (i.e., earnings management). The accounting professionals' decision on accounting accruals is very much dependent on subjective and professional judgment. Therefore, it is not unusual for company to employ accrual accounting for earnings management. They collected financial information for a 9-year period (1987-1995) from 13,793 firms in more than 55 countries. The data were collected from Global Vantage database. Their study was based on Hofstede's (1983) cultural values of individualism, power distance, uncertainty avoidance, and long-term orientation. To control for tradition (i.e., explanatory variables previously found to have influence on earnings management), they also included explanatory variables such as debt-to-equity ratio and firm size. The results of their study indicate that power distance and individualism are positively linked with discretionary accruals. Uncertainty avoidance and long-term orientation is negatively linked with discretionary accruals. The results of the study indicate that Japanese firms' capital structure differed from the others in that they had the highest average debt-equity ratio. Australia has the second highest average debt-equity ratio, and no differences were found in the average ratio for debt-equity of the other three countries. The results of their study indicate that national culture has influence on the accounting professionals' choice in applying accounting rules for earnings management. This is in line with Nabar and Boonlert-U-Thai's (2007) study.

Doupnik and Richter (2004) examined how the accounting value of conservatism would affect the interpretation of probability expressions between accounting professionals from Germany and United States. The results of their examination indicate that national culture influences how accounting professionals from these two countries interpret probability expressions. The results of their study indicate inconsistencies in the way that those accounting professionals recognized assets, revenues, as well as gains and losses, due to differences in the interpretation of verbal probability expressions. Results of their study also provided supporting evidence for their proposition that accounting professionals from Germany are more conservative than their U.S. counterparts in their interpretation of verbal probability expressions. They credited these differences to the different cultural values between the United States' accounting professionals and German accounting professionals.

3. Methodology

3.1 Research Design

A research design is the structure that guides the execution of a research method, and the subsequent analysis of acquired data (Kothari, 2004). It provides a framework for the generation of evidence that is suited both to a certain set of criteria and to the research question in which the investigator is interested. This study was carried out through a survey research design. Orodho (2009) observes that a survey design involves obtaining information by interview or by administering questionnaire.

3.2 Population of Study

A population, according to Kothari (2008) is considered to be any group of people, events, or items that are of interest to the researchers that they wish to investigate. The population for this study was accounting professionals that have skills and expertise needed to prepare and present financial statements in the Republic of Benin and Nigeria. The participants are working in different organizations such as multinational companies (MNCs), national

corporations, regional corporations, large companies, medium and small-sized companies, and different sizes of accounting firms. Total number of 200 accounting professionals participated in the study.

3.3 Sampling Technique

The sampling technique employed in this study is purposive sampling and simple random sampling technique. Key informants (accounting professionals) were purposively sampled due the information they have by the virtue of the positions they hold. According to Cresswell and Plano-Clark (2011), purposive sampling involves identification and selection of individuals or groups of individuals that are proficient and well-informed with a phenomenon of interest. In addition to knowledge and experience, Bernard (2002) and Spradley (1979) note the importance of availability and willingness to participate, and the ability to communicate experiences and opinions in an articulate, expressive, and reflective manner.

3.4 Data Collection Instrument

A survey questionnaire was used to collect data from the accounting professionals in the Republic of Benin and Nigeria. Paper-and-pencil survey questionnaire was used to collect data from the participants. The participants have skills and expertise needed to prepare financial statements. Accounting professionals without the skills and expertise needed to prepare financial statements were excluded from participating in the study. The survey instrument includes a message to the participants indicating that participation in the survey is voluntary and participants may choose not to participate at any time. It also includes a message to the participants that their participation in the survey would be confidential and their identity would not be disclosed to any third party. The English version of the questionnaire was sent to accounting professionals in Nigeria and the French version of the questionnaire was sent to accounting professionals in the Republic of Benin. The English version of the research instrument was translated into the French language. The English-French translation was performed by a linguistic professor and a chairperson over a university department of humanities whose native language is French.

3.5 Validity and Reliability of Instrument

The content validity was verified by the linguistic experts in both English and French. This ensures that the contents in both versions are the same. To make sure that the contents in both versions have the same meaning, the English-French translation was completed by a professor of English and linguistics and a chairperson over a university department of humanities whose native language is French. In addition, linguistic experts in English and French attested to the content validity of both the English and French versions. To assess the reliability of the research instrument, internal consistency reliability method was used. To assess the reliability of the research instrument used in this study, a Cronbach's alpha statistic was calculated. The result of reliability testing produced Cronbach's Alpha coefficient was 0.73, which supports the reliability of the research instrument used in this study. The Cronbach's Alpha value of 0.73 for this study means that a reliable research instrument was used to collect data for this study

3.6 Data Analysis Method

Descriptive statistics and t-test were employed in analyzing the research data and Statistical Package for the Social Sciences (SPSS Version 17.0) was used to calculate the statistics. In other words, the analysis of the data for this study was divided into two parts. Descriptive statistics allowed the readers to see choices of answers to the survey questions

the participants chose. The t-statistics provided a statistic indicating significance or non-significance of a difference in the application of IFRS between the accounting professionals in Nigeria and the Republic of Benin. The two statistical calculations chosen for the data analysis in this study complement each other.

4. Results and Discussion

Two hundred accounting professionals (n = 200) participated in the study. One hundred participants (n = 100) were accounting professionals in Nigeria and 100 participants (n = 100) were accounting professionals in the Republic of Benin. The 100 participants in the Republic of Benin and 100 participants in Nigeria were familiar with the preparation of financial statements.

4.1 Demographic Data

For the researcher to examine the cultural difference in the interpretation and application of the IFRS by the accounting professionals in different cultures, it was considered important to first establish the demographic information of respondents such as nationality, gender, age bracket, and position in the said organization. This was considered important as studies have revealed that cultural difference may influenced by such characteristics. The distribution of the data is presented in the following tables.

4.1.1 Gender

Out of 100 participants in the Republic of Benin, 33 (33%) are female and 67 (67%) are male (Table 1). Table 1 indicates 41 (41%) of Nigerian participants are female and 59 (59%) are male. More Nigerian females participated in the study than the Republic of Benin females. The number of Republic of Benin male participants was doubles that of the female participants. The difference in number between the Nigerian male and female participants is 18.

Table 1: Gender Distribution of Respondents

Gender	Frequency		Percentage (%)	
	Nigeria Participants	Republic of Benin Participants	Nigeria Participants	Republic of Benin Participants
Female	41	33	41	33
Male	59	67	59	67
Total	100	100	100	100

Source: Field Survey, 2017

4.1.2 Age of Respondents

Out of 100 Republic of Benin participants, 24 (24%) are between the ages of 25 to 35, 30 (30%) are between the ages of 36 to 45, and 46 (46%) are over 45 years (Table 2). Table 2 indicates 29 (29%) of Nigerian participants are between the ages of 25 to 35, 44 (44%) are between the ages of 36 to 45, and 27 (27%) are above 45 years. Most Republic of Benin participants are over 45 years of age, while most Nigerian participants are between the ages of 36 to 45.

Table 2: Age Distribution of Respondents

Position	Frequency		Percentage (%)	
	Nigeria Participants	Republic of Benin Participants	Nigeria Participants	Republic of Benin Participants
25-35 years	29	24	29.00	24.00
35-45 years	44	30	44.00	30.00
46+ years	27	46	27.00	46.00
Total	100	100	100	100

Source: Field Survey, 2017

4.1.3 Position of Respondents

Table 3 provides information on the position held by the Republic of Benin participants in their organizations. Out of 100 participants in the Republic of Benin, 26 (26%) are directors, 24 (24%) are partners, 19 (19%) are managers, and 31 (31%) are members of senior staff. Out of 100 participants in Nigeria, 11 (11%) are directors, 14(14%) are partners, 31(31%) are managers, 41(41%) belong to senior staff, and 3(3%) claimed other position, as their position was not found in the categories of positions provided in the research instrument (Table 19). The senior staff (31%), directors (26%), and partners (24%) accounted for the majority (81%) of Republic of Benin participants (Table 3). On the other hand, senior staff (41%) and managers (31%) accounted for majority (72%) of Nigerian participants (Table 3).

Table 3: Positions of Participants in Their Organizations

Position	Frequency		Percentage (%)	
	Nigeria Participants	Republic of Benin Participants	Nigeria Participants	Republic of Benin Participants
Director	11	26	11	26
Partner	14	24	14	24
Manager	31	19	31	19
Senior Staff	41	31	41	31
Others	3	-	3	-
Total	100	100	100	100

Source: Field Survey, 2017

4.1.4 Years of Experience in Preparing Financial Statements for Nigerian Participants

Table 4 indicates 44 (44%) Republic of Benin participants have 4 to 8 years of experience in preparing financial statements while 56 (56%) have 9 years or more experience in preparing financial statements. Table 4 indicates 46 (46%) Nigerian participants have 4 years to 8 years of experience in preparing financial statements while 54 (54%) have 9 years or more experience in preparing financial statements. None of the 200 participants from the two countries have less than 4 years of experience in preparing financial statements.

Table 4: Years of Experience in Preparing Financial Statements for the Participants

Years of Experience	Frequency		Percentage (%)	
	Nigeria Participants	Republic of Benin Participants	Nigeria Participants	Republic of Benin Participants
4-8 years	46	44	46	44
9+ years	54	56	54	56
Total	100	100	100	100

Source: Field Survey, 2017

4.2 Descriptive Analysis

Research Question: Does the adoption of IFRS solve the problem of inconsistencies in the treatment of the same accounting issues that lead to the incomparability of financial statements around the world using the concept of masculinity?

4.2.1 Interpretation

The survey question asked the participants how likely is it that the reduction in their share of profit would influence their decisions. Table 5 indicates 76 (76%) of Republic of Benin participants believed it is very unlikely 49 (49%) or unlikely 27 (27%) that the reduction in their share of profit would influence their decisions, 13 (13%) believed it is likely 4 (4%) or very likely 9 (9%) that the reduction in their share of profit would influence their decisions, 11 (11%) were undecided whether the reduction in their share of profit would influence their decisions. Most Republic of Benin participants 76 (76%) believed that the reduction in their share of profit might not influence their decisions.

Furthermore, Table 5 indicates 23 (23%) of Nigerian participants believed it is very unlikely 7 (7%) or unlikely 16 (16%) that the reduction in their profit would influence their decisions, 60 (60%) believed it is likely 18 (18%) or very likely 42 (42%) that the reduction in their share of profit would influence their decisions, 17 (17%) were undecided whether the reduction in their share of profit would influence their decisions. Most Nigerian participants 60 (60%) believed the reduction in their share of profit might influence their decisions. This is contrary to the perception of the Republic of Benin participants as most of them 76 (76%) believed the reduction in their share of profit might not influence their decisions.

Table 5: Distribution of Responses on the Survey Answer for Nigerian and Republic of Benin Participants

Responses	Frequency		Percentage (%)	
	Nigeria Participants	Republic of Benin Participants	Nigeria Participants	Republic of Benin Participants
Very Unlikely	7	49	7.00	49.00
Unlikely	16	27	16.00	27.00
Undecided	17	11	17.00	11.00
Likely	18	4	18.00	4.00
Very Unlikely	42	9	42.00	9.00

Source: Field Survey, 2017

4.2.2 Hypothesis Testing

H₀: There is no significant difference in the application of IFRS between the accounting professionals in the Republic of Benin and Nigeria using the concept of masculinity.

Table 6: Two Sample t-Test difference in the application of IFRS between the Accounting Professionals in Nigeria and Republic of Benin using the concept of masculinity

Nationality	N	Mean (M)	Std. Deviation (SD)	Degree of freedom (df)	Test statistic (t)	p-value (2-tailed)
Republic of Benin	100	1.26	1.97	198	-9.51	.000
Nigeria	100	3.72	1.34			

Source: Field Survey, 2017

The hypothesis that hypothesized no significant difference in the application of IFRS between the accounting professionals in the Republic of Benin and Nigeria using the concept of masculinity was not supported, $t(198) = -9.51$, $p = 0.00$ (Table 6). For Republic of Benin participants, $M = 1.26$, $SD = 1.97$; for Nigerian participants, $M = 3.72$, $SD = 1.34$ (Table 5). Based on the findings, there was a significant difference in the application of IFRS between the accounting professionals in the Republic of Benin and Nigeria using the concept of masculinity.

4.3 Discussion of Findings

The hypothesis which states that there is no significant difference in the application of IFRS between the accounting professionals in the Republic of Benin and Nigeria using the concept of masculinity was not supported. The result of the hypothesis, $t(198) = -9.51$, $p = 0.00$ indicated that there is a significant difference in the application of IFRS between the accounting professionals in the Republic of Benin and Nigeria using the concept of masculinity. Most Republic of Benin participants (76%) believed that the reduction in their share of profit might not influence their decisions. But 60% of Nigerian participants believed the reduction in their share of profit might influence their decisions. The responses to the survey question by accounting professionals in the Republic of Benin were in line with the implication of Hofstede's (1980) cultural dimension of a low masculinity or high femininity society. However, Nigerian participants' responses to the survey question were in line with implication of Hofstede's cultural dimension of a high masculinity society. Participants in both countries did not agree on the application of IFRS, using the concept of masculinity. Hofstede posits that a masculine society believes in accumulation of wealth, both financially and materially. He further posits that a feminine society believes in quality of life and of its environment as well as maintaining good relationship among its members.

Hofstede (1980) allocated masculinity scores of 46 to West African countries, including the Republic of Benin and Nigeria. This grouped the Republic of Benin and Nigeria into a low masculinity (or high femininity) society. Hofstede allocated masculinity scores of 66 and 43 to the U.K. and France, respectively. This grouped the U.K. as a high masculinity society and France as a low masculinity society, respectively. Since participants in both countries responded to the survey question according to the society in which their former colonial masters belong, it can be inferred that the participants' responses in both countries were influenced by their former colonial masters' culture. The result of this hypothesis is

consistent with the research findings of Kantor et al. (1995). Kantor et al. (1995) examined financial reporting practices in three Arab countries—Egypt, Saudi Arabia, and United Arab Emirate—and compared their findings with the accounting practices found in three Western countries—France, U.K., and U.S. Results of their study indicated differences between financial reporting practices in those Arab countries examined and those found in three Western countries—France, U.K., and U.S. The results of Douppnik and Richter's (2004) study indicate inconsistencies in the way that the accounting professionals in the United States and Germany recognized assets, revenues, and gains and losses, due to differences in their national culture. The results of their examination indicate that national culture influences how accounting professionals from these two countries interpret probability expressions in IAS. They conclude that “the comparability of financial statements across countries could be negatively affected if cultural differences cause accountants in different countries to interpret differently the probability expressions used in IAS” (Douppnik & Richter, 2004, p. 19).

5. Conclusion and Recommendations

Based on the result of this study, it was established that there is a significant difference in the application of IFRS between the accounting professionals in the Republic of Benin and Nigeria using the concept of masculinity. This implies that national culture is a determinant factor in the application of accounting rules in various countries with different cultural values. This means the accounting professionals in various countries will treat the same accounting issues differently, due to cultural influence. In other words, the research findings indicate that countries with different cultural values will treat the same accounting issues differently. Treating the same accounting issues differently in various countries will produce incomparable financial statements. Further, the research findings imply that the users of financial statements such as creditors, investors, and others must take various countries' cultural values into consideration when analyzing various countries' financial statements. This will enhance the understanding of financial statements as well as helping their users in making informed business and other decisions worldwide. This study is a cross-sectional study. The data were collected one time for the study. Adoption of IFRS is evolving. More countries are adopting it and more countries are contemplating its adoption. A recommendation for future study is to conduct longitudinal studies on the countries that have adopted IFRS as more countries adopt it. Results of longitudinal studies on the countries that have adopted IFRS will indicate whether the role of national culture on application of IFRS diminishes as more countries adopt IFRS.

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प्रवासी साहित्य: अस्तित्व का मसला व चुनौतियां

डॉ. सुनीता शर्मा*

सारांश आज हिन्दी विश्व साहित्य और विश्व संस्कृति की कल्पना करनी बहुत सरल है। ऐसे विचारों के सन्दर्भ में विश्व सभ्यता और संस्कृति किसी एक देश या जाति की पहचान नहीं होती वह अनेक जन-समूह धर्म और जातियों का सामूहिक संगठन होती है। जब दो सभ्याचार एक दूसरे के सम्पर्क में आते हैं तो एक दूसरे के प्रति तेज प्रक्रिया से निकलते हैं।

अनेक भारतीय ऐसे हैं जो भारत के इतर देशों में हिन्दी रचना व विकास के काम में लगे हुए हैं इनमें दूतावास के अधिकारी और विदेशी विश्वविद्यालयों के प्राध्यापक तो हैं ही अनेक सामाजिक जन भी हैं जो नियमित लेखन व अध्यापन से विदेश में हिन्दी को लोकप्रियता बनाने के काम में लगे हैं। विदेश में रहने वाले हिन्दी साहित्यकारों का महत्व इसलिए बढ़ जाता है क्योंकि उनकी रचनाओं में अलग-अलग देशों की विभिन्न परिस्थितियों को विकास मिलता है और इस प्रकार हिन्दी साहित्य का अन्तर्राष्ट्रीय विकास होता है और समस्त विश्व हिन्दी भाषा में विस्तार जाता है।

बीसवीं शती के मध्य में भारत छोड़ कर विदेश में जा बसने वाले लोगों की संख्या में काफी वृद्धि हुई। इनमें से अनेक लोग हिन्दी के विद्वान के और भारत छोड़ने से पहले ही लेखन में लगे हुए थे ऐसे लेखक अपने-अपने देश में चुपचाप लेखन में लगे थे पर उनमें से कुछ भारत में धर्मयुग जैसी पत्रिकाओं में प्रकाशित होकर काफी लोकप्रिय हुए जिनका लोहा भारतीय साहित्य संसार में भी माना गया है। ऐसे साहित्यकारों में उषा प्रियंवदा और सोमावीरा के नाम सबसे पहले आते हैं। बीसवीं शताब्दी का अन्त होते-होते लगभग 100 प्रवासी भारतीय अलग अलग देशों में अलग-अलग विधाओं में साहित्य रचनाकार रहे हैं। इक्कीसवीं सदी के प्रारम्भ होने तक पचास से भी अधिक साहित्य का भारत में अपनी पुस्तकें प्रकाशित करवा चुके हैं। बेब पत्रिकाओं का विकास हुआ तो ऐसे साहित्यकारों को एक खुला मंच मिल गया और विश्वव्यापी पाठकों तक पहुंचने तक पहुंचने का सीधा रास्ता भी। अभिव्यक्ति और अनुभूति पत्रिकाओं में ऐसे साहित्यकारों की सूची देखी जा सकती है जिसमें प्रवासी साहित्यकारों के साहित्य को रखा गया है।²

प्रस्तावना 10 जनवरी 2003 को प्रवासी दिवस मनाए जाने के साथ ही दिल्ली में प्रवासी हिन्दी उत्सव का श्री गणेश हुआ। प्रवासी हिन्दी उत्सव में ऐसे लोगों को रेखांकित करने और प्रोत्साहित करने के काम की और भारत की केन्द्रीय और प्रादेशिक संस्कारों तथा व्यक्तिगत संस्थाओं ने रुचि

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ली, जो विदेश में रहते हुए हिन्दी में साहित्य रच रहे थे। भारत की प्रमुख पत्रिकाओं जैसे, वागर्थ, भाषा और वर्तमान साहित्य ने भी प्रवासी विशेषांक प्रकाशित करके इन साहित्यकारों को भारतीय साहित्य की प्रमुख धारा से जोड़ने का काम किया। इस तरह इक्कीसवीं सदी के प्रारम्भ में आधुनिक साहित्य में अन्तर्गत प्रवासी हिन्दी साहित्य के काम से एक नए युग का प्रारम्भ हुआ।

हिन्दी प्रवासी साहित्य ने हिन्दी लेखक को व्यापक बताया है और उसको वैश्विक स्वरूप प्रदान किया है। हिन्दी प्रवासी साहित्य तो हिन्दी साहित्य की एक शाखा है और यदि हम इस शाखा को काट देंगे तो हिन्दी की जड़ें कैसे सशक्त होगी। हिन्दी भाषा और साहित्य की जड़ें चाहे स्वदेश में हो या परदेश में वह सशक्त तभी होगी जब उसकी शाखाएं फूलवती और फलवती होगी।

हिन्दी प्रवासी साहित्य हिन्दी के विस्तृत संस्कार का अंग है अपनी विशिष्ट संवेदना दृष्टिकोण परिस्थिति और सृजन की प्रक्रिया के कारण प्रवासी साहित्य को एक मौलिक स्वरूप प्रदान करके हिन्दी संसार में अपना अहम् योगदान दिया है। भारत में रचित हिन्दी साहित्य से यह प्रवासी हिन्दी साहित्य संवेदना, परिवेश और सरोकार में एक दम अलग हैं, क्योंकि उनकी चिंताएं, समस्याएं तथा उनका संघर्षमय जीवन भारतीय लेखकों से भिन्न है इस प्रकार से माना जाता है कि भारतीय साहित्य दो दृष्टियों से महत्वशाली है एक में वह अपनी मौलिकता और विशिष्टता रखता है और हिन्दी साहित्य में कुछ नवीन जोड़ता है, दूसरे में वह हिन्दी साहित्य को वैश्विक बनाने में महत्वपूर्ण योगदान देता है।

किसी भी भाषा का प्रवासी साहित्य उस समाज के लोगों के प्रवास करने तथा वृत्ति के रूप पर निर्भर करता है जैसे भी, मनुष्य -जाति के इतिहास में मनुष्य की इन दोनों प्रवृत्तियों ने उसकी सभ्यता व संस्कृति की रूप-रचना में महत्वपूर्ण भाग लिया है। मनुष्य में यदि एक स्थान से दूसरे स्थान में जाने, देखने और रहने की प्रवृत्ति न होती तो उसके जीवन का स्वरूप निश्चित ही भिन्न होता है। मानव जाति के इतिहास में प्रवास की दो प्रकार की प्रवृत्तियां मिलती हैं- एक स्वेच्छा से प्रवास और दूसरी विवशता से प्रवास।

भारत में असंख्यक धर्म -प्रचार और व्यापारी स्वेच्छा से विदेश जाते रहे हैं। ऐसे ही लोग विदेशों से भारत आते रहे हैं। भारत का इतिहास विदेशी लुटेरों, धर्म प्रचार को, व्यापारियों तथा यात्रियों के भारत-आगमन की घटनाओं से भरा पड़ा है। भारत से जो भी लोग देश के बाहर गए, उनका उद्देश्य धर्म एवं व्यापार का और उनका कोई लक्ष्य राजनीतिक तथा अधिकार करना नहीं था। जबकि दूसरे देशों से आनेवाली जातियां और उनकी सेनाओं का उद्देश्य इस देश की धन-सम्पत्ति को लूटने के साथ अपने धर्म का विस्तार करना भी था।

मनुष्य की प्रवास की इस प्रवृत्ति में कई देशों के इतिहास बदल दिए हैं। उनकी मूल संस्कृति नष्ट कर दी है। विवशता में किए गए प्रवास के उदाहरण भी इतिहास से भरे पड़े हैं। इनमें प्राकृतिक आपदा के साथ मनुष्य द्वारा निर्मित आपदाओं का भी योगदान रहा है। भारत में जब यूरोपियन

जातियों का आधिपत्य हो गया तो उन्होंने भारत के साथ-साथ अनेक देशों में अपने अनेक उपनिवेश स्थापित किए और वे अपने-अपने उपनिवेशी देशों में भारतीयों को छल-कपट से गिरगिटिआ मजदूर बनाकर ले गए, इनमें से अधिकांश भारतीयों को यह मालूम नहीं था कि उन्हें कहां तथा किस उद्देश्य से जहाज में बिठाकर ले जाया जा रहा है। यह भारतीयों का ऐसा यातनापूर्ण प्रवास था कि उन्हें मॉरिशस, फिजी, सूरीनाम, दक्षिण अफ्रीका, त्रिनिडाड, ब्रिटिश गयाना आदि देशों में पहुंचकर ही ज्ञान होता था कि उन्हें धोखे में रखकर खेतों में काम करने के लिए मजदूर बना कर लाया गया है। ये भारतीय मजदूर 'इंडियन इंडेचर लेबर सिस्टम' अर्थात् शर्तबंदी प्रथा के अन्तर्गत ले जाए गए थे। ये भारतीय पूर्व, उत्तर प्रदेश, बिहार आदि राज्यों से गए, जिनकी मातृभाषा भोजपुरी थी पर इन्होंने अवधि में रचित रामचरितमानस तथा हनुमान चालीसा आदि धार्मिक ग्रन्थ अपने साथ लेकर गए थे जो उनके अस्तित्व एवं अस्मिता की रक्षा के आधार बने।

19 वीं शताब्दी के अन्तिम दशक में अंग्रेजी शिक्षित युवकों ने इंग्लैंड आदि देशों में उच्च शिक्षा प्राप्त करने, बैरिस्ट्री करने तथा उसके बाद भारत वापिस आकर अंग्रेजी सरकार में उच्च पदों पर नौकरी करने के उद्देश्य से जाना शुरू किया। इनमें मोहन दास करमचन्द गांधी जो बैरिस्ट्री करने इंग्लैंड गए थे और वीर सावरकर जैसे क्रान्तिकारी भी थे, जो भारत की स्वतन्त्रता का स्वरूप देख रहे थे। हरिवंशराय बच्चन के समान कुछ युवक पी-एच.डी उच्च शिक्षा प्राप्त करके वही सुख-समृद्धि पूर्ण जीवन जीने का लक्ष्य लेकर गए थे। भारतीयों की पहली और दूसरी पीढ़ी वही की नागरिक हो गई और वहां जीवन एवं विकास में योगदान करते हुए अपनी भारतीय पहचान स्थायी रखने के कटिबद्ध हैं। इनके हृदय में अपने देश की स्मृति है और वे अपनी संस्कृति धर्म अस्मिता तथा भाषा के प्रति समर्पित हैं, इस सभी भारतीय प्रवासियों, भारतवंशियों की आजीविका की भाषा अंग्रेजी है पर वहां के दैनिक जीवन में भी हिन्दी भाषा का प्रयोग नहीं होता पर फिर भी वे अपने देश से भाषा प्रेम के कारण अपनी अभिव्यक्ति के लिए हिन्दी भाषा का चयन करते हैं।

महात्मा गांधी ने 19 वीं शती के अन्तिम दशक आधुनिक काल में भारतीय प्रवासियों की सहायता के लिए दक्षिण अफ्रीका गए थे। वहां भारतीयों व्यापारियों तथा गिरमिटिआ मजदूरों के स्वत्व, स्वाभिमान एवं अधिकारों के लिए अहिंसक संघर्ष किया था। एकमात्र गांधी जी थे जो भारतीय को जिनका सम्पर्क व सम्बन्ध इंग्लैंड आदि यूरोपीय देशों में जाते रहने वाले शिक्षित भारतीयों के साथ-साथ मॉरिशस, दक्षिण अफ्रीका आदि देशों में जाकर व्यापार करने वाले भारतीयों और गिरगिटिआ मजदूरों के साथ था। गांधी जी ने दक्षिण अफ्रीका से अंग्रेजी-हिन्दी-तमिल भाषाओं में 'इंडियन ओपिनियन सप्ताहिक पत्र निकालकर भारतीय गिरमिटिआ मजदूरों के स्वाभिमान एवं अधिकार की लड़ाई को विश्व के कोने-कोने तक पहुंचा दिया और भारत आकर 'इंडियन- नेशनल कांग्रेस' के सन् 1901 के अधिवेशन में इन प्रवासी गिरमिटिआ मजदूरों के पक्ष में प्रस्ताव स्वीकृत

कराया। सन् 1909 में गिरमिटआ मजदूरों के लिए बातचीत करने इंग्लैंड गए वहां लंदन में वीर सावरकर आदि भारतीय युवकों ने वहां रहने वाले आम भारतीयों से बातचीत कर व्याख्यान दिया। गांधी जी इंग्लैंड से लौटते समय पानी के जहाज पर ही हिन्दी स्वराज्य पुस्तक की रचना की। सन् 1901 में मॉरिशस जाकर वहां भारतीय मजदूरों की एक सभा में भाषण दिया था।

आज की पत्र-पत्रिकाओं में मॉरिशस, फिजी आदि देशों में भारतीय के सम्बन्ध में लेख प्रकाशित होने लगे। सन् 1922 में मर्यादा पत्रिका और चांद पत्रिका ने सन् 1926 में प्रवासी अंक निकाल कर समस्त देश का ध्यान प्रवासी भारतीयों की ओर आकर्षित किया। जहां तक कि मुन्शी प्रेमचन्द जैसा कथाकार भी अछूता नहीं रहा और उन्होंने चांद के प्रवासी अंक के लिए शुद्रा कहानी लिखी जो मॉरिशस गए भारतीय मजदूरों की यातना विवशता और सतीत्व की दृढ़ता पर लिखी गई थी।

प्रवासी भारतीयों में उत्साह पैदा करने के लिए पण्डित बनारसी दास चर्तुवेदी ने सन् 1914 से 1936 तक वाईस वर्षों के अन्तराल तक प्रवासी भारतीयों के उत्थान, कल्याण तथा सम्पर्क के लिए कार्य किया सन् 1914 को संयोग वश उनके साक्षात्कार पण्डित तोताराम हो गया। जो 21 वर्ष फिजी में रहकर लौटे थे। 15 दिन तक चर्तुवेदी जी ने उनके संस्मरण लिखे और वे सन् 1914 में ही फिजी दीप में मेरे इक्कीस वर्ष नामक पुस्तक प्रकाशित की। 1918 में पंडित बनारसी दास चर्तुवेदी ने प्रवासी फिजी में भारतीय तथा निजी की समस्या आदि पुस्तकें लिखी। उसमें वहां के प्रवासी भारतीय मजदूरों की समस्याओं की ओर ध्यान आर्कषित करवाया।

स्वतन्त्रता प्राप्ति के बाद डॉ. लक्ष्मीमल्ल सिंघवी ने लोक सभा सदस्य बनकर उन्होंने प्रवासी भारतीयों के लिए भारतवंशी शब्द का प्रयोग करके भारत का अंग घोषित किया। अभिमन्यु अनंत मॉरिशस के सर्वश्रेष्ठ हिंदी लेखक ने वसन्त पत्रिका के अप्रवासी-विशेषांक (अंक 41 वर्ष 1984) में लिखा कि मॉरिशस के भारतीय मूल के लोग अपनी भारतीयता को कायम रखने के लिए अपनी भाषा एवं संस्कृति के साथ जुड़ते हुए मॉरिशसीयता के साथ रहते हैं। सन् 1901 में मॉरिशस की संसद ने एक अधिनियम बनाकर रामायण सेंटर की स्थापना की। देश की सर्वोच्च वैधानिक संस्था हिन्दू धर्म के महान् ग्रन्थ को कितना महत्व देती है। इस रामायण सेंटर के अध्यक्ष राजेन्द्र अरुण लिखते हैं कि मॉरिशस, फिजी, गयाना, त्रिनिडाड, सूरीनाम और दक्षिण अफ्रीका जैसे देशों में रामायण के द्वारा हिन्दूधर्म की विजयपताका फहराने वाले अनपढ़ असहाय प्रवासी भारतीय मजदूर ही थे जो जो गन्ने के खेतों में काम करने के लिए इन देशों के अंग्रेजी सरकार द्वारा भेजे गए थे। मॉरिशस तो विश्व में रामायण का देश माना जाता है।

प्रवासी साहित्य का एक अध्ययन इस दृष्टि से होना शेष है कि प्रवास के देश की तत्समय प्रचलित साहित्यिक शैलियों और परम्पराओं का कितना प्रभाव हिन्दी की प्रवासी रचनाओं पर पड़ा। कुछ ऐसे आयात हैं जिन्होंने हिन्दी को एक नई समृद्धि है? यानि प्रवासी हिन्दी साहित्यकार से हमारी अपेक्षा यही नहीं है कि वह प्रवास के देश में अपने भाषाई- सहधर्मियों का एक अल्पसंख्यक समूह

बना ले और उन्हीं गोष्ठियों में शामिल रहे बल्कि यह कि अपनी नेचुरलाइज्ड कंट्री की सर्वश्रेष्ठ और आधुनिक सृजन, प्रथाओं और मुहावरों को अपनी लेखन- प्रेरणाओं में अपनी रचना-रीति के फेव्रिक में स्थान है। रचना रीति से मेरा अभिप्राय अभिव्यक्ति के नखरों से नहीं है बल्कि एक तरह से विजन से है। अल्पसंख्यक- होने का जो एक अहसास उसकी एक प्रामाणिक, अभिव्यक्ति , प्रवासी लेखक अपने साहित्य में कर सकते हैं। यदि वे ऐसा नहीं कर पा रहे हैं तो इसके पीछे, उनकी पृष्ठभूमि से आ रही रोशनी ही है। इस कारण वे हमेशा भारत के बहुत से सम्पृक्त महसूस करते हैं और कभी अल्पता- क्रोध से ग्रस्त नहीं होंगे।

जहां प्रतिदिन घंटों, मन्दिरों और सामाजिक- सांस्कृतिक संस्थायों के केन्द्रों में रामायण का पाठ चलता रहता है। सभी गावों -नगरों में रामायण- मंडलियां बनी हुई है, जो नियमित रूप से घर -घर जाकर रामायण का सत्संग करती है। त्रिनिडाड और टोबैगो में सन् 2010 में नवनिर्वाणत महिला प्रधान -मन्त्री कमला प्रसाद विसेसर ने अपने हाथ में गीता लेकर अपने पद की शपथ ली थी। इस प्रकार हम मॉरिशस, फिजी, सूरीनाम, त्रिनिडाड आदि देशों में भारतवंशियों की इन धार्मिक, सांस्कृतिक एवं भाषिक जड़ों को समझे बिना उनके जीवन तथा साहित्य को मर्म को नहीं समझ सकते।

भारत में जब अटल बिहारी वाजपेयी ने प्रधानमन्त्री के रूप में केन्द्रीय सत्ता का नेतृत्व किया तथा डॉ. लक्ष्मीमल्ल सिंघवी ने इंग्लैंड में भारतीय उच्चायुक्त का पद सम्भाला तो प्रवासियों के सम्बन्ध में एक नए युग का आरम्भ हुआ। डॉ. सिंघवी ने सन् 1992 को अपने लंदन स्थित निवास पर अटल बिहारी वाजपेयी का एकल काव्यपाठ कराकर इतिहास ही रच दिया। लंदन में हिन्दी की संस्थाओं की स्थापना कराई, कवि सम्मेलन कराए, हिन्दी लेखकों को इंग्लैंड आमन्त्रित किया, प्रवासी हिन्दी लेखकों की पुस्तकें प्रकाशित कराने की व्यवस्था की और हिन्दी भाषा-साहित्य के विकास के लिए सदैव तत्पर रहे। इस दृष्टि में डॉ. सिंघवी ने एक और महत्वपूर्ण कार्य किया। अटलबिहारी वाजपेयी ने प्रधानमंत्री बनने पर उन्हें प्रवासी भारतीयों की समस्याओं की जांच करने तथा उनका समाधान करने के लिए एक उच्चस्तरीय समिति का अध्यक्ष बनाया और उन्होंने 'डायसपोरा रिपोर्ट' के नाम से छः सौ पृष्ठों की रिपोर्ट प्रधानमंत्री अटलबिहारी वाजपेयी को सौंपी। भारत सरकार ने इस रिपोर्ट को स्वीकार किया और देश के प्रवासियों एवं भारतवंशियों के सम्मान एवं मिलन के लिए जनवरी, 2003 को पहला प्रवासी भारतीय दिवस नई दिल्ली में आयोजित किया। विश्व के लगभग 110 देशों में रहने वाले लगभग दो करोड़ भारतवंशी प्रवासियों ने पहली बार अनुभव किया कि उनकी मातृभूमि उन्हें भूली नहीं है।

डॉ. बीरसेन जागासिंह जो वसन्त त्रैमासिक पत्रिका (मॉरिशस) के सम्पादक ने प्रथम प्रवासी भारतीय दिवस का अभिनंदन करते हुए अपने सम्पादकीय में लिखा था कि गिरमिटिओ के वंशजों की तीन-चार पीढ़ियों के बाद भी भारतमाता को विस्तृत नहीं किया गया। उन दरिद्र परन्तु

स्वाभिमानी गिरमिटिओं के बच्चों ने आज भी भारतीयता की ज्योति जलाए रखी है हिन्दी का झंडा फहराए रखा है भारतीय संस्कृति की ध्वजा लहराए रखी है। वाजपेयी ने इसके उद्घाटन पर मॉरिशस के प्रधान मंत्री सर अनरुद्ध जगनाथ का समान किया और इस प्रकार समस्त भारतीय प्रवासी जगत के प्रति अपनी श्रद्धाजलि अर्पित की।

जून 2003 का सूरीनाम में सांतवा विश्व हिन्दी सम्मेलन हुआ।

हिन्दी में प्रवासी साहित्य से अवगत होने के पश्चात हम निष्कर्ष रूप से हम कह सकते हैं कि प्रवासी साहित्य ने हिन्दी को वैश्विक स्वरूप प्रदान किया है हिन्दी का प्रवासी साहित्य विश्व को भारत से जोड़ने का एक सेतु रचता है जो मूलरूप में भारतवासियों के स्वदेश प्रेम, भाषा-प्रेम, संस्कृति प्रेम उनकी संलग्नता, सहयोग और सहभागिता हिन्दी साहित्यिक समाज का निर्माण करता है, अलग-अलग देशों के हिन्दी लेखक एवं हिन्दी समाज भारत के हिन्दी समाज से जुड़ते हैं और पर एक-दूसरे के नजदीक आकर हिन्दी विश्व को स्थायित्व प्रदान करता है भारतेतर देशों में भारतवंशियों के इस हिन्दी साहित्य ने अपना एक सम्पन्न विश्व निर्मित किया है। प्रवासी हिन्दी साहित्य ने विदेश में रहते हुए स्वदेश को देखने का दृष्टिकोण बदला है वहां की परिस्थितियों, जीवन संघर्ष आदि को समझते, देखते जीने के दृष्टिकोण में क्रान्तिकारी रूप से परिवर्तन और उद्वेलन किया है।

प्रवासी लेखक अनेक बार स्वदेश पर देश के द्वन्द्व में जीता है, अनुभूतियों विसंगतियों और तनावों से गुजरता है उसकी रचना में नवीन भाव-बोध, नवीन दृष्टिकोण तथा नवीन जीवन मूल्यों की स्रजना होती है। यह सत्य है कि प्रवासी लेखक में अपनी मातृभूमि और अपने देश का मनोभाव रहता है परन्तु विदेशी भूमि के संस्पर्श से ही उसमें एक मौलिकता एवं विशिष्टता की चमक पैदा होती है। अपने देश से बाहर जाकर विभिन्न देशों की सांस्कृतियों, जीवनशैलियों एवं मूल्यों तथा जीवन संघर्ष तथा चुनौतियों से जो टकराहट उत्पन्न होती है, उससे एक नवीन संवेदना, एक नवीन जीवन दृष्टि एवं जीवन का एक नवीन स्वप्न जन्म लेता है।

हिन्दी का प्रवासी साहित्य इसी जीवन संघर्ष तथा इसी नये जीवन स्वप्न का साहित्य कहा जा सकता है और इसी रूप में उसकी अलग सी पहचान बनती है और स्वरूप में वह हिन्दी की विशिष्ट साहित्यिक धारा का अंग बनते हुए अपनी विशिष्ट पहचान बनाए रख सकता है।

हिन्दी के अन्य प्रवासी साहित्यकारों का विचार इन से कुछ अलग है। अमेरिका के वेद प्रकाश बटुक तथा इंग्लैंड के सत्येन्द्र श्री वास्तव इसे प्रवासी साहित्य न मानकर हिन्दी साहित्य का विस्तार मानते हैं उनके विचार से दोनों में कोई अन्तर नहीं है, किन्तु इससे हमारी असहमति है, क्योंकि मॉरिशस हो या फिजी, अमेरिका हो या इंग्लैंड, सब का इतिहास, प्रकृति परिवेश रीति रिवाज, समाज जीवन शैली और विश्वास मूल्य आदि सभी भारत में अलग हैं इस प्रकार से इन देशों में रचित साहित्य भारत में रचित साहित्य के समान नहीं हो सकता। क्योंकि वहां तक कि मॉरिशस में

रचित हिन्दी साहित्य और अमेरिका में प्रवासी हिन्दी लेखकों का लिखा साहित्य भी एक रूप नहीं है, क्योंकि दोनों की देशीय स्थिति, जीवन और स माज संघर्ष और सरोकार नितांत अलग-अलग हैं।

निष्कर्ष इस प्रकार निष्कर्ष रूप से हम कह सकते हैं कि हिन्दी के प्रवासी साहित्य ने हिन्दी साहित्य की एक नई दिशा खोली है, एक नवीन साहित्यिक संसार हमें मिलता है, एक नवीन विचार, नवीन, जीवन दृष्टि, नवीन संवेदना तथा नवीन सरोकार प्रवासी साहित्य ने प्रस्तुत किया है। हिन्दी पाठक इसमें समृद्ध हुआ है और हिन्दी के माध्यम से वैश्विक चेतना की अनुभूति करने का अवसर प्रदान किया है। अब प्रवासी हिन्दी साहित्य का ही अंग और उसे हिन्दी साहित्य के इतिहास में समुचित स्थान प्रदान होना ही चाहिए।

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District Level Analysis to Asses Effectiveness of mHealth Interventions in MCH: case study of Haryana (India)

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Background: Digitization of healthcare services transformed the healthcare deliveries from a paper based records to electronic records with a provision of digital health information. In India, three major systemic problems in healthcare sector are identified specifically in the northern part; firstly, lack of knowledge about quantity and types of vaccines to carry for immunizations which leads demand and supply gap; second, lack of knowledge about the importance of vaccines in rural women and they do not take their children to the immunization clinics and third is lack of data records which make it difficult to identify who missed their vaccines. This indicates the need of mHealth interventions in the country to support health activities at affordable rates. This paper explored the emerging opportunities of mobile health innovations in the maternal and child healthcare deliveries of Haryana (Indian state).

Methodology: A pilot study has been conducted in the districts of Haryana to analyze effectiveness of mobile health interventions to improve maternal and child health. The notion behind the pilot exercise was to approach and interviewed public hospitals, ASHAs, ANMs, medical officers those who are using mHealth applications in MCH area to study the various interventions that has been implemented in the districts of Haryana as the state has a low immunization rate. After a detailed study on the states of India, the Haryana state is selected due to poor performance of the health indicators in this state. After interviews, transcripts were analyzed by using the software NVivo. Content analysis of the outcomes were performed to get a visual analysis of how these applications/ mHealth services are working and how government are approaching to women and children especially in case of districts of Haryana.

Objective: The major objectives of the paper are 1) to investigate the effectiveness of mHealth applications in maternal and child health of districts of Haryana. 2) to identify the problem/challenges IN development and use of mHealth applications in maternal and child health.

Conclusion: This paper concludes that social improvement will facilitate quality healthcare services in Haryana; more investment in healthcare deliveries is likely to improve health education and healthcare access in remote areas. Health providers need more healthcare workers to implement mHealth services. The results of the study could benefit the Indian policymakers in designing policies aiming to reduce child mortality in Haryana.

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Introduction

Health is a state of complete physical, mental and social well-being and not merely an absence of disease or infirmity (WHO).

Initially, developing countries have high morbidity and mortality due to communicable diseases and higher maternal/child mortality. With economic and social development, developing nations undergo an “epidemiologic transition” and these morbidities declined significantly but there is an upsurge in non-communicable diseases, injuries and geriatric problems (Chatterjee, 2013). However, India faced a “dual burden of high incidence of infectious diseases and a rising epidemic of non-communicable diseases” (Chatterjee, 2013). The concept of a healthy mother and healthy baby is an important aspect in making a healthy family and wealthy nation. Although it is a vulnerable section of the society where social and economic fears like poverty, illiteracy, multiple pregnancies, malnourishment are taking a toll on women & children health and ultimately led to unhealthy baby or maternal/child mortality. Despite a substantial improvement of child and maternal malnutrition since 1990, it continues to be a leading risk factor in India for mortality in 2016 (Indian Council of Medical Research, 2017).

In a developing country like India, Community health workers (ASHAs) knock door to door and approach women in rural and remote areas, reminding mothers about vaccinations and other health information each day. It is difficult to carry long paper book/logbooks (to keep records) every day and make several entries on it and on other giant papers as well. Despite these hard efforts, many of children in India never complete their vaccinations either due to communication gap or lack of access/willingness. This gives birth to diseases and deteriorates health and productivity of the nation. There are three major systemic problems (Fig.1.1) identified in the northern India (Baby, 2018).

With an introduction of mHealth applications in maternal and child health sector, there has been massive shift in the techniques used for child deliveries and their immunization planning. These applications convey health information to community workers (ASHAs) in rural areas of India via videos, online courses, and presentations etc. through mobile communication and provide quality services to women during their pregnancy and after birth to both mother and child. Rural women are giving birth under the guidance of skilled professionals instead of home birth as it is facilitated by mobile trainings to the ASHAs. Skilled obstetric care is the key to save mothers during deliveries, so countries must make sure that high quality of care are fully supplied to women. Also, with advancement in medical technologies and their integration with digital services make it possible to provide high quality home care at affordable prices.

Fig.1.1 Major Systemic Problems In The Northern India



In case of ASHAs: Lack of knowledge about quantity and types of vaccines to carry for immunization. This create difficulty in meeting local demand and generate a gap between demand for vaccines and supply of vaccines.



In case of Women: Lack of knowledge about the importance of vaccines and they do not take their children to the immunization clinics.



In case of NGOs: Lack of data records which make it difficult to identify who missed their vaccines. Also, data is outdated and hard to search any entry in the paper records.

Source: (Baby, 2018)

1.1 Background on Healthcare in Haryana

The performance of a state depends on health of its population. To measure the growth and development of Haryana state, it is necessary to analyze the health condition of its 22 districts. After the partition of Punjab between Hindi speaking population and Punjabi speaking population, the Haryana state of north central India was constituted in 1966. The state with an area of 44212 square kilometer comprises population of 27,223,997 (MOFHW, Government of India, 2015).

Total state domestic product of Haryana is Rs. 63045 lakh with a per capita health expenditure of Rs. 149 lakh (IIMA, 2014). In human development of a nation or a state, it is vital to consider the importance of health in economic development or inclusive growth of a state.

Haryana is the only state that has a single preventive healthcare measure that comprehensively covers the population of under-18 years. Under a health scheme (the Indira Bal Swasthya Yojana, IBSY) launched by the National Rural Health Mission (NRHM) in 2010, the aim is to provide free preventive and curative healthcare with a focus on disease, disability and deficiency to under 18 population. It covers all the children accessed public health and education facilities like anganwadis, government schools, child and mother care centres (Niti Ayog, 2010). This scheme has been successfully converged and leveraged the existing infrastructure and resources of the various departments in Haryana.

1.2 Maternal and Child Health

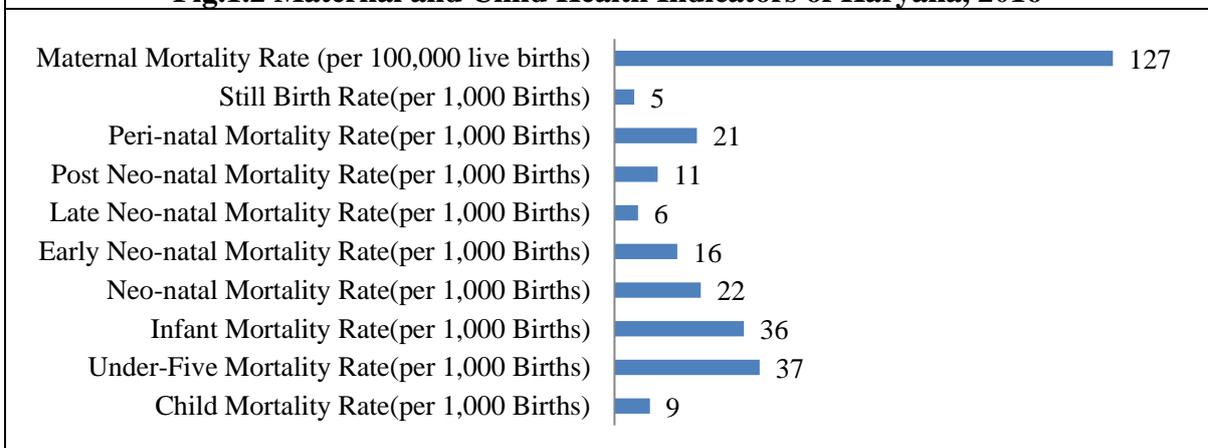
Maternal and Child health (MCH) services were first organized in 1921 by a committee of 'the lady Chelmsford league' in India, which collected funds for child welfare (Clement, Manual of Community Health Nursing, 2012). In 1931, the maternal and child health

bureau was established by the Indian Red Cross society. Madras (Chennai) was the first Indian state to introduce a separate maternal welfare section in the office of director of health services (Singh.S, 1997). After 1955, the Bhore committee implemented the integration of MCH within general health services (Singh.S, 1997). The medical termination of pregnancy (MTP) bill was passed by the parliament in 1971 and implemented in 1972 (Clement, Manual of Community Health Nursing, 2012).

This indicates that focus of policy makers inclined towards the improvement of maternity services in India. After the inclusion of family planning with MCH in the five year plan of 1969-74, India established a national policy for children. In 1983, national health policy of India identified 9 goals out of 17 related to child (Singh.S, 1997). Moreover, universal immunization program was launched in 1985. Since globalization both developed and developing countries have made advances in the reduction of both maternal mortality (fell by 45% worldwide) and child mortality (declined by 50%) (UNDP, Good Health and Well being, 2015).

On the basis of literature review and empirical evidences, it has been observed that most of the mHealth programs were implemented in the state of Uttar Pradesh, Madhya Pradesh, Bihar, Jharkhand and Rajasthan. But there is lack of mHealth intervention in the state of Haryana in maternal and child healthcare sector. It is vital to introduce mHealth applications in Haryana to improve maternal mortality rate (MMR) and child mortality rate in Haryana. Maternal and child health situation in Haryana is depicted in the fig.1.2; MMR 127 (India is 167) and Under-five mortality is 37. Hence, it is required to notice fragile conditions of mothers and children in the districts of Haryana.

Fig.1.2 Maternal and Child Health Indicators of Haryana, 2016



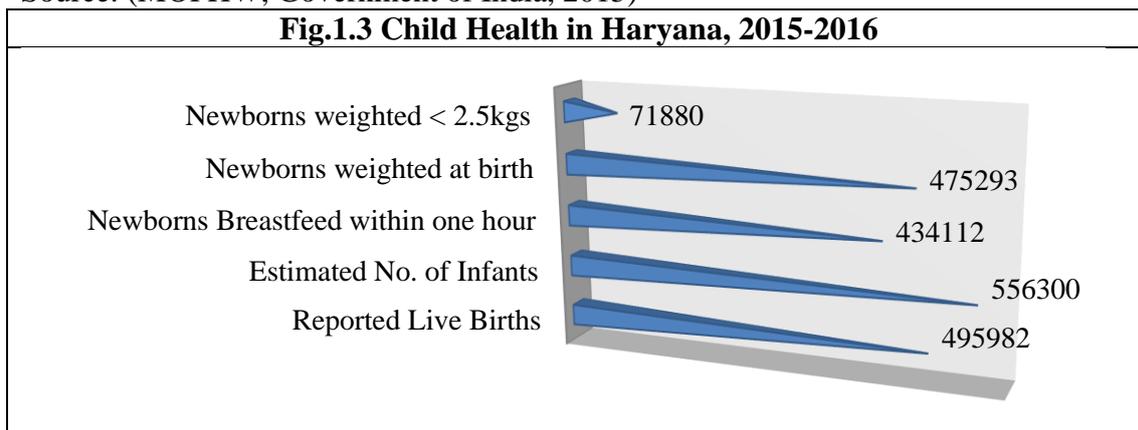
Source: IndiaStat

Table 1.1 presents a maternal health condition in Haryana, indicating nine percent deliveries are home based and only 12 percent of these home based deliveries are handled by a skill based personnel. This shows a great risk to a women health as 88 percent are under non skilled professional and it might lead to a cause of death of a pregnant women. There are two options; one is to provide skills to these non-skilled personnel and the second is to create health awareness among women to go for either institutional deliveries or skilled based home deliveries. mHealth applications could perform both of these functions as via videos these services could trained a non-skilled personnel and also generate health awareness. Similarly, in the case of child health there are 15% newborns are underweighted (less than 2.5 Kgs at the time of birth) which demands mHealth services

that provides health information on diet of a pregnant women and role of IFA (Iron and Folic Acid) tablets (Fig.1.3).

Annual Estimated Pregnant Women	6,34,800
Annual Estimated Deliveries	5,77,100
Total number of Pregnant women registered for ANC	5,90,732
% of mothers registered in the first Trimester (to total ANC registered)	62.2%
% of mothers had at least 3 ANC check-ups(to total ANC registered)	66.3%
% of mothers got at least one TT1 injection (to total ANC registered)	70.9%
% of mothers received 100 IFA tablets (to total ANC regd.)	57.0%
Total reported deliveries	5,02,414
Total reported home deliveries; (11.2%)	45,999
Institutional Deliveries (% of reported deliveries)	90.80%
at private Institutes	37.50%
at Public Institutes	62.50%
Home based Deliveries (% of reported deliveries)	9.20%
by skill based personnel	11.80%
by non-skill based personnel	88.20%
Proportion of women discharged within 48 hours of delivery at public facility (%)	74.8%
Number of C-Section deliveries Performed	78,127
Total Complicated Pregnancies attended	49,157
Total post-partum check-up within 48 hours of delivery	3,06,623
Total Spontaneous/Induced Abortions	34,239
Total Number of MTPs (Medical termination of pregnancy, Public + Private)	43,703

Source: (MOFW, Government of India, 2015)



Source: (MOFW, Government of India, 2015)

Mobile health applications could track a pregnant women from a day one and remind her about the follow ups, weight, level of hemoglobin, vaccinations etc. during her pregnancy period. Further, these applications could track a child as well after her/his birth. Fig.1.4 shows that 92% of the total reported infants are fully immunized in Haryana but there is a scope to raise this level to a 100% with mobile health interventions. Major causes of child deaths in Haryana are Asphyxia, low birth weight, Pneumonia and other factors (Table.1.2).

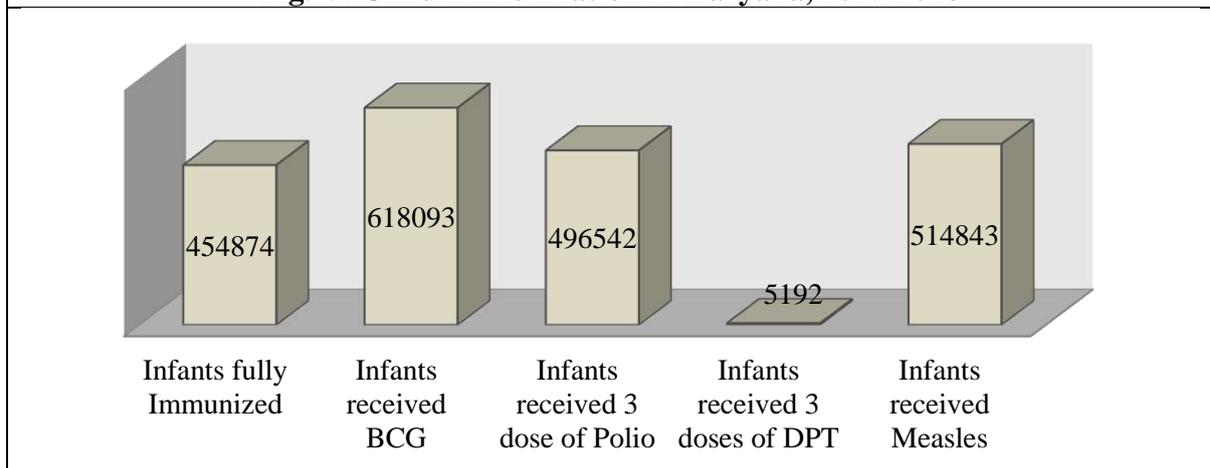
Table.1.2 Causes of Child Deaths in Haryana

Deaths between 1-11 months	% share	Deaths Up to 4 weeks of Birth	% share
Diarrhea	0%	Sepsis	4%
Pneumonia	8%	Asphyxia	7%
Fever Related	0%	LBW (Low birth rate)	21%
Measles	0%	Others	68%
Others	92%		

Source: (MOFHW, Government of India, 2015)

Therefore, in a state like Haryana it is essential to adopt mHealth services in maternal and child healthcare to have easy access to health information, to improve new born low birth weight, to avoid non skill based deliveries and to curb several other preventive diseases among pregnant women and children.

Fig.1.4 Child Immunization in Haryana, 2015-2016



Source: (MOFHW, Government of India, 2015)

1.3 Qualitative Analysis: Pilot study in the Districts of Haryana

A pilot study has been conducted in the districts of Haryana to analyze effectiveness of mobile health interventions to improve maternal and child health. The notion behind the pilot exercise was to approach and interviewed public hospitals, ASHAs, ANMs, medical officers those who are using mHealth applications in MCH area to study the effectiveness of various mHealth interventions that has been implemented in the districts of Haryana as the state has a low immunization rate. After a detailed study on the states of India, the Haryana state is selected due to poor performance of the health indicators in this state. After interviews, transcripts were analyzed by using the software NVivo. Content analysis of the outcomes were performed to get a visual analysis of how these applications/ mHealth services are working and how government are approaching to women and children especially in case of districts of Haryana.

1.3.1 Objective of the study

- 1) To investigate the effectiveness of mHealth applications in maternal and child health of districts of Haryana.
- 2) To identify the problem/challenges in development and use of mHealth applications in maternal and child health.

- 3) To approach those people who are developing these mHealth applications in maternal and child healthcare sector; government are using these applications for their mHealth survey/programs.

1.3.2 Research Methodology

The research methodology followed for this study is as follows:

1) Data Collection

Firstly, the contact lists of all the Auxiliary midwife nurses (ANMs) of districts of Haryana were collected from the health department of Haryana website. A structured questionnaire was designed for the purpose of interview. After this, they were interviewed over the mobile phone and calls were recorded for the research purpose. For ethical issues, the interviewers were informed that who is speaking (introduction of the researcher) and their calls are getting recorded for the study. In addition, they are aware that this data will be used for the research purpose in the study as explained by the researcher.

Moreover, certain sites were also visited during the pilot study with the help of Amity school of nursing faculty to get an idea about the how immunization is performed in villages, how camps are organized, how much is the response (willingness of villagers) to these camps and vaccinations, problems faced by ANMs and ASHAs to report data in their registers, willingness of ASHAs to switch to tabs (mHealth devices), RCH portal and role of ASHAs in maternal and child health.

In order to find out the challenges of developers in developing mHealth application, Tattv foundation was chosen as a major agency in this field. We interviewed Mr. Vivek Agarwal from Tattv Foundation who has been actively involved in developing major mHealth applications and portal which are now been use by the government of India. In this way, a rich qualitative data was collected from around 80 personal interviews conducted by the researcher.

2) Data Mining

Total 80 ANMs were interviewed from the districts of Haryana. Out of total 80 interviews, 40 interviews were used for the content analysis as some were incomplete and repetition of information. Selected interviews were converted from audio files to word document in the form of transcripts (see Appendix 1.1).

3) Data Processing

We got 40 transcripts that answered the role of mHealth services in maternal and child healthcare deliveries in the districts of Haryana. Transcripts included both that districts where ANMs are using mHealth services for child immunization and where ANMs are still using only paper based/ traditional method to register child and maternal health data in their registers. These transcripts were inserted into the Nvivo software to analyze the results of the pilot study. Nodes were developed during the Nvivo exercise to specific the outcomes of the whole process. These are as follows:

- 1) Access to mHealth services
 - a) No
 - b) Yes
- 2) Effectiveness of mHealth services
- 3) Challenges in mHealth services
- 4) Challenges faced by ANMs and ASHAs in paper based reporting
- 5) Demographic details
- 6) Willingness to continue mHealth applications

a) Yes, we prefer mHealth services

b) No

c) Neutral

After the data processing, results were analyzed from the perspective of usage of mHealth applications in Haryana, how effective are these applications and scope for further applicability of these applications.

1.3.3 Limitation of the study

This study has been performed only in the districts of Haryana due to lack of external funding. But this could be extended to the other states of India to analyze the effectiveness of mobile health interventions in maternal and child healthcare if external funding would be available.

1.3.4 Role of RCH Portal and mHealth Applications in MCH

Major mHealth applications were developed by Mr. Vivek Agarwal (Tattva Foundation) in collaboration with the government of India. We interviewed him to get a clear idea about the mHealth applications in the maternal and child healthcare. He clarified that the basic initiative of the government is to provide mobile health services to the health providers but there is a need to tap the market of beneficiaries to improve this sector.

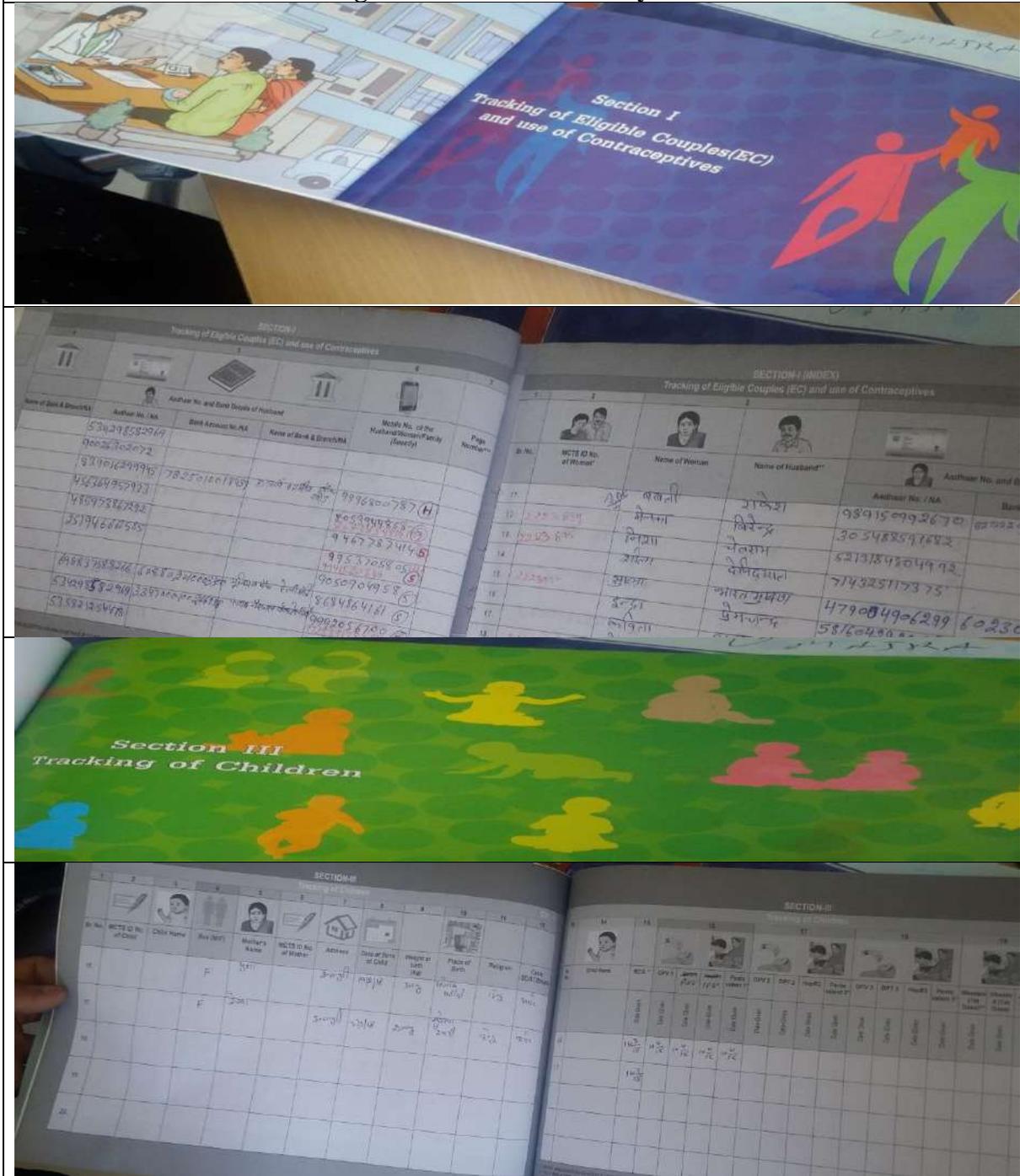
A health worker could fill wrong information to show a good picture of their village but if the mHealth services are provided to health seekers then he/she could directly get the benefit. Also, it will not be a problematic as 40% of the villagers have access to smart phones and they know how to operate it and incur benefit out of it.

ANMOL application is developed by him with a support of Ministry of Health and Family Welfare (MOHFW), Government of India which is operating in the six states of India from Feb 2016; Telangana, Orissa, Andhra Pradesh, Madhya Pradesh, Chhattisgarh and Himachal Pradesh. The next plan is to introduce ANMOL in Haryana in 2018. ANMOL is a multifaceted mobile tablet based android application for early identification and tracking of the individual beneficiary throughout their productive lifecycle. This facilitates timely delivery of antenatal, post-natal services and children tracking for immunization. It has been designed to fulfill the requirement of RMNCH (Reproductive Maternal New-born Child Health), program by incorporating the features of RCH (Reproductive child health).

In ANMOL, ANMs could directly register the patient information (under eligible couple). Earlier, in the Health Management Information System (HMIS, 2009) duplicate patient information were recorded by the system as whenever a lady gets pregnant it provides a different ID and consider as a new patient in the system. This creates a duplication of entry and it is not beneficial and unable to track the previous pregnancy and other health information of that person. Therefore, RCH portal is developed to remove this fault, record patient information and to simplify work of the ANMs. In this portal, patient is registered as an eligible couple and all the data are recorded accordingly. Also, it has a column for second/third pregnancy which helps to keep the record of that patient at one place and 100 entries are allowed per register. After delivery, entry of child is separately registered in tracking of child section with details of his/her father and mother name.

Whenever it is required, ANM or information assistant (IA) could easily track the registered participant. Further, it is mandatory to have a phone number to make an entry in the RCH portal. If any of the patients do not have phone number then phone numbers of neighbors/ relatives are used by the IA. ANMOL is directly attached to the RCH portal, any entry registered in the ANMOL is directly entered in the RCH portal (Fig.1.5).

Fig.1.5 RCH Portal in Haryana



Source: Field Visit (Pataudi, Gurugram)

His aim is to visit states of India and demonstrate the benefits of ANMOL and use of RCH portal to maintain maternal and child health data, provide health information to rural India, health trainings via videos and online courses to ASHAs. In the six states where ANMOL is implemented, the rate of maternal deaths and child deaths has been reduces significantly. Moreover, the government has access to data and this data could be used by election commission to prepare voting lists.

In addition, he had developed the “**ejan swasthya**” mobile application for ANMs and ASHAs of the districts of Rajasthan with a technical support from UNICEF. The objective is to:

- Improve interpersonal communication and counseling skills via videos
- Identification of high risk pregnancies/ sick child
- Growth monitoring of undernourished child
- Real Time Tracking- RCH register
- Quick and seamless reporting with action plan at local level

The pilot study has been conducted to provide credibility to the research work that shows significance of mHealth applications in maternal and child health. The aim of the pilot study is to analyze the role of mHealth intervention in the state of Haryana and also to check the effectiveness of these applications.

Firstly, we started the pilot study from Civil Hospital of Gurugram as it is considered as a developed district of Haryana with good healthcare facilities. After the visit and interview of Dr. Akshita it has been analyzed that mobile services are not often used in the maternal and child healthcare by any practitioner. People have access to mobile phones but they are not utilizing it for their health benefits. Staff nurses are making entries into their registers and in the end they record the patient information in the computer set up in the hospital. Mothers do not get any SMS for their follow up and not even regarding the children vaccination (Fig.1.6).

Fig.1.6 Traditional Method of Healthcare Deliveries in the Civil Hospital, Gurugram



Source: Field Visit, Civil Hospital Gurugram

Doctors are waiting for mHealth services to implement in the civil hospitals to create awareness among rural population and timely child immunization. Village women are not much aware about harmful effects for early pregnancy, abortions etc. mHealth applications could literate them on these topics. mHealth applications are easy to use as even an illiterate person is operating smart phones every day in his life. If we could utilize these

services in the right direction then we could attain a good standard to living which is the right of every human being.

After this, we decided to contact ANMs of all the districts of Haryana to know about the mHealth status of these districts. The list on the total number of districts and contact numbers of Auxiliary Nurse Midwife (ANM) were collected from the Health department of Haryana (Haryana Health) and National Health Mission (NRHM). Earlier, there were 21 districts in Haryana state districts but a new district (Charki Dadri) was added in the list on 18th September 2016.

The research work started by contacting two ASHAs; one is Sharmila from Mayar village of Hisar district and second is Sunita from Satrod kalan village of Hisar. According to them, ASHAs are using the traditional paper based method to register patient information and facilitate health information of women and their families on vaccination during pregnancy, child immunization, family planning, role of iron and folic acid, how to improve hemoglobin etc. They are not using any mobile and electronic services to record data of the patients. The role the mobile is limited to make calls to the village women in case they miss their follow-ups. Otherwise, they knock door to door and call them for vaccination and other health services to the clinic.

Accredited Social Health Activists (ASHAs) cadre of community healthcare workers could prevent large number of maternal and child deaths by facilitating skilled based healthcare, recognizing maternal and neonatal dangerous sign to mothers and their families and adopting healthy measures. Through health information provided by ASHAs, mothers could seek prompt healthcare services in case of emergency or danger to her child or herself (during pregnancy). For example, if a mother's hemoglobin is not 10/11 units or weight is reducing during pregnancy or she is suffered from any other disease. These are high risk cases and could increase the probability of miscarriages.

However, the paper based work put extra burden on the ASHAs to record patient information, to inform mothers about their follow-ups and vaccinations, information on child immunization and other necessary health information. Text heavy reference material, difficult to carry counselling flip books, complex new born check list and reporting format hinders ASHAs to optimally contribute to improve maternal and child health care in villages of India.

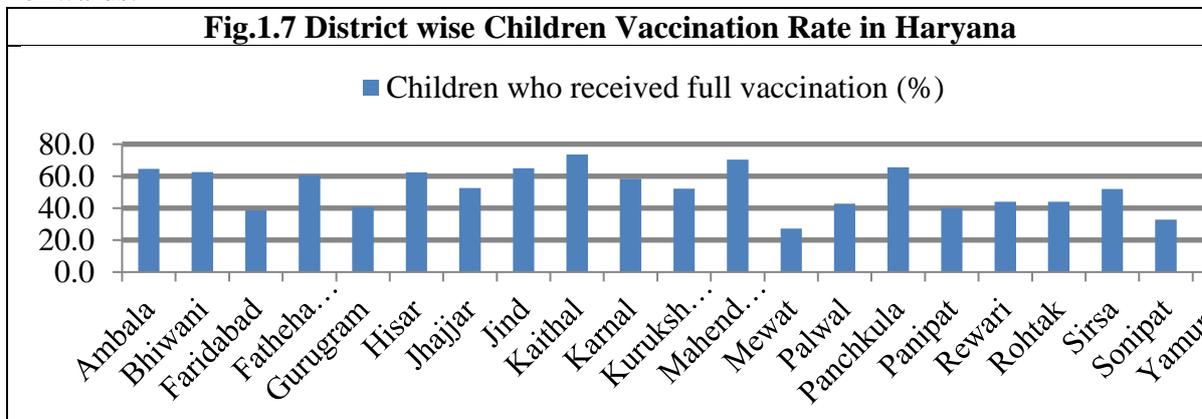
1.3.5 Haryana Immunization Incentives and Information Program

In effort to introduce mHealth services, the chief minister of Haryana Sh. Manohar Lal Khattar in collaboration with J-Pal launched a program "**Haryana Immunization Incentives and Information Program**" on 14th December 2016 in the seven districts of Haryana namely, Bhiwani, Jhajjar, Mewat, Panipat, Rewari and Sonapat. The program covered child immunization of 0-12 month's children in 140 Primary Health Centres (PHCs) to increase the immunization rate (Pioneer, 2016).

"Tablets are now becoming mainstream with the advent of the Apple iPad, which finally took tablets from a specialist item, to something that many people find essential" (Perera, 2012)

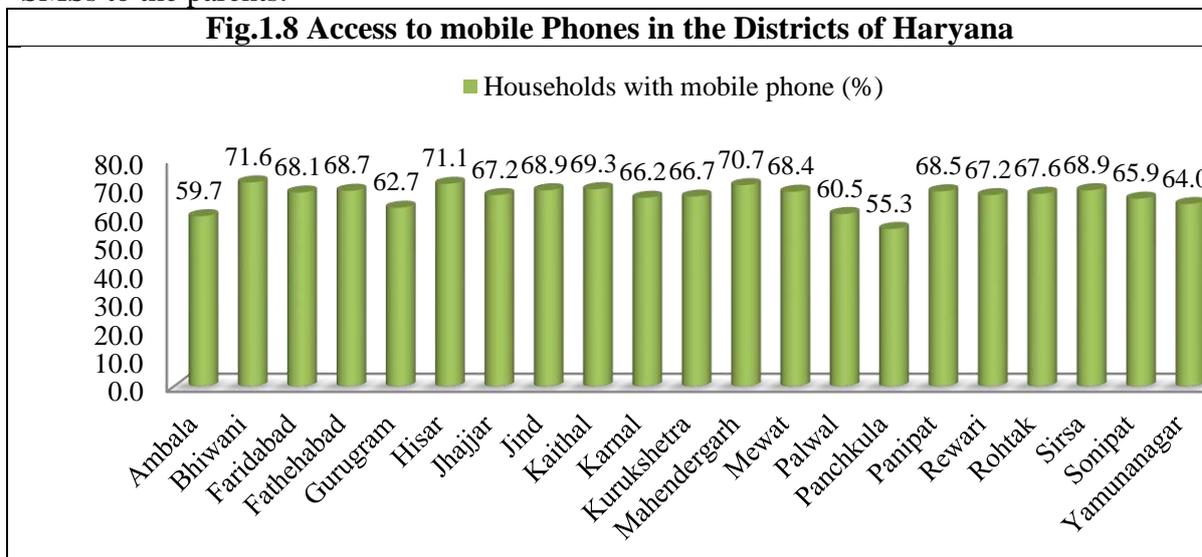
Fig.1.7 illustrates the immunization rate in the districts of Haryana. This indicates the targeted districts under the program have low immunization rate or children are not fully vaccinated there. Therefore, to improve child health in Haryana it is necessary to vaccinate each and every child on time and this would reduce child mortality rate as well. The objective of the program is to ensure 100 percent registration of birth in both public and

private hospitals of the state and no child will be unregistered from January 1, 2017 onwards.



Source: Niti Ayog[§]

In order to achieve this target, tablets were distributed to the Auxiliary Nurse Midwife (ANMs) of the targeted districts of Haryana which were identified as low ranking districts in child immunization. Tablets help to register and track child data and promote immunization in the villages of Haryana. Also, it ensures timely vaccination to the children and reminder to their parents. It is clear from the Fig.1.8 that households have a good access to mobile phones in the district of Haryana and this would contribute in the program. Although the immunization rate is low in the seven districts but more than 65% of the households have access to mobile phones. With the help of mobile health services, ANMs could reach each and every child of the village and send a follow up or vaccination SMSs to the parents.



Source: Niti Ayog

[§] <http://niti.gov.in/best-practices/district-wise-statistics>

After this, Nodes were developed to check the effectiveness of mobile health interventions in maternal and child health of Haryana (Table.1.3). Results of the analysis are as follows:

Table.1.3 Effectiveness of mHealth Interventions in Haryana

Components	Answers/Total
Access to mHealth services	
No	22/40
Yes	18/40
Effectiveness of mHealth services	17/18
Challenges in mHealth services	10/18
Challenges in paper based reporting	6/22
Demographic detail	40
Prefer or willing to continue mHealth applications	
Neutral	8/18
No we do not prefer mHealth services	2/18
Yes we prefer mHealth services	8/18

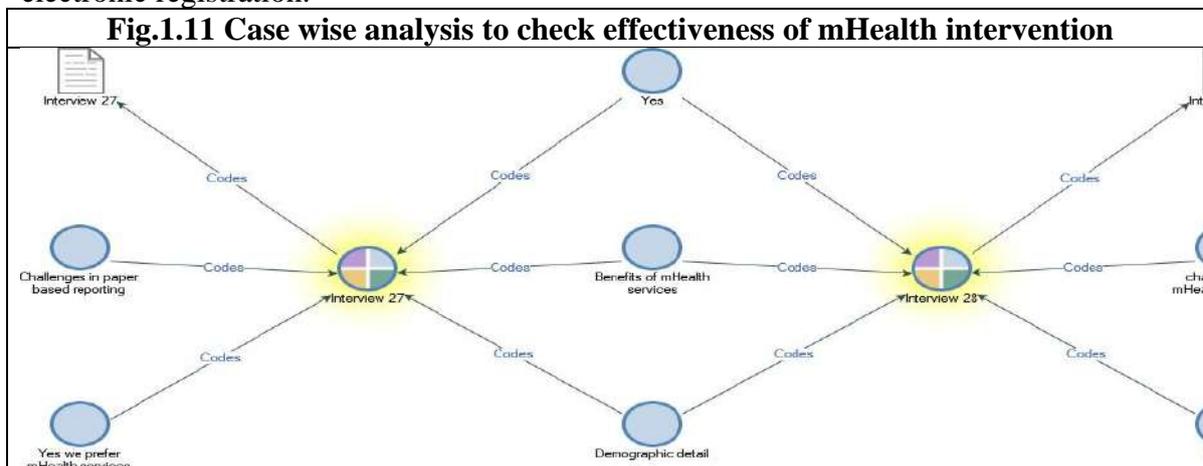
Out of total 40 transcripts, 18 of the interviews said that have access to mHealth services in MCH; whereas 22 of them do not have access to mobile health services. Total 18 who has access to mHealth services in healthcare deliveries agreed on the effectiveness of these applications as they said these applications are less time consuming, easy to use and carry these devices, easy to store information, timely registration of patients, quick to search any detail about mothers and children, easy to do reporting and improved child immunization. The major benefit of mHealth services for health providers was to track pregnant women and children about their visits and follow up for the vaccination. With the help of these services, timely follow up lead to improve child immunization rate in Haryana.

Out of the 18 mHealth users, 10 healthcare providers mentioned the challenges in using these services that includes shortage of labor supply, dual entry in both tablet and registers, slow speed of registration makes it difficult for the ANMs to register the children especially during the immunization programs.

Out of 22 paper based users, 6 suggested that tablets should be given to everyone (ASHAs and ANMs of the all districts) to improve immunization rate. It is difficult to carry long log books and it takes a lot of time to register the same entry in three registers. Ultimately, information assistant enter the data in the computers only. Therefore, to avoid duplication of efforts it is important for health providers to have access to these mobile healthcare devices. If they need to search a patient data in the registers then it would be very difficult to search any entry. For instance, if an ANM wants to track the first pregnancy of a pregnant woman as it is her second pregnancy then she needs to flip many registers for this process. However, in case of tablets they just need to enter the name of a women and all the record will be visible in a moment.

The study also analyzed the different cases, for example, case number 27 and 28 both had access to mobile health device (tablet to register child immunization details). Case number 27 faced several challenges in using traditional method to register immunization status of children; hence preferred to use mHealth services. However, opinion of the case number 28 was neutral on the future adoption of mobile healthcare devices due to lack of clarity

about the effectiveness of mobile health intervention. Also, duplication of work discouraged many of the ANMs to adopt mHealth device. But if there will be only tablets for the registration then they would be happy to shift from paper based registration to electronic registration.



In terms of preference to use mobile health services, 12 mHealth users (out of 18) will prefer to use mobile services and wished to continue the same to register antenatal care visits of pregnant women as well. Out of 18, 8 health providers were neutral on the usage of these applications due to shortage of labor supply, lack of electricity, comfortable with old methods. Two of the 18 users said no to mHealth services as it has increased their work burden (register + tablet). Also, shortage of labor in PHCs and CHCs (only one person is available for the registration) discouraged them to shift to mobile healthcare deliveries in Haryana (Table 1.4).

Table.1.4 Results Summary of the Pilot Study in Haryana, 2018

Demographic detail	Access to mHealth	Effectiveness of mHealth services	Challenges in mHealth services	Challenges in paper based reporting	Preference to use mHealth in future
Demographic Detail: Name: Ritu Designation: ANM District: Ambala Village: Durganagar	No.				
Name: Aarti Designation: Block ASHA Head District: Gurugram Village: Pataudi	No. But I have heard that the government will distribute tabs to ANMs of pataudi to record maternal and child health information.	Yes, it would have a significant impact on work. In fact, ASHAs are demanding tabs as it is easy to operate. It is like a smart phone and it would reduce their burden. Instead of carrying big register they can directly enter the data on the tab.		There is a column of second child in the register. It is difficult to search the previous record and add the entry there.	Yes, it would have a significant impact on work
Name: Raj Bala Designation: ANM District: Hisar Village: Ukhlana	No, they use their register to enter data on pregnant women and children			We want to get rid of these new register. If there will be only one thing then we would be happy.	We want to get rid of these new register. If there will be only one thing then we would be happy.

Name: Dr. Jitender Designation: SMO District: Hisar Village: Mangali	No.	We take the beneficiaries number and add it into the server. From the server, they get the SMS. Otherwise, from mobile services we do not send SMS.			
Name: Rubi Rani Designation: ANM District: Yamunanagar Village: Antawa	Not now but we got tabs several years ago.	upload vaccination data.	there were some faults in the tab. From the beginning, tabs were not working. So we complained about it and submitted the tab to the CHC. We did not even get training about it that how to use.		
Name: Sunil Kumar Designation: IA District: Yamunanagar Village: Bhambol	Yes.		They are not registering anything in tabs.		
Name: Saroj Designation: ANM District: Sonipat Village: Jagdish Pur	Yes	it makes life easy and good system but we need to do double work i.e. in both the register and tab.	Sometimes they get SMS and sometimes do not. Phone number is a major problem. But still it is good! Time and staff is very less. Each entry takes a lot of time and even a small mistake could waste the whole entry. So, either apply only one system or increase staff to enter the data into the tab.		
Name: Angoori Devi Designation: ANM District: Sonipat Village: Jatmajra	Yes, only for child immunization.	Yes mHealth intervention has increased any child immunization rate			they want us to do then we will do. No problem in that.
Name: Sarla Designation: ANM District: Sonipat Village: SNP	Yes		Same work as we need to register on both register as well as on tab.		
Name: Minakshi Grover Designation: ANM District: Sirsa Village: Nejadela kala	No. Only ANMs of panjuana have tabs to register vaccination.				
Name: Punita Rani Designation: ANM District: Sirsa Village: Kharia	No, not in Sirsa.				
Name: Kirat Kaur Designation: ANM District: Ambala Village: Panjokhera	Yes, In march 2018 J-pal team provided the tablet and gave us training as well.				

Name: Manisha Designation: ANM District: Rohtak Village: Ghilor Kalan	No, we do not any tab.				If it will be there then we will use it
Name: Renu Designation: ANM District: Rohtak Village: Kharkara	It is not to record child immunization and ANC. tab to make ADHAAR card				
Name: Sunita Designation: ANM District: Rewari	Yes, for child immunization we use tab but not for ANC	We have a record of child and their family. Send automatically SMS	It is a tedious process and increased work also as staff is less.		No, it is same.
Name: Taro devi Designation: ANM District: Panchkula Village: Abheypur	No, we make entries into our register and give it to IA then he adds it to the portal.			we call women for vaccination and follow ups.	
Name: Suman Designation: ANM District: Panchkula Village: Burj Kotia	No, we make entries into our register and give it to IA then he adds it to the portal. Yes, it is given in the kot under the NCD program on 14th April.				: No, I do not know. But we do not have access to it.
Name: Bharti Designation: ANM District: Palwal Village: Dudhola	We have got tab from the headquarters to register this data.				
Name: Parminder Designation: IA District: Palwal Village: Hasanpur	Yes, they have tab to register these entries. E.g. for child immunization they enter the data in the tab	it has reduced their work and timely entry of the data Yes, it has increased immunization. Because they are getting SMS on time and they plan for it in advance.			Yes.

Name: Pramila Devi Designation: ANM District: Mewat Village: Rawli	Yes we have a tab which we use for child immunization.	After immunization, we add data via bar code. Those who have phone numbers they get SMS but ASHAs call them from their home those who are illiterate. if we want to see any record then on the spot we can search and look at the entry. We can keep tab every time with us		we need to flip many register register is not always reachable (forget at home).	Tab should be there Yes, we will be happy to work on tab.
Name: Sunita Devi Designation: ANM District: Mewat Village: Maholi	Yes, we have a tab only to register child immunization data. Yes, it is given everywhere in Mewat.	in the tabs it is good to maintain record We charge it at home and survive for a day.	It is very time consuming. We would need more staff to do entries in the tab It is a duplication of work. We need to register in both the tab and register. There is only girl and population is high. It is true that in the tabs it is good to maintain record but there is a too much work.		It would be a too much work. If there are two girls then also it is manageable
Name: sonal walia Designation: ANM District: Mahendergarh Village: Narnaul	No, it is not given in Mahendergarh district.				
Name: Anita Designation: ANM District: Bhiwani Village: Bamla	Yes, mobile tab is given to us.	we have this facility as we feed data of these ladies. this sends them SMS directly.			
Name: Sushma Designation: ANM District: Mahendergarh Village: Narnaul	No, we add the data on the computer.				
Name: Neelam Designation: ANM District: Jind	No Mam, we do not have it.				
Name: Priti Designation: ANM District: Jind Village: Napewala	No mam, we did not get any tab.				I do not know. If I will get it then I will work on it.

Name: Sunita Designation: ANM District: Jind	No mam, we did not get any tab.	it would reduce duplication of work (first register in our registers then go to CHCs for further registration) and facilitate timely entry (on the spot registration of a child). it is beneficial, one the parents will get SMS about it and secondly we will have a proper data records.			Yes
Name: Indu Devi Designation: ANM District: Kaithal Village: Kaul	No, we have access to cards only.	It would increase our work as there would be double work; first to enter in the registers then on the tab. But if only tabs are there and no registers then it would be			Yes
Name: Manju Designation: ANM District: Karnal Village: Arinpura	No, IA does the entries on the computer.	it would do on the spot registration of a child and timely entry.		Internet gets slow after 11 am and we have to sit the whole day. We organize three camps in a week due to high population so we do not have time to give data to IA on time. There are other issues as well like electricity etc. If we will have access to tab then we can enter the data from our office only.	Yes.
Name: Pinki Designation: ANM District: Karnal Village: Popra	No, we give the data to CHCs.		it would not ease our work as there will be double work one to register in our book then in the tab.		I do not know, will come to know once we will get it.
Name: Kamla Devi Designation: ANM District: Kurukshetra Village: Pipli	No, we give the data to IAs and they feed it into the computer.		There is a big electricity and internet issues. So registers are good. Written work is easy to do but in the tab it would be difficult as we cannot work after office.		No, we do not even know how to operate it. If you think that it is better for us then you can give us.
Name: Sunita Designation: ANM District: Panipat Village: Kiwana	No				

Name: Pinki Designation: ANM District: Panipat Village: Palri	Yes we have it for child immunization.	Timely entry for children. it improves the immunization rate.			We want to continue this as tabs are better than registers. Yes, definitely. We will be happy to work on it.
Demographic Detail: Name: Rajesh Kumari Designation: ANM District: Bhiwani Village: Kharkalan	For child immunization we have a tab. No, ASHAs do not use any mobile services.		No, we can only feed the data. If we will remove any entry then it would be a waste number.	It is an online system. Suppose, if we do not do immunization on Friday then we need to inform them. Otherwise, we will get an email that you did not perform this task.	
Name: Poonam Rani Designation: ANM District: Panipat Village: Bandh	Yes for child immunization we have tabs	In case of injection, we will come to know their record. It improves child immunization rate and could reduce mortality rate.			Yes, it is good.
Demographic Detail: Name: Madhu Designation: ANM District: Bhiwani Village: Manheru	Yes	It makes the process easy. For example, to prepare a monthly report, we directly search the Wednesday vaccination entries and do total of this.			It is beneficial but do not know that would they continue it.
Name: Dharamkalan Designation: ANM District: Bhiwani Village: Kairu	Yes for child immunization entry	It automatically sends the SMS to mothers and other family member (on the registered mobile number). it is like a smart phone. We enter bar code in it.	We need to do the reporting in both the tab and register and those who do not know how to operate the tab then it would be a problem.		Yes, we want it for ANCs as well
Demographic Detail: Name: Sushma Designation: ANM District: Faridabad Village: Kurali	No, we use paper based registers only.				
Demographic Detail: Name: Santosh Designation: ANM District: Fatehabad Village: Tohana	No, ASHAs send the pregnant women and children whenever and wherever vaccination happens in the village.				

Name: Dr. Akshita Designation: Gynecologist District: Gurugram Village: Jharsa, Civil Hospital	No, It is under THSTI. We just provide information to women about their checkups via prescription				we would like to use as all of these patient have access to smart phones. If there will be any then it would be easy for us as well. You come up with some new technology. There are various challenges, shortage of manpower. We are fighting among themselves, fighting for resources. So any new initiative would be good!
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Source: NVivo Results

1.3.7 Conclusion

The study was conducted to ascertain how immunization rate among women and children, no of visits to PHCs and CHCs, how more records/registration be achieved by using mobile health devices/applications in maternal and child health. ANMs in the district of Haryana are using tablets only for child immunization and not to register ANC visits. However, they want to continue the same for maternal health data registration as well.

Overarching result of the study is to introduce mobile health devices in all the districts of Haryana to improve maternal and child health as more than 50% of the studied group/health providers willing to use mobile health applications to ease their work, to improve communication between health providers & health seekers and to timely record patient data. There are several barriers to mHealth like lack of electricity, digital literacy, gender inequality, high costs of phones and poor network that limits the scope of mobile phones in reducing mortality rates. There is a need to tap the potential market of mHealth and provide easy access of healthcare deliveries even in remote areas of Haryana. The government should facilitate more labor supply and investment in healthcare sector to encourage health providers to adopt mHealth services.

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Poverty Alleviation Programmes In (Rural) India: Gains, Blames and Remedies

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Abstract

India is one of the most progressive nations of the world, making waves in the field of science and technology, nuclear energy etc. Global multinationals and growing industries have changed the face of urban India with people being employed in corporate, having a fairly high standard of living and an increased purchasing power. But this just shows the glorious side of the story for India. But the rural country still struggles for its basic necessities of life like food, drinking water, shelter and education. Despite the country's meteoric GDP growth rate, poverty in India is still pervasive; especially in rural areas where 70% of India's 1.2 billion populations live. It is one of the fastest growing economies in the world and yet its wealth is hardly redistributed across the population. Major determinants of poverty are low levels of per capita income, high population growth, unequal distribution of wealth, inadequacy of infrastructure, unproductive employment, and under employment and disguised unemployment etc. The objectives of the present paper is to review the poverty definition, causes of poverty, effects, policy perspectives of poverty alleviation programmes and to analyze various programmes, emphasis of Five Year Plans (FYPs) on poverty alleviation, gains of poverty alleviation programmes in India and remedies. The poverty alleviation programmes, recycles the overall standard of living of the people. As these programmes ensures better health, better education to their children. Hence the income generation through employment gives minimum hopes to take care of the future generation in respect of their education, public health including adaption of a family planning and other developmental aspects in growing economies, indirectly gives a way to remove poverty.

1. Introduction

Poverty is a socio-economic phenomenon in which a section of society is unable to fulfill even its basic necessities of life. Poverty is one of the major hurdles in development of any nation. Alleviation of poverty remains a major challenge before the government. While there has been a steady decline in rural poverty over the last two decades. Planning commission considered two essential prerequisites viz., provision of 'education and employment' and attainment of 'national minimum' in order to improve the living conditions of common man. Acceleration of economic growth, with a focus on sectors which are employment-intensive, facilitates the removal of poverty in the long-run. However, this strategy needs to be complemented with a focus laid on provision of basic services for improving the quality of life of the people and direct state intervention in the form of targeted anti-poverty programmes.

The ultimate objective of development planning is human development or increased social welfare and well being of the people. Poverty eradication has been one of the major objectives of economic planning in India. Development process needs to continuously

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strive for broad based improvement in the standard of living and quality of life of the people. Henceforth the basic objective of the plan process happens to be focusing on educational, public health including hygiene, sanitation and ensuring women empowerment and poverty alleviation programmes through employment generation. The millennium summits held in Newyork, September 2000 are global efforts to address the multidimensional poverty (income poverty, hunger, disease, lack of adequate shelter and exclusion).

2. Review of Literature

Poverty reduction programs are one of the relevant issues in the world today. According to Chehil and Haque (2003) confronting poverty has become not only a moral imperative and social and economic necessity; but also a central concern for everyone striving for national and global security for peace. Amartya sen (1995) examined the framework to poverty and also provided guidelines to the UNDP to prepare human poverty indices. The World Bank says poverty as “the inability to attain a minimal standard of living”. The poverty and unemployment sustain to a large extent despite long term execution of government led welfare and development schemes. The state being a responsible agency of development goes for variety of schemes and programmes. Self-employment programmes like micro-credit is successful because of people’s participation in the form of SHGs. The government has taken a major step in this direction, Misra and Puri, Indian Economy.

3. Methodology

This paper tries to analyse the current state of knowledge about poverty, problems and to study various government policies, plan and programs for poverty eradication in India. The relevant secondary data is collected through various sources such as RBI report, World Bank report, journals, Economic Survey and books.

4. Measurement of Poverty (Poverty Line)

For the first time in 1972 poverty line concept was defined in India. This was defined by a committee appointed by a Planning Commission and the committee was headed by Professor Dandekar and Professor Nilkanta Rath.(1971) Both the economists recommended that if a person is not consuming 2435 calories per day in the rural area and 2095 calories in urban area per day, then he is a poor person. According to World Bank Report (2015) if a person is not earning 1.90 \$ per day can be considered as poor.

According to Planning Commission of India, “Poverty line is drawn on the basis of basket minimum desirable nutritional standards of 2400 calories per person per day in rural areas and 2100 calories for urban areas.

5. Trends in Poverty in India

During Five Year Plans, several programmes have been introduced to eradicate poverty in India, yet there has been an increase in the number of poor persons in the country. There were about 32.1crore persons living below poverty line in 1973-74. It remained almost stagnant during a decade of 1973-83. But it came down to 26crore in 1999-2000 and 22crore in 2004-05. Poverty in rural sector always had been on higher side as compared to urban India. But it came down to 10 in 2004-05 in both rural and urban sector. By the end of 11th plan numbers of poor persons are expected to come down to 10crore.

Table 1 Head Count Estimates of Poverty (in crores)

Year	Rural	Urban	India
1973-1974	26.1	6.0	32.1
1977-1978	26.4	6.5	32.9
1983-1984	25.2	7.1	32.3
1987-1988	23.2	7.5	30.0
1993-1994	24.4	7.6	32.0
1999-2000	19.3	6.7	26.0
2007	17.0	3.0	20.0
2011	---	---	10.0

Source: Economic Survey, 2010-11.

6. Poverty Alleviation Programmes in Rural India and Strategies

Since India became part of the global economy and underwent economic reforms in 1991, its economy is growing at a faster rate of nearly 10% per annum. In the process, India has become the fourth largest economy in the world. In the last two decades, a significant proportion of the population across the country has reaped the benefits of this economic growth. So that poverty alleviation programmes became relevant. The poverty alleviation programmes are broadly classified into:

- i. Self-employment Programmes
- ii. Wage-employment Programmes
- iii. Direct cash transfers to the targeted groups and
- iv. Public Distribution System (PDS)

The following programmes have been implemented by the GOI in order to curtail poverty:

Swarnajayanti Gram Swarozgar Yojana (SGSY)

The single self-employment programme of Swarnajayanti Gram Swarozgar Yojana (SGSY), launched with effect from 1-4-1999. The objective of restructuring was to make the programme more effective in providing sustainable incomes through micro enterprises. The SGSY lays emphasis on the following:

- Focused approach to poverty alleviation.
- Capitalising advantages of group lending.
- Overcoming the problems associated with multiplicity of programmes.

The SGSY is implemented by the District Rural Development Agencies (DRDAs) through the Panchayat Samitis.

Jawahar Gram Samridhi Yojana (JGSY)

The jawahar Rozgar Yojana (JRY) has been recast as the Jawahar Gram Samridhi Yojana (JGSY) with effect from 1-4-1999 to impart a thrust to creation of rural infrastructure. The overriding priority of the programme was the creation of wage employment. The responsibility of implementing the programme has been entrusted to the Gram Panchayats. The primary objective of JGSY is creation of demand driven community village infrastructure including durable assets at the village level and asset to enable the rural poor to increase the opportunities for sustained employment. The secondary objective is generation of supplementary employment for the unemployed poor in the rural areas. The wage employment under this programme is given to Below Poverty Lines (BPL) families.

Employment Assurance Scheme (EAS)

The Employment Assurance Scheme (EAS) was launched on 2nd October, 1993 in 1772 identified backward blocks of 257 districts situated in drought prone, desert and tribal and hill areas where the Revamped Public Distribution System (RPDS) was in operation. The programme was subsequently extended to more blocks and thereafter was universalized. The EAS was restructured with effect from 1999-2000 to make it the single wage employment programme. The programme is implemented through Zilla Parishads.

The primary objective of EAS is creation of additional wage employment opportunities during the period of acute shortage of wage employment through manual work for the rural poor living below the poverty line. The secondary objective is the creation of durable community, social and economic assets for sustained employment and development.

National Social Assistance Programme

The NSAP was launched with effect from 15th August, 1995 as a 100 percent centrally Sponsored Scheme with the aim to provide social assistance benefit to poor households in the case of old age, death of primary breadwinner and maternity.

The main features of the three components of the NSAP namely;

- i. National Old Age Pension Scheme (NOAPS),
- ii. National Family Benefits Scheme (NFBS) and
- iii. National Maternity Benefit Scheme (NMBS)

Annapurna

In 1999-2000, the Government had announced launching of a new scheme 'Annapurna' to provide food security to those indigent senior citizens who are not covered under the Targeted Public Distribution System (TPDS) and who have no income of their own and none to take care of them in the village. Gram Panchayats would be responsible for its implementation.

DRDA Administration

The District Rural Development agencies (DRDAs) have traditionally been the principal organ at the district level to oversee the implementation of different anti-poverty programmes.

Rural Housing- Indira Awaas Yojana (IAY)

In the Ninth Plan, the Special Action Plan for Social Infrastructure has identified 'Housing' as one of the priority areas. The Indira Awaas Yojana (IAY) will continue to be major scheme for construction of houses to be given to the poor, free of cost.

7. Gains Of Poverty Alleviation Programmes in India

On the bright side, when anti-poverty programs did work, they have had a great influence on the social structure and helped people move up the social ladder. The problem is mostly that reforms have been conservative and incomplete. Consistent poverty reduction in India has failed, especially in largely agricultural states such as Madhya Pradesh, and Uttar Pradesh, because investments in rural literacy, education, technology and infrastructure were insubstantial.

8. Remedies

For much of history, poverty was considerable largely unavoidable as traditional modes of production were insufficient to give an entire population a comfortable standard of living. Aristotle has said in his masterpiece-politics that, 'poverty is the parent of revolution and crime'. Poverty creates an imbalance in the equality of the society, resulting in population explosion, unemployment, child labour, and a rising graph of crimes.

➤ **Economic Liberalization**

Extending poverty rights protection to the poor is one of the most important poverty reduction strategies a nation can implement. Securing property rights to land, the largest asset for most societies, is vital to their economic freedom. The World Bank concludes that increasing land rights is 'the key to reducing poverty' citing that land rights greatly increase poor people's wealth, in some cases doubling it.

➤ **Investing in Infrastructure, Education and Technology**

UN economists argue that good infrastructure, such as roads and information networks, helps market reforms to work. Cell phone technology brings the market to poor (or) rural sections. With necessary information, remote farmers can produce specific crops to sell to the buyers that bring the best price. Such technology also helps bring economic freedom by making financial services accessible to the poor.

➤ **Employment and Productivity**

Economic growth has the indirect potential to alleviate poverty, as a result of a simultaneous increase in employment opportunities and increase labour productivity.

➤ **Building opportunities for Self Sufficiency**

Making employment opportunities available is just as important as increasing income and access to basic needs. This can be done by creating companies that employ the poor while creating 'radically' affordable goods.

➤ **Micro loans**

One of the most popular of the new technical tools for economic development and poverty reduction are microloans. The idea is to loan small amounts of money to farmers (or) villages so these people can obtain the things they need to increase their economic rewards.

➤ **Empowering Women**

The empowerment of women has relatively recently become a significant area of discussion with respect to development and economics; however it is often deals with gender inequality. Because women and men experience poverty differently, they hold dissimilar poverty reduction priorities and are affected differently by development interventions and poverty reduction strategies.

➤ **Increasing the supply of basic needs- Food and other goods**

Agricultural technologies such as nitrogen fertilizers, pesticides, and new irrigation methods have dramatically reduced food shortages in modern times by boosting yields past previous constraints.

➤ **Removing Constraints on government Services**

Government revenue can be diverted away from basic services by corruption. Funds from aid and natural resources are sent to overseas banks instead of spending for the poor. Therefore stricter laws must be enacted to curb corruption.

9. Conclusion

In a country where more than 350 million people subsist in abject poverty, successful state intervention for poverty alleviation can be the foremost indicator of the state's legitimacy and good governance. To formulate and realize policy goals for helping the poor, the state needs well-designed policies and their effective implementation. The anti-poverty measures do not address the root causes of poverty such as structural inequality in villages, caste discrimination, and lack of access to productive assets and credit and so on. So, all these have to be focused. It must adopt and successfully implement policies for the people particularly the disadvantaged section of the society. The eradication of poverty requires

universal access to economic opportunities that will promote sustainable livelihood and basic social services. The broad alleviation efforts include provision of food security, land rights, education, employment, primary health care services including reproductive health care, safe drinking water and sanitation.

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The Role of NGOs in Providing Non Formal Primary Education: A Case Study of Khammam District in Telangana

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1. Introduction

Human resource development has long been recognized as a prerequisite for the social and economic transformation of an economy, irrespective of its level of development. It assumes particular significance in the context of most of the present day developing countries, partly due to their factor endowment position and partly because of the incidence of mass poverty. Lately, these countries have recognized the need to provide some critical minimum level of education to all her population irrespective of its social stratification. However, it is rather unfortunate that in spite of the efforts made at various levels, universalization of primary education is yet to be achieved in these economies. Besides, there is a lot of wastage at the primary stage of education, which affects the efficiency of investment resources in education by pushing up the input output ratio in the education industry. This leads to the decline in the returns from education obtainable from the inadequate resources that are available for investment in this sector.

Education remains a viable tool towards the development of human resources. Education, welfare and informal education play an important role in the production of human wealth. The slogan 'improvement in the working capacities of laborers' has attracted the attention of all as economists, educationists as well as sociologists. There is no doubt about the fact that trained people have proved to be a boon to society.

A high incidence of child labor and a low level of school participation of tribal children continue to pose a serious problem for India. Despite the constitutional protection to the tribal people of India, their children continue to represent a large segment of the total child labor. The tribal people lag behind very much against the general population in literacy and educational attainment. This disparity is even more marked among tribal females, who have the lowest literates in the country. The tribal population is overwhelmingly illiterate.

This low level of participation is also visible in the sub sequent levels of education. This low level of achievement in participation also provides an evidence for the involvement of the tribal children in labour market. It is further observed that tribal community are living in wide spread poverty, illiteracy, malnutrition, absence of safe drinking water and sanitary living conditions, poor maternal and child health conditions. The poverty and ineffective coverage of national health and nutritional services are the major contributing factors for dismal health conditions prevailing among the tribal people including their children. High poverty rates and dependence on agriculture called for increasing rates of child labour force participation among many of the tribal community in India. The opportunity cost of attending school is much higher amongst the tribal female as compared to males in the initial ten years of schooling. An effective policy addressing the education, health and other issues of discrimination in the context of tribal children needs to be implemented urgently. Hence, there is a great need to complement the formal education strategies with non formal education strategies in course of making tribal education an effective and

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efficient. Since, tribal are living aloof from the main stream, over several centuries, they need special non formal strategies to bring them in to the fold of education.

The strategies adopted by both formal and non formal have certain commonalities like efficient use of infrastructural facilities, teachers, taking care of Childs needs. The complimentary between formal and informal education strategies can only facilitate universal elementary education among scheduled tribes of India.

Non-formal education is given in form of training learners. Learners are not involved in intensive and rigorous mental activity. They learn particular skills or trades and particular discipline. The various skills acquisition and apprenticeship programmes are examples of non-formal education. Because of the differences in skills to be acquired, the assessment process will also differ.

Theoretical Framework (Functionalism)

Functionalism, as developed by Emile Durcheim (1858-1917), (1956), is the oldest and still most dominant theoretical perspective in sociology and other social sciences, including education. This perspective rests on two main premises: the application of the scientific method to the objective social world and the use of analogy between the individual organism and society (Hurn, 1995). Thus, functionalist assume that the different parts of the society, each have their own roles to play and that they work together to form a harmonious whole. Sociologists often use the metaphor of the body to describe functionalism- society is viewed as a body with the different parts of society-government, media, religion, the family, and of course education-being like the different organs in a body, each contributing in a different way in keeping the body healthy.

Functionalism assumes that the various institution in a society always operate so as to support that society as it is. If these institutions do not operate as such, the society will perish. Functionalists thus believe that in order for a society to remain viable (with all components functioning together); a society must instill similar beliefs and values in each member and each new generation. Education is a component part of any given society and tends to maintain that a society is in a steady state. A steady state occurs when a constant ratio is maintained among the components of the system, given continuous input to the system (Whawo, 1993). Durkheim (1956) believed that education existed to instill morals and skills in children, youths and adults. As such, it is imperative that these morals and skills are taught in both formal and non-formal settings to ensure consistency in their teaching and application. In teaching morals and skills, schools are teaching children, youths and adults that they must become part of the society. Durkheim concluded that a sense of belongings to a larger society was the most important lesson that education could teach learners. In the same vein, parson (1977) contended that a schools' main function is to socialize children by using the idea of commitments. There are two types of commitments: commitment to the implementation of the broad values of society and commitment to the performance of a specific type of role within the social structure. When applied to the context of this paper, it becomes obvious that non-formal education has a role to play in creating a just and egalitarian society because it provides functional education to youths and adults outside the formal education system, including functional literacy, remedial and vocational education, which are essential to human and national development.

In order to fulfill the constitutional goal of providing free and compulsory education to all children Up to the age of 14, we have to provide education which is both relevant and

interesting. For a variety of reasons the formal school system has tended to leave out millions of rural and urban poor children who are not able to attend a full time day-school. Consequently, there is a need for developing a viable alternative system of education which would provide Basic Education for All children in the country. Non-Formal Education has evolved as one such alternative.

Non-Formal Education as an alternative to formal Elementary Education was experimented with as early as 1976 at which time nine educationally backward states in the country were persuaded to initiate experimental NFE centers. In 1988, following the introduction of the National Policy on Education (1986), a full- fledged scheme of Non-Formal Education supported by the Central Government was introduced primarily in ten educationally backward states, as well as all over the country in urban slums, remote areas, desert and hilly regions. The scheme of Non-Formal Education envisaged wide spread participation by State Governments as well as Voluntary Agencies engaged in educational programmes, especially in rural and tribal areas.

Since 1986 there has been a growing National concern for achieving Basic Education for All in the shortest possible time. Several programmes of support to primary and elementary education in the country have been initiated in order to achieve this goal. The experience gathered since 1976 and particularly since 1988 in the area of Non-Formal Education clearly demonstrates that Universal Elementary Education can only be achieved if Non-Formal Education is made available as a viable alternative to formal school education.

Despite limited success, Non-Formal Education has become acceptable to a large section of the rural poor parents who are keen and willing to send their children to school but find the formal full- day school not suitable in their economic condition. The feasibility of Non-Formal Education has become enhanced in the last fifteen years. Participation in the Non-Formal Education programme by nearly 650 voluntary Agencies has added to its credibility and acceptability.

Scheduled Tribes, since Non-Formal Education emphasized reaching these communities where large numbers of children were out-of-school. In 1995, the department was re-organized and renamed Department of Education in Non-Formal and Alternative Schooling. This reorganization has vindicated the significance of Non-Formal Education as an essential alternative to Formal Elementary Education. The department is now poised to play a significant role in the achievement of Universal Elementary Education which has been a goal for the country.

2. Major Roles and Functions of the Department

1. Providing academic and technical support to State agencies as well as Voluntary Agencies implementing the scheme of Non- Formal Education;
2. Evolving training models and providing training for functionaries in Non-Formal Education at all levels;-
3. Developing materials and methodologies for the implementation of Non-Formal Education;
4. Conducting fundamental and action research in all aspects of Non-Formal Education;
5. Providing extension services to all agencies (State as well as Voluntary) concerned with Non-Formal Education;
6. Carrying out programme in pupil evaluation in Non-Formal Education; and
7. Creating and maintaining capacities at the State level for successful implementation of the scheme of Non-Formal Education.

Education as a means of advancement of capacity, well-being and opportunity is uncontested, and more so among communities on the periphery. Marked improvements in access and to some extent in quality of primary education in tribal areas have occurred, and stem from government and non-government initiatives. However, the number of out-of-school children continues to be several millions, mainly due to a lack of interest and parental motivation, inability to understand the medium of instruction (i.e. state language), teacher absenteeism and attitude, opportunity cost of time spent in school (particularly for girls), large seasonal migration etc. Low literacy rates in tribal communities continue to indicate a need for overarching support that tackles issues from health to attitudes of non-tribal populations. For us 'education' is an integral part of the empowerment process. Empowerment of the tribal community means capacitating tribal communities to secure access and control of their land, forest and water resources as well as sustain and promote viable alternatives for security of their livelihoods. Empowerment thus is an interactive process whereby tribal communities are enabled to participate actively in local governance (decision making that affects their own life situation).

Social voluntary organizations outside the confines of the market and state and play an important role in the social and economic development process of any country. These organizations are engaged in a wide spectrum of activities cutting across economic, social, cultural and scientific domains. They are engaged in education, health care activities, loan schemes for providing self employment and micro credit plans for sustaining household enterprises. The main economic theories of nonprofit organizations based on government failure and market failure explain why nonprofit organizations produce certain goods and services. Economic theory essentially defines the voluntary organization as a nonprofit organization on the basis of the fact that it cannot distribute any profit. NGOs have not only managed to make many more people literate than would have been possible through government structures alone, they also tried to critically examine deeper questions of the 'type' and 'relevance' of education for learners. While some organizations have helped the government in replicating its programs, others have even evolved alternative models of both non formal and formal systems of education. Whatever be the diversity and complexity in the works of these organizations there is no doubt about their contribution in taking India closer to the goal of education for all (EFA), be in terms of quantitative expansion or qualitative change in the meaning and process of education.

3. Review of Literature

Mahalingam (1988) had observed that tribals are among the most down-trodden section of the society who have been victims of age old social and cultural prejudices and hostile environmental factors. Their integration with the mainstream of national life has been recognized as a necessary condition for this welfare.

Ramamani (1998) had examined different tribal development programs and their impact on tribes. It is found that the said development programs for tribals met with limited success. Ravinder (1993) has observed that development programs including educational programs meant for tribal development did not ensure uniform results. In other words, tribal welfare programs are not socially neutral.

Vasudevachary (2006) A had observed that government has been implementing several education programs for the development of tribes in Andhra Pradesh. The important schemes included in the programs for the expansion of education facilities for the scheduled tribes are the opening up of various types of schools, award of scholarships,

providing hostel facilities, stipends, stationary grants, etc. it is further observed that the central and state governments have also provided for the reservation of seats in educational institutions for students belonging to scheduled tribes students.

Gaps in the Earlier Studies

- ❖ No empirical establishment of the factors responsible the denial of primary education to the most of tribals.
- ❖ No serious attempt is made to assess the role of NGOs in the provision of primary education to tribals in the non formal mode
- ❖ No attempt is made to empirically establish the derived benefits of tribal education at primary level managed by NGOs.

In order to fill the said gaps the present study is initiated with the following objectives and hypotheses.

4. Objectives of the Study

- ❖ To analyze the factors responsible for the denial of primary education for tribals in the study area as perceived by elite of the scheduled tribes.
- ❖ To examine the role of NGOs in the promotion of primary education for tribals in non formal mode.
- ❖ To assess the direct and derived benefits accrued to the tribals attributable to primary education facilitated by sample NGO organizations.
- ❖ To discuss the problems encountered by NGOs in the promotion of primary education for tribals.

5. Data and Methodology

For the purpose of the present study, the following methodology is adopted. 60 respondents from tribal elite, and 100 beneficiaries of primary education (non formal) were selected from Ramannapalem and Suturu villages of Chinturu mandal, Perantalapally of V R Puram mandal and Arkoor and Regulapadu villages of Kunavaram mandals of Khammam district. The sample units are selected mostly by adhering to the principles of stratified random sampling. 10 NGOs involved in primary education (non formal) were selected, operating in the areas of Chinturu, V R Puram, Kunavaram, Badrachalam, Bhuragampadu, Aswaraopet, Dummugudem, and Cherla and velerupadu mandals of Khammam district of Telangana.

The present study made use of both primary and secondary sources of data. The secondary sources of data included the annual reports of the NGOs concerned and the education related reports of ITDA, Khammam district etc. The primary data were collected directly from the respondents by administering a pre designed questionnaire/ schedule.

6. Major Findings

Tribals did not get primary education which is considered to be the most important, reasons which were identified included; tribal children have to help their parents, sporadic success cases, no immediate benefit of education, enlightened tribal are marginal, traditional occupation limits the growth of education, mostly culture ridden, government machinery is not effective, no cash benefits are linked to education, no employment opportunities through only primary education, short term benefits of education is zero, foremost concern is livelihood, tribal children are to rear their younger children and animals, gap between demand and supply response of tribal education, comparable frame works of educational benefits are conspicuously absent, tribal economy is mostly

subsistence, and tribals do not pay much attention or even spare that much time for their children education.

The Relationship between the age of tribal elite and their perceptions about factors responsible for the denial of primary education for tribals is found to be statistically independent except with reference to foremost concern which was livelihood, gap between demand and supply response of tribal education and tribal children who has to help their parents in house hold management.

The Relationship between the education of tribal elite and their perceptions about factors responsible for the denial of primary education for tribals is found to be statistically independent except with reference to foremost concern is livelihood, tribals cannot spare that much time for their education and enlightened tribal are marginal.

The Relationship between the income of tribal elite and their perceptions about factors responsible for the denial of primary education for tribals is found to be statistically independent.

The reasons for the NGO involvement at primary education level include tribal economy is a subsistence economy, the role of earner is predominant over the role of learner, tribal's own initiatives of tribal education development are poor, inability to comprehend the development environment, unawareness of advantages attributable to education, Illiteracy of parents, education is not seen as a necessary good for tribals, lack of exposure to modern development, high distortions at primary education and lack of flexibility in government schools.

The sample NGOs got some sources of information for prospecting tribals for primary education (Non formal). It is found that personal identification is the most important source followed by references, vidya volunteers and village survey for prospecting the tribals for primary level education in non formal mode.

Sample NGOs have got certain sources of funds. It is observed that grants from the government is the most important source of funds for the NGOs involved in primary level education followed by donations and service charges.

Sample NGOs mostly used their funds and it is observed that salaries to the staff is the most important uses of funds for the NGOs involved in primary level education followed by overheads and other items.

The problems encountered by the NGOs includes poor attendance by the tribals, lack of cooperation from beneficiaries, user charges are not acceptable to tribals, mismatch of timings, decline in the funds from the state, high amount of salaries for the staff, inadequate grants, irregular flows of income, venue selection, and increasing expenditure on overheads.

The direct benefits attributable to primary education facilitated by the sample NGOs (high) which include knowledge levels, listening skills, reading skills, writing skills, awareness levels and speaking skills.

Beneficiaries of primary education facilitated by NGOs by their perceptions about the derived benefits attributable to primary education (non formal) and it is observed that the derived benefits attributable to primary education facilitated by sample NGOs are higher in post NGO setting than that of pre NGO setting. Increase in derived benefits of the tribals through which primary level education by NGOs clearly perceptible in the post NGO setting.

SUGGESTIONS

As a policy measure based on the analysis, this study suggests the following for the purpose of strengthening the education processes of different levels of tribal education with a focus on primary education (non formal) and recognizing the role of NGOs in advancing the frontiers of education in the district;

- ❖ The government should try as much as possible to focus on non formal adult education by keeping the measurable benefits in view besides formal education in tribal areas and linking it to cash transfer and benefit schemes. They can also integrate special allocations to different districts in the budget to ensure availability of funds.
- ❖ The scope of primary education (non formal adult) in tribal areas should be vertically integrated with various professions in tribal areas.
- ❖ NGOs should be encouraged by the state in the fields of education in tribal areas. There should be a collaborative effort between government and NGOs
- ❖ Tribal elite should be given due place and position in the committees and commissions meant to evaluate the tribal education programs.
- ❖ .Government should establish non-formal education centers in all the states, since non-formal education teaches life planning educational skills among other vital life teachings. The proximity advantage would no doubt be optimally utilized by the grassroots.
- ❖ Vocational Guidance Counsellors should be provided considering the fact that they help shape up people and help them in making decisions in life and work which can take place at different stages and levels.

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Depression and Psychological Well-being of Aged Women staying with their Families and in Old Age Homes

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Abstract

All living beings experience the developmental stage of old age. It brings about a lot of changes not only physically and psychologically but also emotionally in the individual. There has been a rapid increase of elderly people in India since the last few decades particularly after 1951. Due to physical changes and disability, elderly people undergo various problems like loneliness, depression, health and adjustment issues, etc. Depression is a feeling of continuous deep sadness, decreased interest in activities which were previously enjoyed by the person. It is not a sign of weakness or a character flaw and can happen to anyone, at any age, no matter one's background or previous accomplishments in life. Psychological well-being is a combination of positive mental state like happiness and optimal effective functioning of a person's individual and social life.

The objective of the present study was to examine depression and psychological well-being of aged women staying with their families and in old age homes. For this, 200 respondents, comprising of 100 aged women staying in old age homes and 100 aged women staying with their families was selected within the age group of 60 to 80 years. Self-developed questionnaire was used to examine the range of depression and well-being. 'Z' test was applied to check the difference in the range of depression and well-being experienced by the both groups of women. Findings showed that respondents staying in old age home were more depressed than the respondents staying with their families. Similarly, the range of well-being of the respondents staying in old age home was less than that of the well-being of the respondents staying with their families.

Keywords: Depression, Psychological well-being, Aged women, Families and Old age homes.

Introduction

Old age is a journey towards the ultimate stage of normal human life. All living beings experience this stage. It brings about a lot of changes not only physically and psychologically but also emotionally in the individual. Mohd. Wasim Mughal and Dr. Nishi Fatema (2015), opined that though old age cannot be healed, it can be protected, promoted and extended. There has been a rapid increase of elderly people in India since the last few decades particularly after 1951. In two different publications by Banthia J.K., and James J.S. and Sathyanarayana K.M. (2001), the older adults constituted about 7.6% of the total population in India and the number of older adults had doubled at in three decades from 43 million in 1981 to 92 million in 2011. They further opined that this particular population is expected to triple in the next four decades.

In another study by Bhawana Singh and U.V. Kiran (2013), it's been observed that there is a considerable increase in elderly female population than compared to elderly male

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population. With this period of developmental stage many changes take place in the elderly individuals. Physical changes include wrinkling of skin, stooped posture, flabbiness of muscles, decreased vision and hearing, a decreased efficiency of cardiovascular system. Besides this, due to physical disability, elderly people undergo various problems like loneliness, depression, health and adjustment issues, etc. A study by Chalise (2014), proves the prevalence of depression in the elderly. It is a known fact that they need special attention from the family members during this period of their life. In India family is the primary organization which looks after and takes care of their elderly providing them not only material and psychological support, but also love and affection. According to S.C Tiwari, et. al. (2012), "The Indian family system is often held at high position for its qualities like support, strength, duty, love and care of the elderly. The responsibility of the children for their parents' wellbeing is not only recognized morally and socially in the country, but it is the legal code in many states in India." The past few decades have witnessed decrease in joint family system in most urban areas due to rapid modernization, urbanization and globalization which has led to the younger generation's and family members' diminishing sense of responsibility to look and care for their elders, thus disintegrating their sense of duty towards the elderly. A study by Shikha Sakya, et. al. (2006), states that the urban family is undergoing change in its traditional roles largely due to the impact of migration, changes in occupation, high level of education, urbanization and breaking up of joint family. Thus persons falling under this age group are most vulnerable and are at the mercy of their family. This has led to the elderly being ignored, not well cared for, neglected, unloved, abused and dumped in old age homes. This fact is supported by studies by Doty P. J. (1992), McConnel C.E. (1984), and Murtaugh C.M. et. al. (1990), which state that, due to familial and socio-demographic changes, elderly people shift to old age homes.

Depression is a feeling of continuous deep sadness, decreased interest in activities which were previously enjoyed by the person. It is not a sign of weakness or a character flaw and can happen to anyone, at any age, no matter one's background or previous accomplishments in life (16). According to WHO, Department of Mental Health and Substance Abuse (2012), "Depression is a common mental disorder that presents with depressed mood, loss of interest or pleasure, decreased energy, feelings of guilt or low self-worth, disturbed sleep or appetite, and poor concentration." It is one of the most common mental illnesses or disorder which once diagnosed can be cured only with psychiatrist's help. Old age depression is a result of increased health problems, loneliness and isolation, reduced sense of purpose, bereavements, fear, etc. Due to medical illnesses and mental disorders suffered by the elderly, it is not very easy to analyze and diagnose old age depression. Whatever the reason of depression, whether 18 or 80, one does not have to live with it. Like any type of depression, depression in elderly can be treated, and with the right support, treatment, and self-help strategies one can feel better and live a happy and vibrant life.

Psychological well-being is a combination of positive mental state like happiness and optimal effective functioning of a person's individual and social life. Psychological well being is summarized by Felicia Huppert (2009), "Psychological well-being is about lives going well. It is the combination of feeling good and functioning effectively." It also encompasses economic security, emotional security, spirituality, family support, social support, good health, etc. Better social relationships within the family members, regular

interaction, expressions of feelings and support from the family of the elderly bring about the general feeling of wellbeing in them.

Aim of the Study

To compare depression and psychological wellbeing of aged women staying with their families and in old age homes

Objectives of the Study

1. To examine the range of depression among aged women stay with their family and aged women staying in old age homes.
2. To examine the range of the psychological well-being among aged women stay with their family and aged women staying in old age homes.

Hypothesis

1. There is no significant difference between the range of depression experienced by aged women staying in old age homes and aged women staying with their families.
2. There is no significant difference between the range of psychological wellbeing by aged women staying in old age homes and aged women staying with their families.

Sample

The target number of respondents for the research was 200, comprising of 100 aged women staying in old age homes and 100 aged women staying with their families. The respondents fell in the age group of 60 to 80 years.

Methodology

The main focus of the present research was to understand, assess and analyze the range of depression and psychological wellbeing experienced by aged women staying with their families and aged women staying in old age homes.

For this 100 aged women staying with their families and 100 aged women staying in old age homes were selected. A total of 200 women and their range of depression and psychological wellbeing were studied.

Data Analysis

The aim of the study was to examine the depression and wellbeing of the aged female.

Table 1: Range of Depression experienced by Aged Women staying in Old Age Homes and Aged Women staying with their Families

Sr. No	Depression Scores	Aged Women staying in Old Age Homes				Aged Women Staying in Families				'Z' (Cal)
		Frequency	%	Mean	SD	Frequency	%	Mean	SD	
1	Normal Range (20-35)	16	16%	30.38	2.47	30	30%	21.33	1.09	2.92
2	Mildly Depressed (36-50)	18	18%	45.89	3.34	28	28%	37.64	1.31	2.73
3	Moderately Depressed (51-65)	28	28%	63.21	1.81	24	24%	53.42	1.21	3.52
4	Severely Depressed (66 -80)	38	38%	77.11	3.24	18	18%	70	1.88	2.48
	Total	100				100				

* Z (TAB) at 5 % level of significance is - 1.96

The above table indicates the range of depression experienced by aged women staying in old age homes and aged women staying with their families. The range of depression

experienced by the respondents is divided into four parts based on the scale, especially designed, denoting normal, mildly depressed, moderately depressed and highly depressed. It is observed that 16 % respondents stay in old age homes and 30 % respondents staying in families experience normal range of depression. Similarly, 38% respondents staying in old age homes and 18 % respondents staying in families experience severe depression. The calculated mean values show that respondents staying in old age homes experience severe depression than respondents staying in families. (Mean value for respondents staying in old age homes is 77.11 and for respondents staying in families is 70).

The individual Z (CAL) value is more than the Z (TAB) value for the respective groups with respect to the range of depression experienced by the both groups of respondents which does not support the hypothesis. This means that there is a difference between the range of depression experienced by aged women staying in old age homes and aged women staying with their families. Hence the hypothesis, "There is no significant difference between the ranges of depression experienced by aged women staying in old age homes and aged women staying with their families." is rejected.

Discussion

Geriatric depression is one of the most common psychological conditions during old age. It is a lot of phenomenon ranging from simple mood swings to severe affective states. In the Indian scenario, it has been observed that women, when compared to men, have always been more involved in family affairs at any and every stage of life. Even in working woman, her attention has been mostly undivided and thus her home and family come before her job and ambitions. Her heart is where her home is.

In the present context, it has been observed that as the women grow older and their ability to carry out household tasks decreases, despite their willingness and drives to be "involved". As their health status declines, their coordinative functions are affected and this also results in lack of self confidence.

The above Table indicates that the aged women living at home are less depressed than their counterparts who live in old age homes. The data obtained is indicative of the fact that although a feeling of gloom and sorrow is experienced in both the cases, the feeling of "uselessness" and "emptiness" is experienced in a lesser range by the aged women staying with their families, because they are able to "see" the faces of their loved ones even if the communication channels are now limited. They still have hopes that if something goes wrong, there will be some family members who will attend to them. The future does seem gloomy to them but they thrive on seeing and learning about the progress of the younger family members. They also feel that despite their inability to now contribute wholly in household chores, they can at least contribute in general upkeep of the home. If their partner is alive, they take satisfaction in looking after their needs and thus try to get over the feeling of "uselessness". In case of economic deprivation, the feeling of "uselessness" is greater as it gives them not only the feeling of not being useful, but also being a burden on other family members.

The elderly women staying in old age homes are less fortunate than their counterparts. The reason these elderly women have higher depression prevalence is that they do not have anything to look forward to in their daily routine lives, absence of loved ones around them leaves them feeling not only lonely and gloomy but depressed as well. A similar study by Sethi et. al. (2013), also proves that elderly subjects living in old age homes are more affected in terms of depression than to community dwelling elder subjects.

Table 2: Range of Psychological Well-being among Aged Women staying in Old Age Homes and Aged Women staying with their Family

Sr. No	Psychological Wellbeing Scores	Aged women staying in Old Age Homes				Aged Women Staying with their Family				Z Score
		Frequency	%	Mean	SD	Frequency	%	Mean	SD	
1	Good Psychological Wellbeing (66-80)	16	16%	71	2.53	42	42%	78.62	1.55	-2.59
2	Fair Psychological Wellbeing (51-65)	20	20%	56.7	3.73	28	28%	63.71	1.36	-2.40
3	Moderate Psychological Wellbeing (36-50)	34	34%	39.12	2.89	20	20%	49.2	0.77	-3.58
4	Poor Psychological Wellbeing (20-35)	30	30%	23.13	2.32	10	10%	33.8	0.79	-2.92
	Total	100				100				

* Z (TAB) at 5 % level of significance is - 1.96

The above Table indicates the range of psychological wellbeing experienced by aged women staying in old age homes and aged women staying with their families. The range of psychological wellbeing experienced by the respondents is divided into four parts based on the scale, especially designed, denoting good, fair, moderate and poor psychological wellbeing. It is observed that only 16% respondents staying in old age homes and 42 % respondents staying with their families experience good psychological wellbeing. Similarly, 30% respondents staying in old age homes and 10 % respondents staying with their families experience poor range of psychological wellbeing. The calculated mean values show that respondents staying in old age homes have lower range of good psychological well-being than respondents staying with their families. (Mean value for respondents staying in old age homes is 77 and for respondents staying in families is 78).

The individual Z (CAL) value is more than the Z (TAB) value for the respective groups with respect to the range of depression experienced by the both groups of respondents which does not support the hypothesis. This means that there is a difference between the range of depression experienced by aged women staying in old age homes and aged women staying with their families. Hence the hypothesis, "There is no significant difference between the ranges of depression experienced by aged women staying in old age homes and aged women staying with their families." is rejected.

Discussion

Optimal psychological functioning is hampered as age advances and this leads to the lowering down of psychological wellbeing. Psychological wellbeing is considered more significant than happiness when quality of life is taken into consideration.

The above table indicates that aged women living with their families have a better psychological wellbeing than the aged women living in old age homes. A large and significant fact that plays a role in experiencing positive psychological wellbeing, is attributed to the fact that, during youth they had invested a great deal of their time and energy in being involved in their home and the people in that home. The emotion investment pays its dividend in the form of affection they receive, the attachment they experience with the youngsters at home especially their grand children. Thus when compared to their counterparts, they are able to develop close ties with others at home. As age advances they are unable to be an "active contributor" as far as work is concerned. They may not be "needed" as earlier, but they are able to maintain a better sense of wellbeing by reducing their "goals and needs" and providing a rationale to the things that may upset them. They are able to overlook mistakes and learn to live one day at a time. They are more accepting to their defeats and disappointments and can snap back to normality when things go wrong. They get their strength and positivity from the fact that even though the family members may not be able to give them enough time and attention, the elderly women can see them, be in the midst with them which gives them a sense of purpose and belonging. Even performing small chores and doing small things for the family members, give their life a meaningful purpose and all these factors add to their feeling of better wellbeing.

Aged women, who are sent to old age homes, experience a lowered sense of psychological wellbeing when compared to the aged women staying in their families. Their family being their "world", they being the "care giver" and not "care receiver", the thought of their being no longer "useful" and the act of being "dumped" in an old age home makes them feel emotionally unstable. The elderly is no longer among the people they are familiar with, their lives seems to become "meaningless" and "incomplete". This fact is supported Bhawana Singh and U.V. Kiran (2013), stating that there is a significant difference in psychological well-being among the elderly living with family, in old age homes and living alone. A feeling of utter despair and loneliness becomes the order of the day. They start dwelling on questions like- what was my fault? Why this had to happen to me? Where did I go wrong, etc.? Despite being in the midst of people who come from similar circumstances, they are haunted by the thought of being discarded by their own family to whom they gave the best years of life.

Conclusion

The level of depression experienced by the aged women living in old age homes is greater than the ones living with their family, as the feeling of being rejected by one's own family is totally shattering and may even lead to suicidal thoughts. This is more so, because in the present scenario, in India old age homes are not accepted as "second" homes, but are considered as "dumping places" for the aged, where the old are admitted when their "utility" to the family is over. The facilities provided in old age homes are poor as the cost of living there is expected to be minimal. Very few old age homes exist; those have all facilities and cater to the needs of the elderly, both physically and psychologically.

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Rural urban Disparity in Post natal care

Dr.Rashmi.G.Vanshakrutamath*

Abstract

The postnatal period is critical to the health and survival of a mother and her newborn. Lack of care in this period may result in death or disability as well as missed opportunities to promote healthy behaviors, affecting women and newborn children.

The Millennium Development Goals 5 focused to improve maternal health (MDG 5 WHO), with targets to reduce maternal mortality by three quarters between 1990 and 2015, and to achieve universal access to reproductive health by 2015. To achieve this goal, the rural population need to be given more scope. Utilization of postnatal health services can be affected by multitude of factors including caste, education, type of family, and socio-economic characteristics.

The Government of India has recommended that all mothers and newborns receive three postnatal (PNC) checkups within 42 days of delivery as follows: first within 48 hours, second between 3-7 days and the third within 42 days of delivery.

The main objective of the present study is to find out utilization of postnatal service among the rural and urban people. It is hypothesized that utilization of postnatal care varies with caste, education, type of family and annual income of the family.

For the present study vijayapura taluk, Vijayapura district in Karnataka is selected for the study. 400 women were selected representing rural and urban community. Qualitative information obtained from the structured interview schedule was edited carefully. The data were processed by SPSS package. Analysis of quantitative information consisted of producing simple frequency. Statistical technique of chi-square is calculated.

There is a vast gap between rural and urban people regarding utilization of after delivery service. Significant variation is found in different caste in the utilization of post natal care particularly in rural area SC and ST lags far behind other caste in the utilization. Education of mother played very important role in the utilization of post natal care.

Use of post natal care is greater in nuclear families in terms of occupation of respondents; home makers have significantly utilized the post natal care. Similarly high income groups have higher access to post natal care services.

Utilization of post natal care should be popularised among lower caste girls education should be priority to increase the utilization of post natal care. Government should make efforts to attract low income groups to utilize post natal care.

Introduction

The postnatal period is critical to the health and survival of a mother and her newborn. Lack of care in this period may result in death or disability as well as missed opportunities to promote healthy behaviors, affecting women and newborn children.

Postnatal care (PNC) refers to the assistance given to a mother and the baby for a period of six weeks from the time of delivery. Postnatal services are primarily comprised of physical

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examination, immunization, health education, and family planning services. Many women have not received these essential healthcare services yet though they need these services after delivery. Similarly the Millennium Development Goals 5 focused to improve maternal health (MDG 5 WHO), with targets to reduce maternal mortality by three quarters between 1990 and 2015, and to achieve universal access to reproductive health by 2015. To achieve this goal, the rural population need to be given more scope. Utilization of postnatal health services can be affected by multitude of factors including caste, education, type of family, and socio-economic characteristics.

The Government of India has recommended that all mothers and newborns receive three postnatal (PNC) checkups within 42 days of delivery as follows: first within 48 hours, second between 3-7 days and the third within 42 days of delivery.

Methodology

The main objective of the present study is to find out utilization of postnatal service among the rural and urban people.

In the present study the qualitative information obtained during the interviews, using a pre-coded questionnaire. For the present study vijayapura taluk is selected for the data collection. Women are the respondents. 400 women were selected representing rural and urban community. Quantities information obtained from the structured interview schedule was edited carefully. The data were processed by SPSS package. Analysis of quantitative information consisted of producing simple frequency. Statistical technique of chi-square is calculated.

Data Analysis

Table 1: Utilization of Postnatal Service Vs Community

Sl. No	Utilization of Postnatal Service	Community		Total
		Rural	Urban	
1	Not utilized	169 (81.5)	9 (4.5)	336 (84.0)
2	Utilized	31 (15.5)	191 (95.5)	64 (16.0)
Total		200 (100.0)	200 (100.0)	400 (200.0)

Source: Field Data, 2014

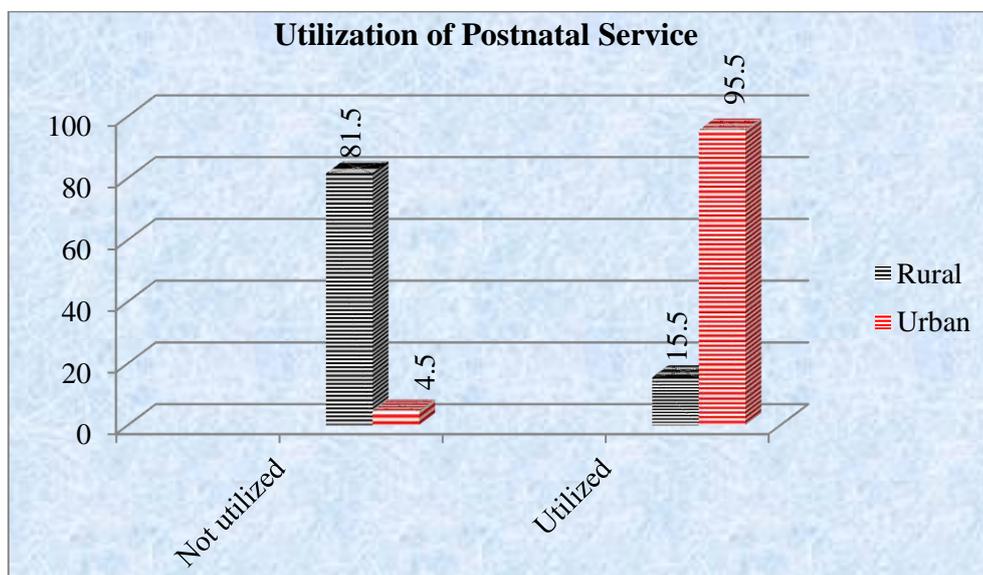
Figures in parentheses are percentages.

Chi-Square value = 35.123 df=1 p=.0011

Remark = Significant

Graph-1

Utilization of Postnatal Service Vs Community



Inference: Utilization of Postnatal Service and Community (Table 1)

- 1) The chi-square value is 35.123. There is a significant association between rural and urban people with regards to utilized service after delivery.
- 2) A vast majority of (95.5 percent) urban respondents have utilized the post natal service. Only 15.5 percent of rural respondents have utilized the post natal service.
- 3) 81.5 percent of the rural respondents have not utilized the post natal services and in urban it is only 4.5 percent.

Urban women have significantly utilized postnatal service. But rural women neglect after delivery care.

Caste Vs Utilization of Postnatal Service Vs Community

Table 2: Caste Vs Utilization of Postnatal Service Vs Community

Community	Caste	Utilized Postnatal Service		Total
		Utilized	Not Utilized	
Rural	Schedule Caste	5 (16.13)	50 (29.58)	55 (27.5)
	Schedule Tribe	4 (12.90)	28 (16.57)	32 (16.0)
	Other Backward Caste	10 (32.26)	58 (34.32)	68 (34.0)
	General Merit	12 (38.71)	33 (19.53)	45 (22.5)
	Total	31 (100.0)	169 (100.0)	200 (100.0)

Urban	Schedule Caste	46 (24.08)	4 (44.44)	50 (25.0)
	Schedule Tribe	47 (24.61)	3 (33.33)	50 (25.0)
	Other Backward Caste	49 (25.65)	1 (11.11)	50 (25.0)
	General Merit	49 (25.65)	1 (11.11)	50 (25.0)
	Total	191 (100.0)	9 (100.0)	200 (100.0)

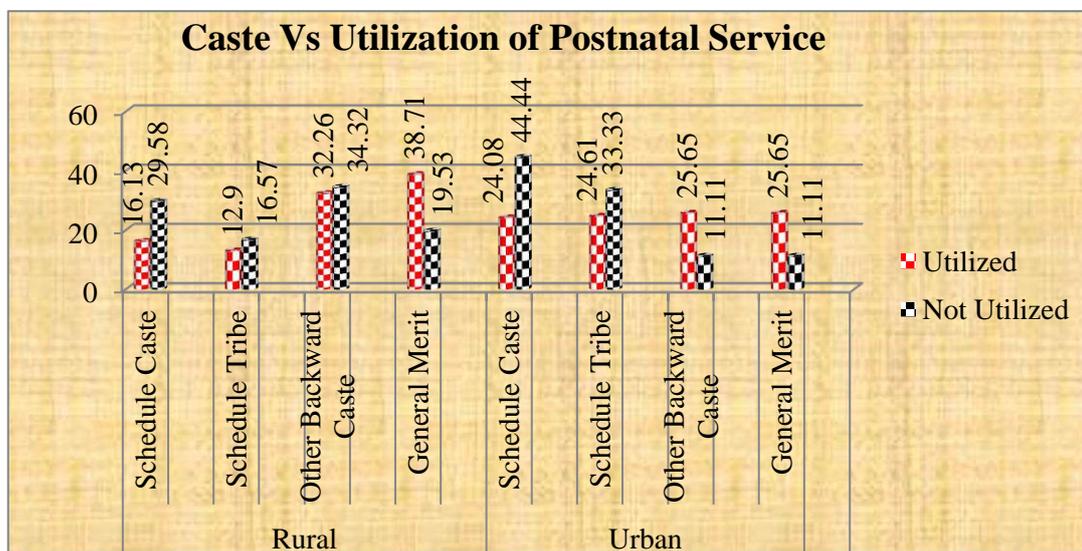
Source: Field Data, 2014

Figures in parentheses are percentages

Chi-Square Test

Community		Value	Df	Asymp. Sig. (2-sided)	Remark
Rural	Pearson Chi-Square	8.236(a)	3	.004	Significant
	Likelihood Ratio	2.362	3	.041	
	Linear-by-Linear Association	.338	1	.0231	
	N of Valid Cases	200			
Urban	Pearson Chi-Square	9.236(b)	2	.033	Significant
	Likelihood Ratio	4.102	2	.0239	
	Linear-by-Linear Association	2.783	1	.095	
	N of Valid Cases	200			

Graph-2: Caste Vs Utilization of Postnatal Service Vs Community



Inference: Caste Vs Utilization of Postnatal Service after Delivery Vs Community (Table 2)

- 1) The chi-square value is 8.236. There is a significant association between caste and utilization of postnatal service with regards to rural community.
- 2) 38.71 percent of the rural general caste respondents have utilized the postnatal service and 19.53 percent of them have not utilized the postnatal service.
- 3) 34.32 percent of the other backward caste respondents in rural area have not utilized the postnatal service. 32.26 percent of the respondents have utilized the postnatal service.
- 4) 29.58 percent of the rural schedule caste respondents have not utilized the postnatal service and only 16.13 percent of them have utilized the postnatal service.
- 5) 16.57 percent of the rural schedule tribe respondents have not utilized postnatal service and 12.90 percent of the respondents have utilized the postnatal service.
- 6) The chi-square value is 9.236. There is significant association between caste and utilization of postnatal service with regards to urban community.
- 7) In case of urban area nearly half of (44.44 percent) the schedule caste respondents have not utilized the postnatal service. 24.08 percent of the respondents have utilized the postnatal service.
- 8) 33.33 percent of the urban schedule tribe respondents have not utilized the postnatal service. 24.61 percent of the respondents have utilized the postnatal service.
- 9) 25.65 percent each urban other backward caste and general caste respondents have utilized the postnatal service. Only 11.11 percent of the respondents have not utilized the postnatal service.

Therefore the hypothesis utilization of maternal health varies with caste of rural and urban people are accepted.

EDUCATION OF THE RESPONDENTS VS UTILIZATION OF POSTNAT SERVICE VS COMMUNITY

Education plays a significant influence in shaping proper perception on the part of people for better health care needs. Lower perception as a result of poor education creates a negative health situation which augments the health needs. Moreover their ignorance about

health services due to low or poor education status act as a hurdle in acquiring better health services. Education acts as a double-edged sword in cutting the extent of utilization of health services. The study is supported with data related to un-utilization and underutilization of health services especially preventive health services (immunization of children) by the illiterate or less educated mothers. Many studies have established the impact of education on health services utilization that educated seek immediate treatment, whereas illiterate and poorly educated will postpone it till the illness worsens and poorly. **(Rodney M Coe, Wessen Albert 1965, Khandekar 1974)**

Rural –urban differentials are essentially a function of the differential rates of change in towns and villages. Literacy, like other innovations, originates in urban places and diffuses subsequently into the countryside; the process of literacy begins in the town and trickles down to the village. The degree of urban influence and the intensity of rural-urban interaction are evidently the two major factors involved in the reduction of disparities between rural and urban literacy rates.

In 2011, while 85.78 percent of urban population in India was literate, the corresponding figure for rural population was only 68.73 percent, implying wide disparity in rural urban literacy rates. **(Census of India, 2011)**

Table 3: Education Vs Utilization of Postnatal Service Vs Community

Community	Education	Utilized Postnatal Service		Total
		Utilized	Not Utilized	
Rural	Illiterate	1 (3.22)	64 (18.85)	65 (32.5)
	Primary	1 (3.22)	39 (23.08)	40 (20.0)
	Secondary	2 (6.45)	41 (24.26)	43 (21.5)
	PUC	7 (22.58)	20 (11.83)	27 (13.5)
	Graduate	20 (64.52)	5 (2.96)	25 (12.5)
	Total	31 (100.0)	169 (100.0)	200 (100.0)
Urban	Illiterate	23 (12.04)	3 (33.33)	26 (13.0)
	Primary	31 (16.23)	2 (22.22)	33 (16.5)
	Secondary	25 (13.09)	2 (22.22)	27 (13.5)

	PUC	44 (23.04)	1 (11.11)	45 (22.5)
	Graduate	68 (35.60)	1 (11.11)	69 (34.5)
	Total	191 (100.0)	9 (100.0)	200 (100.0)

Source: Field Data, 2014

Figures in parentheses are percentages.

Chi-Square Test

Community		Value	Df	Asymp. Sig. (2-sided)	Remark
Rural	Pearson Chi-Square	23.022(a)	4	0.000	Significant
	Likelihood Ratio	21.501	4	0.000	
	Linear-by-Linear Association	.090	1	0.765	
	N of Valid Cases	200			
Urban	Pearson Chi-Square	6.365(b)	4	0.0452	Significant
	Likelihood Ratio	2.071	4	0.03213	
	Linear-by-Linear Association	.221	1	0.638	
	N of Valid Cases	200			

Inference: Education Vs Utilization of Postnatal Service Vs Community (Table 3)

- 1) The chi-square value is 23.022. There is a significant association between education and utilization of postnatal service with regards to rural community.
- 2) Majority of (64.52 percent) the rural graduate respondents have utilized the postnatal service. Only 2.96 percent of the respondents have not utilized the postnatal service.
- 3) 24.26 percent of the rural secondary educated respondents have not utilized the postnatal service. And only 6.45 percent of them have utilized the postnatal service.
- 4) 23.08 percent of the rural primary educated respondents have not utilized postnatal service. Only 3.22 percent of them have utilized the postnatal service.
- 5) 22.58 percent of the rural PUC educated respondents have postnatal service and 11.83 percent of them have not utilized the postnatal service.
- 6) 18.85 percent of the rural illiterate respondents have not utilized the postnatal service. Only 3.22 percent of them have utilized the postnatal service.

- 7) The chi-square value is 6.365. There is a significant association between education and utilization of postnatal service with regards to urban community.
- 8) Similarly more than one third (35.60 percent) of the urban graduate respondents have utilized the postnatal service. 11.11 percent of them have not utilized the postnatal service.
- 9) 33.33 percent of the urban illiterate respondents have not utilized the postnatal service. 12.04 percent of the respondents have utilized the postnatal service.
- 10) 23.04 percent of the urban PUC educated respondents have utilized postnatal service. 11.11 percent of them have not utilized the postnatal service.
- 11) 22.22 percent of the urban primary and secondary educated respondents have not utilized the postnatal service. 16.23 percent of the primary educated respondents utilized the postnatal service and 13.9 percent of them have not utilized the postnatal service.

Therefore the hypothesis utilization of maternal health differs with education of rural and urban people are proved.

TYPE OF FAMILY VS UTILIZATION OF POSTNATAL SERVICEVS COMMUNITY

Many studies point out that child's mother is the person most likely to notice problems with a child's health because of her role as a primary care and she is therefore likely to be in the best position to make health care choices, but where women are likely to live in extended families with their mother in law, health care decision may often be made by the husband s' mother or women's mother in law rather than the women herself. In nuclear families especially in lower income groups majority of women go for work till delivery and immediately after delivery also. The hindering factor for low utilization of postnatal services are non-availability of health personnel, ignorance about health, economic necessity, negligence and absence of person to look after , to guide and to support them. At the same time they will not feel it as need utilize the health service etc. The joint family no doubt seems to be more secure for its members. The favorable factors for better utilization in these families are: guidance and motivation from elders to seek health care services and acceptance of traditional practices for postnatal care. (Indiragandhi.K, 2004)

Table 4: Type of Family Vs Utilization of Postnatal Service Vs Community

Community	Type of Family	Utilized Postnatal Service		Total
		Utilized	Not Utilized	
Rural	Joint family	6 (19.35)	134 (79.29)	140 (70.0)
	Nucleus family	25 (80.65)	35 (20.17)	60 (30.0)
	Total	31 (100.0)	169 (100.0)	200 (100.0)
Urban	Joint family	50 (26.18)	7 (77.78)	57 (77.5)

	Nucleus family	141 (73.82)	2 (22.22)	143 (22.5)
	Total	191 (100.0)	9 (100.0)	200 (100.0)

Source: Field Data, 2014

Figures in parentheses are percentages.

Chi-Square Test

Community		Value	Df	Asymp. Sig. (2-sided)	Remark
Rural	Pearson Chi-Square	4.362(b)	1	.000	Significant
	Continuity Correction(a)	3.563	1	.029	
	Likelihood Ratio	4.135	1	.042	
	Fisher's Exact Test				
	Linear-by-Linear Association	4.340	1	.037	
	N of Valid Cases	200			
Urban	Pearson Chi-Square	.701(c)	1	.002	Significant
	Continuity Correction(a)	.381	1	.0237	
	Likelihood Ratio	.675	1	.0211	
	Fisher's Exact Test				
	Linear-by-Linear Association	.698	1	.104	
	N of Valid Cases	200			

Inference: Type of Family Vs Utilization of Postnatal Service Vs Community (Table 4)

- 1) The chi-square value is 4.362. There is a significant association between type of family and utilization of postnatal service with regards to rural community.
- 2) A vast majority of (80.65 percent) the rural nuclear family have utilized the postnatal service. Only 20.17 percent of them have not utilized the postnatal service.
- 3) 79.29 percent of rural joint family has not utilized the postnatal service. Only 19.35 percent of the respondents have utilized the postnatal service.
- 4) The chi-square value is 0.701. There is a significant association between type of family and utilization of postnatal service with regards to urban community.
- 5) A large proportion of (77.78) the urban joint family have not utilized the postnatal service. Only 26.18 percent of the respondents have utilized the postnatal service.
- 6) 73.82 percent of the urban nuclear family has utilized the postnatal service. 22.22 percent of them have not utilized the postnatal service.

Therefore the hypothesis utilization of maternal health varies with type of family of rural and urban people are accepted.

RESPONDENT'S OCCUPATION VS UTILIZATION OF POSTNATAL SERVICEVS COMMUNITY

Occupation of the respondent (mother) is an important criterion in assessing the status of family. World Bank 1990 reported that there is an inverse relationship between house hold economic status and mothers labour outside. "The more women`s work permits her to remain on the inside the higher its status and that of the house hold. But as the economic status of their house hold decreases they must combine this domestic work with other kinds of work more and more exposed to the outside.

Among the landless, women in the agriculture labour force are nearly three times as likely to work as wage laborers than as unpaid family workers in families with twenty acres are more, none of the women work for wages." (Indiragandhi.K, 2004)

Table 5: Respondent's Occupation Vs Utilization of Postnatal Service Vs Community

Community	Respondent's Occupation	Utilized Postnatal Service		Total
		Utilized	Not Utilized	
Rural	Home maker	13 (41.93)	82 (48.52)	95 (47.5)
	Agriculture labour	10 (35.48)	44 (25.44)	54 (27.0)
	Farming	1 (3.22)	9 (5.32)	10 (5.0)
	Petty business	2 (6.45)	6 (3.55)	8 (4.0)
	Government servant	3 (100)	0 (0.0)	3 (1.5)
	T-stall	1 (3.22)	13 (7.69)	14 (7.0)
	Coolie	1 (3.22)	15 (8.87)	16 (8.0)
	Total	31 (100.0)	169 (100.0)	200 (100.0)
Urban	Home maker	127 (100.0)	0 (0.0)	127 (63.5)
	Agriculture labour	3 (1.57)	2 (22.22)	5 (2.5)
	Farming	4 (2.09)	1 (11.11)	5 (2.5)

	Petty business	12 (6.28)	1 (11.11)	13 (6.5)
	Government servant	31 (100.0)	0 (0.0)	31 (15.5)
	T-stall	9 (4.71)	3 (33.33)	12 (6.0)
	Coolie	5 (2.62)	2 (22.22)	7 (3.5)
	Total	191 (100.0)	9 (100.0)	200 (100.0)

Source: Field Data, 2014

Figures in parentheses are percentages.

Chi-Square Test

Community		Value	Df	Asymp. Sig. (2-sided)	Remark
Rural	Pearson Chi-Square	3.839(a)	6	.03459	Significant
	Likelihood Ratio	3.843	6	.098	
	Linear-by-Linear Association	.064	1	.301	
	N of Valid Cases	200			
Urban	Pearson Chi-Square	4.146(b)	7	.0233	Significant
	Likelihood Ratio	4.475	7	.042	
	Linear-by-Linear Association	.175	1	.475	
	N of Valid Cases	200			

Inference: Respondent's Occupation Vs Utilization of Postnatal Service Vs Community (Table 5)

- 1) The chi-square value is 3.839. There is a significant association between respondent's occupation and utilization of postnatal service with regards to rural community.
- 2) All the rural government servants have utilized the postnatal service.
- 3) Nearly half of (48.52 percent) of the rural homemaker have not utilized the postnatal service. And 41.93 percent of them have utilized the postnatal service.
- 4) 35.48 percent of the rural agriculture labourers have utilized the postnatal service. 25.44 percent of the respondents have not utilized the postnatal service.
- 5) 8.87 percent of the rural respondents who were kept T-stall have not utilized the postnatal service. Only 3.22 percent of the respondents have utilized the postnatal service.
- 6) 7.69 percent of the rural respondents who were working as coolie have not utilized the postnatal service. 3.22 percent of the respondents have utilized the postnatal service.
- 7) 5.32 percent of the rural farmer respondents have not utilized the postnatal service. 3.22 percent of the respondents have utilized the postnatal service.

- 8) 6.45 percent of the rural petty business respondents have utilized the postnatal service. 3.55 percent of the respondents have not utilized the postnatal service.
- 9) The chi-square value is 4.146. There is a significant association between respondent's occupation and utilization of postnatal service with regards to urban community.
- 10) Similarly when we look into urban community all the government servant and homemaker respondents have fully utilized the postnatal service.
- 11) 33.33 percent of the urban respondents who has kept T-stall have not utilized the postnatal service. Only 4.71 percent of the respondents have utilized postnatal service.
- 12) Following 22.22 percent of respondents who are working as agricultural labourers and coolie have not utilized the postnatal service. 1.57 percent of the agricultural respondents have utilized the postnatal service and 2.26 percent of coolie respondents have utilized the postnatal service.
- 13) 11.11 percent of urban farming and petty business respondents have not utilized the postnatal service. And 6.28 percent of the petty business respondents and 2.09 percent of farming respondents have utilized the postnatal service.

The chi-square analysis reveals that there is considerable variation between respondents with different occupation regarding utilization of maternal health in both rural and urban areas.

Hence utilization of maternal health differs with occupation of the respondents of rural and urban people are accepted.

ANNUAL INCOME OF THE FAMILY VS UTILIZATION OF POSTNATAL SERVICEVS COMMUNITY

The utilization of health services and the medical expenditure are highly correlated. The intensity of utilization depends on the capacity of the medical aid seeker to pay for it. But by the linking of medical aid with the expenditure capacity, it could not be possible to judge utilization of health services by the low class and very low sections, because these two classes mainly use freely available public health services. **(Gangadharan.K, 2005).**

Table 6: Annual Income of the Family Vs Utilization of Postnatal Service Vs Community

Community	Annual Income	Utilized Postnatal Service		Total
		Utilized	Not Utilized	
Rural	Less than Rs. 10000	1 (3.22)	84 (49.70)	85 (42.5)
	Rs. 11000 to 20000	6 (19.35)	34 (20.11)	40 (20.0)
	21000 to 30000	4 (12.90)	21 (12.43)	25 (12.5)
	31000 to 40000	2 (6.45)	28 (16.57)	30 (15.0)
	above 50000	18 (58.06)	2 (1.18)	20 (10.0)

	Total	31 (100.0)	169 (100.0)	200 (100.0)
Urban	Less than Rs. 10000	2 (1.04)	2 (22.22)	4 (2.0)
	Rs. 11000 to 20000	17 (8.90)	2 (22.22)	19 (9.5)
	21000 to 30000	36 (18.85)	2 (22.22)	38 (19.0)
	31000 to 40000	23 (12.04)	3 (33.33)	26 (13.0)
	above 50000	113 (100.0)	0 (0.0)	113 (56.5)
	Total	191 (100.0)	9 (100.0)	200 (100.0)

Source: Field Data, 2014

Figures in parentheses are percentages.

Chi-Square Test

Community		Value	Df	Asymp. Sig. (2-sided)	Remark
Rural	Pearson Chi-Square	5.550(a)	4	.005	Significant
	Likelihood Ratio	6.045	4	.0236	
	Linear-by-Linear Association	5.161	1	.023	
	N of Valid Cases	200			
Urban	Pearson Chi-Square	5.550(a)	4	.041	Significant
	Likelihood Ratio	6.045	4	.0326	
	Linear-by-Linear Association	5.161	1	.023	
	N of Valid Cases	200			

Inference: Annual Income of the Family Vs Utilization of Postnatal Service Vs Community (Table 6)

- 1) The chi-square value is 5.550. There is a significant association between annual income of the family and utilization of postnatal service with regards to rural community.
- 2) More than half of (58.06) the rural respondents who have annual income of the family Rs. 50,000 above have utilized the postnatal service. Only 1.18 percent of them have not utilized the postnatal service.

- 3) 49.70 percent of the rural respondents who have annual income of the family less than Rs. 10,000 have not utilized the postnatal service. 3.22 percent of the respondents have utilized the postnatal service.
- 4) 20.11 percent of the rural respondents who have annual income of the family Rs. 11,000 to 20,000 have not utilized the postnatal service. 19.35 percent of them have utilized the postnatal service.
- 5) 16.67 percent of the rural respondents who have annual income of the family Rs. 31,000 to 40,000 have not utilized the postnatal service. 6.45 percent of them have utilized the postnatal service.
- 6) 12.90 percent of the rural respondents who have annual income Rs 12.90 have utilized the postnatal service. 12.43 percent of them have not utilized the postnatal service.
- 7) The chi-square value is 5.550. There is a significant association between annual income of the family and utilization of postnatal service with regards to urban community.
- 8) In urban area all the respondents have fully utilized the postnatal service that has annual income of the family Rs 50,000 and above.
- 9) 33.33 percent of the urban respondents with annual income of the family Rs. 31,000 to 40,000 have not utilized the postnatal service. 12.04 percent of them have utilized the postnatal service.
- 10) 22.22 percent each of the urban respondents with annual income of the family Rs. 21,000 to 30,000, 11,000 to 20,000 and less than Rs 10,000 have not utilized the postnatal service.

The hypothesis utilization of maternal health varies with annual income of the family of rural and an urban person is proved.

Findings and Conclusion

There is a vast gap between rural and urban people regarding utilization of after delivery service. Significant variation is found in different caste in the utilization of post natal care particularly in rural area SC and ST lags far behind other caste in the utilization. Education of respondents played very important role in the utilization of post natal care.

Use of post natal care is greater in nuclear families in terms of occupation of respondents; home makers have significantly utilized the post natal care. Similarly high income groups have higher access to post natal care services.

Utilization of post natal care should be popularised among lower caste girls education should be priority to increase the utilization of post natal care. Government should make efforts to attract low income groups to utilize post natal care.

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Socio Economic Status of Women Representative in Urban Local Governance: A field Study of Bathinda Municipal Corporation

Dr. Varinder Kaur

Abstract

The women folk, in every society, constitute half of the world's population. Women in urban sector is *sin qua non* because 74th Amendment Act, 1992 envisaged the participation of women in urban local bodies by 33% reservation. The following study is basically an empirical investigation of their socio economic backgrounds. Therefore, to assess the socio-economic status of women representative in urban local governance, this study was conducted in the Bathinda Municipal Corporation.

Introduction

The constitution of India which was adopted by the constituent assembly on November 26, 1949 contains numerous mandatory and binding provisions for equality of status and opportunity for the women. Its preamble makes the intention of constitution makers unequivocally clear by enshrining the justice, liberty, equality, fraternity and dignity of the individuals as ideals and policy mandates to be implemented by the administrative machineries working at all levels of the governance. The women under this constitutional arrangement have a wonderful opportunity to bring out radical changes in their socio-economic lives by participating in political process and enforcing policies and programmes.

Methodology

The validity and reliability of any research study depends upon the methods and procedure undertaken by the researcher to collect and present the data and information as per the requirement of research problem. This is an empirical study. So, the primary data collected from the field are heavily relied upon. The data have been obtained from the 17 elected women councilors of Bathinda Municipal Corporation. Unstructured interview as a technique is used to obtain information from elected women councilors. Thus the area based cluster sampling technique has been used to identify and select the heterogeneous sampling cluster.

Table-1: Category wise Classification of Elected Women Councilors of Municipal Corporation Bathinda

Sr. No.	Name of Elected Women Councilor	Category
1	Gurinderpal Kaur Mangat	GENERAL
2	Jasvir Kaur	GENERAL
3	Parminder Kaur Sidhu	GENERAL
4	Rajpreet Kaur Brar	GENERAL
5	Arvind Kiran	GENERAL
6	Kamlesh	GENERAL
7	Priyanka Goyal	GENERAL
8	Darshna Rani	GENERAL
9	Neelam Rani	GENERAL
10	Sukhwinder Kaur	GENERAL
11	Nirmal Kaur	GENERAL
12	Shinder Kaur	GENERAL
13	Pritam Kaur	SCHEDULE CASTE
14	Karamjit Kaur	SCHEDULE CASTE
15	Santosh Kumari	SCHEDULE CASTE
16	Anjana Rani	SCHEDULE CASTE
17	Gurmeet Kaur	SCHEDULE CASTE

Source: Primary Data

There are 50 wards in Municipal Corporation Bathinda, out of which 17 seats have been reserved for women. The data depicted in above table shows the category of elected women councilors. It is evident here that 5 (29.41 percent) women belong to SC category and 12 (70.59 percent) women belong to general category. The rest 33 seats, however, have been unreserved. So, the above table shows the category of women councilors in Municipal Corporation, Bathinda.

Table-2: Age wise Classification of Elected Women Councilors of Selected Urban Local Body

Sr.No.	Age in Years	Bathinda	
		Total	Percent
1	25 -35	2	11.77
2	36 - 55	12	70.59
3	Above 55	3	17.64
	Grand Total	17	100.00

Source: Primary Data

The data portrayed in the above table indicates that the dynamic and youth women are coming forward to take part in political affairs of these bodies with the separate enthusiasm to bring out developments in their areas. However, few of them openly acknowledged that they are Hobson's choice of their husbands, fathers, and father-in-laws. This substantiated that the patriarchal tendencies are looming large in the urban areas of Punjab.

As shown above, the elected Municipal Councilors belonging to the age group 25-35 years constitute 2 (11.77 percent) from Municipal Corporation Bathinda, However, there is a majority of middle- aged women in the age- group of 36 -55 years in all three selected urban local body. The table shows that these are 12 (70.59 percent) from Municipal Corporation Bathinda, respectively.

The remaining senior women elected councilors are above 55 years, which are 3 (17.64 percent) from Municipal Corporation Bathinda.

Table-3: Qualification wise Classification of the Elected Councilors of Selected Urban Local Body

Sr.No.	Educational Level	Bathinda	
		Total	Percent
1	Illiterate	03	17.65
2	Up to Matriculation	08	47.05
3	Up to Post Graduate	06	35.30
	Grand Total	17	100.00

Source: Primary Data

The dominant emerging trend of this table indicates that majority of the elected women councilors have studied up to matriculation level. Hence, the education level did not play any significant role in electing the women councilors of the study area.

The provided data in table 5.9 shows that 3 (17.65 percent) women are illiterate in Municipal Corporation Bathinda. The Percent of elected women councilors studied up to Matriculation is 8 (47.05 percent) in Municipal Corporation Bathinda. The table also reflects that 6 (35.30 percent) elected women councilors in Municipal Corporation Bathinda are up to Post Graduate.

Table-4: Income wise Classification of the Elected Women Councilors of Selected Urban Local Body

Sr.No.	Monthly Income (Rs.)	Bathinda	
		Total	Percent
1	Rs. 5001 to 10,000	06	35.29
2	Rs 10,001 to 20,000	06	35.29
3	Rs 20,001 and Above	05	29.42
Grand Total		17	100.00

Source: Primary Data

The above table shows the income of elected representatives between Rs. 5001 to 10,000 per month in the Municipal Corporation Bathinda is 6 (35.29 percent). On the other hand the field study shows that 6 (35.29 percent) of Municipal Corporation Bathinda have income from Rs. 10,000 to 20,000 per month. The respondents above Rs. 20,001 income per month in Municipal Corporation Bathinda are 5 (29.42 percent). So, the field study shows that most of the elected councilors' financial position is good.

Table- 5: Motivation wise Classification of the Elected Women Councilors of Selected Urban Local Body

Sr.No.	Motivation Base	Bathinda	
		Total	Percent
1	Social profile of the family	07	41.18
2	Concern for the social service	06	35.30
3	Developmental requirement of the area	04	23.52
Grand Total		17	100.00

Source: Primary Data

The above table reveals that there is a widely held belief that the family background paved the way for empowerment in urban areas. It is true because the majority of the elected women councilor of these urban local body have favorable motivational support of their respective family members i.e. husband's, father-in-laws, mother-in-laws and relatives. While interacting with these respondents one noticeable finding emerged that elected councilors have been benefitted from political affiliation of their blood relationship. Either their husbands or father-in-laws were elected from the same constituency in the past or have had strong political support of any political party. This also proved political patronage and connections. One more interesting finding noticed that the elected councilors have had negligible concern for the development requirement of the area.

The field study shows that 7 (41.18 percent) elected women councilors of Municipal Corporation Bathinda are motivated by the Social concern of the family. The elected women motivated by the concern for the social service are 6 (35.30Percent) in Municipal Corporation Bathinda as Urban Local Body of Punjab. However, women motivated by the

developmental requirement of the area are 4 (23.52 percent) in Municipal Corporation Bathinda Urban Local Body of Punjab.

Table -6: Classification of Elected Women Councilor of Municipal Corporation Bathinda on the basis of Political Affiliation

Sr. No.	Ward No.	Name of elected women councilor	Political Affiliation
1	1	Gurinderpal Kaur Mangat	BJP
2	4	Jasvir Kaur	INC
3	8	Parminder Kaur Sidhu	INDIPENDENT
4	14	Rajpreet Kaur Brar	SAD
5	16	Arvind Kiran	BJP
6	23	Kamlesh	INDIPENDENT
7	24	Priyanka Goyal	BJP
8	26	Darshna Rani	INDIPENDENT
9	28	Neelam Rani	SAD
10	31	Pritam Kaur	SAD
11	34	Karamjit Kaur	SAD
12	38	Santosh Kumari	SAD
13	40	Shinder Kaur	SAD
14	41	Anjana Rani	BJP
15	45	Sukhwinder Kaur	SAD
16	47	Nirmal Kaur	INC
17	49	Gurmeet Kaur	SAD

Source: Primary Data

The data of above table shows that out of political affiliated elected women councilors, the SAD party has dominant position in Bathinda with 8 (47.05 percent) seats. The role of BJP and Congress parties are negligible because BJP got 4 (23.52 percent) seats and INC got 2 (11.72 percent) seats. Rest of the candidates were independent i.e. 3 (17.64 percent). The main conclusion drawn from the table indicates that the people are not recognizing the gender mainstreaming politics at grass root level. The researcher also observed that common sectarian affiliation plays a decisive role in the concerned electoral constituency.

Conclusion

This empirical study found that 70 percent of the total councilors belong to the General category and 30 percent of belonged to Scheduled Castes. The second fact find out that most of the women councilors have been belonged to middle age group. Another

interesting fact found that 18 percent women councilors are still illiterate. The survey study proved that 65 percent women councilors are belonged to middle class families on economic basis and while we classified them politically, the most of the women Councilors associated with Akali-BJP party.

बिरहोर जनजाति की भौक्षणिक स्थिति का मानवशास्त्रीय अध्ययन : छत्तीसगढ़ राज्य के विशेष संदर्भ में

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सारांश

अपनी परंपरागत संस्कृति व शिक्षाप्रणाली के कारण बिरहोर समुदाय सामाजिक एवं भौगोलिक रूप से पृथक रूप से निवासित होकर जीवन-यापन कर रहे हैं। जहाँ आवागमन एवं संचार के साधनों के अभाव के कारण वे दुनिया के साथ विकसित नहीं हो पा रहे हैं। इन्हें विकास की राहों में लाने एवं इनके संपूर्ण समस्याओं के समाधान का एकमात्र साधना शिक्षा है। चक्रवर्ती एवं सिंघरोल (1988) ने भी अपने अध्ययन में आदिवासी क्षेत्रों में विकास की कुंजी, केवल "शिक्षा" को माना है। विभिन्न शोध अध्ययनानुसार बिरहोर समुदाय की वर्तमान में निम्न आर्थिक स्थिति के कारण स्कूल में नामांकित होने के बाद भी वे स्कूल नहीं जाते अथवा शालात्याग कर देते हैं। अभिभावकों की बच्चों के पढ़ाई के प्रति अरुचि, अध्यापकों की विद्यालय में अनियमिती एवं शाला की घर से दूरी भी बच्चों में पढ़ाई में अरुचि को बढ़ाते हैं। अतः प्रस्तुत शोध प्रपत्र का उद्देश्य छत्तीसगढ़ के बिरहोर समुदाय के शैक्षणिक मुद्दों और समस्याओं की स्थिति पर अध्ययन है, जिसमें बिरहोर समुदाय की काय शीलता, आयु एवं लिंग, अभिभावकों की शैक्षणिक रुचि व जागरूकता, शालागामी व शालात्यागी बच्चों की शैक्षणिक समस्याएँ एवं अध्यापकों की समुदाय के प्रति शैक्षणिक दृष्टिकोण पर अध्ययन शामिल है। छत्तीसगढ़ में प्राथमिक जनगणना सार : जनगणना 2011 के अनुसार बिरहुल, बिरहोर जनजाति की कुल जनसंख्या 3104 पायी गयी जिसमें महिलाओं की कुल संख्या 1,578 की तुलना में पुरुषों की संख्या 1,526 से अधिक है (समग्र छत्तीसगढ़ 2017)।

कुंजी शब्द : बिरहोर जनजाति (विशेष पिछड़ी जनजाति ; च्छद्द), समुदाय, शैक्षणिक स्थिति, छत्तीसगढ़ में प्राथमिक जनगणना 2011, नामांकन, शालात्याग, इत्यादि

प्रस्तावना

'भारत में प्रत्येक आदिवासी समाज की अपनी परंपरागत शिक्षा प्रणाली है और वे स्वयं को शिक्षित, बचपन से अपने परिवार, वंश और समाज के सदस्यों में समाजीकरण की प्रक्रिया के द्वारा करते आये हैं ; सहाय एवं द्वारी, 1998। स्वतंत्रता प्राप्ति के पूर्व प्रायः शत-प्रतिशत जनजातियाँ अशिक्षित थी तथा अज्ञानतावश विभिन्न प्रकार के अत्याचारों, दुखों, अन्याय आदि से शोषित थी। स्वतंत्रता प्राप्ति के पश्चात जनजातियों के शिक्षा स्तर को उठाने हेतु अनेक प्रयास भारत सरकार व राज्य सरकारों की ओर से संपन्न किये जा रहे हैं, जिस कारण शिक्षा के अधिकार व अवसर हेतु प्रावधान बनाये गये हैं। भारतीय शिक्षा नीति के अंतर्गत, 1976 तक शिक्षा राज्य का विषय था, किन्तु 1976 में, 42वें संविधान संशोधन द्वारा इसे समवर्ती सूची में डाल दिया गया, ताकि केन्द्र सरकार शिक्षा संबंधी नीतियाँ और कार्यक्रम तैयार करके इनकी निगरानी करने में मुख्य भूमिका निभा सके। अनुसूचित जाति और

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अनुसूचित जनजाति की शिक्षा संबंधी संवैधानिक प्रावधान का निर्माण शासन द्वारा प्रस्तुत है। भारत देश के अनुसूचित जनजाति में शामिल विशेष पिछड़ी जनजाति के कुछ सरल समुदाय अपने ही रीति-रिवाज, प्रथागत कानून, संस्कृति एवं धर्म में बंधे रहने से अन्य विकसित समुदायों अथवा समाज से दूर्लभ परिस्थितियों में जीवन-यापन कर रहे हैं। आदिम जनजातियों की स्थिति में संपूर्ण विकास व सुधार हेतु इनकी शैक्षणिक स्थिति पर राज्य शासन द्वारा महत्वता से ध्यान केंद्रित करना आवश्यक है, किंतु आदिम समाज स्वयं की विभिन्न समस्याओं के कारण शिक्षा को नहीं अपना पाती है और यदि शिक्षा प्राप्त करती भी हैं तो नियमित शाला न जाना या शालात्याग करना आदत में बनी हुई है। जिससे समुदाय के बालक-बालिकाओं में बौद्धिक विकास करने में बाधा उत्पन्न हो रही है।

चक्रवर्ती एवं सिंघरोल (1988) के अनुसार, आदिवासी क्षेत्रों में विकास की कुंजी, केवल "शिक्षा" है, क्योंकि आदिवासियों को विशेष रूप से स्वयं के समूहों के विभिन्न संस्कृति के साथ न्यून आर्थिक हालात एवं न्यूनतम व्यवस्था के बारे में ज्ञात होता है, जिससे वे शैक्षणिक स्थिति के विकास में अपनी भागीदारी प्रदर्शित नहीं करते हैं, जैसे- बिरहोर जनजाति जो छत्तीसगढ़ राज्य में अल्प संख्या में निवासरत है, इनमें शिक्षा संबंधी अव्यवस्था विद्यालय न जाने के लिए उत्प्रेरक का कार्य करती है। विद्यालय में शिक्षक-शिक्षिकाओं की अनुपस्थिति, दुर्गम भौगोलिक परिस्थितियों में निवास करना, विद्यालय का निवासित ग्राम से अन्य ग्राम में होना या वहाँ तक की पहुँचने में कठिनाई का सामना करना, शाला के जाने वाले मार्ग के उबड़-खाबड़ होने के कारण थकावट आना, शिक्षक-शिक्षिकाओं की भाशा-बोली में परिवर्तन दिखाई पड़ना, जलवायु परिवर्तन से नदी-नाले भर जाने के कारण विद्यालय न जाना, भरण-पोषण हेतु आर्थिक जीवन को शिक्षा से भी अधिक महत्व देना आदि जैसी समस्याएँ में विद्यालय न जाने के लिए अनियमित रहने या शालात्याग करने के लिए प्रेरित करती हैं। अतः वर्तमान में आदिवासी शिक्षा और आदिवासी विकास की नीति को भारत में बढ़ावा देने के लिए एक नई सोच और नई दिशा में नए सिरे से प्रयास की जरूरत है, जिसमें नई नीति और प्रशासनिक पहलुओं को आदिवासी गुणवत्ता के सुधार पर केंद्रित करनी आवश्यक है। हालांकि सरकार इनके उत्थान के लिए विशेष कार्यक्रम व योजनाएँ क्रियान्वित कर रही है एवं विभिन्न शासकीय योजनाकारों द्वारा आदिवासीयों की समस्याओं से निपटने व अन्य सुविधाएँ देने हेतु शिक्षा को अनिवार्य कर दिया गया है फिर भी आदिम समुदायों में शिक्षा का विकास कुछ हद तक ही दृष्टिगोचर होता है, चूंकि शिक्षा ही जनजातियों में समृद्धि, सफलता और सुरक्षा का निर्धारण करेगा, अतः शिक्षा जनजातियों में एकीकृत विकास का आधार हो सकता है (गीथा एवं रेवाथी 2012)। मदन (1952) के अनुसार, आदिवासी साक्षरता को उचित व स्पष्ट बनाने हेतु क्रमशः तीन मुख्य बातें आवश्यक है - स्थानीय शिक्षक, शिक्षा की स्थानीय विधि और स्थानीय बोली। ताकि आदिवासीयों का समुचित विकास संपन्न किया जा सके।

संक्षिप्त जनजाति परिचय

"बिरहोर" भारत दश के 75 आदिम समूह में से एक विशेष पिछड़ी जनजाति है, और छत्तीसगढ़ राज्य में अल्प संख्या में निवासित है। यह एक निश्चित समूह में घुमंतु प्रवृत्ति के साथ निवासरत है, जो निर्वाह की तलाश में जंगल से जंगल घूमते हैं। "बिरहोर शब्द" में बिर का अर्थ 'जंगल' तथा "होर" का अर्थ "आदमी" माना गया है, इसलिए इन्हें "जंगल का आदमी" भी कहा जाता है। स्वभावतः इनमें शिक्षा की कमी के कारण गरीबी, अंधविश्वास, अस्वच्छता, बीमारी व कुपोषण आदि कई समस्याएँ व्याप्त हैं। इसलिए ये आज भी अल्प संख्या में सभ्य समाज से पृथक निवासरत दृष्टिगत होती है; किंतु वर्तमान में शासकीय विकास कार्यक्रम, शिक्षा, संचार, यातायात तथा बाह्य संपर्क में आने से इनमें परिवर्तन आया है और ये सब स्थाई झोपड़ी बनाकर रहने लगे हैं। फिर भी अन्य विशेष परिवर्तन न आ पाने के कारण और पूर्वानुसार जीवन व्यतीत करने के कारण, पिछड़े क्षेत्रों में रहने वाली ये जनजाति शासकीय अनुसूची में जुड़ने से अनुसूचित जनजातियों में शामिल है, जो भारत देश की 75 विशेष पिछड़ी जनजाति, च्छद्म की सूची में संधारित है तथा शासन द्वारा संविधान में पाँचवी एवं छठवी अनुसूची के तहत अनुच्छेद-342 में विशेष स्थान दिया गया है। साथ ही विशेष योजनाओं

व नीति के तहत इन जनजातियों को सामान्य सामाजिक व सांस्कृतिक रूपरेखा में रखते हुए समाज की मुख्य धारा में लाने का प्रयास किया जा रहा है इस हेतु सामाजिक व सांस्कृतिक स्थिति को मजबूत करने के लिए इनकी 'शिक्षा' पर विशेष बल दिया गया है, जिसके तहत विभिन्न योजनाओं, रणनीतियों व विशेष कानूनी व्यवस्थाओं व संरक्षण का भी ध्यान शासन द्वारा निर्देशित है। 'बिरहोर' जनजाति उत्तर-पूर्व में बिहार राज्य के (सम्मिलित झारखंड) छोटानागपुर पठार के राँची, गुमला और हजारीबाग जिलों में एक खानाबदोश समुदाय है, और ये मध्यभारत के मध्यप्रदेश (सम्मिलित छत्तीसगढ़) राज्य, पश्चिम में महाराष्ट्र राज्य, दक्षिण-पूर्व के उड़ीसा राज्य और पूर्व में पश्चिम-बंगाल में भी निवासरत है। इनकी भाषा 'मुंडरी' और 'संथाली' का मिश्रण है, इसके अलावा ये "सादरी" और "हिन्दी" भी बोलते हैं लेकिन इनकी मातृभाषा "आस्ट्रोएशियाटिक" को माना गया है। साथ ही ये अपने निवासरत स्थान की क्षेत्रीय भाषा का भी ज्ञान रखते हैं। मुख्य आहार में दालों के विभिन्न प्रकारों के साथ चावल मरुआ और गोंदिल भी लेते हैं, तथा खाना पकाने के लिए सरसों, डोरी और जेठानी के तेल का उपयोग करते हैं। ये चावल बियर (हड़िया) और आसुत शराब (दारु) का नियमित सेवन करते हैं; (रॉय, 1978)।

जिसकी भारत देशमें जनसंख्या कुल 10,000 एवं छत्तीसगढ़ राज्य में कुल 1,744 (भारतीय जनगणना 2001 के अनुसार) है। वर्तमान में वहीं प्राथमिक जनगणना सार : जनगणना 2011 के अनुसार बिरहुल, बिरहोर जनजाति की कुल जनसंख्या 3104 पायी गयी जिसमें महिलाओं की कुल संख्या 1,578 की तुलना में पुरुषों की संख्या 1,526 से अधिक है (समग्र छत्तीसगढ़ 497)। बिरहुल, बिरहोर जनजाति की उत्पत्ति झारखंड राज्य से मानी जाती है। इसे "जंगल के आदमी" से संबोधित किया गया है और इन्हें इनके मुख्य कार्य "मोहलाईन" नामक पौधे की डोरी से रस्सी बनाने के एवं बंदर के शिकार करने के कार्य से जाना जाता रहा है परंतु वर्तमान में बंदर का शिकार नहीं करते हैं। आर्थिक अवस्था निम्न होने व अन्य समुदाय/समाज से अलग-थलग रहने के कारण इनका भरण-पोषण केवल वन से कंद,मूल व अन्य वनोपज एकत्रण संबंधी हैं किंतु वर्तमान में प्रशासनिक क्रियाकलापों व वन संबंधी दखलअंदाजी से इनकी आर्थिक स्थिति और कमजोर हो गई है। ये पूर्ववत् घुमंतु होने से इनके समाज की जनसंख्या देश में अल्प दृष्टिगत होती है साथ ही इनमें गरीबी, शिक्षा की कमी, अंधविश्वास, अस्वच्छता, बीमारी व कुपोषण आदि कई समस्याएँ व्याप्त हैं। आज शासकीय विकास कार्यक्रमों के द्वारा स्थाई निवास करने लगे हैं किंतु पूर्वानुसार जीवन-यापन और अपनी सामाजिक प्रथागत परंपराओं को ही अपनाये हुये हैं। ये "सादरी" भाषा का उपयोग करते हैं किंतु बाह्य संपर्क से हिंदी भाषा भी जानने लगे हैं। इनकी भाषा "मुंडरी" और "संथाली" का मिश्रण है (रॉय; 1978, वैशणव; 2008)।

समस्या का चुनाव

मानव वैज्ञानिकों और समाजशास्त्रियों के अनुसार पिछले दशकों से जनजातीय और जनजातीय शिक्षा पर जो अध्ययन व शोध किये जा रहे हैं वे भारत में आजादी के 70 साल के बाद भी विशेष रूप से शिक्षा और सामाजिक विकास में पिछड़ी हुई है किंतु अपनी पहचान और संस्कृति को बनाए रखने में बहुत सजग हैं। अपने जीवन के परंपरागत स्वरूप को बनाये रखते हुए वे अपने पारंपरिक व्यवसाय को चुनते हैं, जैसे कि रस्सी बुनना, छोटे वन उपज, एकत्रित करना आदि जैसे कार्यों के कारण वे जंगल में या उसके आसपास रहना पसंद करते हैं इसलिए उनकी आदिवासी सांस्कृतिक पृष्ठभूमि और सामाजिक बंधन उन्हें सामान्यतः विद्यालय में शिक्षा ग्रहण करने से रोकती है। इसके अलावा आदिमजातियों में सबसे महत्वपूर्ण बात उनकी अपनी जीवनशली है जिसमें वे अपनी आर्थिक स्थिति को मजबूत करने और भरपेट भोजन के लिए जीवन के प्रत्येक क्षण का प्रयोग अपने-अपने क्षेत्रानुसार करते हैं। जीवन के अन्य क्रियाकलाप जैसे समुदाय में शिक्षा की स्थिति को दूसरे पहलुओं में रखकर चलते हैं। इसी कारण इन समुदायों का अधिकांश वर्ग अशिक्षित है। वर्तमान की कुछ पीढ़ियाँ ही शिक्षित हो पायी हैं, वह भी शासन, प्रशासन व विभिन्न एन.जी.ओ. के कार्य के प्रयासों से, फिर भी वर्तमान में भी ये जनजातियाँ अंधविश्वासों, कुरीतियों, परंपरागत व्यवस्था एवं पद्धतियों से ग्रस्त है और

इनमें जागरूकता की कमी भी दृष्टिगत है। शिक्षा के अभाव के कारण ही ये सदैव शोशित रहें। ऋणग्रस्तता एवं भूमि के स्वामित्व का स्थानान्तरण, शिक्षा एवं साक्षारता के अभाव का ही परिणाम है। शासन, प्रशासन व विभिन्न एन.जी.ओ. के माध्यम से इन्हें शिक्षा तो मुहैया कराया जा रहा है किंतु वर्तमान की शिक्षा पद्धति, भाषा-बोली में अंतर, शैक्षणिक गतिविधियों में भाग नहीं लेना, बच्चों के माता-पिता व समुदायों के शिक्षा प्राप्ति में अरुचि दिखाना एवं शिक्षा का स्वरूप इनकी आवश्यकताओं एवं आदर्शों के अनुरूप नहीं होने के कारण आज भी इनमें कोई विशेष परिवर्तन नहीं हो पाया है। इन जनजातियों में गरीबी की बच्चों के प्राथमिक स्तर से पूर्व अध्ययन छोड़ देने का प्रमुख कारण है। अब जबकि राज्य व केन्द्रीय सरकारों ने इन्हें शत-प्रतिशत सुविधायें देना प्रारम्भ किया है तब जनजाति छात्रों की संख्या में वृद्धि होने लगी है परंतु उच्च शिक्षा, तकनीकी शिक्षा एवं व्यवसायिक शिक्षा में जनजाति के छात्रों की संख्या नगण्य है।

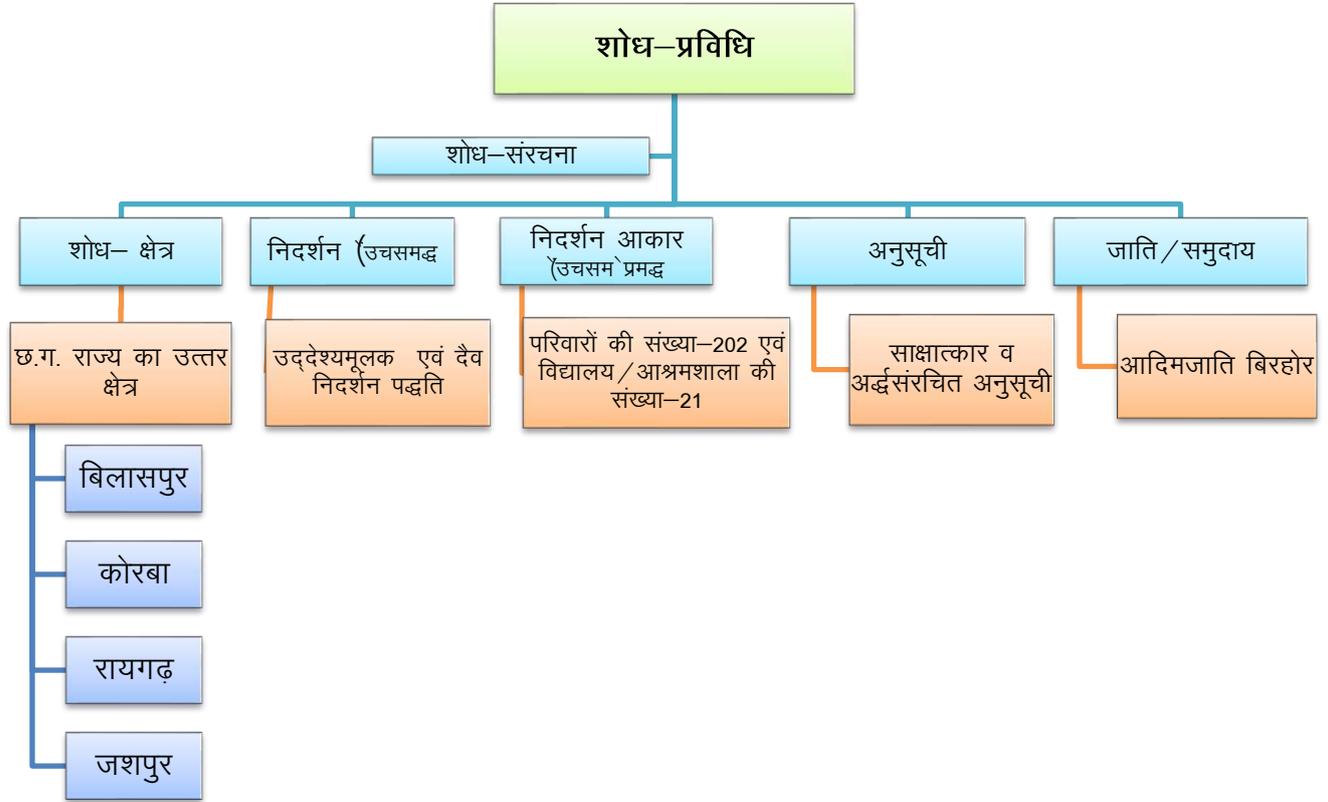
शोध उद्देश्य

प्रस्तावित शोध निम्न उद्देश्य हेतु प्रस्तुत है :

- (i) बिरहोर जनजाति की शैक्षणिक स्थिति पर पड़ने वाले सामाजिक, सांस्कृतिक व आर्थिक कारकों के प्रभावों का अध्ययन।
- (ii) बिरहोर जनजाति की शिक्षा संबंधी अवरोधों, समस्याओं, व शालात्याग के प्रमुख कारणों का अध्ययन।
- (iii) बिरहोर जनजाति के परिप्रेक्ष्य में शासन द्वारा संचालित विभिन्न शैक्षणिक कार्यक्रमों व योजनाओं का मूल्यांकन।

भाोध-प्रविधि

छत्तीसगढ़ राज्य के बिरहोर जनजाति निवासित क्षेत्र जश पुर जिला, रायगढ़ जिला, कोरबा जिला तथा बिलासपुर जिला के विकासखण्डों से शोध उद्देश्य के आवश्यक तथ्यों के संकलन, हेतु चयनित किया गया है। इन बिरहोर जनजाति को छत्तीसगढ़ राज्य से सर्वप्रथम द्वितीय स्त्रोत में शोध-पत्र, शोध-प्रबंध, विशय संबंधी पुस्तकें, जनजातीय संबंधित शसकीय एवं अशसकीय दस्तावेज, आकड़ें व अन्य माध्यमों की सहायता से चयन कर उद्देश्यमूलक निदर्शन पद्धति, साक्षात्कार-अनुसूची व अर्द्धसंरचित अनुसूची, अवलोकन विधि, से क्षेत्रकार्य द्वारा तथ्यों का संकलन संपन्न किया गया, तथा तथ्यों का विप्लेशन कर शोध पूर्ण किया गया।



परिणाम और विवेचना

प्रस्तुत शोध क्षेत्रकार्य द्वारा एकत्रित आंकड़ों के आधार पर प्रस्तावित है। जब बिरहोर जनजाति किसी कक्षा में प्रवेश करते हैं तो इनकी आयु का सही अनुमान लगा पाना कठिन होता है। माता-पिता द्वारा भी आयु का ज्ञान नहीं होने एवं दस्तावेजों में भी अनुमानतः आयु लिखे होने के कारण तथा उम्र सही पूछने पर अनुमानतः आयु बताये जाने के कारण शैक्षणिक/शासनिक रिकार्ड में सही आयु स्थिति की गड़बड़ी दिखाई देती है। जब ये जनजाति शालात्याग देने की स्थिति अथवा सामान्य स्थिति में रहती हैं तो ये अपनी उम्र सही उम्र से कहीं ज्यादा या कम ही बताते हैं क्योंकि अधिकतर बालक-बालिका जो वयस्क होते जाते हैं विवाह के बंधन में बंध जाते हैं और अपना जीवन-यापन अपने समाज के नियमानुसार करते हैं फलस्वरूप ये अपने उम्र का सही अनुमान नहीं लगा पाते हैं। आज भी ये जनजाति अपनी आयु को जानते हुये भी अपने समाज व प्रथागत कानून से विलग नहीं रहना चाहते तथा शासकीय लाभ लेने व अपनी आर्थिक क्रियाकलाप में मूल्य वृद्धि बढ़ाने के लिए अपनी पहचान व उम्र वैसा ही बताते हैं जैसाकि समाज के मुखिया या घर का मुखिया कहता है किंतु शोध समस्या की बेहतर जानकारी भी इसी आयु वर्ग से प्राप्त होती है। अतः जानकारी प्राप्त कर इनकी आर्थिक स्थिति को मजबूत कर इनका ज्ञानमार्ग को सुदृढ़ कर इनके सोच-विचार को बेहतर बनाने के लिए सही परिणाम का विप्लेशन कर इन्हें विकास के मार्ग पर लाया जा सकता है। शोध का परिणाम तालिका द्वारा विस्तृत है -

तालिका क्रमांक 1 : अध्ययनित बिरहोर जनजाति परिवारों की आयु एवं लिंग के आधार पर जनसंख्या संरचना

क्रं.	आयु समूह (वर्ष में)	पुरुष		स्त्री		कुल		लिंगानुपात
		आवृत्ति	प्रतिशत	आवृत्ति	प्रतिशत	आवृत्ति	प्रतिशत	
1	0-5	55	11.70	44	9.44	99	10.58	800
2	5-10	98	20.85	89	19.10	187	19.98	908
3	10-15	73	15.53	95	20.40	168	17.95	1301
4	15-20	38	8.10	46	9.87	84	8.97	1210
5	20-25	29	6.17	27	5.80	56	5.98	931
6	25-30	45	9.57	43	9.23	88	9.40	955
7	30-35	36	7.66	46	9.87	82	8.76	1277
8	35-40	31	6.60	38	8.15	69	7.37	1225
9	40-45	41	8.72	14	3.00	55	5.87	341
10	45-50	06	1.28	08	1.71	14	1.50	1333
11	50-55	12	2.55	07	1.50	19	2.03	583
12	55-60	04	0.85	03	0.65	07	0.75	750
13	60-65+	02	0.42	06	1.28	08	0.86	3000
कुल		470	100	466	100	936	100	991

बिरहोर जनजाति की जनसंख्या संरचना को तालिका क्रमांक 1 में प्रदर्शित किया गया है। जिसमें 6-10, 16-20, 31-35, 36-40 और 60 वर्ष से अधिक आयु-वर्ग को छोड़कर शेष आयु-वर्ग में पुरुष जनसंख्या का अनुपात, स्त्री जनसंख्या से अधिक पाया गया है। समान स्वरूप के 6-10 आयु-वर्ग में पुरुष जनसंख्या का अनुपात (20.85 %) एवं स्त्रियों की जनसंख्या अनुपात (19.10 %) सर्वाधिक है। संपूर्ण जनसंख्या में सर्वाधिक अनुपात 6-10 (19.98 %) आयु-वर्ग का है। आयु-वर्ग में वृद्धि के साथ 5-30 आयु-वर्ग में अपवाद के साथ वृद्धि पायी गयी है। वही 16-60 वर्ष के आयु-वर्ग में कुछ अपवादों को छोड़कर जनसंख्या में क्रमशः कमी दृष्टिगत है। सम्पूर्ण सर्वेक्षित जनसंख्या में पुरुषों का अनुपात 50.21 % और स्त्री जनसंख्या का अनुपात 49.79 % पाया गया है। सर्वेक्षित बिरहोर जनसंख्या का कुल लिंगानुपात 991 पाया गया।

तालिका क्रमांक 2 : बिरहोर जनजाति की शैक्षणिक स्थिति के आधार पर बिरहोर जनसंख्या का वर्गीकरण

क्रं.	शैक्षणिक स्थिति	पुरुष		स्त्री		कुल		काई-वर्ग परीक्षण	च. अंसनम
		आवृत्ति	प्रतिशत	आवृत्ति	प्रतिशत	आवृत्ति	प्रतिशत		
1	निरक्षर	131	27.87	191	40.98	322	34.40	30.657	0.000
2	साक्षर	01	0.21	06	1.30	07	0.74		
3	आँगनवाड़ी / बालवाड़ी	35	7.45	34	7.30	69	7.40		
4	प्राथमिक	214	45.53	144	30.90	358	38.24		
5	माध्यमिक	79	16.81	84	18.02	163	17.41		
6	उच्च माध्यमिक / हाईस्कूल	08	1.70	07	1.50	15	1.60		
7	उच्चतर माध्यमिक / हायरसेकेंडरी	02	0.43	00	00	02	0.21		
कुल		470	100	466	100	936	100		

तालिका क्रमांक 2 में बिरहोर जनसंख्या को उनकी शैक्षणिक स्थिति के आधार पर वर्गीकृत किया गया है सर्वाधिक बिरहोर पुरुष 45.53% प्राथमिक स्तर कक्षा तक शिक्षित पाये गये जबकि स्त्रियों में इसका अनुपात 30.90% पाया गया है। माध्यमिक स्तर तक शिक्षित जनसंख्या में पुरुषों (16.81%) का अनुपात स्त्रियों से (18.02%) अधिक पाया गया है जबकि हाईस्कूल एवं हायरसेकेंडरी शिक्षित जनसंख्या का अनुपात अपेक्षाकृत नगण्य पाया गया है एवं तालिका में प्राप्त आँकड़ों के अनुसार काई वर्ग का मान 30.657 एवं च मान 0.000 प्राप्त हुआ है जो बिरहोर जनजाति की शैक्षणिक स्थिति के आधार पर बिरहोर जनसंख्या में शिक्षा के अंतर को अतिसार्थक अर्थात् ज्यादा प्रदर्शित करता है। अतः इस तालिका में प्रस्तुत आँकड़ों के आधार पर कहा जा सकता है कि वर्तमान समय में भी बिरहोर जनजाति की आधी आबादी अशिक्षित है जिसका प्रमुख कारण उनका अस्थायी जीविकोपार्जन के प्रति अतिरिक्त संघर्ष करना प्रतीत होता है।

तालिका क्रमांक 3 : बिरहोर जनजाति की आर्थिक कार्यप्रणाली की स्थिति के आधार पर बिरहोर जनसंख्या का वर्गीकरण

क्रं.	कार्यप्रणाली की स्थिति	पुरुष		स्त्री		कुल		काईवर्ग-परीक्षण	च. अंसनम
		आवृत्ति	प्रतिशत	आवृत्ति	प्रतिशत	आवृत्ति	प्रतिशत		
1	काय शील	230	48.94	232	49.80	462	49.36	0.068	0.795
2	अकार्यशील	240	51.06	234	50.20	474	50.64		
कुल		470	100	466	100	936	100		

आर्थिक कार्यप्रणाली में कृषि, मजदूरी, वनोपज संग्रहण इत्यादि को शामिल कर तालिका क्रमांक 3 को कार्यप्रणाली की स्थिति के आधार पर बिरहोर जनसंख्या को कार्यशील व अकार्यशील में वर्गीकृत किया गया है जिसमें कुल 49.36 % बिरहोर परिवारों के स्त्री-पुरुष कार्यशील एवं 50.64% बिरहोर परिवारों के स्त्री-पुरुष अकार्यशील पाये गये हैं। तालिका में प्राप्त आँकड़ों के अनुसार काई वर्ग का मान 0.068 एवं च मान 0.795 प्राप्त हुआ है जो कार्यशील एवं अकार्यशील में शिक्षा के अंतर को सार्थक प्रदर्शित नहीं करता है।

तालिका क्रमांक 4 : वार्षिक आय के आधार पर बिरहोर परिवारों का वितरण

क्रं.	वार्षिक आय रुपये में	आवृत्ति	प्रतिशत	माध्य (डमंद)
1	< 1000	02	0.99	11807.46
2	1001 - 5000	08	3.96	
3	5001 - 10000	69	34.16	
4	10001 - 15,000	67	33.17	
5	15,000 - 20,000	51	25.25	
6	20,000 +	05	2.47	
कुल		202	100	

तालिका क्रमांक 3.1.13 को बिरहोर जनसंख्या के वार्षिक आय के आधार पर वर्गीकृत किया गया है। सर्वाधिक 34.16% बिरहोर परिवारों की 5001-10,000 रुपये वार्षिक आय हैं। तत्पश्चात् 33.17% बिरहोर परिवारों का 10,000-15,000 रुपये वार्षिक आय एवं 25.25% बिरहोर परिवारों का 15,000-20,000 रुपये वार्षिक आय है। 20,000 रुपये से अधिक वार्षिक आय के 2.47% बिरहोर परिवार हैं जबकि 1000 रुपये से कम वार्षिक आय वाले परिवार 0.99% एवं 1001-5000 रुपये तक वार्षिक आय वाले 3.96% पाये गये हैं। आय की दृष्टि में बिरहोर परिवार औसत 11807.46 रुपये से

वार्षिक आय के समान स्वरूप में व्यय भी कर देते हैं कारण कि इनमें रोजाना जीवन निर्वाही व्यवस्था के कारण निधि संचय की प्रवृत्ति नहीं पायी जाती हैं।

तालिका क्रमांक 5 : बिरहोर जनजाति में शैक्षणिक संस्थान (विद्यालय/आश्रमशाला) में बच्चों की पढ़ाई के प्रति अभिभावकों की सजगता

क्रं.	अभिभावकों द्वारा बच्चों की पढ़ाई को लेकर सजगता	आवृत्ति	प्रतिशत
1	हाँ	06	2.97
2	नहीं	196	97.03
कुल		202	100
यदि हाँ, तो क्यों			
1	ताकि बच्चे पढ़-लिख कर भविष्य बना सकें	06	100
कुल		06	100
यदि नहीं, तो क्यों			
1	इन सबके लिए समय के अभाव के कारण	196	100
कुल		196	100

तालिका क्रमांक 5 प्रदर्शित करता है कि बच्चों की शिक्षा और उनकी शिक्षा के दौरान अभिभावकों की जागरूकता उनकी शिक्षा के उत्तरोत्तर विकास के लिए आवश्यक होता है। बिरहोर जनजाति में अभिभावक अपने बच्चों के भविष्य के लिए चिंतित रहते हैं। सर्वेक्षित बिरहोर जनजाति में 2.97 प्रतिशत अभिभावक अपने बच्चों की शिक्षा के प्रति सजग पाये गये, उनकी ऐसी मान्यता है कि बच्चों को शिक्षा के प्रति सजगता का होने से ही बच्चे अपने भविष्य के निर्माण की ओर अग्रसर होते हैं। बच्चें पढ़-लिख कर ही अपने भविष्य के निर्माण में समर्थ हो सकते हैं, जबकि अधिकांश 97.03 प्रतिशत अभिभावक समयाभाव के कारण अपने बच्चों के शिक्षा में ध्यान नहीं दे पाते।

तालिका क्रमांक 6 : बिरहोर जनजाति के शालागामी बच्चों को शैक्षणिक संस्थान (विद्यालय/आश्रमशाला) में नियमित भेजने के संबंध में अभिभावकों के मत

क्रं.	अभिभावकों द्वारा बच्चों को शैक्षणिक संस्थान (विद्यालय/आश्रमशाला) में नियमित भेजना	आवृत्ति	प्रतिशत
1	हाँ	20	9.90
2	नहीं	182	90.10
कुल		202	100
यदि हाँ, तो क्यों			
1	ताकि बच्चे पढ़-लिख कर भविष्य बना सकें	20	100
कुल		20	100
यदि नहीं, तो क्यों			
1	घर के कामकाज और घर के देखरेख के लिए	182	100
कुल		182	100

बिरहोर जनजाति में अभिभावक न केवल अपने बच्चों को नियमित विद्यालय भेजने के लिये सजग रहते हैं वरन् वे निरंतर उनके विद्यालय जाने पर ध्यान रखते हैं। तालिका क्रमांक 6 के अनुसार इस जनजाति में 9.90 प्रतिशत अभिभावक अपने बच्चों को निरंतर विद्यालय भेजते हैं क्योंकि वे मानते हैं कि निरंतर विद्यालय जाने से ही बच्चों का भविष्य बन सकता है जबकि 90.10 प्रतिशत अभिभावक घर के कामकाज में बच्चों की सहायता लेते हैं तथा घर की देख-रेख में बच्चों को संलग्न रखना अधिक पसंद करते हैं इसीलिए अधिकांश बिरहोर अभिभावक बच्चों को नियमित विद्यालय भेजने के प्रति उदासीन रहते हैं।

तालिका क्रमांक 7 : बिरहोर जनजाति में बच्चों के दैनिक क्रियाकलाप के संबंध में अभिभावकों की राय

क्रं.	बिरहोर बच्चों के दैनिक क्रियाकलाप से अभिभावकों को मिली प्रसन्नता/खुशी	आवृत्ति	प्रतिशत
1	जब बच्चा विद्यालय/आश्रमशाला में पढ़ने जाता है	136	67.33
2	घर में छोटे भाई-बहनों की देखरेख करता है	43	21.29
3	घर के कामों व अर्थव्यवस्था में सहयोग करता है	23	11.38
कुल		202	100

तालिका 7 में बच्चों के दैनिक क्रियाकलाप से मिली प्रसन्नता/खुशी के संबंध में अभिभावकों की राय और मत को प्रदर्शित किया गया है। सर्वाधिक 67.33 प्रतिशत अभिभावक अपने बच्चों के विद्यालय/आश्रमशाला में पढ़ने जाने पर प्रसन्नता का अनुभव करते हैं वहीं 21.29 प्रतिशत अभिभावक छोटे, भाई –बहनों की देखरेख करने पर प्रसन्नता का अनुभव करते हैं, जबकि 11.38 प्रतिशत अभिभावक बच्चों के द्वारा घर के कार्यों और अर्थव्यवस्था में सहयोग करने पर खुशी का अनुभव करते हैं। प्रस्तुत तालिका के आधार पर कहा जा सकता है कि सर्वेक्षित बिरहोर अभिभावक अपने बच्चों की शिक्षा के प्रति सकारात्मक सोच रखते हैं और उनमें ऐसा विश्वास पाया जाता है कि बच्चों को पढ़ा-लिखाकर उनके भविष्य को संवारा जा सकता है।

तालिका क्रमांक 8 : बिरहोर जनजाति में बच्चों को उच्च शिक्षा देने के संबंध में अभिभावकों के विचार

क्रं.	अभिभावकों द्वारा भविष्य में बच्चों को उच्च स्तर तक शिक्षित करना	आवृत्ति	प्रतिशत
1	माध्यमिक	50	24.75
2	उच्च माध्यमिक/हाईस्कूल	47	23.27
3	उच्चतर माध्यमिक/हायरसेकेंडरी	18	8.91
4	स्नातक (ग्रेजुएशन)	11	5.45
5	स्नातकोत्तर (पोस्टग्रेजुएशन)	12	5.94
6	बच्चों को पढ़ाने में अरुचि	23	11.38
7	बच्चों द्वारा पढ़ने में अरुचि	41	20.30

कुल		202	100
बच्चों को पढ़ाने में अभिभावकों की अरुचि			
1	घर के कामों में सहयोग लेने के कारण	20	86.96
2	घर में छोटे भाई बहनों की देखरेख हेतु	03	13.04
कुल		23	100
बच्चों द्वारा पढ़ने में अरुचि पर अभिभावकों के मत			
1	बच्चों का ही पढ़ाई में मन नहीं लगता	41	100
कुल		41	100

तालिका क्रमांक 8 में बिरहोर जनजाति में बच्चों के शिक्षा के स्तर पर अभिभावकों के विचारों को प्रदर्शित किया गया है। सर्वाधिक बिरहोर अभिभावक (24.75 प्रतिशत) अपने बच्चों को माध्यमिक स्तर तक शिक्षित करना चाहते हैं वहीं 5.45 प्रतिशत अभिभावक अपने बच्चों को स्नातक स्तर तक व 5.99 प्रतिशत अभिभावक स्नातकोत्तर स्तर तक शिक्षित करने के पक्ष में पाये गये जबकि 11.38 प्रतिशत अभिभावक अपने बच्चों की शिक्षा के प्रति उदासीन पाये गये क्योंकि ये 11.38 प्रतिशत अभिभावक घर के कामों में बच्चों का सहयोग (86.96 प्रतिशत) और छोटे भाई-बहनों की देखरेख (13.04 प्रतिशत) को उनकी शिक्षा से ज्यादा महत्व देते हैं और इसलिए वे अपने बच्चों की शिक्षा को अनावश्यक समझते हैं वहीं 20.30 प्रतिशत अभिभावक अपने बच्चों को शिक्षित करना चाहते हैं परंतु बच्चों के द्वारा ही पढ़ाई में ध्यान न देने के कारण विवश पाये गये।

तालिका क्रमांक 9 : शैक्षणिक स्थिति के आधार पर बिरहोर जनजातीय छात्र-छात्राओं का वितरण

क्र.	बिरहोर जनजातीय छात्र- छात्राओं का शिक्षा का स्तर	कुल छात्र		कुल छात्रायें		शालागामी				शालात्यागी			
		आवृत्त	प्रतिशत	आवृत्त	प्रतिशत	छात्र		छात्र		छात्र		छात्रायें	
						आवृत्त	प्रतिशत	आवृत्त	प्रतिशत	आवृत्त	प्रतिशत	आवृत्त	प्रतिशत
1	प्राथमिक	134	62.91	114	57	89	78.07	85	64.40	45	45.45	29	42.64
2	माध्यमिक	70	32.86	79	39.5	24	21.05	44	33.33	46	46.47	35	51.48
3	उच्च माध्यमिक/ हाईस्कूल	7	3.29	7	3.5	01	0.88	03	2.27	06	6.06	04	5.88
4	उच्चतर माध्यमिक/ हायरसेकेंडरी	2	0.94	00	00	00	00	00	00	02	2.02	00	00
कुल		213	100	200	100	114	100	132	100	99	100	68	100
		413				246				167			

सर्वेक्षित बिरहोर परिवारों में विद्यार्थियों की शैक्षणिक स्थिति को तालिका क्रमांक 9 में प्रदर्शित किया गया है। कुल 213 छात्रों में 114 छात्र (53.52 प्रतिशत) शालागामी और 200 छात्राओं में 132 छात्राएँ

(66.05 प्रतिशत) शालागामी पाये गये वहीं शालात्यागी छात्रों का अनुपात 46.48 प्रतिशत और छात्राओं का अनुपात 34 प्रतिशत पाया गया। शालात्यागी विद्यार्थियों में बिरहोर छात्रों का अनुपात बिरहोर छात्राओं से अधिक है। तालिकानुसार शालागामी व शालात्यागी बिरहोर विद्यार्थियों में क्रमशः शालागामी छात्र-छात्रायें कुल 246 पाये गये वहीं कुल 167 शालात्यागी छात्र-छात्रायें बिरहोर जनजाति जनसंख्या में उपस्थित थे।

तालिका क्रमांक 10 : घर से शैक्षणिक संस्थान तक तय की गई दूरी के आधार पर बिरहोर विद्यार्थियों का वर्गीकरण

क्रं.	घर से शैक्षणिक संस्थान तक की दूरी	शालागामी		शालात्यागी		कुल	
		आवृत्ति	प्रतिशत	आवृत्ति	प्रतिशत	आवृत्ति	प्रतिशत
1.	1 कि.मी. से कम	168	68.30	112	67.07	280	67.80
2.	1-5 कि.मी.	78	31.70	55	32.93	133	32.20
कुल		246	100	167	100	413	100

बिरहोर परिवारों में विद्यार्थियों की घर से शैक्षणिक संस्थान तक तय की गयी दूरी के आधार पर तालिका क्रमांक 10 को वर्गीकृत किया गया है। सर्वाधिक 67.80 प्रतिशत विद्यार्थीगण एक किलोमीटर से कम की दूरी घर से विद्यालय तक तय करते हैं जिसमें 68.30 प्रतिशत शालागामी विद्यार्थियों द्वारा घर से विद्यालय तक की दूरी तय किया जाता है। 67.07 प्रतिशत शालात्यागी विद्यार्थियों द्वारा घर से विद्यालय तक की दूरी तय करते पाये गये थे जबकि कुल 32.20 प्रतिशत विद्यार्थीगण 1 से 5 कि.मी. की दूरी घर से विद्यालय तक तय करते हैं। जिसे वे अधिक दूरी का मानकर हतोत्साहित होते हैं।

तालिका क्रमांक 11 : बिरहोर जनजाति के शालात्यागियों और घर से शैक्षणिक संस्थान तक की दूरी की स्थिति के मध्य सहसंबंध

क्रं.	घर से शैक्षणिक संस्थान तक की दूरी	कुल बिरहोर शालात्यागी विद्यार्थी		सहसंबंध
		आवृत्ति	प्रतिशत	
1	1 कि.मी. से कम	112	67.07	-1
2	1-5 कि.मी.	55	32.93	
कुल		167	100	

तालिका क्रमांक 11 में बिरहोर जनजाति के बच्चों के शैक्षणिक संस्थान और घर की दूरी के आधार पर शालात्यागी विद्यार्थियों का वर्गीकरण किया गया है। 1 किलोमीटर से कम दूरी वर्ग में बिरहोर शालात्यागियों का अनुपात 67.07 प्रतिशत पाया गया जबकि 1-5 किलोमीटर की दूरी से आने वाले बच्चों में शालात्यागियों का अनुपात 32.93 प्रतिशत पाया गया। शैक्षणिक संस्थान से घर की दूरी और शालात्यागी विद्यार्थियों के मध्य ऋणात्मक सहसंबंध गुणांक -1 पाया गया जो यह प्रकट करता है कि घर से शाला की दूरी और शालात्याग करने वाले विद्यार्थियों में कोई सहसंबंध नहीं है।

तालिका क्रमांक 12 : शैक्षणिक संस्थान में शालागामी बिरहोर विद्यार्थियों की उपस्थिति

क्रं.	उपस्थिति	आवृत्ति	प्रतिशत
1.	नियमित	125	50.81
2.	अनियमित	121	49.19
कुल		246	100

अनियमित होने के कारण			
1.	पढ़ाई में ही मन नहीं लगता?	67	55.37
2.	विद्यालय/आश्रमशाला की घर से अधिक दूरी?	12	9.92
3.	अभिभावकों द्वारा नियमित विद्यालय नहीं दिया जाने दिया जाता?	16	13.22
4.	घर की आर्थिक क्रिया में जैसे : वनोपज संग्रहण, शिकार, कृषि कार्य व मजदूरी में अपना सहयोग देना?	06	4.96
5.	घर में छोटे भाई बहनों की देखभाल ?	02	1.65
6.	विद्यालय/आश्रमशाला में किसी भी एक शिक्षक/शिक्षिका को नापसंद करना?	02	1.65
7.	विद्यालय/आश्रमशाला में शिक्षक/शिक्षिका की अध्यापित भाषा/बोली समझ नहीं आना?	10	8.26
8.	विद्यालय/आश्रमशाला में शिक्षक/शिक्षिका का अक्सर अनुपस्थित रहना?	05	4.13
9.	विद्यालय/आश्रमशाला में शिक्षक/शिक्षिका/प्राचार्य द्वारा सामाजिक/ धार्मिक त्यौहारों में अवकाश नहीं देना?	01	0.84
कुल		121	100
नियमित होने के कारण			
1.	पढ़ाई करना पसंद होना?	18	14.4
2.	विद्यालय/आश्रमशाला में शिक्षक/शिक्षिका/प्राचार्य की अध्यापित भाषा/बोली के समझ आने एवं उनके द्वारा व्यावहारिक व रुचिकर शिक्षण देना?	04	3.2
3.	रोजाना मध्याह्न भोजन मिलना?	98	78.4
4.	विद्यालय/आश्रमशाला में विभिन्न शैक्षणिक सुविधाएँ व मूलभूत सुविधाएँ पूर्णतः उपस्थित मिलना?	05	4.00
कुल		125	100

शैक्षणिक संस्थान में शिक्षा ग्रहण करने हेतु शालागामी बिरहोर विद्यार्थियों की उपस्थिति के आधार पर तालिका क्रमांक 12 को वर्गीकृत किया है। इसमें 50.81 प्रतिशत शालागामी विद्यार्थी नियमित शिक्षा ग्रहण करते हैं क्योंकि वे पढ़ाई करना पसंद करते हैं साथ ही शैक्षणिक संस्थान के शिक्षक/शिक्षिका एवं अन्य कर्मचारियों का रुचिकर व्यवहार व शिक्षण पद्धति के साथ शैक्षणिक संस्थान में उपस्थित मूलभूत सुविधाएँ व रोजाना मिलने वाला मध्याह्न भोजन शिक्षा ग्रहण करने हेतु उपस्थित रहने में सहयोग प्रदान करती है जबकि 49.19 प्रतिशत शालागामी विद्यार्थी अनियमित रहते हैं जिससे उनकी शिक्षा में बुरा प्रभाव पड़ता है। अनियमित शालागामी विद्यार्थियों में 55.37 प्रतिशत शालागामी विद्यार्थी पढ़ाई में ही मन नहीं लगने के कारण को अनियमितता का कारण मानते हैं वहीं 9.92 प्रतिशत विद्यार्थी शैक्षणिक संस्थान से घर की अधिक दूरी के 4.96 प्रतिशत विद्यार्थी घर की आर्थिकता में सहयोग देने को, 8.26 विद्यार्थी शिक्षक/शिक्षिका की अध्यापित भाषा/बोली नहीं आ पाने को, 4.13 प्रतिशत विद्यार्थी शैक्षणिक संस्थान में शिक्षक/शिक्षिकाओं की अक्सर अनुपस्थित रहने को, 1.65 प्रतिशत विद्यार्थी छोटे भाई-बहनों की देखभाल करने एवं शिक्षक शिक्षिकाओं को नापसंद करने के कारण तथा 0.84 प्रतिशत विद्यार्थी शैक्षणिक संस्थान में अध्यापकों व प्राचार्यों के द्वारा बिरहोर जनजाति के सामाजिक-सांस्कृतिक व धार्मिक त्यौहारों में अवकाश न देने के कारण अनियमितता

प्रदर्शित करते हैं। इससे बिरहोर जनजाति विद्यार्थियों की शिक्षा में गहरा प्रभाव पड़ता है। जिससे इस प्रकार की शैक्षणिक गतिविधियाँ समाज के अन्य बच्चों को हतोत्साहित करने में महत्वपूर्ण भूमिका निभाती है।

तालिका क्रमांक 13 : शैक्षणिक संस्थान में बिरहोर विद्यार्थियों की उपस्थिति की अवधि के आधार पर वर्गीकरण

क्रं.	शैक्षणिक संस्थान में बिरहोर विद्यार्थियों की उपस्थिति की अवधि	आवृत्ति	प्रतिशत
1.	मध्याह्न भोजन की प्राप्ति तक	232	94.31
2.	शैक्षणिक संस्थान के विषयांतर्गत कक्षाओं व खेलकूद की समाप्ति तक	14	5.69
कुल		246	100

तालिका क्रमांक 13 शैक्षणिक संस्थान में बिरहोर विद्यार्थियों के द्वारा शिक्षा ग्रहण करने हेतु उपस्थित रहने की अवधि को प्रदर्शित करता है। इसमें बिरहोर जनजाति के विद्यार्थी शिक्षा में रुचि किस समय लेते हैं के कारण प्रस्तुत है। 94.31 प्रतिशत सर्वाधिक बिरहोर विद्यार्थी मध्याह्न भोजन की प्राप्ति तक शैक्षणिक संस्थान में शिक्षा ग्रहण करने हेतु उपस्थित रहते हैं जबकि 5.69 प्रतिशत विद्यार्थी शैक्षणिक संस्थान के विषयांतर्गत कक्षाओं एवं खेलकूद की अवधि की समाप्ति तक अपनी उपस्थिति रखते हैं।

तालिका क्रमांक 14 : शैक्षणिक संस्थान में शालागामी बिरहोर विद्यार्थियों के पसंदीदा पाठ्यकृत विषय में रुचि के आधार पर वर्गीकरण

क्रं.	शालागामी बिरहोर विद्यार्थियों के पसंदीदा विषय	प्रत्युत्तर	आवृत्ति	प्रतिशत
1.	हिन्दी	रुचि	246	100
		अरुचि	00	0
		कुल	246	100
2.	अंग्रेजी	रुचि	02	0.81
		अरुचि	244	99.19
		कुल	246	100
3.	संस्कृत	रुचि	01	0.41
		अरुचि	245	99.59
		कुल	246	100
4.	विज्ञान	रुचि	186	75.61
		अरुचि	60	24.39
		कुल	246	100
5.	गणित	रुचि	11	4.47
		अरुचि	235	95.53
		कुल	246	100
6.	सामाजिक विज्ञान	रुचि	48	19.51
		अरुचि	198	80.49
		कुल	246	100
7.	पर्यावरण अध्ययन	रुचि	138	56.10
		अरुचि	108	43.90
		कुल	246	100
8.	छत्तीसगढ़ी अध्ययन	रुचि	02	0.81
		अरुचि	244	99.19
		कुल	246	100

शालागामी बिरहोर विद्यार्थियों को तालिका क्रमांक 14 में रुचिकर विषय के आधार पर वर्गीकृत करने पर 100% शालागामी विद्यार्थी हिंदी विषय, 0.81% विद्यार्थी अंग्रेजी, 0.41% संस्कृत, 75.61% विज्ञान, 4.47% गणित, 19.51% सामाजिकविज्ञान, 56.10% पर्यावरण अध्ययन एवं 0.81% छत्तीसगढ़ी अध्ययन में रुचि रखते हैं तथा विषय में रुचि अनुसार ही विद्यालय/आश्रमशाला में अपनी उपस्थिति नियमित रखते हैं।

तालिका क्रमांक 15 : बिरहोर विद्यार्थियों के शालात्याग के कारण

क्रं.	शालात्याग के कारण	प्रत्युत्तर	बालक		बालिका		कुल	
			आवृत्ति	प्रतिशत	आवृत्ति	प्रतिशत	आवृत्ति	प्रतिशत
1.	घर से विद्यालय की दूरी ?	हाँ	69	69.70	48	70.59	117	70.06
		नहीं	30	30.30	20	29.41	50	29.94
		कुल	99	100	68	100	167	100
2.	समय अधिक लगना से विद्यालय जाने में अरुचि?	हाँ	87	87.88	36	52.94	123	73.65
		नहीं	12	12.12	32	47.06	44	26.35
		कुल	99	100	68	100	167	100
3.	विषय के पाठ्यक्रम कठिन लगने व पसंद नहीं होना?	हाँ	9	9.10	6	8.82	15	8.98
		नहीं	90	90.90	62	91.18	152	91.02
		कुल	99	100	68	100	167	100
4.	पढ़ाई करने में अरुचि?	हाँ	93	93.94	56	82.35	149	89.22
		नहीं	06	6.06	12	17.65	18	10.78
		कुल	99	100	68	100	167	100
5.	माता-पिता द्वारा शालात्याग करवाया गया?	हाँ	14	14.14	22	32.35	36	21.56
		नहीं	85	85.86	46	67.65	131	78.44
		कुल	99	100	68	100	167	100
6.	शिक्षक/शिक्षिका द्वारा अध्यापित भाषा/बोली समझ नहीं आना?	हाँ	4	4.04	11	16.18	15	8.98
		नहीं	95	95.96	57	83.82	152	91.02
		कुल	99	100	68	100	167	100
7.	शिक्षक/शिक्षिका को पसंद करना?	हाँ	3	3.03	7	10.30	10	5.99
		नहीं	96	96.97	61	89.70	157	94.01
		कुल	99	100	68	100	167	100
8.	अन्य व्यक्तिगत कारण?	हाँ	30	30.30	56	82.35	86	51.50
		नहीं	69	69.70	12	17.65	91	54.50
		कुल	99	100	68	100	167	100

बिरहोर विद्यार्थियों के अनुसार शालात्याग के कारणों को तालिका क्रमांक 15 में दर्शाया गया है। 70.06: विद्यार्थियों के अनुसार घर से विद्यालय की दूरी, शालात्याग का कारण है। जिसमें बालक शालात्यागियों का अनुपात 1/469.70%^{1/2} की तुलना में बालिका शालात्यागियों के अनुपात 1/470.59% से कम है वही 73.65% विद्यार्थियों में समय अधिक लगने से विद्यालय जाने में अरुचि को शालात्याग का कारण माना है इसमें बालक विद्यार्थियों (87^{५८}:) का अनुपात बालिका शालात्यागियों 1/452.94%^{1/2} से अधिक है जबकि 8^{५८}: विद्यार्थी पाठ्यक्रम को शालात्याग का कारण मानते हैं। पढ़ाई में अरुचि को शालात्याग का कारण मानने वाले शालात्यागियों का अनुपात 89.22% पाया गया है जिसमें बालक शालात्यागियों का अनुपात 1/493.94%^{1/2}] बालिका

शालात्यागियों 1/482.35%1/2 की तुलना में सर्वाधिक है। 21.56%%विद्यार्थियों के अनुसार उनके माता-पिता के द्वारा शालात्याग करवाया गया। क्रमशः 5.99% 0%8.98% विद्यार्थियों ने शिक्षक/शिक्षिका को नापसंद करने के कारण व शिक्षक/शिक्षिका द्वारा अध्यापित भाषा/बोली समझ नहीं आने के कारण शालात्याग किया वहीं 51.50% विद्यार्थियों ने %शालात्याग के अन्य व्यक्तिगत कारणों को माना है।

तालिका क्रमांक 16 : पुनः अध्ययन प्रारंभ करने के आधार पर शालात्यागी बिरहोर विद्यार्थियों का वर्गीकरण

क्रमांक	शालात्यागी बिरहोर विद्यार्थियों का पुनः अध्ययन में रुचि	बालक		बालिका		कुल	
		आवृत्ति	प्रतिशत	आवृत्ति	प्रतिशत	आवृत्ति	प्रतिशत
1.	हाँ	83	83.83	55	80.88	138	82.63
2.	नहीं	16	16.17	13	19.12	29	17.37
कुल		99	100	68	100	167	100
यदि हाँ,तो क्यों							
1.	पढ़ाई करना पसंद है	11	13.25	19	34.55	30	21.74
2	मध्याह्न भोजन की प्राप्ति के लिए	72	86.75	36	65.45	108	78.26
कुल		83	100	55	100	138	100
यदि नहीं,तो क्यों							
1.	पढ़ाई करना ही पसंद नहीं है	14	87.50	13	100	27	93.10
2.	घर के आर्थिकता व कृषि एवं मजदूरी कार्य में सहयोग	02	12.50	00	00	02	6.90
कुल		16	100	13	100	29	100

तालिका क्रमांक 16 को बिरहोर विद्यार्थियों के शालात्यागियों के वर्तमान में पुनः अध्ययन प्रारंभ करने के आधार पर वर्गीकृत किया गया है। बिरहोर विद्यार्थियों में सर्वाधिक 82.63% बालक-बालिका वर्ग का पुनः अध्ययन में रुचि प्रदर्शित है जबकि 17.37% बालक-बालिका वर्ग अरुचि प्रदर्शित करते हैं। अरुचि प्रदर्शन के कारणों पर 93.10% बिरहोर विद्यार्थियों को पढ़ाई करना ही पसंद नहीं है जबकि 6.90% घर के आर्थिकता व कृषि एवं मजदूरी कार्य में सहयोग करने के कारण बिरहोर विद्यार्थियों ने पुनः अध्ययन में अरुचि प्रदर्शित की है वहीं 21.74% बिरहोर विद्यार्थियों को पढ़ाई करना पसंद है एवं 78.26% मध्याह्न भोजन मिलता है के लिए पुनः अध्ययन के लिए रुचि प्रदर्शित करते हैं।

तालिका क्रमांक 17 : अध्ययन क्षेत्र के शैक्षणिक संस्थानों में दर्ज कक्षावार विद्यार्थियों की संख्या

क्रं.	कक्षा	बिरहोर जनजाति				अन्य विद्यार्थी				कुल
		बालक		बालिका		बालक		बालिका		
		आवृत्ति	प्रतिशत	आवृत्ति	प्रतिशत	आवृत्ति	प्रतिशत	आवृत्ति	प्रतिशत	
1.	पहली	10	17.54	09	16.07	57	9.10	46	7.75	122
2.	दूसरी	10	17.54	06	10.71	45	7.18	46	7.75	107
3.	तीसरी	11	19.30	11	19.64	46	7.34	43	7.25	111
4.	चौथी	10	17.54	08	14.20	68	10.90	50	8.43	136
5.	पाँचवी	09	15.80	09	16.07	51	8.14	47	7.92	116
6.	छटवीं	01	1.77	04	7.15	119	19.01	126	21.24	350
7.	सातवीं	04	7.01	08	14.28	119	19.01	141	23.80	272
8.	आठवीं	02	3.50	01	1.80	121	19.32	94	15.55	218
कुल		57	100	56	100	626	100	593	100	1332

बिरहोर जनजातीय क्षेत्र के शैक्षणिक संस्थानों (विद्यालय/आश्रमशाला) में कक्षावार विद्यार्थियों की संख्या को तालिका क्रमांक 17 में प्रदर्शित किया गया है। बिरहोर विद्यार्थियों के साथ अन्य विद्यार्थियों की कक्षा पहली से आठवीं तक में दर्ज कुल संख्या 1332 है इसमें बालक-बालिकाओं की कक्षावार कुल संख्या पहली में 122, दूसरी में 107, तीसरी में 111, चौथी में 136, पाँचवीं में 116 सातवीं में 350, आठवीं में 272, नवमी में 218 है। कक्षा में उपस्थित अन्य बालक-बालिकाओं की कुल उपस्थिति संख्या क्रमशः 626 एवं 593 की तुलना में बिरहोर बालक-बालिकाओं की दर्ज कुल संख्या क्रमशः 57 व 56 है जो तुलनात्मक रूप में बहुत कम है। तालिका में कक्षा पहली से कक्षा आठवीं तक बिरहोर जनजाति की दर्ज कुल संख्या में (क्रमशः 57 व 56) बालक-बालिकाओं का सर्वाधिक अनुपात कक्षा तीसरी में क्रमशः : 19.30% एवं 19.64% पायी गयी है वहीं कक्षा पहली (17.54%), दूसरी (17.54%), चौथी (17.54%) एवं आठवीं (3.50%) के अनुपात में बिरहोर बालिकाओं का पहली (16.07%), दूसरी (10.71%), चौथी (14.20%) एवं आठवीं (1.80%) का अनुपात पाया गया है जबकि कक्षा पाँचवीं में 15.80%, छठवीं में 1.77% व सातवीं में 7.01% बिरहोर बालकों के अनुपात की अपेक्षा बिरहोर बालिकाओं का अनुपात कक्षा पाँचवीं में 16.07% छठवीं में 7.15% व सातवीं में 14.28% पाया गया है। कक्षा पहली से आठवीं तक कुल विद्यार्थियों के सापेक्ष बालक वर्ग में बिरहोर बालकों का अनुपात जहाँ 9.11% है वहीं बालिका वर्ग में बिरहोर बालिकाओं का अनुपात 9.44% पाया गया है जबकि कुल विद्यार्थियों के सापेक्ष बिरहोर बालक-बालिकाओं का अनुपात 8.48% पाया गया। अतः तालिका 3.3.8 के आधार पर कहा जा सकता है कि बिरहोर जनजाति में अभिभावकगण अपने बच्चों के शिक्षा के प्रति उदासीन है तथा जनजातीय क्षेत्रों में जनजातीय बालक-बालिकाओं की शिक्षा की निम्न स्थिति का अनुमान लगाया जा सकता है। अतः बिरहोर जनजातियों में शिक्षा के विकास हेतु दर्ज संख्या बढ़ाने का अथक प्रयास होना अति आवश्यक है।

तालिका क्रमांक 18 : बिरहोर जनजाति विद्यार्थियों के शालात्याग के कारणों पर अध्यापकों के दृष्टिकोण

क्रं.	बिरहोर विद्यार्थियों के शालात्याग के कारणों पर अध्यापकों का दृष्टिकोण	प्रत्युत्तर	आवृत्ति	प्रतिशत
1.	शाला की घर से अधिक दूरी	हाँ	3	14.28
		नहीं	18	85.72
		कुल	21	100
2.	माता-पिता/अन्य समाज के लोगों द्वारा स्कूल जाने से रोकना	हाँ	2	9.52
		नहीं	19	90.48
		कुल	21	100
3.	बच्चों द्वारा घरेलू कार्य में सहायता देना	हाँ	2	9.52
		नहीं	19	90.48
		कुल	21	100

बिरहोर जनजाति के छात्र-छात्राओं के शालात्याग के कारणों के संबंध में उत्तरदाताओं से प्राप्त सूचनाओं के विवरण को तालिका क्रमांक 18 में प्रस्तुत किया गया है। 14.28% उत्तरदाताओं के अनुसार बिरहोर जनजाति के छात्र-छात्राओं के शालात्याग के प्रमुख कारण घर से शाला की अधिक दूरी है वहीं 9.52% शैक्षणिक पदाधिकारियों मानते हैं कि बच्चों द्वारा घरेलू कार्य में सहायता देने और उनके माता-पिता/अन्य समाज के लोगों द्वारा विद्यालय जाने से रोकने के कारण बिरहोर जनजाति के छात्र-छात्राओं के शालात्यागने की प्रवृत्ति देखने को मिलती है।

निष्कर्ष एवं सुझाव

उपर्युक्त सर्वेक्षित आकड़ों से यह स्पष्ट है कि आज भी प्रथागत व्यवस्था बनी हुई है और लैंगिक भेदभाव है। बिरहोर जनजाति में आज भी परंपरागत संस्कृति के पालन व व्यवहार एवं अपनी आर्थिक

स्थिति को मजबूत करने की प्रक्रिया ज्यादा प्रदर्शित होती है। शासन के प्रयासों से शैक्षणिक स्थिति में कुछ सफलता मिलने पर भी शोध संख्या के आधार पर, पुरुष संख्या ही अधिक हैं जबकि महिला संख्या की स्थिति दयनीय है। शाला न जाने अथवा शालात्यागने या छोड़ने के कारण भी प्रथागत ही है जिससे आज भी इनमें शैक्षणिक जागरूकता की कमी दिखाई देती है। प्राथमिक स्तर तक तो सफलता मिली है किंतु साक्षरता दर में अल्पता व शालात्याग की स्थिति, इनकी अनभिज्ञता, अंधविश्वास, सामाजिक कुरीतियों, विद्यालय जाने वाले बालक-बालिकाओं के माता-पिता के अरुचिपूर्ण व्यवहार, परंपरागत नियम व कानून एवं सभ्य समाज से अलगावस्वरूप निवास के कारण उत्पन्न हुई है। इन आदिवासी वर्गों या समूह को शिक्षित समाज में लाने का भारत सरकार द्वारा जो प्रयास किया जा रहा है, वह कुछ हद तक ही सफल है। अतः इन आदिवासियों में शैक्षणिक स्थिति को सुदृढ़ बनाने, शालात्यागी व शालागामियों की स्थिति में सुधार के लिए इनमें नैतिक व्यवहार को शामिल करना आवश्यक है। (यहाँ नैतिक व्यवहार का तात्पर्य उनमें अपने से बड़े का सम्मान, भौतिक व अभौतिक वस्तुओं का सही प्रयोग, बोलने व सीखने का सही व सामान्य तरीका आदर- सम्मान की भावना विभिन्न खेलकूदों का सही तरीका आदि ताकि जब वे अपने समूह से बाह्य समाज या समुदाय में जाये तो सरलता से बेहिचक घुल-मिल जाये और अन्य जन समाज में अपनी उच्च भागीदारी प्रस्तुत करें।) इसके लिए बच्चों को कक्षा में उपस्थिति के आधार पर कक्षा के प्रारंभ से ही छात्रवृत्ति प्रदान करना, प्राथमिक स्तर तक क्षेत्रीय भाशा-बोली के आधार पर सचित्र पाठ्यक्रम रखना, आवश्यक वस्तुओं की पूर्ति निःशुल्क करना इत्यादि के द्वारा पढ़ाई में रुचि को बढ़ाया जा सकता है तथा इनके रुचि अनुसार विभिन्न कार्यक्रम व योजनाओं का इनके अनुरूप व इनके संस्कृति के अनुसार, उचित संचालन द्वारा ही शैक्षणिक स्थिति में सुधार करके साक्षरता दर में बढ़ोत्तरी कर इन्हें समाज के विकास की मुख्यधारा में लाया जा सकता है। साथ ही इनके आर्थिक स्थिति को सुदृढ़ बनाने के लिए भी नये सिरे से प्रयास करना आवश्यक है ताकि ये आदिवासी समूह प्रत्येक स्तर पर रुचिपूर्ण व्यवहार कर सकें इसी तारतम्य में सुजाता (1989) ने, अनुसूचित जनजातियों के विभिन्न शैक्षणिक समस्याओं को समाहित कर शोध प्रस्तुत किया है व अनुसूचित जनजातियों में शिक्षा के महत्व हेतु भारत सरकार द्वारा शिक्षा को उचित तरीके को बढ़ावा देने, मुफ्त और अनिवार्य शिक्षा उपलब्ध कराने के लिए, राज्य की भूमिका पर विशेष बल दिया है।

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'यशोधरा' में 'गुप्त' जी की वैष्णव-भावना

डॉ० अनिल कुमार*

मैथिलीशरण गुप्त वैष्णव-भावना के कवि है। उनकी राम में अत्यंत आस्था थी और अपनी कृतियों में उन्होने राम के प्रति भक्ति-भावना को प्रकट किया है।

"यशोधरा" मैथिलीशरण गुप्त द्वारा रचित प्रसिद्ध प्रबन्ध काव्य है। जिसका प्रकाशन सन् 1933 ई० में हुआ। अपने छोटे भाई सियारामशरण गुप्त के अनुरोध करने पर गुप्त जी ने "यशोधरा" नामक रचना लिखी थी। "यशोधरा" महाकाव्य में गौतम बुद्ध के गृह त्याग की कहानी केन्द्र में रखकर यह महाकाव्य लिखा गया है। इसमें गौतम बुद्ध की पत्नी यशोधरा विरहजन्य पीड़ा को विशेष महत्व दिया गया है यह एक चम्पूकाव्य है।

"यशोधरा" के माध्यम से संन्यास पर गृहस्थ प्रधान वैष्णव धर्म की गौरव प्रतिष्ठा की है।

सोमेश्वर सिंह मैथिलीशरण गुप्त की वैष्णव भावना के विषय में लिखते हैं—"राष्ट्रकवि मैथिलीशरण गुप्त भारतीय संस्कृति के सफल व्याख्याता है। एक ओर उन्होनें बीसवीं शताब्दी के पुर्वार्ध में भारतीय जनजागरण का प्रतिनिधित्व किया है, दूसरी ओर भारतीय संस्कृति के मौलिक तत्वों की बौद्धिक व्याख्या करके उसे युगानुकूल बनाने का प्रयास किया है। पारिवारिक वातावरण ने उन्हें राम-भक्ति की ओर उन्मुख किया और बीसवीं शती की बौद्धिक जागरूकता ने उनकी वैष्णवीय भावनाओं की युग-सापेक्ष विस्तार देकर साम्प्रदायिक संकीर्णता से ऊपर उठकर उन्हें विस्तृत मानवतावाद का वैतालिक बनाया।"¹

"यशोधरा" कृति का प्रतिपाद्य यद्यपि गौतम की पत्नी यशोधरा का जीवन है, फिर भी गुप्त जी ने अपनी वैष्णव भावना को यंत्र-तंत्र अभिव्यक्ति प्रदान की है। "यशोधरा" के "शुल्क" में सियारामशरण गुप्त के प्रति उन्होंने लिखा है:— "अथवा तुम्हारे शब्दों में मेरी वैष्णव भावना ने तुलसीदल देकर यह नैवेद्य बुद्धदेव के सम्मुख रखा है।"²

डॉ० उमाकान्त इस रचना के उद्देश्य के विषय में लिखते हैं— "यशोधरा की चरित्र सर्जना के साथ-साथ बौद्ध सिद्धान्तों का खण्डन करके वैष्णव विश्वासों का संस्थापन अथवा मण्डल भी निश्चित रूप से कवि का उद्देश्य रहा है, ठीक उसी प्रकार जैसे कि साकेत के निर्माण में उर्मिला को परिकल्पना के साथ-साथ राम-काळ का प्रणयन भी उसका ध्येय रहा है।"³

"यशोधरा" शीर्षक उपखण्ड की अवतारणा को स्पष्ट: "महायिनिष्कमण" में प्रतिपादित विचारों के खण्डन के लिए ही हुई हैं।"⁴

निम्न पंक्तियों में गुप्त जी की वैष्णव-भावना पर विचार किया गया है—

राम, तुम्हारे इसी धाम में
नाम-रूप-गुण-लीला-लाभ ।।
मुक्ति-मुक्ति माँगें क्या तुमसे
हमें भक्ति दो, ओ अमिताभ ।।

(यशोधरा, पृ०13)

गुप्त जी ने "यशोधरा" में अपनी वैष्णव आस्थाओं एवं धारण- विश्वासों को यशोधरा के माध्यम से व्यक्त किया है। साथ ही गौतम के मुख से भी ऐसी उक्तियाँ कहलवाई हैं जिनसे उनकी वैष्णव-आस्था का परिचय मिलता है। अपने सिद्धान्तों के लिए गौतम "का गौतमी गीता" कहना इस तथ्य का परिचायक है। "महायिनिष्कमण" में सिद्धार्थ स्वयं राम का वंशज कहता है—

"हे राम, तुम्हारा वंशजात, सिद्धार्थ, तुम्हारी भाँति तात घर छोड़ चला यह आज रात, आशीष उसे दो, लो प्रणाम।"

(यशोधरा, पृ० 28)

यशोधरा मुक्ति की भी उपेक्षा करती हैं। उसे न ही मृत्यु-चक्र भयभीत करता है और न ही वार्धक्य। सुर्य, चन्द्रमा, पवन आदि प्रकृति के विविध पदार्थ अविरत संचरण करते हैं, फिर मुनष्य ही जन्म-मरण के चक्र से भयभीत क्यों हो?—

ये सुर्य चन्द्र निर्वाण नहीं पाते है।
ओझल हो-हो कर हमें दृष्टि आते है ।।
तो क्यों जा-जा कर लौट न मैं थी आँऊ।
कह मुक्ति भला किसलिए तुझे मैं पाँऊ ।।

(यशोधरा, पृ० 154)

* सहायक प्रोफेसर वैश्य कॉलेज भिवानी।

यशोधरा संयमित जीवन को जीवन को सार्थकता मानती है। यशोधरा की मृत्यु नव जीवन का सोपान प्रतीत होती है। इस प्रकार सिद्धार्थ को संसार के प्रति विचिकित्सा वितृष्णा पैदा होती है, उनका यशोधरा ने खण्डन किया है। वह संसार के कल्याण के लिए बार-बार जन्म मृत्यु के चक्र के साथ घुमने को तैयार है – "संसार तु शत बार सहर्ष मरें हम।" ⁵

इस प्रकार "यशोधरा" में कवि ने वैष्णव-भावना को पर्याप्त अभिव्यक्ति दी है। "यशोधरा" के अन्त में बुद्धदेव साधक से सिद्ध होकर आते हैं, यशोधरा तथा राहुल भी बौद्ध धर्म की शरण ग्रहण करते हैं।

मुक्ति सम्बन्धी धारणा को लेकर गुप्त जी ने यशोधरा के मुख से जो उक्तियाँ कहलवाई हैं, उनसे कवि की वैष्णव धर्म में दृढ़ आस्था व्यक्त होती है। इसके अतिरिक्त नियतिवाद, कर्मवाद तथा भाग्यवाद सम्बन्धी विचारों में भी वैष्णवता की झलक है। इस प्रकार गुप्त जी ने सप्रयास ऐसे प्रसंगों का आयोजन किया है जिनसे "यशोधरा" में वैष्णव भावना की अनेकन्त अभिव्यंजना हुई है। गुप्त जी की वैष्णव-भावना युगानुरूप हुई है, उदार है तथा उनकी मानवतावादी दृष्टि की परिचारिका है। उनकी वैष्णव-भावना का यहीं रहस्य है।

संदर्भ सूची

- 1) मैथिलीशरण गुप्त, सं० ओंकार शरद, पृ०-112
- 2) मैथिलीशरण गुप्त, यशोधरा, पृ० 68
- 3) मैथिलीशरण गुप्त, कवित और भारतीय संस्कृति के व्याख्याता, पृ० 60
- 4) वही, पृ० 60-61
- 5) मैथिलीशरण गुप्त, यशोधरा, पृ० 154

मानव अधिकारों की अवधारणा

डॉ० अलका मणि त्रिपाठी*

मानव अधिकारों का जन्म पृथ्वी पर मानव विकास के साथ ही हुआ, क्योंकि इन अधिकारों के बिना वह न तो गरिमा के साथ जीवन-यापन कर सकता था और न सभ्यता और संस्कृति का विकास कर सकता था। लेकिन इसके साथ ही साथ मानव अधिकारों के दमन का सिलसिला भी शुरू हो गया, क्योंकि शक्तिशाली व्यक्ति या समूह दूसरों का शोषण करके ही अपना वर्चस्व बनाये रख सकते थे। पिछले पाँच हजार वर्षों में एक तरफ इस वर्चस्व का स्वरूप बदलता रहा है, तो दूसरी तरफ इस बात की भी आवश्यकता महसूस की जाती रही है कि मानव अधिकारों को सही ढंग से परिभाषित किया जाये तथा उनके संरक्षण के उपाय भी किये जाये।¹

मानव अधिकार अब किसी राज्य का एकाकी और अनन्य विषय नहीं रहा। मानवाधिकार का महत्व उत्तरोत्तर बढ़ता जा रहा है, क्योंकि अन्तर्राष्ट्रीय समुदाय के लोगों में ऐसी जागरूकता बलवती होती जा रही है कि उन्हें एक ऐसी जीवन पद्धति चाहिए जो मानव गरिमा के अनुरूप हो।²

जब हम मानवाधिकारों की बात करते हैं तो यह पाते हैं कि मानवाधिकारों की अवधारणा अधिकारों की अपेक्षा अधिक व्यापक है।

मानवाधिकारों से तात्पर्य उन सब परिस्थितियों व पर्यावरण से होता है जो मानव को मानव के रूप में अपने अस्तित्व को कायम रखने व व्यक्तित्व के विकास तथा निर्माण के लिए अनिवार्य होती हैं।⁴

मानवाधिकार प्रत्येक मनुष्य को प्राप्त, ये वो मौलिक परिस्थितियाँ हैं, जो मनुष्य की अन्तर्निहित शक्तियों को विकसित करने तथा व्यक्ति के व्यक्तित्व को पूर्णता प्रदान करने के लिए सामान्य रूप से अपरिहार्य मानी जाती हैं।⁵

इनके अभाव में मानव अस्तित्व ही सुरक्षित नहीं है। मानवाधिकार मानवीय प्रकृति में निहित होने के कारण, एक मनुष्य दूसरे मनुष्य से छीनकर, उसे प्राप्त नहीं कर सकता है। मानवीय अधिकार अहस्तान्तरणीय होते हैं। उदरवादी विचारक भी इसे स्वीकार करते हैं।⁶

मानव अधिकारों की अवधारणा इतिहास की लम्बी अवधि में विकसित हुई। यह अवधारणा सत्ता के स्वेच्छाचारी इस्तेमाल को रोकने के उपकरण के रूप में विकसित हुई। आरंभ में यह राज्यों के भीतर ही लागू होती थी, अंतर्राष्ट्रीय स्तर पर इसे लागू करने की व्यवस्था नहीं थी। राज्यों के भीतर भी यह उच्च वर्गों के अधिकारों तक सीमित थी। वर्ग और नस्ल का ख्याल किये बिना सभी मनुष्यों के अधिकारों के रूप में इसे अवधारणा के रूप में विकसित होने में लम्बा समय लगा।⁷

मानव अधिकारों की अवधारणा का विकास

मानव अधिकारों की उत्पत्ति और विकास दो स्तरों : राष्ट्रीय और अन्तर्राष्ट्रीय स्तर पर हुई है। गैर अन्तर्राष्ट्रीय स्तर पर कुछ सीमा तक मानव अधिकारों के संरक्षण के प्रमाण प्राचीन काल की बेबीलोनियन विधियों जो लैगास के यूस्कागीना (3260 ई0पू0) अक्कड़ के सारगोन (2300 ई0पू0), और बेबीलोन के हम्मुराबी (1792-1750 ई0पू0) के शासन काल में प्रख्यापित की गयी थी, में खोजी जा सकती हैं।⁸ इसी प्रकार मानवाधिकार संरक्षण की जड़े एस्सीरियन विधियों (Assyrian Laws) जो टिघलत-पाइलेशर (1115-1077 ई0पू0) के शासनकाल में और हिट्टाइट विधियों जो राजा टेलीपीनस के शासनकाल में प्रख्यापित की गयी थी में खोजी जा सकती हैं।⁹ प्राचीन भारत भी इससे अछूता नहीं था। वेदकाल (Vedic Period) के धर्म (1500-500 ई0पू0) भी मानवाधिकार का संरक्षण करते थे।¹⁰ इसी प्रकार चीन के लाओत्से (जन्म 604 ई0पू0) और कनफ्यूसियस (550-51-478 ई0पू0) के विधिशास्त्र में भी इसे पाया जा सकता है।¹¹

विश्व के सभी प्रमुख धर्मों का आधार मानवतावादी है जिसमें अन्तर्वस्तु में भेद होने के वावजूद मानव अधिकारों को समर्थन करते हैं। मानव अधिकार की जड़े प्राचीन विचार तथा "प्राकृतिक विधि" (Natural Law) और "प्राकृतिक अधिकारों की दार्शनिक अवधारणाओं में पायी जाती हैं। कुछ यूनानी तथा रोमन दार्शनिकों ने प्राकृतिक अधिकारों के विचार को मान्यता प्रदान की थी। प्लेटों (427-348 बी0सी0) उन सर्वप्रथम लेखकों में से एक थे जिन्होंने नैतिक आचरण के सार्वभौमिक मानक की वकालत की थी।

अरस्तू ने अपनी कृति पॉलिटिक्स में लिखा है कि न्याय, सदगुण (Vertue) तथा अधिकार भिन्न प्रकार के संविधानों तथा परिस्थितियों के अनुसार परिवर्तित होते हैं। सिसरो (Cicero) (106-43 बी0सी0), जो एक रोमन राजनेता थे, अपनी कृति दी लॉज (The Laws) (52 बी0सी0) में प्राकृतिक विधि तथा मानव अधिकारों की नींव रखी। सिसरो का यह विश्वास था कि ऐसी सार्वभौमिक मानव अधिकार विधियाँ होनी चाहिए जो रुढ़िगत तथा सिविल विधियों श्रेष्ठ हो।

* राजनीति विज्ञान

सोफोकलेज (Sophocles) (495-406 बी0सी0) राज्य के विरुद्ध अभिव्यक्ति की स्वतंत्रता के विचार की अभिवृद्धि करने वाले व्यक्तियों में से अग्रणी थे। इस प्रकार मानव अधिकारों की अवधारणा की उत्पत्ति सामान्यतया ग्रीक रोमन (GrecoRoman) प्राकृतिक विधि के स्तोयसिज्म (Stoicism) के सिद्धांतों में पाया जाना माना गया है। जिसमें यह माना गया है कि एक सार्वभौमिक शक्ति सभी जीवों पर व्याप्त है और इसलिए मानव आचरण प्राकृतिक विधि के अनुसार होना चाहिए।¹²

यूनानी, रोमन और मध्यकाल के बाद प्राकृतिक विधि सिद्धांत नैसर्गिक अधिकारों के बारे में उदार राजनैतिक सिद्धांतों से घनिष्ठ रूप से जुड़ गयी। मानवाधिकार के सामाजिक आवश्यकता और वास्तविकता बनने के लिए यह आवश्यक था कि आस्था (विश्वास) और व्यवहार में मौलिक परिवर्तन होता। ऐसे परिवर्तन 13वीं शताब्दी से वेस्टफालिया की शांति संधि (Peace of Westphalia) 1648 तक और पुर्नजागरण काल के दौरान जब कि सामन्तवाद का समापन हुआ परिलक्षित हुई।

मैग्नाकार्टा, 1215, पेटीशन ऑफ राइट्स 1628, हैवियस कारपस एक्ट 1679, बिल ऑफ राइट्स 1689, आदि को यदि हम स्वतंत्रताओं का घोषणा पत्र कहे तो अतिशयोक्ति नहीं होगी।

नैसर्गिक विधि की आधुनिक संकल्पना : मानवाधिकार नैसर्गिक अधिकार के रूप में

मुख्यतया 17वीं और 18वीं शताब्दी ने नैसर्गिक विधि या इसमें अन्तर्निहित नैसर्गिक अधिकारों की संकल्पना को जन्म दिया। 17वीं सदी की वैज्ञानिक बौद्धिक उपलब्धियों, गैलिलियो और सर आईजक न्यूटन की वैज्ञानिक और खोजों, थॉमस हॉब्स के भौतिकवाद, रेने डेसकार्टेस के बुद्धिवाद (Rationalism) एवं फ्रांसिस बेकन और जॉन लॉक के अनुभववाद (Empiricism) तथा स्पिनोजा के विचारों आदि ने नैसर्गिक विधि और विश्वव्यापी व्यवस्था में आस्था को प्रोत्साहित किया।¹³ 18वीं सदी के दौरान जिसे 'ज्ञानोदय का युग' कहा जाता है, मानव विवेक में बढ़ता हुआ विश्वास और मानवीय क्रियाकलापों में पूर्णियता ने उसे और भी विस्तृत अभिव्यक्ति दी।

प्राकृतिक अधिकारों के विचार को तर्कसंगत रूप में ढालने का श्रेय जॉन लॉक (1632-1704) को है।¹⁴ इसी क्रम में एक दूसरा कारक जिसने मानवाधिकार की संकल्पना को जीवित रखा और उसके विकास में नई जान डाल दी वह था 'सामाजिक संविदा का सिद्धान्त'।¹⁵

अमेरिकी और फ्रांसीसी क्रांति से पूर्व मानव अधिकार सभी व्यवहारिक उद्देश्यों के लिए केवल एक दार्शनिक अपील के रूप में था किन्तु अमेरिकन संवैधानिक विल ऑफ राइट्स और फ्रांसीसी मानव अधिकार की घोषणा के पश्चात यह वास्तविक महत्व का विषय बन गया।¹⁶ इस घोषणा पत्र के अंगीकार किये जाने के पश्चात पश्चिमी यूरोप, पूर्वी यूरोप सोवियन यूनियन, एशिया और दुनिया के अन्य भागों के संविधानों ने मानवाधिकार सम्बन्धी उपबंध किये गये। अन्तर्राष्ट्रीय स्तर पर मानवाधिकारों का विकास संधियों के माध्यम से हुआ है।

मानव अधिकारों का सार्वभौमिकरण

वास्तविक अर्थों में मानवाधिकारों का सार्वभौमिकरण द्वितीय विश्व युद्ध के बाद प्रारम्भ हुआ। मानवीय स्वतंत्रता के प्रति विश्व समुदाय की अर्न्तचेतना द्वितीय विश्व युद्ध के दौरान जागी।

दोनों विश्व युद्धों ने मानव जीवन के मूल्यों को लेकर नई चेतना का जागरण किया और यह नई चेतना संयुक्त राष्ट्र संघ के चार्टर के विभिन्न प्रावधानों में परिलक्षित हुई। चार्टर की उद्देशिका और अनुच्छेद 1,13,(1)(ख),55,56,62 (2),68 और 76 (ग) में मानव अधिकारों और मूल स्वतंत्रताओं की अभिवृद्धि के लिए प्रावधान शामिल किया गया। चार्टर मानव अधिकारों के प्रति गहरे लगाव से ओतप्रोत है। चार्टर जिसका लक्ष्य आगे आने वाली पीढ़ियों को युद्ध की विभिषिका से बचाना और मानव गरिमा तथा महत्व को मान्यता प्रदान करना है।¹⁷

संयुक्त राष्ट्र संघ विश्व मानवाधिकार आयोग तथा आर्थिक एवं सामाजिक परिषद के माध्यम से मानवाधिकारों के संरक्षण एवं पोषण का कार्य कर रहा है। विश्वस्तर पर इसके प्रधान पदाधिकारी को 'मानवाधिकार' के प्रति जागरूकता, मानवाधिकार विधि का संहिताकरण, मानवाधिकारों का अनुश्रवण करना मानवाधिकारों के व्यक्तिगत परिवादों की प्रक्रिया, मानवाधिकार उल्लंघन पर सुचना का संकलन, मानवाधिकार की स्थितियों की परीक्षा, क्रियाकलापों का समन्वय तथा मानवाधिकार संबंधित परामर्श सेवाएं प्रदान करना इत्यादि है। वैश्विक एवं राष्ट्रीय स्तर पर बढ़ते आतंकवाद, संप्रदायवाद, जातिवाद, धर्मवाद तथा भ्रष्टाचार की स्थिति में मानवाधिकारों के संरक्षण एवं पोषण की अपरिहार्यता प्रासंगिक है। इसकी गरिमा के अनुपालन में ही विश्व मानव समाज का कल्याण संभव है।¹⁸

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“ मुंशी प्रेमचंद जी का व्यक्तित्व एवं कृतित्व ”

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सुलोचना कुर्रे**

पीडित भारतीयों के मसीहा मुंशी प्रेमचंद जी ने राष्ट्रीय जीवन की विघटन कारी प्रवृत्तियों और उसके दोषों को सामने रखकर स्वस्थ और सर्वथा अपेक्षित साहित्य के निर्माण का कार्य अपने कथा-साहित्य के साथ-साथ अपने विभिन्न कहानियों के माध्यम से भी किया। उनके इन कहानियों के साधारण से साधारण विषयों में तत्कालीन राष्ट्रीय अस्मिता के रक्षार्थ जनक्रांति को अपेक्षित समन्वित शक्ति प्रदान करने वाले दिव्य भावों का सन्निवेश हुआ है। इस प्रकार उनके इन कहानियों पर उनके मानवतावादी साहित्यकार होने की पूरी छाप पड़ी है। शाश्वत राष्ट्रीय-सामाजिक मूल्यों के तलाश के प्रति विशेष रूप से सजग होने के कारण उनके कहानियाँ आज भी प्रासंगिक हैं।¹

प्रस्तावना

हिन्दी, उर्दू कथा साहित्य की कर्मभूमि बदलकर यथार्थवादी कायाकल्प करने वाले अमर कथाकार प्रेमचंद (धनपतराय श्रीवास्तव) का जन्म 31 जुलाई 1880 ई. को उ. प्र. में बनारस के निकट लमही गॉव में हुआ। प्रारंभिक शिक्षा उर्दू में एक मौलवी की निगरानी में मदरसे में हुई।² उर्दू रचना 'सोज-ए-वतन' नाम से प्रकाशित हुआ इस संकलन को ब्रिटिश सरकार ने जप्त करवा दिया। इसके बाद उनके जीवन में नया मोड़ आया। अपने लेखन का माध्यम उन्होंने हिन्दी भाषा को बनाया और 'प्रेमचंद' नाम से लिखना शुरू किये।³ मानवीय भावनाओं में कुशल मुंशी प्रेमचंद जी हिन्दी साहित्य में कथा सम्राट के नाम से प्रसिद्ध हैं। उन्होंने दर्जन भर भावनात्मक एवं जीवन की यथार्थ-परक सच्चाई से भरे उपन्यासों के साथ-साथ लगभग 300 कहानियाँ, दर्जनों नाटक व जीवनीयों की रचना की है। इन कहानियों में उन्होंने मध्यवर्ग के संघर्षों और निर्धन किसानों के जीवन का सच्चा और अनूठा चित्रण किया है, इसके साथ-साथ समाज के उच्चवर्गीय साहूकारों के अत्याचारों व उनके जीवन के विभिन्न पहलुओं को बहुत ही गहराई के साथ उजागर किया है।⁴ इनका उपन्यास 'गोदान' कृषक जीवन का महाकाव्य है। जिसमें जमींदारों और सूदखोरों के द्वारा शोषित किसान अपने परिवार की प्रतिष्ठा को बनाए रखने के लिए किस प्रकार संघर्ष करता हुआ अपने जीवन की बलि दे देता है। इसका मार्मिक चित्रण इस उपन्यास में किया गया है। 'गोदान' प्रेमचंद जी की सर्वाधिक लोक प्रिय कृति है।⁵

इन्होंने अपने पात्रों की सजीव और व्यक्तित्वपूर्ण रचना की, जो कठपुतली की भांति उपन्यासकार के हाथ के इशारे पर नहीं नाचते वरन अपने व्यक्तित्व के बल पर स्वाभाविक विकास को प्राप्त होते हैं। इसके पात्र चलते-फिरते, परिचित से प्रतीत होते हैं। मुंशी प्रेमचंद जी यद्यपि आदर्शवाद की ओर झुके हुए हैं, और कभी-कभी वे आदर्शवाद की झोंक में अपने पात्रों को स्वाभाविकता की सीमा के बाहर भी उठा ले जाते हैं। तथापि इनके पात्रों के चरित्र का उत्थान-पतन क्रम से होता है। प्रेमचंद जी के परिस्थित चित्रण बहुत ही वास्तविकता लिए हुए है। ग्रामीण दृश्यों का चित्रण अत्यन्त सजीव होता है। उस समय के पुलिस अफसरों के अत्याचारों के उद्घाटन में प्रेमचंद जी ने अच्छी सफलता प्राप्त की है। 'कर्म-भूमि' में राजनीतिक आन्दोलन का बड़ा व्यापक और सजीव चित्रण किया है। इनकी सबसे बड़ी विशेषता यह है, कि इनकी कला में कृत्रिमता नहीं है। ये जीवन के तथ्यों को सुलझे हुए शब्दों में सूचित रूप से रखने में सिद्धहस्त हैं।⁶

मुंशी प्रेमचंद जी ने हिन्दी कथा साहित्य को मनोरंजन के स्तर से ऊपर उठाकर जीवन के साथ जोड़ने का काम किया। 'सेवासदन' के प्रकाशन के साथ ही हिन्दी उपन्यास को नई दिशा प्राप्त हो गई। इस उपन्यास में उन्होंने विवाह से जुड़ी समस्याओं दहेज प्रथा कुलीनता का प्रश्न पत्नी का स्थान आदि को उठाया है। 'निर्मला' में उन्होंने दहेज प्रथा और अनमेल विवाह की समस्या को प्रस्तुत किया तो 'गबन' में स्त्रियों के आभूषण प्रेम एवं आडम्बर पूर्ण जीवन के दुष्परिणाम दिखाए हैं। 'गोदान' कृषक जीवन का महाकाव्य है तो 'प्रेमाश्रम' गोदान की पूर्व पीढ़ी का है। गांधीवादी जीवन दर्शन को इस उपन्यास में देखा जा सकता है। रंगभूमि में शासक वर्ग के अत्याचारों की झलक है तो 'कर्मभूमि' में स्वतंत्रता संग्राम की झलक दिखाई पड़ती है। समाज में व्याप्त छूआ-छूत एवं साम्प्रदायिता की समस्या को भी उन्होंने अपने उपन्यासों में अभिव्यक्ति दी है। इस प्रकार प्रेमचंदजी के उपन्यास जीवन के विविध पहलुओं से जुड़े हैं।⁷

उपन्यास सम्राट मान जाने वाले मुंशी प्रेमचंद जी हिन्दी के युगप्रवर्तक कहानी कार माने जाते हैं। उर्दू में लिखा हुआ उनका कहानी संग्रह 'सोजे वतन' 1907 ई. में प्रकाशित हुआ था। स्वातन्त्र्य भावना से ओत-प्रोत होने के कारण इस

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कहानी संकलन को अंग्रेज सरकार ने जब्त कर लिया था। उनकी पहली हिन्दी कहानी 'पंच परमेश्वर' सन् 1916 में प्रकाशित हुई और अंतिम 'कफन' 1936 ई. में अतः इस काल को प्रेमचंद युग कहा जाने लगा। मुंशी प्रेमचंद जी ने अपने जीवन काल में लगभग 300 कहानियों की रचान की जो 'मानसरोवर' के आठ खण्डों में प्रकाशित हुईं। प्रेमचंद जी की कहानियों में विषय वैविध्य दिखाई पड़ता है। किसी अन्य कथाकार ने जीवन के इतने व्यापक फलक को अपनी कहानियों में नहीं समेटा जितना प्रेमचंद जी ने। उपन्यास की तरह इनकी कहानियों का विषय भी ग्रामीण जीवन से लिया गया है। किन्तु कई कहानियाँ कस्बे की जिन्दगी या स्कूल-कॉलेज से जुड़ी हुई हैं। उनकी कहानियों के पात्र हर वर्ग, धर्म, जाति के हैं। कोई हिंदू है, तो कोई मुसलमान, कोई किसान है, तो कोई विद्यार्थी। अपनी कहानियों में उन्होंने विविध समस्याओं को उठाया है, यथा-किसानों के शोषण की समस्या, रूढ़ि एवं अंध-विश्वास संयुक्त परिवार की समस्या, भ्रष्टाचार एवं व्यक्तिगत जीवन की समस्याएं आदि। मुंशी प्रेमचंद जी की प्रारंभिक कहानियाँ – पंच परमेश्वर, नमक का दरोगा ईदगाह प्रेरणा आदि में आदर्श का पुट दिया गया है, जबकि परवर्ती कहानियाँ यथा-पूस कि रात और कफन में यथार्थ का पुट है। स्पष्ट है कि वे आदर्शवाद से यथार्थवाद की ओर अग्रसर हुए। मुंशी प्रेमचंद का कथाशिल्प भी उत्तरोत्तर विकास पथ पर अग्रसर रहा है। प्रारंभिक कहानियों में इतिवृत्तात्मकता अधिक है तथा चरित्र-चित्रण की मनोवैज्ञानिकता के स्थान पर व्यक्ति के आचरण का वर्णन अधिक किया गया है। पंच परमेश्वर इसी कोटी की कहानी है, किन्तु 1930 के बाद की कहानियों में कथानक छोटे एवं संश्लिष्ट होते गए तथा कहानी की मूल संवेदना को उभारने वाली दो-तीन घटनाओं पर ही बल दिया जाने लगा। कहानियों में चरित्रांकन मनो विश्लेषणात्मक पद्धति पर होने लगा और कहानी को चरम सीमा तक द्वन्द्व एवं समस्या के माध्यम से पहुँचाया गया। शतरंज के खिलाड़ी इसी प्रकार की कहानी है।

मुंशी प्रेमचंद को 'उपन्यास सम्राट', 'कलम का सिपाही', 'कलम का जादूगर' और इसी प्रकार के अनेक नामों से पुकारा जाता है जोकि सर्वथा उचित है। लाखों-करोड़ों पाठकों के दिलों पर राज करने वाले महान् कथा-साहित्यकार मुंशी प्रेमचंद आज हमारे बीच में नहीं हैं, मगर अपने कथा-साहित्य में पात्रों के बीच आज भी बोलते नजर आते हैं। वास्तव में अपने उपन्यासों और कहानियों से अमर होने वाले मुंशी प्रेमचंद जी का निधन 8 अक्टूबर 1936 को हुआ।

संदर्भ सूची

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A Study on Health Status of India

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Abstract

Good health of people is important for economic development of country. If people of country are healthy they can contribute more in economic development than unhealthy people. Every country provides essential healthcare services to their citizens for improvement of their health. After independence India has launched many programs for improvement of health status of citizen of India. The health status of India has improved. IMR, MMR have declined. Life expectancy of India has also increased. In India, there is wide disparity in certain health indicators across states. Health outcome of some states is good whereas health outcome of some states is worse. The paper focused on health status of India. The paper also focuses on health status of major states of India. The paper describes that there is great inequalities in certain health indicators across states of India.

Keywords: CDR, CBR, IMR, MMR, Life Expectancy, Health Expenditure etc.

Introduction

Health is an important aspect of human resource development. Healthy people can contribute development of economy. Poor health status forbids economic opportunity worsening the financial position of an individual further. It reinforces poverty and ill health disproportionately affects the poor and leading to higher morbidity and mortality (Rout, 2007). The improvement in the health status is essential to economic and social development. Healthier people tend to be more fit, strong and energetic than unhealthy individuals and they can add more value within the same time. Health of people is influenced by many factors such as income, education, population growth, density of population and age structure, social status and availability of health care services. Every country provides essential healthcare services to their citizens for improvement of their health. The health profile of India is lower than other developed countries.

India has achieved significant economic growth over the past decades, but the progress in health has not been commensurate. Despite notable gains in improving life expectancy, reducing fertility, maternal and child mortality and addressing other health priorities, the rates of improvement have been insufficient, falling short on several national and global targets. Furthermore, there are wide variations across states in their health outcomes and system performance. The inability to rapidly improve the human capital also places a binding constraint on economic growth. Between 1991 and 2015, India made major improvements, for instance, life expectancy at birth increased by approximately 10 years; IMR more than halved; TFR dropped to near replacement level; and MMR declined by more than 60 per cent. At the same time, non-communicable diseases have emerged as the leading cause of morbidity and death for adults, contributing to 55 per cent of all disease burden and more than 62 per cent of deaths in the country. When compared with India's economic progress and achievements, the rates of improvement in health outcomes have remained slower than that of developing countries with comparable levels of spending on health (MOHFW & NITI Aayog).

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Health Scenario in India

The crude birth rate is the number of live births occurring among the population of a given geographical area during a given year, per 1000 mid-year total population of the given geographical area during the same year. In India CBR has declined after reform period. Table -1 show that the CBR and CDR were high in 1990. The CBR in India declined from 29.5 in 1991 to 20.4 in 2016. The crude death rate is the number of deaths occurring among the population of a given geographical area during a given year, per 1000 mid-year total population of the given geographical area during the same year. CDR also declined from 9.8 in 1991 to 6.4 in 2016.

Table-1: Health Performance Indicators in India

Year	CBR	CDR	NGR	IMR
1990	30.2	9.7	20.5	80
1991	29.5	9.8	19.7	80.0
1992	29.2	10.1	19.1	79
1995	28.3	9	19.3	74
1999	26.1	8.7	17.4	70
2000	25.8	8.5	17.3	68
2001	25.7	8.7	17	68
2005	23.8	7.6	16.3	58
2011	21.8	7.1	14.7	44
2012	21.6	7.0	14.6	42
2013	21.4	7.0	14.4	40
2014	21.0	6.7	14.3	39
2015	20.8	6.5	14.3	37
2016	20.4	6.4	14	34

Source: Sample Registration System.

The IMR is an excellent summary index of the level of living and socio-economic development of a country and is a sensitive index of health conditions prevailing in a society. The IMR was high in 1990; it was 80 per 1000 live birth. IMR was decline sharply after 2001. The IMR has declined from 68 in 2001 to 34 in 2016 in India. The prevalence of high IMR in the 1990s can be partly explained by the decline in combine public expenditure (of centre and states) on social sector as percentage of GDP (Dev et. al., 2002). A comparative analysis of the 42nd and 52nd round of NSS surveys also reflects worsening of access to health services during 1990s (Sen et. al., 2002). The reduction in Infant mortality to a large extent depends on the availability of medical facilities to the expectant mothers in the rural and urban areas in the antenatal period, the extent of births attendant by trained medical practitioners at the medical institutions, the care of infant and child soon after birth and the associated social and economic circumstances of the household (Bandyopadhyay & MacPherson, 1998). Lack of proper medical facilities, absence of medical services in the antenatal period, underutilization of maternal and child health care services are the major causes of infant mortality in India. Another factor which has an influence on the level of infant mortality is the type of medical attention received before death. Among infant major cause of death in most part of the rural areas of the country is tetanus. In the rural as well as urban areas, tetanus, pneumonia and dysentery, along with typhoid, account for high proportions of deaths among children aged between one to three

years. In addition, influenza also is responsible for a high proportion of deaths among children (Padmanabha, 1985).

Key Health Indicators of BRICS countries

Although CBR, IMR, CDR has decline in India but in comparison to other developing countries, the performance of India is not very satisfactory. Table-2 shows in India per capita public health expenditure is 44 (PPP int. \$) in 2012 which is lower than that of other BRICS countries. The per capita health expenditure is highest in Brazil (474 PPP int. \$) and it is lowest in India. The highest life expectancy is in China (75 years) and India has lowest life expectancy (66 years). IMR is highest in India in comparison to other BRICS countries (Brazil, Russia, China and South Africa). The IMR under-5 is higher in India and South Africa than that of other developing countries (Brazil, Russia and China).

Table-2: Health Indicators of BRICS countries

Country	Brazil	Russia	India	China	South Africa
Per capita government expenditure on health (PPP int. \$) (2011)	474	809	44	236	443
Crude death rate (per 1000 people) 2012	6.6	14.7	7.9	7.1	11.6
Life expectancy at birth (years) 2012	66	69	66	75	59
IMR 2012	13	9	44	12	33
IMR under-5 (per 1000) 2012	14	10	56	14	45

Source: World Health Statistics 2014

Key Health Indicators of Major States

In India there is wide disparity in certain health indicators among states of India. According to NITI Aayog's report (Healthy states, Progressive India: Report on the Ranks of States and Union Territories) – there are large gap in overall performance between the best and the least performing states and UTs. In the reference year (2015-16) among the larger states, the index score for overall performance ranged widely between 33.69 in Uttar Pradesh to 76.55 in Kerala. Kerala, Punjab, Tamil Naidu and Gujarat have better health outcomes than other states of India.

The IMR, CDR and CBR have declined in 2016 in comparison to 2005 in all the states of India, but rate of declined IMR, CDR and CBR are vary state to state. In 2005, UP, Bihar, M.P and Rajasthan have higher CBR than that of other states. Kerala has lowest CBR in 2005. CBR of UP, Bihar, M.P and Rajasthan have improved between 2005 and 2016 by 4 points, but still it is higher than national average. In 2016 CBR of Bihar, Uttar Pradesh, Madhya Pradesh and Rajasthan is higher than that of other states. In 2016, among the states Bihar (26.8) has highest CBR followed by Uttar Pradesh (26.2), Madhya Pradesh (25.1) and Rajasthan (24.3). Kerala (14.7) has lowest CBR. CBR of Kerala has improved between 2005 and 2016 by .7 point only.

In 2016 Odisha (7.8) has highest CDR followed by Kerala (7.6) and Madhya Pradesh (7.1). The CDR of all states of India has declined between the period of 2005 and 2016 except Kerala. The CDR of Kerala has increased from 6.4 in 2005 to 7.6 in 2016. West Bengal (5.8) has lowest CDR followed by Haryana (5.9), Maharashtra (5.9), Bihar (6.0) and Punjab (6.0).

Though IMR of M.P, Assam, Odisha, UP, Rajasthan and Bihar have improved between 2005 and 2016, it is still higher than national average. In 2016, IMR of M.P, Assam, Odisha, UP, Rajasthan and Bihar is higher than other states. In 2016 Madhya Pradesh (47) has the highest number of infant death in the country. Assam (44), Odisha (44), Uttar Pradesh (43), Rajasthan (41), and Bihar (38) have IMR above the national average (34) per thousand live births in 2016. Kerala (10) has lowest IMR followed by Tamil Naidu (17), Maharashtra (19) and Punjab (21). The TFR of Uttar Pradesh (3.3) and Bihar (3.1) is higher than other states of India in 2016. Tamil Naidu (1.6) and West Bengal (1.6) have lowest TFR in India (table-3).

Table-3: Key Health Indicators of Major States

India/State	CBR		CDR		IMR		TFR
	2005	2016	2005	2016	2005	2016	2016
Andhra Pradesh	19.1	16.4	7.3	6.8	57	34	1.7
Assam	25	21.7	8.7	6.7	68	44	2.3
Bihar	30.4	26.8	8.1	6.0	61	38	3.3
Gujarat	23.7	20.1	7.1	6.1	54	30	2.2
Haryana	24.3	20.7	6.7	5.9	60	33	2.3
Karnataka	20.6	17.6	7.1	6.7	50	24	1.8
Kerala	15	14.3	6.4	7.6	14	10	1.8
Madhya Pradesh	29.4	25.1	9	7.1	76	47	2.8
Maharashtra	19	15.9	6.7	5.9	36	19	1.8
Odisha	22.3	18.6	9.5	7.8	75	44	2.0
Punjab	18.1	14.9	6.7	6.0	44	21	1.7
Rajashthan	28.6	24.3	7	6.1	68	41	2.7
Tamil Naidu	16.5	15.0	7.4	6.4	37	17	1.6
Uttar Pradesh	30.4	26.2	8.7	6.9	73	43	3.1
West Bengal	18.8	15.4	6.4	5.8	38	25	1.6
India	23.8	20.4	7.6	6.4	58	34	2.3

Source: Sample Registration System

MMR Highest declined in Assam and Uttar Pradesh between the period 2004-06 and 2011-13 but both states (Assam and Uttar Pradesh) still have high maternal mortality rate in 2011-13. Kerala (61) has lowest MMR followed by Maharashtra (68) Tamil Naidu (79), and Andhra Pradesh (92) in 2011-13 (table-4). Table-4 shows that life expectancy at birth in India has improved between 1998-2002 and 2012-16. The life expectancy at birth has increased from 62.5 in 1998-2002 to 68.7 in 2012-16. Kerala has highest life expectancy at birth in both period 1998-2002 and 2012-16. In the period of 2012-16, Uttar Pradesh (64.8), Madhya Pradesh (65.4) and Assam (65.5) have lower life expectancy at birth than that of other states of India.

Table-4: MMR and Life Expectancy at birth- India and State

India/State	MMR		Life Expectancy at birth	
	2004-06	2011-13	1998-2002	2012-16
Andhra Pradesh	154	92	63.5	69.6
Assam	480	300	57.9	65.5
Bihar (1981-85)	312	208	60.8	68.7
Gujarat	160	112	63.4	69.5
Haryana	186	127	65.2	69.4
Karnataka	213	133	64.5	69.1
Kerala	95	61	73.5	75.1
Madhya Pradesh	335	221	56.9	65.4
Maharashtra	130	68	66.2	72.2
Odisha	303	222	58.5	67.6
Punjab	192	141	68.5	72.5
Rajasthan	388	244	61.1	68.3
Tamil Naidu	111	79	65.2	71.4
Uttar Pradesh	440	285	59.1	64.8
West Bengal	141	113	63.9	70.8
India	254	167	62.5	68.7

Source: Sample Registration System

Health Expenditure in India and State

In the table-5, Total Health Expenditure (THE) constitutes current and capital expenditures incurred by Government and Private Source including External funds. Current Health Expenditure (CHE) constitutes only recurrent expenditures for healthcare purposes net all capital expenditure. Current Health Expenditure as per cent of Total Health Expenditure indicates the operational expenditures on healthcare that impact the health outcomes of the population in that particular year. Government Health Expenditure (GHE) constitutes spending under all schemes funded and managed by Union, State and local governments including quasi-governmental organizations and donors.

Table-5 shows that in India Total Health Expenditure per capita has increased form 1201 Rs. in 2004-05 to 3826 Rs. in 2014-15. Total Health Expenditure as per cent of GDP has decreased from 4.2 per cent in 2004-05 to 3.9 per cent in 2014-15. Current Health Expenditure (CHE) as per cent of Total Health Expenditure has decrease from 38.6 per cent in 2004-05 to 93.4 per cent in 2014-15, whereas, Government Health Expenditure (GHE) as per cent of Total Health Expenditure has increased from 22.5 per cent in 2004-05 to 29 per cent in 2014-15.

Table-5: Health expenditure in India

Indicator	2004-05	2014-15
Total Health Expenditure (THE) per capita (Rs.)	1201	3826
Total Health Expenditure (THE) as per cent of GDP	4.2	3.9
Current Health Expenditure (CHE) as per cent of THE	98.6	93.4
Government Health Expenditure (GHE) as per cent of THE	22.5	29

Source: National Health Account Estimates for India: 2014-15

Table-6 shows that Total Health Expenditure per capita is highest in Kerala (6801 Rs.) followed by Punjab (5220 Rs.), Maharashtra (4502 Rs.) and Karnataka (4374 Rs.). Total Health Expenditure per capita is lowest in Bihar (2047 Rs.) followed by Assam (2049Rs.), Madhya Pradesh (2511Rs.) and Rajasthan (2943Rs.). Uttar Pradesh and Bihar have lower Total Health Expenditure per capita than that of national average, but Total Health Expenditure as percentage of GSDP is higher in both states than national average. Government Health Expenditure per capita is highest in Kerala (1208 Rs.) followed by Gujarat (1040 Rs.) and Tamil Naidu (1026 Rs.) whereas Bihar (338 Rs.) has lowest Government Health Expenditure per capita followed by Andhra Pradesh (573 Rs.) and Uttar Pradesh (581 Rs.) in 2014-15.

Table-6: Health expenditure in State

State	Total Health Expenditure (THE) (2014-15)		Government Health Expenditure (GHE) (2014-15)		
	Per Capita in Rs.	% GSDP	Per Capita in Rs.	% THE	% GSDP
Andhra Pradesh	3730	4.3	573	15.4	0.7
Assam	2049	3.3	602	29.4	1.0
Bihar	2047	6.0	338	16.5	1.0
Gujarat	3060	2.1	1040	34.0	0.7
Haryana	3799	2.2	927	24.4	0.5
Karnataka	4374	3.0	939	21.5	0.7
Kerala	6801	4.5	1208	17.8	0.8
Madhya Pradesh	2511	3.9	640	25.5	1.0
Maharashtra	4502	3.0	763	17.0	0.5
Odisha	3421	4.9	735	21.5	1.0
Punjab	5220	4.1	889	17.0	0.7
Rajasthan	2943	3.5	904	30.7	1.1
Tamil Naidu	4101	2.8	1026	25.0	0.7
Uttar Pradesh	3060	6.2	581	19.0	1.2

Source: National Health Account Estimates for India: 2014-15

Conclusion

The health status of India has improved after 1991, but in comparison to other developing countries the performance of India is not very satisfactory. Health status of Kerala, Tamil Naidu, Maharashtra and Punjab is better than other states of India. Health status of Madhya Pradesh, Uttar Pradesh, Bihar, Rajasthan, Assam and Odisha is lower than that of other states of India. Inappropriate policies, poor governance, lack of investment in social sector, high incidence of poverty, low level of literacy are the main causes of low level of health outcomes in India. Central and state government have launched many programmes for improvement of health outcomes of the citizens of India, but still health outcome is poor in some states (Madhya Pradesh, Uttar Pradesh, Bihar, Rajasthan, Assam and Odisha). Poor implementation, insufficient management, lack of financial resource is the major reason for program failure. Therefore government should to implemented health care programmes in a proper way; health program should be properly financed and managed. Government also

focuses on education, health care services and other social services for improving the health outcomes of their citizens.

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Understanding and control of suicide in teenagers

Garima Arora & Swati Gupta*

Abstract

Out of the three major causes of death worldwide suicide is one of them. The incident of death by suicide is more than death by tuberculosis and aids. The overall incidents of suicide in teenagers are maximum in India as compare to the world's figure (journalofmedicine Lancet2013adolesenthealthandwellbeing). The incident of suicide is more at the time of examination and at time of result. The incidents of suicide are maximum in the teenagers in India. Further jiving Caruso has reported in their study that incident of suicide is more in South-India. Approximate, suicide death percentile falls between 50 to 75% of all death in young women of age ranging between 15 to 19 age group and the most common way used were hanging, poisoning by insecticide and the third common method mostly seen in India was of self-immolation. So there is an urgent need of to study and research required for the study of suicide among teenagers. This comprehensive systematic and evidence-based review summarizes currently published results, as well as the deals with the future level and understanding of suicide in teenagers and step which can help in controlling this evil.

Keywords: Suicide, Teenagers, Control, Understanding

Introduction

Suicide can be defined as "an act of killing once ownself". Over one million people die by suicide every year. The world wide suicide rate is ranging between 16 to 17 per 100,000 populations, on mean, one human being dies by suicide every second somewhere in the world. The average death rate by committing suicide is 1.8%. Global suicide rates have exceeded 60% in the past 45 years. In 2012, on an average 75% of global suicide occurred in low and middle-income countries. According to WHO, it is the 15th leading cause of death in recent years (2012) and it is expected to exceed one and a half million people within the next six years.

If we talk about the suicide rate in teenagers around the globe, according to WHO, the average rate for this group (15 to 19 age) based upon data of recent years is 7.5/100,000. It has been observed that the rate of teenage suicide is higher in males (10.5) than in females (4.1), after analyzing the global data. Between the years 1990-2009, the OECD observed a little decline in teenage suicide rates. While in year 1990, on mean, 8.4 suicides per 100,000 teenagers were observed which decline to 6.2 suicides per 100,000 in the year 2008 but same rise was seen in between 2008 to 2009. The increasing suicide rates have been observed in countries like Chile, Ireland, Japan and Mexico.

The rates of suicide are calculated by analyzing data collected by the World Health Organization mortality database, which register deaths in national civil registration systems. Information about the death means the circumstances, which produced the fatal injury, according to the rules of the international statistical classification of diseases and

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related health problems .it provides a cross national framework for the recording of the causes of death

Durkheim, (1897) defines Suicide as, death resulting directly or indirectly due to victims own positive or negative acts, which he knows will lead to death. He also concluded that soldiers have more suicidal tendency than civilians specially after war duration. Moreover, Scandinavian countries have higher rate of suicide. Other than that, people with higher level of education are more like to have suicidal tendency. However, Durkheim observed that religion impact suicidal rate more than education. Like the rate of suicide is higher in Protestants than Catholics and Jews. As among Catholics and Jews there is social interaction while Protestant society has low as compare to them. In many societies for example Protestant Christians the religious believe lay more importance on individual consciousness as a pathway to nirvana and the typical suicide occurs because the victim has failed to resolve the basic moral dilemma's while coping with them on his own recognizance and minus the effect of priestly doctrines poses. Durkheim called this egoistic suicide

According to Durkheim, "this type of suicide was a result of the decline in social and familial bonds". It occurred when an individual gets detached from others in his/her community or society. People who are not strongly supported by membership in a cohesive social group ultimately lead to egoistic suicide. Separation from society results in detachment from life because society gives meaning to life. Thus "integration" that is the value given to human existence in society plays important role, as where it is high there will be decline in suicidal rate whereas where it is low, there will be incline in suicidal rate. Moreover, people who are egoistic are more likely to be unhappy as they see nothing real in the world beside themselves, thus leading to loneliness.

Further Altruism is social behavior which is value oriented, in which individuals give main concern to the interests and welfare of other people, members of groups or the community as a whole. In altruistic regard for others is the principle of action. Like it can include self-sacrifice for military objectives in war time. Sociobiologist's disagree on the point that altruism and altruistic behavior has its roots in self-centeredness that is the unconscious desire to protect one's genetic inheritance. This is only seen where the group membership in societies are raised above the person's self-worth. Durkheim found that altruistic suicide is more common in non-Western societies than the western societies. He further observed that 'as an individual personality, the western society increasingly become free from the collective personality, such suicides could not be widespread' (1979: 228). However, he highlighted the armed forces as the only environment in which altruistic suicide is likely to occur in modern Western nations.

Altruistic suicide has been underlined for its evolving stable strategy and, its evidence has been documented in Dharmashastras of ancient India. Some perceive self-immolation as an altruistic or "worthy" suicide. Durkheim's theory of suicide is examined as it bears on the concept of altruistic suicide. Another subclass known as heroic altruistic suicide or self-sacrifice has been found. The relationship between cohesion and self-sacrifice and rank and self-sacrifice has been hypothesized, and have been tested in combat situations, using official published information on the Congressional Medal of Honor. It has been found to be more in cohesive rather than in less cohesive groups. Incidence is more probable amongst enlisted men than among career officers and non-commissioned officers. In addition to testing hypotheses empirically, this study elaborates Durkheim by extending his

analysis of altruistic suicide and clarifies his work by delineating sources of error in his hypotheses.

The term anomie was explained by Durkheim as a condition where the moral/social norms are perplexed, uncertain, or simply absent. Durkheim also felt that lack of norms led to deviant behavior. He described it as an absence of clear societal norms and values. In the theory of anomie people lack a sense of social guideline that people feel without guides in the choices they have to make. Durkheim explained the term anomie to explain the temporary condition of social deregulation. The term anomic suicide as, the resulting type of self-inflicted death. Durkheim explained it as an absence of value and clear societal norms. Further he noted that anomie was not temporary disruption but a chronic stage this was in the area of industry and trade where the traditional sources of suicidal regulation that is occupational groups, government and faith were fluctuant. Anomie occurs during period of serious economic, social or political disturbances, as results which extreme and fast changes have impact on everyday life and the society. In such a senior a person may become disconnected and confuse and may opt to committing suicide.

Then another form of suicide was described and named fatalistic suicide, which occurs when extreme social regulation are operating resulting in an oppressive atmosphere and a denial to self . In such oppressive conditions example like prisoners, the person takes the path of suicide rather than face such oppressive conditions. Fatalism is a state opposite to anomie in which social regulation is completely ingrained in the individual and there is no expectation of change against the repressive discipline of the society. The only way for the individual to be released from this state is to commit suicide

Van Orden et al. (2010) gave the interpersonal model which postulated that there are two major factors involved in suicide attempts. The first major factor is a wish for for death and the second factor is acquired ability. Desire for death occurs due to dissatisfied belongingness as it lets to feeling of separation from others emotionally and feel's incompetent and therefore a burden on others. Everyone fear death and bad painful experiences and because of this acquired capability, it is used by people who are suicidal. The strength to attempt suicide usually comes from either previous suicidal attempts or enacting suicide behavior, imaginary or painful and dangerous experience, alone or together, in some other ways. The suicidal individual often has tunnel vision about the haunting experiences in some other ways. Thus, they take option of suicide as the best option to get of difficult situation

Other significant risk factors for suicide include psychiatric disorders, substance abuse. Those people who have good social relationship, family support, greater self-control, intact reality instinct and more adaption, coping skills are low risk individual. Those people with positive attitude to future are satisfied in life and they have normal protective factor against suicide.

So in the detection of the need for wide-ranging approaches to suicide prevention, various strategies have been evolved with the support of proof. Any suicide prevention approach requires identifying the risk factors that increase suicide or self-harm. In 2001, the U.S. Department of Health and Human Services, under the agesis of the Surgeon General, the National Strategy for Suicide Prevention which established a structure for suicide prevention in the U.S was published. The document calls for a public health approach for prevention of suicide, targeting on identifying patterns used to commit suicide and suicidal ideation within a group or population. So the American Association of Suicidology pointed

out ten suicidal pin pointers or signs and labeled them as suicidal Ideation, thinking, talking, or writing about suicide, planning for suicide, drug abuse, , anxiety, agitation, futility and incapable to sleep or sleeping all the time, trapped, hopelessness, social Withdrawal from friends, family, or society, anger, rage or seeking revenge, recklessness or impulsiveness and mood changes. The indicators of suicidal warning must be recognized at the earliest. These suicidal feature and desire to commit suicide must be taken seriously such individual may do it to punish other, to seek help or attempt to seek personal attention.

One can observe marked change in child's behavior and moods. The characteristic changes seen are the child will become depressed, start avoiding others, undergoes a marked decline in self-esteem, deterioration in child's hygiene, impulsive and reckless behavior, talk or write about death and suicide. It is also accompanied by a profound loss of interest in studies and they avoid going to school and prefer to stay at home. There will be a high degree of decline in grades or fail which trigger suicidal behavior. These are the few initial signs of warning, which can help in detection of suicidal tendency in teenagers.

There are various causes, which leads to the rise of suicidal behavior in teenagers. These sources can be biological, family factors; constant abuse, mental disorder, emotional factors etc. are few main causes. One of the most common causes of suicide is mental illness. Though today lots of treatment options are present to treat people with mental illnesses but still they are far from perfect. Some people are stuck in a constant state of mental pain and despair. Like, having generalized anxiety, social phobia, panic attacks, or obsessive-compulsive disorder (OCD) can drive a person crazy. Few types of anxiety make it very difficult for people to keep up with friends, complete their education, or maintain a steady job. The mixture of loneliness and fear can lead a individual to think about committing suicide.

Then Schizophrenia which is highly severe mental illness with an array of symptoms including severe depression, hallucinations, and cognitive impairment. In schizophrenia it is difficult for a person to function properly in life and can act as a major as most of the medications to treat this illness have severe side effects. About 20% to 40% of people with this illness attempt suicide.

Major depression is a leading cause of suicide throughout the world and if a person suffering from this depression does not seek help then it can lead to suicide. Persons suffering from major depression have typical genetic wiring in a way that makes it tough to experience pleasure and happiness in life.

Further any type of traumatic experience can lead a person to feeling helpless, guilty, and/or ashamed. If a person has suffered from physical abuse, sexual abuse, or exposed to trauma in war, he is at a bigger risk to suffer from post-traumatic stress disorder. In this illness is person experiences flashbacks and numbing or blockage of memories connected to the traumatic experience. Persons suffering from this illness frequently live in a state of intense and sometimes debilitating anxiety with or without fear which can interfere with carrying out a normal life. As a result such people feel helpless about their condition and constantly traumatized, they may opt to commit suicide.

Sexual abuse of any kind can lead a person to feeling depressed and suicidal. In cases of molestation and rape, a person is forced to perform sexual acts against their will. These even can cause significant psychological trauma to the victim. Such people become highly suicidal when no action or proper management of the incidence is dealt with.

And people who are victim to physical abuse either growing up or in a relationship can be traumatized. The feeling of guilt and shame may persist for many years inside a person. When someone is abused it may go unrecognized and unreported for an extended period of time. Such individuals may take suicide as a last resort to escape their problems.

Nearly all people are exposed to bullying of some level while growing up and going through school it is inevitable part of growing up. Bullying leads to deep effect on people's outlook and the way feel. In many bullying case, the victim land up feeling extreme worthless, depressed and hopeless to bring about change their environment. Sadly, bullying goes completely unrecognized in many case until the victim cannot handle it and find suicide as the only solution to escape the pain and the trauma that they are feeling.

Isolation is being separated from others in your environment because; someone can become isolated based on a result of personal decisions. There are many reasons that a individual may feel lonely or isolated includes demise of a close friend or relative, living alone, poor physical health, mental illness, being introverted, fear of rejection, and/or retirement. Living away from others can lead to many problems including mental low energy, negative feelings, substance abuse, health conditions, and/or sleep problems. If the loneliness or the social isolation is not addressed, it may lead someone to consider possibility of suicide as an escape from the situation.

Human beings are social animals, and have strong urge to belong to someone in some people urge is so strong that they are ready to do anything like join gang or even humiliate themselves to be in a relationship. Further a break of the romantic relationship for some people trigger guilt, panic, anxiety and becomes precursor for acute depression. All these factors cause lot of emotional pain, which trigger them to commit suicide. It has been also seen that people who are gay, lesbian, transgender and bisexual versus the hetro-sexual person experience more relationship problems. Several studies have revealed that suicide in these people is more than the heterosexual people. Further the cause of suicide in this group of people is because of the emotional stress of the relationship rather than the fear of family rejection

Suicide risk is also affected by genetics and family history. Those who are from a family in which suicide is common are more likely to commit suicide themselves. Moreover if a mental illness like major depression is inherited, this can increase risk of suicide. Various studies done on family, twin, and adoption have also established genetic links to suicidal behavior. Many character like aggression, cognitive inflexibility, borderline personality disorder, and stress sensitivity are all connected to influencing suicidal behavior. If one inherits any of these traits, they could put them at an increased risk of suicide.

Many people who have terminal illness that is an illness which cannot be cure with present day medication or their permanent loss of appendages like soldiers sustaining injuries in war go into acute depression this erodes into that person psyche eroding energy level, will power and the inability to do normal daily routine work precipitate them into committing suicide.

An employed person feels satisfied in life and also remains busy. In today's world the competition is fierce and people do not get job or their job is taken over by a better trained person. This leads such people to feel redounded and leads to depression further other social obligation like being the bread winner of the family or, everyone in the family is in good social and financial person isolates the person more leading to acute depression. This

leads such people to commit suicide as they feel cornered and feel life is burden which is not worth living.

There are various preventive measures which can be taken to prevent suicide. As it is very hard to differentiate between person with normal thoughts and suicidal ideation so it requires lots of efforts, time and cooperation from the society. Suicides are preventable. While developing suicidal ideology person goes through various stages, like steps which can be taken during primary stage of suicidal ideation

Parents can play vital role in preventing suicides in teenagers. It's important for parents to know about the factors that put a teen's life at risk for suicide, which can be done by following points, don't let teen's depression or anxiety effect their mental set. Listen even when teen is not talking because it can be warning sign, never shrug off threats of suicide as typical teenage melodrama and spend time with teens so that you can now they better. Urge teen not to demand too much of himself or herself and share feeling. If there is some sudden changes in teen consult professional. Encourage teen not isolate him or her from family and friends and be aware of their social environment and communicate regularly with other parents in community. Check the child's entrée to alcohol, prescription pills, knives, illegal drugs and guns. Moreover, talk with teen about things which concerns and ask him/her directly about suicidal thoughts

The other way is counseling which is one of the best ways for declining suicidal rate as through this individual is exposed to positive thoughts, helps in controlling stress and anxiety, removal of suicidal thoughts, helps in making right decisions, help to motivate and resolve issues.

Social group therapies is a specific type of group therapy in which people who are in emotional pain, family or experiencing relationship issues or feel stuck in their life are asked to join these groups as it helps individual in providing support, provides a sounding board, encourage to move forward, gives the feeling of belongingness, bring one more closer to himself or herself and decreases the rate of stress and anxiety.

Religious believes can also help in controlling suicide rate as it one of the therapies which is given to patient as it inculcates positivity, value of life and its purpose, built a believe that harming oneself is a sin in the eyes of gods and induced fighting spirit

Moreover, awareness program can help in spreading the knowledge about the rising suicidal rates and the ways to control and help the needy one. One individual cannot eradicate such social evil element; the whole society has to come together for it. This will help in awareness among the mass and how to control such situation.

Steps, which can be taken in Secondary level, at this level of suicidal ideation the patient's past and present suicidal behavior such be evaluated, to know the rise in the thoughts of suicide attempts. To treat the patient at this level following steps can be taken which are medication can be used to decrease the stress level, electroconvulsive therapy can be given to the patient and psychotherapies can also be used.

While at Tertiary level, to decrease lethality of suicide attempts, there should be assessment of other family member on risks and there can be communication from impatient to outpatient team.

Review of literature

Many studies have been done on to understanding and control suicide in teenagers few of them are given below-

Mohammad Ishaq et.al. (2014) Has worked on teenagers suicidal behavior and the following study suggest that the effect of suicide is not only on an individual and his family but has a wider effect on the society as well. It is not easy task to eliminate this brutal act but as a responsible citizen of the society, we can judge their pain and misery and help them in adjusting in different social groups. Moreover suicide can be prevented at three different levels, which are primary secondary and tertiary. We can also provide counseling. In nutshell, it is said that suicide is uprising problem of present world and it's our duty to take steps to eradicate it.

Levinson et.al. (2007) Has observed that suicidal behavior which can be considered as a long process as it usually extend several years, from suicide ideation to planning and conclude the attempt. Suicidal idealism refers to the thoughts, which comes in a individuals mind as a result of some complications and insignificance of life and prioritize the idea of death as a better route and person who execute those thoughts commit suicide.

Khan et.al. (2008) evaluated that nearly one million people die due to suicide every year around the world and maximum of them belong to developing nations. Suicide is one of the top causes of deaths in USA. Earlier the suicide rate was 5% between the age group of 15 to 24, but now it has elevated to 14%

Stuart et.al. (2009) assessed that the suicide rate is higher in male while the suicidal attempt rate is higher in female. In Asian nations like Hong Kong, Taiwan and Singapore the suicidal rate is high in children between the age of 10 and 14 years while it is low below 10 years of age like in western states and there is a drastic incline in rate between the ages 15 to 24 years of age

Khan et.al. (2005) said that the DSH cases would be round 30000 and 60000 yearly. In Pakistan there is no official data of suicide in ANMS is annual national mortality statistics and it is neither reported in the world health organization WHO. Surprisingly the prevalence of suicide are stated in the magazines and newspaper but no one takes the initiative for eradication of suicidal behavior as it is deliberated as taboo in the society because of their religious believe, social norms and rightful law of suicide. So there is a need to raise voice to save innocent people who are in pain. Majority time's depression has been the most prevalent condition

Koutek (2009) addressed that suicidal intent is also related with psychopathology and stress from mental disorder. Approach to the deadly method like the weapon availability especially the guns in homes is the leading menaces for suicide.

Barbui et.al. (2009) discovered that the unsuccessful and successful attempt of suicide is maximum in lesbian, gay and bisexual teenager assembled upon the strain and isolation linked to their sexual orientation stigma and parental denial. Professional believes that exposure of suicide through the media can also rise the risks of imitation or contagion. Moreover, exposure to the selective serotonin reuptake inhibitors also upsurge the possibilities of completed or attempted suicide.

Kohli et.al. (2010) proved that an abnormality in the neuro-tropic system also increases the risk of suicide

Stephanie S. Daniel et.al. (2009) observed that there are inadequate data available from skillful trials to recommend one intervention over another for the treatment of suicidal youth, but interventions that are sensitive to the multiple developmental situations have potential for greater effectiveness in declining adolescent suicidal behavior.

J. Brezo et.al. (2006) said that specific personality traits may play useful role in suicide risk. The upcoming research has to establish their contributions in relation to environmental and genetic variation in different age, gender, and ethno-cultural groups.

E. David Klonsky et.al. (2007) Observed that self harm is most often performed to temporarily alleviate intense negative emotions, but may also act to show self directed anger, influence or find helps from others, end periods of dissociation and help resist suicidal ideas. Psychotherapies that strain functional assessment, emotion regulation and problem solving appear to be most effective in treating self-harm

Brown et al. (2004) note that the strongest contributors to teen suicide are psychological, environmental and family factors. A psychological disorder or emotional difficulty increases the risk of suicide in an already troubled youth. The impulsive tendency to act without thinking through a plan and its consequences is a symptom of a number of these mental disorders and has been linked to suicidal behavior.

Giffin and Felsenthal (1983) state that suicidal wishes are mostly always accompanied by feelings of failure and lack of self-confidence. The authors also note that complicating these difficulties is the fact that parents frequently misunderstand or fail to see the signs or the circumstances giving rise to suicidal thoughts.

Julia Buus Florentine et.al. (2010) concluded that where replacement is less likely to occur, and in combination with psychosocial prevention efforts, limitation of both physical and cognitive access to suicide can reduce suicide rate

Discussion

Suicidal behavior might be considered as a long process usually expands over many years, from suicidal ideation to planning and execution in suicidal attempt (Levinson, 2007). Suicidal ideations are basically the thoughts and ideas which come in an individual's mind because of some problems and worthlessness of life and prioritize the death as a better option and those who act on those thoughts commit suicide. Approximately one million people die by suicide annually in world and majority of them belong to developed nations. (Khan, 2008). Suicide is one of the third leading causes of death in USA. Earlier the suicide rate was 5% between the ages 15 to 24, but now it is elevated to 14%. The suicidal attempt rate is more in females while the death rate from the suicide is greater in males (Stuart, 2009). In Asian nations like Hong Kong, Taiwan etc. the suicidal rate is low below the age of 10, while it is high between the ages 10 to 14 years like the western republics and there is a dramatic increase for the rate between the 15 to 24 years of age. In Islam suicide is intolerable sin and Pakistan as an Islamic nation has a punishing law against the suicide attempts. According to Khan (2005) in Pakistan, the DSH cases would be around 30000 and 60000 annually. In Pakistan there is no official data of suicide recorded. Surprisingly the occurrence of suicides are narrated in the magazines and newspaper but no one take a step to talk about the prevention of suicidal behavior among the people as it is deliberated as taboo in the society because of the religious believes, social norms and legal law of suicide. Koutek (2009) addressed that suicidal intent is also related with psychopathology and stress from mental disorder. This thing compels me to say that suicide in teenagers is not a small scale issue but global issue. To save our youth future many more researches should be conducted to know the main cause and factors which can control growing suicide rate in teenagers. Today's teenagers going through intellectual, social and physical changes usually all at the same time and with interaction pattern that no one can predict at the same time studies show that a person doesn't start thinking about

suicide instantly but gradually he or she lose their self-control over the specific situation or thoughts. It doesn't happen overnight from suicidal ideation to planning and execution in suicide at emption (W..levinsion) suicidal ideation are basically the thoughts and ideas which become an appealing situation to them because of some problem leading to feeling of worthlessness of life making death as better option which leads them to commit suicide. Suicide is a worldwide problem about 800,000 people commit suicide every year (suicide prevention S.U.P.R.E) world health organization 2012, off these 135,000(17%) are residence in India The registrar general govt. of India 2012. According to WHO age standardized rate in India 16.4 per 100,000 women 6th largest in the world and 25.8 for men. In India 46000 of the suicide occurred each in teenagers in 2012(The registrar general govt. of India 2012.). 80% of the suicide victims were literate which were more higher than literacy rate of 74% (ADSI 2012 Govt. of India). These figure compel me to say that records of the extreme pressure today's teenagers basic , socially, physically and extreme pressure and competitiveness are putting lot of stress on teenager's mind. So to save a youth future many researches should be conducted taking into consideration the present day changing scenarios to identify the causes and factors which can control growing rate in teenagers.

Conclusion

In conclusion, there is an honest and heartfelt need to grasp this problem and its consequences. Responsible administration, proper training and quality education is required to solve these problems. Awareness can be creating among the people with the help of religious scholars and media about this unpardonable sin. These depressed people need distinctive devotion and spiritual and psychological treatment. Through spiritual education and training we can mold them and produce creative minds, which may be strong enough to face problems. Can we help them to reduce their miseries and depression and to offer our self to them? Can we embrace them to be the part of us and this world? Can we help them to make a winning period; they need to have sense of identity and to teach them to take the life the way you want. In conclusion there is a need to grasp the problem and its consequences according to the change scenario of the living and proper training and education provided to solve these problems with these new changed scenarios. Suicide approaching reaching in epidemic proportion in college students and is the third leading cause of death for teens age 15 to 24. Teen suicide has tripled since 1970. Hence need to study the environmental social physical competitive stress in the present date changing scenario is required so that we can control the epidemic teens are the building block of any country so there is the great need of researches to eliminate this evil from the society . The newer researches must take into consideration the ego challenges faced by teenagers and find a solution.

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Suicide Prevention: How to Help Someone who is Suicidal and Save a Life

Gender and Dance: Categorizing and De-Categorizing the Contesting Discourse in Mahesh Dattani's *Dance Like a Man*

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Abstract

Gender inequalities exist within dance genres and in the opportunities given to male and female dancers. Dancing specially bharatanatyam is viewed as an effeminate and suspect activity for a male body. Is the sexuality of the performer more important in learning an art or to take it as their profession? This paper is an attempt to explore how gender and dance is inter-linked in Mahesh Dattani's *Dance Like a Man*.

Key-words: gender, dance, bharatanatyam

For men, sport is often constructed as a masculinizing experience. It exposes them to an environment emphasizing masculine ideals such as mental toughness, and developing a masculine body. Similarly dancing specially bharatanatyam is viewed as an effeminate and suspect activity for a male body. Gender inequalities did exist within dance genres and in the opportunities afforded to male and female dancers. The "feminization" of dance genres often leads to stigmatization and bullying of those men who do engage with certain dance styles. Male dancer is naturally marginalized. Male youth in dance confront heterocentric bias, gender norms, and gendered bodies, as well as dominant cultural ideology in dance. It suggests prevailing social stigma, heteronormative assumptions, narrow definitions of masculinity, and internalized homophobia in the field. This paper focuses on the categorization and de-categorization of this discourse of 'dancing' with its relation to the 'gender' of the performer. Does the character's behavior always conform to their assigned genders? Have dance any relation with some particular imposed gender? Is the sexuality of the performer more important in learning an art or to take it as their profession? Mahesh Dattani's play *Dance Like a Man* poses this serious question on the reader's mind.

The plot revolves around Jairaj and Ratna and their daughter Lata and her fiancé Viswas. A fine metre traces the past of Jairaj, Ratna and Amritlal Parekh, Jairaj's father through the technique of flashback concept. Jairaj and Ratna are exposed to the wrath of Amritlal Parekh who fails to understand their passion and their devotion towards dance. Amritlal Parekh thinks that dance is made only for females. He says, "Well, most boys are interested in cricket, my son is interested in dance..." (415, Act I) He sums up that a man with self-respect will never take up the dance as a profession; especially a man but he can take cricket as his profession. In Indian society, Man is declared to be the bread earner and he is expected to be in such a profession in which self-esteem is concerned with it. Amritlal brings out the fact to the light by saying "normal men don't keep their hair so long." So it only makes sense that a normal man has short hair. What is the definition of a 'normal man'? And who will decide how to be a normal man? Amritlal very smartly makes Ratna feel that Jairaj can never be as good as she at dancing and demands the grace and beauty to be only as the quality of womanly identification. He says, "A woman in the man's world may be considered as being progressive. But a man in a woman's world is pathetic" (427,

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Act II).By restricting the proper manly growth, 'insane' Amritlal makes Jairaj unmanly man! Thus ironically in a manly world, Ratna is shining, Lata is promising, but Jairaj is pathetic and lamenting. Jairaj seems to lack masculinity because in a man's world, he is tortured, oppressed and forced. Can Jairaj be called the 'second sex' in the play? It is very interesting to watch how the women materialize their dream in the so-called patriarchal world.

Feminist cultural theory calls for distinguishing between sex and gender. Sex is biological but gender is socially constructed. Women and men usually behave in ways associated with their assigned gender because they are socially programmed to do so. It is not natural for them. It is our social building that dance is only looked down upon as an art of the women. Judith Butler writes in her best known work, 'Gender Trouble' there is no gender identity behind the expressions of gender; that identity is performatively constituted by the very expressions that are said to be its results. She argues that gender is essentially an improvised performance forcing both women and men to inhabit roles. It is not only to be considered as a set of cultural attributed but as a performance that forms the identity. Categories of man and woman are those that define one's identity. Butler's argument is that sexuality is something constructed out of heterosexuality. It is produced in a discourse of heterosexuality. This term 'man' in *Dance Like a Man* have many connotations. It is ambiguous in its meaning. It may denote the human being in general sense. It may indicate the inner friction of 'manly dance' and 'womanly dance'. It reflects society's treatment of dancing as a set of binary categories. The playwright de-categorizes both 'dance' and 'man' from its discourse by making Jairaj dance bharatanatyam.

The performance of dance specially bharatanatyam loaded with the history of being performed by devadasis offers a visible menace to masculinity. The play shows how society's fear of the effeminate man operates on cultural context of India. *Dance Like a Man* the title itself suggests that a man is supposed to do the work which suits the man and not pursue their career in anything else which makes them less of a man. The play presents the complexities and intricacies issuing from its protagonist's refusal to conform to the culture specific genre of man. The play records how the wide socio-cultural discomfort with the culturally disruptive image of a male dancer jeopardizes the intimacies and sense of belonging in a family. Amritlal, the most imposing version of man in the play categorizes the definition of manhood and womanhood. She is also caught on the social trap to find a real man in her husband, "...you are nothing but a spineless boy who could not leave his father's house for more than forty-eight hours...you stopped being a man for me the day you came back to this house..." When Jairaj prevents Ratna from crying then only once Ratna recognizes Jairaj's masculinity in his capacity not to cry, "that is because you are a...man". Ratna the dancer tries to outstrip Jairaj the dancer and again Ratna the woman tries to create a manly appearance in the character of Jairaj the husband. Jairaj fails not only due to the secret tie between his wife and father but it is also a consequence of a subtler social condition. Here dance becomes an important tool to destabilize the gender stereotypes.

The play *Dance Like a Man* brings to light the painful and hurting reality about men and women who are meant to be the victims of gender conflict. An individual's quality, their desires, capability and success are based on the yardstick of gender, particularly in the Indian society. The man with the passion and love to dance is considered to be lower and inferior in quality and status and in the other hand, woman has no rights and voice in the

family. We should understand that gender inequality is a mere social construct. A person should be judged based on his or her quality and capability, but not on the basis of gender only. Then the society will improve in true sense. Every individual has their own purpose and rights and hence they deserve equal respect on earth.

Indian society and culture expect women to be an embodiment of household chores. Women in Indian society work in office as well as in the kitchen at their home but a woman working in kitchen is meant to be the real women. Mahesh Dattani has highlighted this in his play *Dance Like a Man* as Viswas observes: "Me marrying a Southie my father will tolerate, but accepting a daughter-in-law who doesn't make tea is asking too much of him." (391, Act I) And again the readers hear Viswas' advice to Lata: "When my mother comes here, she'll want to watch you make coffee. Be prepared." (395, Act I). This traditional role of the women is also questioned in this play. The assigned gender roles are reversed and also twisted throughout the structures of the play. Dance is also falls under its prey. It is gendered. In society there are some particular roles which have strictly been prescribed for men and women separately and categorically. If a man is taking part in the role of a woman is not progressive, then similarly woman who is taking part in the role of man is sick for the society.

It is our wrong assumption that only women have been suppressed of their desires, dominated by the power of others and are the victims of the gender discrimination. Men like women are also the sufferers of the society as men are judged on masculinity floor and gallant qualities. This play not only talks about the domination of female gender under the hands of patriarchy but also of male one. Finally the play conjectures a vision of the dancer couple-both male and female- complementing each other as they dance "perfectly...in unison". It suggests that the synthesis of the masculine and feminine energies of the universe is the very essence of all creations. But in very next sentence the playwright left everything in vague by saying, "we are only human. We lacked the grace. We lacked the brilliance..." so is this unison possible? The policing of gender and dance prove equally damaging to both men and women. This concept indirectly suggests that men and women are not given equal power and position in Indian society. The skill of dance is considered to be of least and inferior thing in India and hence it is said to be meant only for woman. Jairaj's failure as a dancer proves this gendered culture of dance. Jairaj falls prey to the dichotomy between the chosen identity of a 'dancer' and the forced identity of being a 'man'. Dance and gender of the performers are shaped in such a way that it displays the various grey sides of the play. Art and dance are free spirited elements which don't need to be curbed by notions which promote gender bias.

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Of Nation and Nationalism: A Critical Engagement in Amitav Ghosh's *The Shadow Lines*

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Abstract

Nationalism is a sentiment of unity among a set of people occupying a particular territory, born out of common factors such as language, religion, economy and administrative system. Nationalism, when it becomes synonymous with pure patriotism will prove a unique blessing to humanity and to the world but at the same time it can also be terrifying and a hurdle to the universal civilisation as it glorifies its own nation. While acknowledging the contribution of nationalism in affirming the Indian people's identity during the Independence struggle, Amitav Ghosh, in *The Shadow Lines*, attempts to fill up the gaps in nationalist histories by telling alternate revisionist stories suppressed by nationalism's dominant discourse even as he interrogates the validity of the nation, nationalism and nationalist identity in an era of global capitalism. . Removal of the boundaries or the borders so that the earth becomes one country and mankind its citizens seems to be the message of the novel. Actually, *The Shadow Lines* affirms Rabindranath Tagore's view of nationalism- embracing all and rejecting none.

Keywords: Nation, Nationalism, Identity, Lines.

The *Oxford English Dictionary* defines 'nation' as "a large body of people united by common descent, history, culture, or language, inhabiting a particular state or territory". It also defines 'nationalism' as "identification with one's own nation and support for its interests, especially to the exclusion or detriment of the interests of other nations". In his *Imagined Communities*, Benedict Anderson states: "I propose the following definition of the nation: it is an imagined political community - and imagined as both inherently limited and sovereign. It is imagined because the members of even the smallest nation will never know most of their fellow-members, meet them, or even hear of them, yet in the minds of each lives the image of their communion." Ernest Renan's *what is a Nation?* (1882) declares that "race is confused with nation and a sovereignty analogous to that of really existing peoples is attributed to ethnographic or, rather linguistic groups", and "The truth is that there is no pure race and that to make politics depend upon ethnographic analysis is to surrender it to a chimera", echoing a sentiment of civic nationalism. He also claims that a nation is not formed on the basis of dynasty, language, religion, geography, or shared interests. Rather, "A nation is a soul, a spiritual principle. Two things, which in truth are but one, constitute this soul or spiritual principle. One lies in the past, one in the present. One is the possession in common of a rich legacy of memories; the other is present-day consent, the desire to live together, the will to perpetuate the value of the heritage that one has received in an undivided form", emphasizing the democratic and historical aspects of what constitutes a nation, although, "Forgetting, I would even go so far as to say historical error, is a crucial factor in the creation of a nation". "A nation is therefore a large-scale solidarity", which he said is reaffirmed in a "daily plebiscite".

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Nationalism is a sentiment of unity among a set of people occupying a particular territory, born out of common factors such as language, religion, economy and administrative system. Nationalism, when it becomes synonymous with pure patriotism will prove a unique blessing to humanity and to the world but at the same time it can also be terrifying and a hurdle to the universal civilisation as it glorifies its own nation, and stands for unity and solidarity of its own nation and leads to hatred of other countries. Nationalism makes people self confined. They generally talk in terms of their own nation only. Nationalism also gives rise to imperialism; a source of continued violence and oppression.

To a great extent the Hindu nationalism and the Muslim nationalism, which grew in 20th century, were responsible for the division of India. It created a strong feeling of racialism in Hindus and Muslims. Hindus regarded themselves a different race, originating from early Aryans while Muslims regarded themselves as the descendents of the Prophet. There was no meeting ground between the two. This strong sense of nationalism ended up in the glorification of their own cultures and the unity and solidarity, which was by and large the corner stone of united India, was thrown to the wind. In fact, Gellener is not wrong in stating that nationalism creates nations where they do not exist and it precisely happened with India.

The Shadow Lines is a stunning book- amusing, sad, wise and international in scope. It chronicles the stories of two families, one Bengali and the other British; over three generations and multiple time frames from the outbreak of World War II to 1964. In this novel, distance is a challenge to be overcome by the use of imagination and desire until space melts. Time and space coalesce in a seamless continuity. Both Tridib and the narrator are engaged in the creation of the world as it comes alive to them or to their powerful imagination. Tridib's idea of romantic love in a place without history, without a past is magnificent. It is in this continuation that his ideal becomes the story of a man who fell in love with a woman across the seas. He also does the same and their love between them is powerful and passionate despite a great distance separating them. He has built a whole world with Mary Price to the extent that he imagines love making with her in wartime London's ruined cinema hall.

While acknowledging the contribution of nationalism in affirming the Indian people's identity during the Independence struggle, Ghosh attempts to fill up the gaps in nationalist histories by telling alternate revisionist stories suppressed by nationalism's dominant discourse even as he interrogates the validity of the nation, nationalism and nationalist identity in an era of global capitalism. The novel primarily tries to re-invent the riots that happened in Calcutta. Ila has already said that riots are a local thing and the same transpired in a discussion that took after a conference on the Indo-China war at Teen Murti Library. The opinion about the same event is different for some people who have witnessed such events. The narrator and Tha'mma could never agree to the same outlook as Ila and narrator's friends. The people and heroes of such events are soon forgotten, "faded(ing) away from the pages of the newspapers, disappearing from the collective imagination of 'responsible opinion', vanished, without leaving a trace in the histories and bookshelves". Here memory of public events in private memory, which colours and distorts them in accordance with personal biases and priorities, is used by Ghosh to call attention to the selective amnesia of the recorded history of Indian nationalism.

The Shadow Lines underlines the fact that human kind everywhere is the same. Characters intermingle not as members of distinct culture but as complex individuals in a world where

geographic boundaries have truly become the shadow lines. These boundaries are like a mirror that seems to reflect not their differences but their similarities. May Price fall in love with Tridib and Nick marry Ila. The Prices are in good relationship with Dutta Choudhary's family and this friendship spans over three generations. The British and the Indians remain locked for three hundred years in 'ruler and ruled' relationship. The cultural differences do exist but it is not that they can not live in harmony.

The role of nationalism in the modern times has been under attack in the novel. While it served a useful purpose in Modern India in the first half of the previous century, the same can not be said of it in the second half. Tha'mma is projected as a staunch nationalist who would give up her life to get freedom. The nationalist fervour in her is brimming. She worships strength and tells her grandson that he can not build a strong nation unless he has a strong body and makes him go for a run everyday. It is because of this that she likes Robi for his big body and powerful muscles. But, after the cruel killing of Tridib and the old man on the street of Dhaka, her nationalism shrinks. Nationalism is held responsible for division and separation from mere geographical entities to living entities. But, the million dollar question, which is best explained Roby outside in London, is how many lines can be drawn. Everywhere they are doing it to be free- in Assam, the north-east, Punjab, Srilanka and so on. People are shot by terrorists, separatists, the army and the police.' You will find somewhere behind it all that single word; every one is doing it to be free"- he said. He also remembers an incident when he would tell his policemen to be firm and kill whole villages if necessary to track down the terrorists for they should be willing to pay a price for unity and freedom and on his return he would find a note saying: "we are going to get you, nothing personal, we have to kill you for our freedom. Roby sums this up by saying: 'why don't they draw thousands of little lines through the whole sub continent and give every free place a new name?'" What would it change? It is a mirage; the whole of this is a mirage'. Even after hundreds of lines are drawn peace will not prevail. It will only lead to greater distrust and sour relations.

The grandmother's 'unbelonging' is a product of her circumstances. She is perplexed at the history that had led her 'place of birth to be so messily at odds with nationality', that has made her a foreigner in her home town, Dhaka, when she visits it again years after she had moved away to live in Calcutta. Jethamoshai also questions the whole ideology of nationalism, which creates boundaries and causes separation. If people think that they can divide the people by dividing the territory then they are sadly mistaken. "It is a mirage; the whole of this is a mirage". Nobody can ever divide a memory. These lines can't set people free, had it been so Tridib's death would have set Roby free. Thus, Tridib's death signifies the futility of freedom.

The novel does not explain the meaning of political freedom in the modern world but it certainly raises this question to think over. The force of nationalism, which can be destructive at times, however, has been well-demonstrated in the novel. The Shadow Lines we draw between people and nations can be both an absurd illusion and source of terrifying violence. In 1964, Tha'mma flies to Dhaka, she wonders if she would be able to see the borders between India and East Pakistan from the plane because after so much of violence and human slaughter, she feels that two nation would have built strong walls to distinguish. When her son laughs and asks her if she thought that the border was a long black line with green on one side and scarlet on the other like it was in a school atlas, she says , ' of course not'. But surely there is something – trenches perhaps or soldiers or guns

pointing at each other or even just a barren strip of land, which they would call no man's land? When she is told that she might see some green fields, she laments the multilation of motherland for nothing. Born in Dhaka and separated from her birthplace by a history of bloodshed and lines on a map, Tha'mma loses her linguistic accuracy when she thinks of 'home'. She fails to understand how her place of birth had come to be so messily at odds with her nationality. Where politically it may be essential to have a separate identity and sovereignty the same cannot be said of the people of that state. It may be something thrust upon them, not required by them because they cannot divide the experience or their memories.

The very place of birth can become alien to them that to go there would mean the possession of a passport or visa and couple of other paper work, may not just be acceptable. The old man when persuaded to come to India says, 'Once you start moving you never stop. That is what I told my sons when they took the trains. I don't believe in this India Shindia. It is all very well. You are going away now but suppose when you get there, they decide to draw another line somewhere? What will you do then? Where will you move to? No one will ever have you anywhere. As for me, I was born here and I will die here'. Thus, the novel proclaims that nationalism is a defunct force and in this background Tha'mma is ridiculed as a 'still surviving specimen of fossilized nationalism'. Thus, *The Shadow Lines* advocates the inefficacy of the lines drawn as borders. Though the world is becoming a globe and lines across the nations are either being weakened or removed totally still the differences persist at the same time. Many new nations are either being divided or new ones are emerging after drawing these lines. These lines can be a source of perpetual and terrifying violence. Though the author defies these lines, he has respect for one's culture and roots in his utopian world of harmony and peace without which the person would only have a blank identity. Ila is a concrete example of this who respects neither territorial nor cultural frontiers. Removal of the boundaries or the borders so that the earth becomes one country and mankind its citizens seems to be the message of the novel. Actually, *The Shadow Lines* affirms Rabindranath Tagore's view of nationalism-embracing all and rejecting none.

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IMPACT OF MGNREGA SCHEME ON DISTRICTS OF JHARKHAND

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Abstract

In this paper we discuss, the Mahatma Gandhi National Rural Employment Guarantee Act, 2005 (MGNREGA) guarantees 100 days of wage employment in a financial year to any rural household whose adult members are willing to participate in unskilled manual work. The Act is an important step towards realization of the right to work and aims at arresting out-migration of rural households in search of employment. It contributes to enhancing people's livelihood on a sustained basis, by developing the economic and social infrastructure in rural areas. The Act is a significant legislation in many ways. Unlike earlier employment schemes, it is demand driven. People who need jobs will demand them, which the government is legally bound to provide. In case of failure to do so, the government has to provide unemployment allowance. For the first time, rural communities have been given not just a development programme, but also a regime of rights. The Act was preceded by three decades of attempts to bring in such legislation.

Keywords: MGNREGA, Jharkhand, Union Rural Development, employment

Introduction

The Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA), also known as Mahatma Gandhi National Rural Employment Guarantee Scheme (MNREGS) is Indian legislation enacted on August 25, 2005. The MGNREGA provides a legal guarantee for one hundred days of employment in every financial year to adult members of any rural household willing to do public work-related unskilled manual work at the statutory minimum wage. The Ministry of Rural Development (MRD), Govt of India is monitoring the entire implementation of this scheme in association with state governments. This act was introduced with an aim of improving the purchasing power of the rural people, primarily semi or un-skilled work to people living below poverty line in rural India. It attempts to bridge the gap between the rich and poor in the country. Roughly one-third of the stipulated work force must be women. Adult members of rural households submit their name, age and address with photo to the Gram Panchayat. The Gram Panchayat registers households after making enquiry and issues a job card. The job card contains the details of adult member enrolled and his /her photo. Registered person can submit an application for work in writing (for at least fourteen days of continuous work) either to Panchayat or to Programme Officer. The Panchayat/Programme officer will accept the valid application and issue dated receipt of application, letter providing work will be sent to the applicant and also displayed at Panchayat office. The employment will be provided within a radius of 5 km: if it is above 5 km extra wage will be paid.

Study Objectives and Methodology

The UIDAI had initiated a pilot of Aadhaar integration with MNREGS across four districts in Jharkhand. An assessment study was commissioned by the United Nations

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Development Program (UNDP) in collaboration with the Ministry of Rural Development (MoRD), Government of India to evaluate this pilot in Jharkhand across the Set-up and Operational Stage with a focus on the stakeholders' experience, Process and Policies etc. as well as to assess the readiness and feasibility of MGNREGS Aadhaar integration across other states i.e. Tripura, Gujarat, Andhra Pradesh and Karnataka in order to enable scaling up of Aadhaar integration. The study was also aimed at identifying the challenges encountered during implementation as well as the best practices and process improvements from the pilot.

Implementation Status

- The scheme was introduced in 200 districts during financial year 2006-07 and 130 districts during the financial year 2007-08
- In April 2008 NREGA expanded to entire rural area of the country covering 34 States and Union Territories, 614 Districts, 6,096 Blocks and 2.65 lakhs Gram Panchayat.
- The scheme now covers 648 Districts, 6,849 Blocks and 2,50,441 Gram Panchayats in the financial year 2015-16.

Key Facts That Users Should Know About MNREGA

1. MGNREGA guarantees hundred days of wage employment in a financial year, to a rural household whose adult members volunteer to do unskilled manual work.
2. Individual beneficiary oriented works can be taken up on the cards of Scheduled Castes and Scheduled Tribes, small or marginal farmers or beneficiaries of land reforms or beneficiaries under the Indira Awaas Yojana of the Government of India.
3. Within 15 days of submitting the application or from the day work is demanded, wage employment will be provided to the applicant.
4. Right to get unemployment allowance in case employment is not provided within fifteen days of submitting the application or from the date when work is sought.
5. Receipt of wages within fifteen days of work done.
6. Variety of permissible works which can be taken up by the Gram Panchayaths.
7. MGNREGA focuses on the economic and social empowerment of women.
8. MGNREGA provides "Green" and "Decent" work.
9. Social Audit of MGNREGA works is mandatory, which lends to accountability and transparency.
10. MGNREGA works address the climate change vulnerability and protect the farmers from such risks and conserve natural resources.
11. The Gram Sabha is the principal forum for wage seekers to raise their voices and make demands. It is the Gram Sabha and the Gram Panchayat which approves the shelf of works under MGNREGA and fixes their priority.

MGNREGS in Jharkhand

The ground reality of impact of the programme can be analysed with a micro level empirical study. This section of the paper analyses the impact of MGNREGS in Jharkhand. Jharkhand is one of the states where MGNREGS was implemented in the first phase itself. Jharkhand is an excellent test case for MGNREGA because there is high incidence of rural poverty, low level of agriculture development, heavy dependence of population on agriculture and allied sectors for livelihood, low level of non-farm employment opportunities, high outflow of people from rural areas in search of livelihood. Implementation of government programmes and service delivery in Jharkhand has been disappointing in the past. A study on concurrent evaluation of four major poverty

alleviation programmes monitored during two quarters across eight districts of the state suggested that the implementation of poverty alleviation programmes remains a challenge for the newly created state (GOI, 2007). The formulation of MGNREGS is such that the grass root organizations (PRIs) have a greater role to play, but unfortunately, gram panchayats have not been constituted in Jharkhand. MGNREGA provides for a special institutional arrangement including personnel for implementation of the scheme. But the institutionalization of the mechanism itself remains a challenge in the state.

Activities Covered Under MGNREGA

Permissible activities as stipulated in Para 1 of Schedule-I of Mahatma Gandhi NREGA is as under:

- Union Rural Development Ministry has notified works under MGNREGA, majority of which are related to agricultural and allied activities, besides the works that will facilitate rural sanitation projects in a major way.
- The works have been divided into 10 broad categories like Watershed, Irrigation and Flood management works, Agricultural and Livestock related works, Fisheries and works in coastal areas and the Rural Drinking water and Sanitation related works.
- Briefing the MGNREGA 2.0 (the second generation reforms for the rural job scheme) the priority of the works will be decided by the Gram Panchayats in meetings of the Gram Sabhas and the Ward Sabhas.
- The Rural development also informed that the 30 new works being added in the Schedule 1 will also help the
- Rural sanitation projects, as for the first time toilet building, soak pits and solid and liquid waste management have been included under MGNREGA. Though the overall 60:40 ratio of labour and material component will be maintained at the Gram Panchayat level but there will be some flexibility in the ratio for certain works based on the practical requirements.
- Construction of AWC building has been included as an approved activity under the MGNREG Act. 'Guidelines for construction of Anganwadi Centres' under MGNREGS have been issued jointly by Secretary, WCD and Secretary, Ministry of Rural Development, on 13th August, 2015. Under MGNREGS, expenditure up to Rs.5 lakh per AWC building for construction will be allowed. Expenditure beyond Rs. 5 lakh per AWC including finishing, flooring, painting, plumbing, electrification, wood work, etc. will be met from the ICDS funds.

Demand for Employment

Awareness and need can be assessed by the intensity of demand for employment under MGNREGS as it is a self-selection programme. The intensity of demand for job is quite high in Jharkhand as about 90 per cent of the rural households were interested in seeking wage employment in 2007-08. Since agriculture is mainly rain fed in Jharkhand, during lean season there is a greater demand for wage employment. As a result number of households seeking employment under MGNREGS is also high – above 90 per cent for STs and SCs, above 80 per cent for OBCs and about 60 per cent for upper caste households. It is observed that of the job cards issued in four phases of the scheme about 13 per cent were to SC households and 39 per cent to ST households (Table 2). Employment generated under the scheme also followed roughly the same proportion with the STs having a marginally higher Employment-Job Card ratio than the SCs.

Table 1: District wise Distribution of Schemes under MGNREGS

<i>District</i>	<i>Rural Connectivity</i>	<i>Flood Control and protection</i>	<i>Water Conservation and water harvesting</i>	<i>Drought Proofing</i>	<i>Irrigation related work</i>	<i>Land Development</i>	<i>Any Other activity Approved</i>	<i>Total No.</i>
Bokaro	21.5	0.0	32.8	12.4	32.7	0.6	0.0	3625
Chatra	10.9	1.4	22.5	0.8	64.4	0.0	0.0	3272
Dhanbad	14.0	2.1	45.2	9.2	27.5	2.0	0.0	3214
Dumka	24.1	0.0	16.7	1.0	43.1	15.0	0.0	5695
Garhwa	49.1	0.0	25.4	1.9	23.7	0.0	0.0	2166
Giridih	16.3	0.0	80.2	1.2	0.0	0.1	2.3	4252
Godda	19.3	0.0	40.7	2.3	13.7	16.4	7.5	6679
Gumla	13.4	0.9	40.6	0.8	33.2	11.2	0.0	24313
Hazaribagh	6.6	0.3	49.2	4.3	35.8	2.9	0.8	4740
Jamtara	32.2	0.0	49.8	0.8	11.2	5.7	0.3	2175
Koderma	5.7	0.0	28.7	0.0	48.3	17.3	0.0	2073
Latehar	25.5	0.0	74.6	0.0	0.0	0.0	0.0	3713
Lohardaga	14.7	0.0	64.3	1.6	7.5	4.6	7.3	4888
Pakur	7.1	0.0	86.7	1.6	4.6	0.0	0.0	9915
Palamu	23.2	0.0	24.3	0.0	52.5	0.1	0.0	10282
Ranchi	6.6	0.0	27.2	3.9	53.3	8.1	0.9	8987
Sahebganj	47.2	2.2	21.7	1.1	25.3	0.9	1.6	4114
Sar								
Kharsawan	25.6	0.5	58.0	5.9	7.6	0.9	1.5	3863
Simdega	37.8	0.0	55.7	0.6	1.4	1.0	3.5	4223
W.								
Singhbhum	45.8	0.0	35.9	0.3	13.6	4.5	0.0	8431
Deoghar	12.8	0.5	7.5	5.6	38.0	11.0	24.7	19153
E. Singhbhum	24.9	4.5	34.4	3.6	24.7	6.0	2.1	4258
Total	19.2	0.5	38.7	2.6	28.5	6.4	4.3	144996

Source: Department of Rural Development, Govt. of Jharkhand

Category wise Number of Household Issued Job Cards under in Jharkhand

<i>Type of Households</i>	<i>2011-12</i>		<i>2012-13</i>	
	<i>Numbers</i>	<i>(share in total)</i>	<i>Numbers</i>	<i>(share in total)</i>
SC	540157	13.4	545601	13.5
ST	1491165	37.2	1515157	37.4
Others	1981467	49.4	1993089	49.1
Total	4012789		4053847	

Source: Department of Rural Development, Govt. of Jharkhand

Table 3

District-Wise Employment Generated under MGNREGS during 2012-13

<i>Districts</i>	<i>Job Cards</i>		<i>Person days Generated</i>		<i>Share of women</i>
	<i>Issued</i>	<i>Total</i>	<i>Women</i>		
Bokaro	177859	1629083	411030		25.2
Chatra	164997	2164678	820745		37.9
Deoghar	190470	3880738	714477		18.4
Dhanbad	170964	1908652	517265		27.1
Dumka	210570	3306000	1042885		31.5
Garhwa	192515	2671791	887386		33.2
Giridih	225072	4311607	1391918		32.2
Godda	195215	2266631	546304		24.1
Gumla	183562	1923607	491053		25.5
Hazaribagh	180809	1855511	741897		39.9
Jamtara	111173	1652263	364476		22.0
Koderma	65324	1024050	370910		36.2
Latehar	142453	3837643	1695596		44.1
Lohardaga	70869	930984	399472		42.9
Pakur	166465	2337271	593599		25.4
Palamu	226637	1605086	522373		32.5
Ranchi	300527	3160218	1157937		36.6
Sahebganj	145313	3023157	754948		24.9
Sar Kharsawan	145348	1728542	770988		44.6
Simdega	112565	1538025	499661		32.4
West Singhbhum	255564	2864641	1242944		43.3
Total phase I	3634271	5E+07	1.6E+07		32.1
East Singhbhum	218086	3007265	1241084		41.2
Total Phase II	218086	3007265	1241084		41.2
Khunti	109822	1314814	420038		31.9
Ramgarh	91668	1135806	380828		33.5
Total Phase III	201490	2450620	800866		32.6
Total	4053847	5.5E+07	1.8E+07		32.6

Source: Department of Rural Development, Govt. of Jharkhand

The basic objective of this scheme was to provide income and livelihood security to households that are unable to get employment throughout the year and have limited sources of livelihood options. However, if the number of employment days provided to the household remains low, the purpose of the scheme will get defeated. While in some cases, even the fullest range of the scheme i.e. hundred days of employment is insufficient to fill the gap between their income and cost of decent living, the actual days of employment generation remains poor – 20 to 24 days on average. It was also observed from the field studies that incidence of migration among the beneficiary households has come down

hinting that employment provided under the MGNREGS is an important factor in this regard.

Conclusion

MGNREGS is internationally recognized as an outstanding initiative seeking to safeguard the right to work and ensure livelihood security to vulnerable households. However, as the programme enters into the seventh year of implementation certain questions are raised. Works for promoting agricultural productivity by creating durable infrastructure required for bio-fertilizers and post-harvest facilities including pucca storage facilities for agricultural produce; the present study has thrown light on various aspects of the impact of the district of Jharkhand state. Apart from analysing the Government perspective, based on the secondary data available on the websites and state level as well as district level records, the study has also focused on grassroots realities by collecting first hand information at the Panchayat and village level in the state. The study brings out both positive aspects as well as the shortcomings in impact of the Act. Assess the impacts of the scheme on the Quality of Life of rural poor in Jharkhand regarding different development indicators.

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URBANIZATION POPULATION GROWTH GIRIDIH DISTRICT OF JHARKHAND

Pawan Kumar Saw*

Abstract

The objective of this paper is to examine the relation between the pace of urbanisation and growth of Giridih District population in Jharkhand. In terms of urbanisation process of India, Giridih District has become an integral part of urban scenario. In India, rapid growth of slums is the result of rural-urban migration of the rural poor to the cities/towns in search of employment in the last two decades. This study explores the changing urbanisation scenario in Jharkhand and the growth of Giridih District with respect to it. The true essence of urbanisation lies in the rapid growth of population in the urban areas and economic activities. An urban area can be identified on numerous criteria like administrative, occupational structure, population size and density. In India the most popular and effective criteria considered for urbanisation is that of size of the population and administrative structure.

Keyword:- Giridih District ,Urbanisation scenario, Jharkhand,Growth

Introduction

As per details from Census 2011, Jharkhand has population of 3.3 Crores, an increase from figure of 2.69 Crore in 2001 census. Total population of Jharkhand as per 2011 census is 32,988,134 of which male and female are 16,930,315 and 16,057,819 respectively. In 2001, total population was 26,945,829 in which males were 13,885,037 while females were 13,060,792. The total population growth in this decade was 22.42 percent while in previous decade it was 23.19 percent. The population of Jharkhand forms 2.72 percent of India in 2011. In 2001, the figure was 2.62 percent. The population density of the state is 414 persons per square kilometer. It changes from as low as 148 for every square kilometer in Gumla district to 1167 for every square kilometer in Dhanbad area. Amid a time when there is a 22.4% growth in the total population, the number of occupants of scheduled tribe has declined by 0.1%. The Primary Census 2011 demonstrated that the total populace in Bihar as on March 1, 2011, was 3,29,88,134. In out and out number, the aggregate population grew in the year 2011, when compared differently in relation to 2001. **Giridih district** is one of the twenty-four districts of Jharkhand state, India, and Giridih is the administrative headquarters of this district. As of 2011 it is the third most populous district of Jharkhand (out of 24), after Ranchi and Dhanbad. tourist destination in giridih district are jharkhandi dham, rajdah dham, parasnath hills, harihar dham, and many more places are there.

Database and Methodology

The present study is mainly based on the secondary data gathered from the Census of India from 2001 and 2011. Reports on **Giridih district** development by the Government Agencies have been studied to understand the reality.

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Giridih District: Census 2011

Giridih Table Data

Description	2011	2001
Actual Population	2,445,474	1,904,430
Male	1,258,098	960,679
Female	1,187,376	943,751
Population Growth	28.41%	27.28%
Area Sq. Km	4,962	4,962
Density/km2	493	387
Proportion to Jharkhand Population	7.41%	7.07%
Sex Ratio (Per 1000)	944	982
Child Sex Ratio (0-6 Age)	942	978
Average Literacy	63.14	44.50
Male Literacy	76.76	62.09
Female Literacy	48.72	26.62
Total Child Population (0-6 Age)	460,251	404,811
Male Population (0-6 Age)	237,056	204,686
Female Population (0-6 Age)	223,195	200,125
Literates	1,253,475	667,385
Male Literates	783,736	469,399

Description	2011	2001
Female Literates	469,739	197,986
Child Proportion (0-6 Age)	18.82%	21.26%
Boys Proportion (0-6 Age)	18.84%	21.31%
Girls Proportion (0-6 Age)	18.80%	21.21%

Giridih District Density 2011

The initial provisional data released by census India 2011, shows that density of Giridih district for 2011 is 493 people per sq. km. In 2001, Giridih district density was at 387 people per sq. km. Giridih district administers 4,962 square kilometers of areas.

Giridih Literacy Rate 2011

Average literacy rate of Giridih in 2011 were 63.14 compared to 44.50 of 2001. If things are looked out at gender wise, male and female literacy were 76.76 and 48.72 respectively. For 2001 census, same figures stood at 62.09 and 26.62 in Giridih District. Total literate in Giridih District were 1,253,475 of which male and female were 783,736 and 469,739 respectively. In 2001, Giridih District had 667,385 in its district.

Giridih Sex Ratio 2011

With regards to Sex Ratio in Giridih, it stood at 944 per 1000 male compared to 2001 census figure of 982. The average national sex ratio in India is 940 as per latest reports of Census 2011 Directorate. In 2011 census, child sex ratio is 942 girls per 1000 boys compared to figure of 978 girls per 1000 boys of 2001 census data.

Giridih Houseless Census

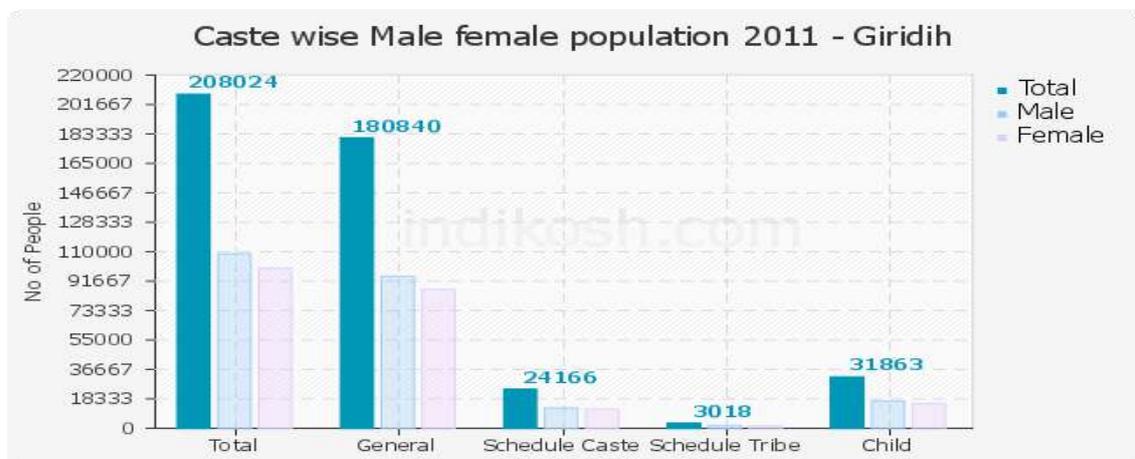
In 2011, total 178 families live on footpath or without any roof cover in Giridih district of Jharkhand. Total Population of all who lived without roof at the time of Census 2011 numbers to 844. This approx 0.03% of total population of Giridih district.

Giridih District Urban Part

Demographics

The district is home to about 2.1 lakh people, among them about 1.1 lakh (52%) are male and about 100 thousand (48%) are female. 87% of the whole population are from general caste, 12% are from schedule caste and 1% are schedule tribes. Child (aged under 6 years) population of Giridih district urban part is 15%, among them 52% are boys and 48% are girls. There are about 36 thousand households in the district and an average 6 persons live in every family.

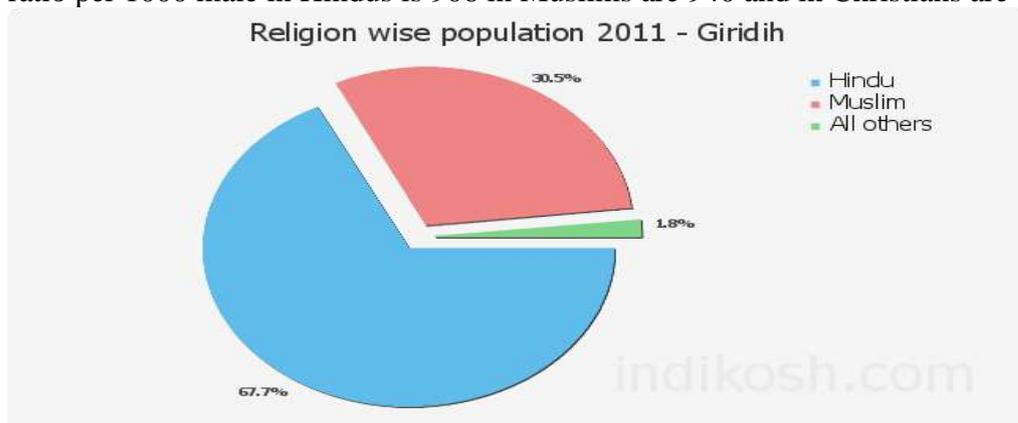
Urban population density of Giridih district urban part is 3953 persons per km².



Caste wise male female population 2011 - Giridih

Religion wise distribution of population

Hindus contribute 68% of the total population and are the largest religious community in the district followed by Muslims which contribute 30% of the total population and Christians are the third largest religious community here with 1% population. Female Sex ratio per 1000 male in Hindus is 906 in Muslims are 940 and in Christians are 1005.



Religion wise population 2011 - Giridih

	Total	Hindu	Muslim	Christian	Sikh	Buddhist	Jain	Others	Not Stated
Total	208,024	140,912	63,388	1,247	823	43	920	130	561
Male	108,490	73,916	32,682	622	438	23	481	71	257
Female	99,534	66,996	30,706	625	385	20	439	59	304

Giridih District Urban/Rural

Out of the total Giridih population for 2011 census, 8.51 percent lives in urban regions of district. In total 208,024 people lives in urban areas of which males are 108,490 and females are 99,534. Sex Ratio in urban region of Giridih district is 917 as per 2011 census data. Similarly child sex ratio in Giridih district was 907 in 2011 census. Child population (0-6) in urban region was 31,863 of which males and females were 16,705 and 15,158.

This child population figure of Giridih district is 15.40 % of total urban population. Average literacy rate in Giridih district as per census 2011 is 79.45 % of which males and females are 85.67 % and 72.68 % literates respectively. In actual number 139,962 people are literate in urban region of which males and females are 78,636 and 61,326 respectively. As per 2011 census, 91.49 % population of Giridih districts lives in rural areas of villages. The total Giridih district population living in rural areas is 2,237,450 of which males and females are 1,149,608 and 1,087,842 respectively. In rural areas of Giridih district, sex ratio is 946 females per 1000 males. If child sex ratio data of Giridih district is considered, figure is 944 girls per 1000 boys. Child population in the age 0-6 is 428,388 in rural areas of which males were 220,351 and females were 208,037. The child population comprises 19.17 % of total rural population of Giridih district. Literacy rate in rural areas of Giridih district is 61.55 % as per census data 2011. Gender wise, male and female literacy stood at 75.88 and 46.42 percent respectively. In total, 1,113,513 people were literate of which males and females were 705,100 and 408,413 respectively. All details regarding Giridih District have been processed by us after receiving from Govt. of India. We are not responsible for errors to population census details of Giridih District.

Description	Rural	Urban
Population (%)	91.49 %	8.51 %
Total Population	2,237,450	208,024
Male Population	1,149,608	108,490
Female Population	1,087,842	99,534
Sex Ratio	946	917
Child Sex Ratio (0-6)	944	907
Child Population (0-6)	428,388	31,863
Male Child(0-6)	220,351	16,705
Female Child(0-6)	208,037	15,158
Child Percentage (0-6)	19.15 %	15.32 %
Male Child Percentage	19.17 %	15.40 %
Female Child Percentage	19.12 %	15.23 %
Literates	1,113,513	139,962
Male Literates	705,100	78,636
Female Literates	408,413	61,326
Average Literacy	61.55 %	79.45 %
Male Literacy	75.88 %	85.67 %
Female Literacy	46.42 %	72.68 %

City/Metros in Giridih District

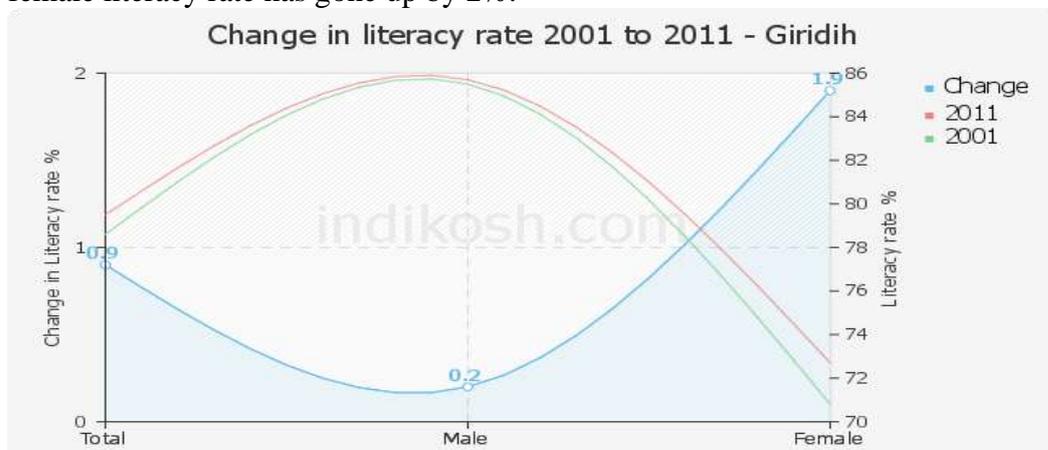
Urban Agglomerations inside Giridih District	Population		Male	Female
Giridih (Urban Agglomeration)	143,630		74,901	68,729
Cities inside Giridih District	Population	Male	Female	
Giridih (Nagar Parishad)	114,533	59,966	54,567	

Literacy rate of Giridih district

1. Average literacy rate of Giridih district is 63.14 percent.
2. Male literacy rate in Giridih district of Jharkhand is 76.76 percent.
3. Female literacy rate in Giridih district of Jharkhand is 48.72 percent.
4. Total literates in Giridih district are 1,253,475 people.
5. Male literates in Giridih district are 783,736.
6. Female literates in Giridih district are 469,739.

Literacy

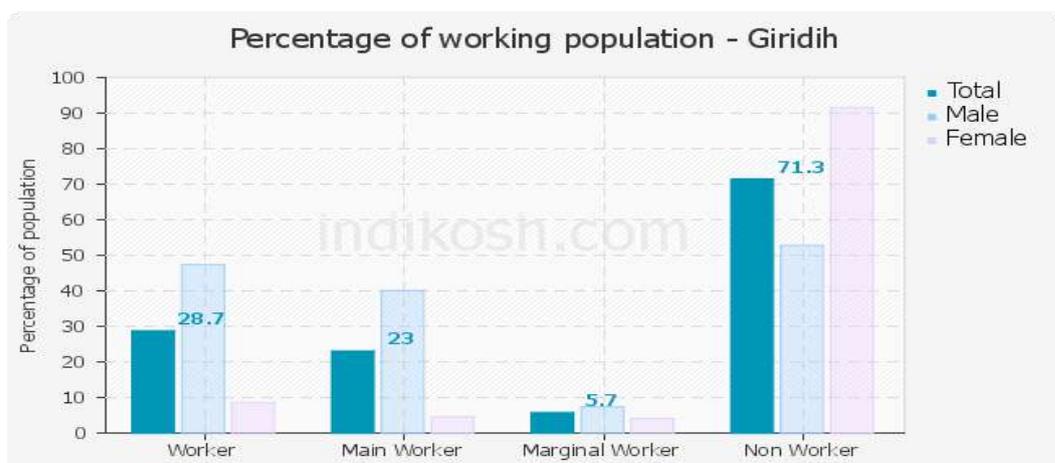
Total about 1.4 lakh people in the district are literate, among them about 79 thousand are male and about 61 thousand are female. Literacy rate (children under 6 are excluded) of Giridih is 79%. 86% of male and 73% of female population are literate here. Overall literacy rate in the district has decreased by 0%. Male literacy has gone down by 0% and female literacy rate has gone up by 2%.



Change in literacy rate 2001 to 2011 - Giridih

Workers profile

Giridih has 29% (about 60 thousand) population engaged in either main or marginal works. 47% male and 8% female population are working population. 40% of total male population is main (full time) workers and 7% are marginal (part time) workers. For women 4% of total female population is main and 4% are marginal workers.



Percentage of working population - Giridih

	Worker (Among total population)	Main Worker (Among workers)	Marginal Worker (Among workers)	Non Worker (Among total population)
Total	28.7%	23%	5.7%	71.3%
Male	47.3%	40%	7.3%	52.7%
Female	8.5%	4.5%	4%	91.5%

Conclusion

From the above study, conclusion can be drawn that there is direct relationship between the rate of urbanisation and the growth of urban population. In the state, the high slum population growth rate is found in the districts where high rate of urbanization persists like in, Giridih. Total number of slum population had increased in 2011, but its share in total urban population had decreased because urban population growth rate is higher than the slum population growth rate in the state. In the state, with the increase in the number of urban centres, there is increase in slum reporting urban centres. Giridih District, with population of about 24.5 lakh is Jharkhand's the 3rd most populous district, located in the state Jharkhand in India. Total geographical area of Giridih district is 4962 km² and it is the 4th biggest district by area in the state. Population density of the district is 493 persons per km². There are 13 sub districts in the district, among them Giridih is the most populous sub district with population of about 3.7 lakh and Tisri is the least populous sub district with population of about 95 thousand.

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“अल्पसंख्यक समुदाय की विभिन्न शैक्षिक स्तर की महिलाओं के समायोजन के अध्ययन”

श्यामसुन्दर वर्मा*

सारांश

अल्पसंख्यक समुदाय को शैक्षिक एवं सामाजिक रूप से पिछड़ा होने एवं संख्यात्मक कम होने के कारण भारतीय संविधान में उनकी सुरक्षा हेतु अनेकों प्रावधान हैं। प्रस्तुत शोध में अल्पसंख्यक समुदाय की महिलाओं के विभिन्न शैक्षिक स्तर स्नातक एवं स्नातकोत्तर उर्तीण महिलाओं में समायोजन समस्याओं का अध्ययन करना प्रमुख उद्देश्य बनाया गया। इस हेतु शोधक ने 172 अल्पसंख्यक समुदाय की महिलाओं का चयन किया और पैनी जैन के समायोजन अनुसूची के माध्यम से दत्त संकलन कार्य किया। शोध के मुख्य निष्कर्ष में पाया कि अल्पसंख्यक समुदाय की स्नातक एवं स्नातकोत्तर उर्तीण महिलाओं के गृह, स्वास्थ्य, सामाजिक, संवेगात्मक समायोजन में सार्थक अन्तर पाया गया अर्थात् विश्लेषण में पाया कि स्नातकोत्तर महिलाओं की गृह, स्वास्थ्य, सामाजिक, संवेगात्मक समायोजन की स्थिति स्नातक महिलाओं की तुलना में अधिक संतोषजनक है।

मुख्य शब्दावली :- अल्पसंख्यक समुदाय, समायोजन और संख्यात्मक अल्पता।

प्रस्तावना

भारत रूपी गुलदस्ते की विविध प्रजातियाँ, धर्म, जातियाँ, जनजातियाँ, भाषायें, सामाजिक प्रथायें और विचारधारयें एक साथ मिल कर शोभा ही न्यारी कर देते हैं। भारतीय संविधान में धर्म निरपेक्षता को वर्णित किया गया है, क्योंकि जिस प्रकार सभी छोटी बड़ी सरिताओं का जल अलग-अलग दिशाओं से आकर एक ही समुद्र में विलीन होकर अपना अस्तित्व समाप्त कर देता है, उसी प्रकार भारत देश में विभिन्न धर्म और मत-मतान्तर के अनुयायियों की उपासनायें एक परमात्मा में ही विलीन होती हैं।

भारतीय संविधान में 18 प्रमुख भाषाओं को यद्यपि मान्यता प्राप्त हैं किन्तु हमारे देश में लगभग 1652 बोलियाँ बोली जाती हैं, इसके साथ लगभग 300 जातियाँ जनजातियाँ यहाँ निवास करती हैं। भारत देश का अपना कोई राज्य धर्म नहीं है, यहाँ ‘सर्व धर्म समभाव’ को अपनाया गया है। इस के वशीभूत हम सभी एक स्वर में कहते हैं:-

“हिन्दू, मुस्लिम, सिक्ख, ईसाई, हम सब आपस में हैं भाई-भाई।” भारत देश के प्रत्येक नागरिक को अपने धर्म के पालन की पूर्ण पालन की पूर्ण स्वतन्त्रता की गारन्टी प्राप्त है। 2011 की जनसंख्या की गणानुसार भारत में हिन्दू धर्म 80.5 प्रतिशत, मुस्लिम धर्म के 13.4 प्रतिशत, ईसाई धर्म के 2.3 प्रतिशत, सिक्ख धर्म के 1.9 प्रतिशत, बौद्ध धर्म के 0.8 प्रतिशत, जैन धर्म के 0.4 प्रतिशत तथा अन्य धर्मों के 0.6 प्रतिशत अनुयायी विद्यमान हैं। जबकी राजस्थान में हिन्दू धर्म के 88.4 प्रतिशत, मुस्लिम के 8.6 प्रतिशत, ईसाई 0.1 प्रतिशत, सिक्ख 1.4 प्रतिशत तथा जैन 1.2 प्रतिशत अनुयायी हैं। इन आँकड़ों को देखकर हम कह सकते हैं, भारत देश में हिन्दू धर्मावलम्बियों अपेक्षा जिन धर्मावलम्बियों की संख्या कम होती है। उन्हें अल्पसंख्यक की श्रेणी में स्थान दिया जाता है। इसी कारणवश भारतीय संविधान में हिन्दू धर्म को छोड़कर शेष अन्य सभी धर्मों यथा इस्लाम, ईसाई, सिक्ख, जैन, बौद्ध तथा अन्य धर्मावलम्बियों को अल्पसंख्यक वर्ग की श्रेणी में रखा है ‘संयुक्त राष्ट्र संघ’ ने अल्पसंख्यकों को परिभाषित करने हेतु 1950 में एक उपसमिति बनाई थी, जिसमें अल्पसंख्यकों की निम्नलिखित परिभाषा की है:-

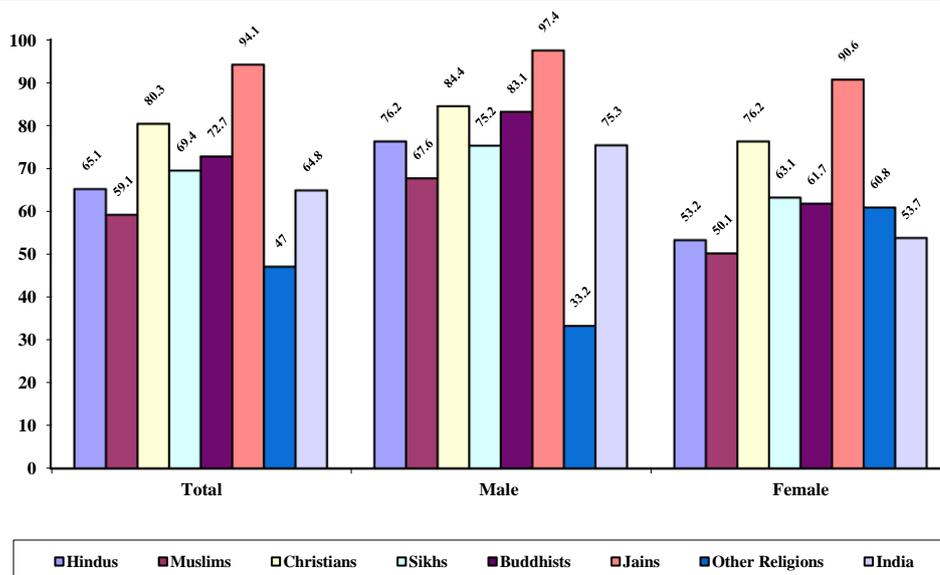
“अल्पसंख्यक के अन्तर्गत किसी राज्य में बसा हुआ वह प्रभुत्वहीन, जनसमूह शामिल है जिसकी ऐसी अलग जातीय, पंथिक अथवा भाषायी परम्परायें हो जो इस देश या राज्य की जनसंख्या की परम्परा अथवा भाषा से भिन्न हो। इसके साथ ही अल्पसंख्यक समूह की पर्याप्त संख्या भी होनी चाहिये तथा उस समूह की आस्था उस देश या राज्य के प्रति होनी चाहिए।” ऐसे भाषायी अल्पसंख्यक संसार के हर देश और भारत के अनेक राज्य में निवास करते हैं। उनकी भाषा तथा शिक्षा की रक्षा करने का प्रावधान संयुक्त राष्ट्र संघ के घोषणा पत्र तथा देश के संविधान में है।

धीरे-धीरे समय ने करवट ली और समाज में भी परिवर्तन आया जिससे काफी हद नारी की स्थिति भी बदली। आज वह एक सीमा तक स्वतन्त्र है। वह शिक्षित व स्वतन्त्र महिला के रूप में बाह्य जगत में प्रवेश कर रही हैं। वह स्वयं निर्णय लेने में सक्षम है जो कि शिक्षा का ही परिणाम है। शिक्षा प्राप्त कर लेने के

* पी-एच.डी. (छात्र) आईएएसई मानित विश्वविद्यालय, सरदारशहर

पश्चात् कुछ महिलाओं का लक्ष्य केवल पारिवारिक दायित्वों को निर्वाह करना ही होता है तथा इसके विपरीत कुछ महिलाओं का लक्ष्य शिक्षा उपरान्त घर से बाहर निकल कर किसी अन्य कार्य को अपनाना होता है। भारत में विभिन्न धर्मों की साक्षरता दरों निम्नलिखित तालिका में दर्शाया गया है और आलेख प्रदर्शन भी किया जा रहा है” -

S. No.	Name of Religion	Literacy Rate (Total)	Literacy Rate (Males)	Literacy Rate (Females)
	Hindus	65.1	76.2	53.2
	Muslims	59.1	67.6	50.1
	Christians	80.3	84.4	76.2
	Sikhs	69.4	75.2	63.1
	Buddhists	72.7	83.1	61.7
	Jains	94.1	97.4	90.6
	Other Religions	47.0	33.2	60.8
	India	64.8	75.3	53.7



अल्पसंख्यकों के कुछ वर्ग तालीमी (शिक्षा) दौड़ में काफी पिछड़े है। देश की स्वतन्त्रता की अक्षुण्यता को ध्यान में रखते हुए तथा अल्पसंख्यकों एवं बहुसंख्यकों के साम्प्रदायिक समस्याओं को देखते हुए डॉ. भीमराव अम्बेडकर का गोलमेज सम्मेलन में कहा गया कथन “समता के बिना स्वतन्त्रता बेमानी है” उचित ही प्रतीत होती हैं साथ ही उन्होंने फिर कहा कि “जाति-पांति के रहते न समाज संगठित हो, सकता है और न ही उसमें राष्ट्रीय भावना जागृत हो सकती हैं।”^{४४}

भारत जैसे विशाल देश में जहाँ जातीय और भाषायी अल्पसंख्यक वर्ग का बाहुल्य है वहाँ अल्पसंख्यकों की नियमित शिक्षा में शोध कार्य महत्वपूर्ण विषय है। अल्पसंख्यकों की संस्थानों का विकास, संगठन में एकता का प्रयास करने की भूमिका, शिक्षा की व्यापकता हेतु, आधुनिकरण की मांगानुसार पाठ्यक्रम की अनुरूपता आदि में शिक्षा महत्वपूर्ण भूमिका प्रदान कर रही है।

स्वतन्त्र भारत में नारी की सामाजिक स्थिति में क्रान्तिकारी परिवर्तन हुआ जिन बन्धनों में वह बंधी हुई थी, वे शनैः शनैः ढीले होते गये, जिस स्वतन्त्रता से उसे वंचित किया गया वह उसे पुनः प्राप्त हुई। भारतीय संविधान में भी नारी को पुरुष की समकक्षता प्रदान की गई- “राज्य किसी नागरिक के विरुद्ध केवल धर्म, जाति, प्रजाति, लिंग, जन्म स्थान या इनमें से किसी के आधार पर कोई भेद नहीं करेगा।”^{४५}

** Source Drop-in-Article : Census of India 2011 Page 3

†† भूराम चौहान- शिविरा पत्रिका अप्रैल 2009, पृष्ठ 6

‡‡ लवानियाँ एम.एम. : “भारत में सामाजिक समस्याएँ” कॉलेज बुक डिपो जयपुर, (2001) पृ.सं. 39

समायोजन एक सार्वभौमिक प्रक्रिया है। जीवित अवयव साधारण से जटिल अवस्था में निरन्तर समायोजन का प्रयास करता है। इस समायोजन का सम्बन्ध प्राणिशास्त्रीय आवश्यकताओं जैसे-भूख तथा प्यास की संतुष्टि से सम्बन्धित होता है अथवा मानवीय स्तर पर मनोवैज्ञानिक आवश्यकताओं जैसे- सम्बन्ध स्थापना की इच्छा, प्रेम तथा वात्सल्य प्राप्त करने की इच्छा या रचनात्मक आत्म प्रदर्शन के अवसर प्राप्त करने की इच्छा पूर्ति से होता है। समायोजित व्यक्ति सामाजिक परिस्थितियों तथा दशाओं को पर्यावरण में इस प्रकार समायोजित करने का प्रयत्न करते हैं जिससे क्रियाओं के प्रतिदिन के कार्यक्रम सरलता से चल सकें।

“समायोजन प्रक्रिया में तीन तत्व मुख्य रूप से विद्यमान होते हैं। कुंठित करने वाली परिस्थितियाँ, विविध प्रत्युत्तर तथा प्रेरणायें। यदि आवश्यकताओं की पूर्ति में पर्यावरणीय परिस्थितियाँ बाधा नहीं उत्पन्न करती हैं तो समायोजन स्वतः हो जाता है। जब हम समायोजन सम्बन्धी प्रक्रिया का वास्तविक जीवन में विश्लेषण करते हैं तो यह सर्वथा विदित होता है कि व्यक्ति में समायोजन की क्षमता पूर्व अनुभवों, बाह्य पर्यावरणीय दशाओं तथा व्यक्तिगत शक्तियों पर निर्भर होती है।”^{§§}

उपर्युक्त विवरण के अनुसार अल्पसंख्यक समुदाय की महिलाओं की मूलभूत समस्याओं में समायोजन का अध्ययन करना आवश्यक महसूस किया जा रहा है इसलिए शोधकर्ता ने अल्पसंख्यक समुदाय की विभिन्न शैक्षिक स्तर की महिलाओं के समायोजन के अध्ययन को अपनी शोध समस्या के रूप में स्वीकार किया है।

अध्ययन का महत्व एवं औचित्य

वर्तमान सामाजिक परिप्रेक्ष्य में महिलाओं को आज भी वो दर्जा प्राप्त नहीं है जिसकी वो अधिकारी है। महिलाएँ मुख्यता अल्पसंख्यक समुदाय में आज भी समाज की मूल धारा से अलग हैं। आज भी वो रूढ़िवादी परम्पराओं से बंधी है क्योंकि आज भी वो अपने अधिकारों को पूरी तरह से ना तो जान पायी है और ना ही उन्हें उसके प्रति जागरूक किया गया है। आज भी उनका दृष्टिकोण चार दीवारी तक ही सीमित है एवं वो पूरी तरह से वहाँ से आगे नहीं बढ़ पा रही है। जबकि वर्तमान समय में विकसित क्षेत्रों की महिलाएँ पुरुषों के समान ही योग्य एवं जिम्मेदारीपूर्ण अपने कर्तव्यों का निर्वहन कर रही है। प्रस्तुत शोधकार्य से महिलाओं के सामाजिक दृष्टिकोण में बदलाव लाया जा सकेगा।

वर्तमान आधुनिक समय में भी महिलाओं में समायोजन समस्याएँ काफी देखी जाती है क्योंकि महिलाएँ अपनी इच्छानुसार हर परिस्थिति में समायोजन नहीं कर पाती एवं कुसमायोजन का शिकार हो जाती है। आज महिलाओं को दासी स्वरूप में देखा व समझा जाता है एवं उनके साथ वैसा ही व्यवहार भी किया जाता है जबकि महिलाएँ विकास की धुरी होती है। उन्हें भी अपनी इच्छा की पूर्ति का उतना ही अधिकार प्राप्त है जितना पुरुषों को है, लेकिन उनकी इच्छाओं एवं कामनाओं को हर समय दबा दिया जाता है जिस कारण वो पूरी तरह समायोजित नहीं हो पाती है। प्रस्तुत शोधकार्य महिलाओं की समायोजन समस्याओं की वास्तविक स्थिति की जानकारी प्रस्तुत करेगा।

उपर्युक्त सभी बातों को ध्यान में रखते हुए शोधकर्ता ने अल्पसंख्यक समुदाय की विभिन्न शैक्षिक स्तर की महिलाओं के समायोजन का अध्ययन करने का निर्णय लिया है। इस प्रकार का अध्ययन कार्य आज तक बहुत ही कम हो पाया है।

समस्या कथन

“अल्पसंख्यक समुदाय की विभिन्न शैक्षिक स्तर की महिलाओं के समायोजन के अध्ययन”

अध्ययन के उद्देश्य

1. अल्पसंख्यक समुदाय की विभिन्न शैक्षिक स्तर की महिलाओं के समायोजन का अध्ययन करना।

अध्ययन की परिकल्पनाएँ

1. अल्पसंख्यक समुदाय की विभिन्न शैक्षिक स्तर की महिलाओं के समायोजन में कोई सार्थक अन्तर नहीं होता है।

अध्ययन का परिसीमन

1. प्रस्तुत अध्ययन राजस्थान राज्य के बीकानेर, जयपुर, अजमेर एवं उदयपुर संभाग तक ही सीमित है।

2. इस अध्ययन में 172 अल्पसंख्यक महिलाओं (102 स्नातक+70 स्नातकोत्तर) को लिया गया है।

3. अध्ययन में केवल 18 वर्ष से लेकर 35 वर्ष के महिला वर्ग का चयन किया गया है।

शोधविधि

प्रस्तुत अध्ययन में सर्वेक्षण विधि का प्रयोग किया गया है क्योंकि अनुसंधान की यह एक वैज्ञानिक विधि है। इस विधि द्वारा प्राप्त निष्कर्ष वैध एवं विश्वसनीय होते हैं।

§§ मिश्रा, प्रयागदीन, मीश्रा, बीना, “योग तथा मानसिक स्वास्थ्य”, पृ. सं. 102-103.

अध्ययन में प्रयुक्त उपकरण

समायोजन मापनी

प्रस्तुत शोधकार्य में शोधकर्ता द्वारा महिलाओं के समायोजन के मापन के लिए डॉ. आर.के. ओझा द्वारा निर्मित मापनी को आधार माना गया है।

अध्ययन में प्रयुक्त सांख्यिकी

प्रस्तुत शोध अध्ययन में प्रयुक्त सांख्यिकी मध्यमान (M), प्रमाणिक विचलन (SD) एवं C.R. Value की गणना की जायेगी।

समकों का सारणीयन एवं विश्लेषण

प्रस्तुत शोधकार्य में अनुसंधानकर्ता ने संकलित एवं व्यवस्थित आंकड़ों का विश्लेषण जिस प्रकार किया है, उसका परिकल्पनानुसार विवरण निम्न प्रकार है -

$H_0 = 1$ अल्पसंख्यक समुदाय की महिलाओं के समायोजन में कोई सार्थक अन्तर नहीं है।

अल्पसंख्यक समुदाय की स्नातक एवं स्नातकोत्तर उत्तीर्ण महिलाओं के 'गृह समायोजन' के प्राप्तांकों के मध्यमान, प्रमाप विचलन, क्रांतिक अनुपात मान एवं सार्थकता की गणना

तालिका संख्या - 1

प्राप्तांकों का समूह	संख्या (N)	माध्य (Mean)	मानक विचलन (S.D.)	क्रांतिक अनुपात (CR.Value)	सार्थकता स्तर	
					P>0.01	
स्नातक महिलाएँ	102	12.03	4.67	3.191	-	सार्थक अन्तर हैं।
स्नातकोत्तर महिलाएँ	69	14.55	5.33			

$df=(N_1-1)+(N_2 & 1) = 102+69&2=169$

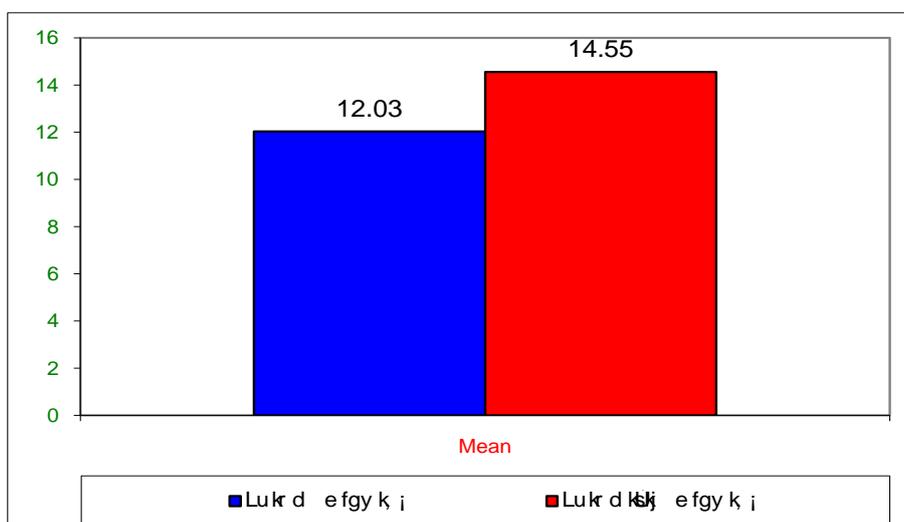
(C.R. Value 0.05 =

1.97, 0.01 = 2.60)

विश्लेषण

उपरोक्त तालिका संख्या 1 में अल्पसंख्यक समुदाय की स्नातक एवं स्नातकोत्तर उत्तीर्ण महिलाओं के 'गृह समायोजन' के प्राप्तांकों के मध्यमानों में अन्तर की सार्थकता की गणना की गई है। अल्पसंख्यक समुदाय की स्नातक एवं स्नातकोत्तर उत्तीर्ण महिलाओं के गृह समायोजन के मध्यमान क्रमशः 12.03, 14.55 तथा मानक विचलन क्रमशः 4.67, 5.33 पाया गया है। दोनों समूहों के मध्यमानों के अन्तर की सार्थकता हेतु क्रांतिक अनुपात मान 3.191 सार्थक पाया गया है। उक्त मान क्रांतिक अनुपात मान की तालिका मान से अधिक है इसलिए निर्धारित शून्य परिकल्पना अस्वीकृत कर कहा जा सकता है कि अल्पसंख्यक समुदाय की स्नातक एवं स्नातकोत्तर उत्तीर्ण महिलाओं के गृह समायोजन में सार्थक अन्तर है। अर्थात् जनसंख्या शिक्षा में स्नातकोत्तर महिलाओं की गृह समायोजन स्थिति स्नातक महिलाओं की तुलना में अधिक संतोषजनक है।

आरेख संख्या - 1 अल्पसंख्यक समुदाय की स्नातक एवं स्नातकोत्तर उत्तीर्ण महिलाओं के 'गृह समायोजन' के प्राप्तांकों के मध्यमानों का दण्डरेखीय प्रदर्शन



अल्पसंख्यक समुदाय की स्नातक एवं स्नातकोत्तर उत्तीर्ण महिलाओं के 'स्वास्थ्य समायोजन' के प्राप्तांकों के मध्यमान, प्रमाप विचलन, क्रांतिक अनुपात मान एवं सार्थकता की गणना

तालिका संख्या - 2

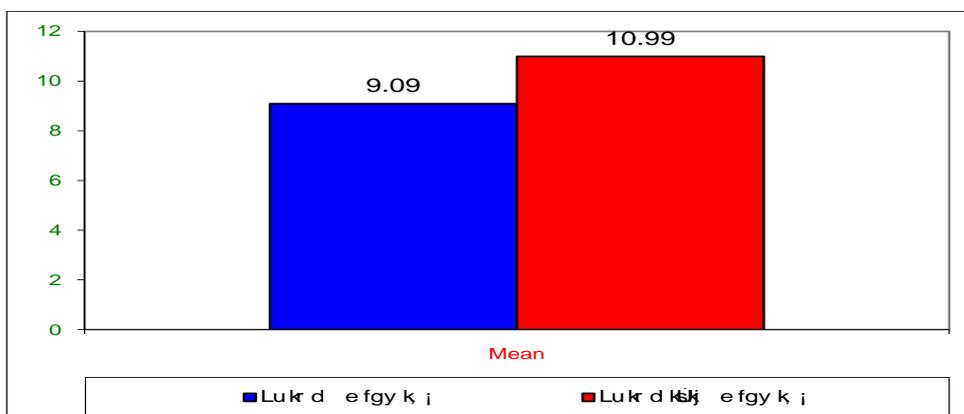
प्राप्तांकों का समूह	संख्या (N)	माध्य (Mean)	मानक विचलन (S.D.)	क्रांतिक अनुपात (CR.Value)	सार्थकता स्तर	
					P>0.01	
स्नातक महिलाएँ	102	9.09	4.04	2.610	-	सार्थक अन्तर हैं।
स्नातकोत्तर महिलाएँ	69	10.99	5.06			

$df=(N_1-1)+(N_2 \& 1) = 102+69\&2=169$ (C.R. Value 0.05 = 1.97, 0.01 = 2.60)

विश्लेषण

उपरोक्त तालिका संख्या 2 में अल्पसंख्यक समुदाय की स्नातक एवं स्नातकोत्तर उत्तीर्ण महिलाओं के 'स्वास्थ्य समायोजन' के प्राप्तांकों के मध्यमानों में अन्तर की सार्थकता की गणना की गई है। अल्पसंख्यक समुदाय की स्नातक एवं स्नातकोत्तर उत्तीर्ण महिलाओं के स्वास्थ्य समायोजन के मध्यमान क्रमशः 9.09, 10.99 तथा मानक विचलन क्रमशः 4.04, 5.06 पाया गया है। दोनों समूहों के मध्यमानों के अन्तर की सार्थकता हेतु क्रांतिक अनुपात मान 2.610 सार्थक पाया गया है। उक्त मान क्रांतिक अनुपात मान की तालिका मान से अधिक है इसलिए निर्धारित शून्य परिकल्पना अस्वीकृत कर कहा जा सकता है कि अल्पसंख्यक समुदाय की स्नातक एवं स्नातकोत्तर उत्तीर्ण महिलाओं के स्वास्थ्य समायोजन में सार्थक अन्तर है।

आरेख संख्या - 2 अल्पसंख्यक समुदाय की स्नातक एवं स्नातकोत्तर उत्तीर्ण महिलाओं के 'स्वास्थ्य समायोजन' के प्राप्तांकों के मध्यमानों का दण्डरेखीय प्रदर्शन



अल्पसंख्यक समुदाय की स्नातक एवं स्नातकोत्तर उत्तीर्ण महिलाओं के 'सामाजिक समायोजन' के प्राप्तांकों के मध्यमान, प्रमाप विचलन, क्रांतिक अनुपात मान एवं सार्थकता की गणना

तालिका संख्या - 3

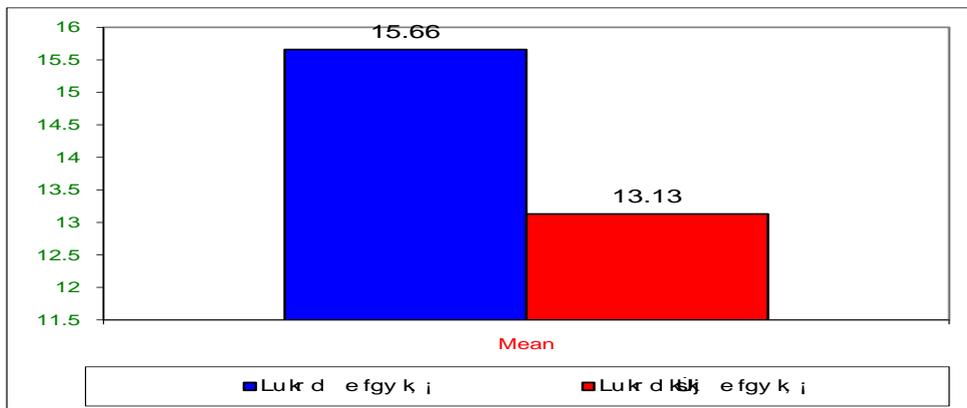
प्राप्तांकों का समूह	संख्या (N)	माध्य (Mean)	मानक विचलन (S.D.)	क्रांतिक अनुपात (CR.Value)	सार्थकता स्तर	
					P>0.01	
स्नातक महिलाएँ	102	15.66	6.24	2.672	-	सार्थक अन्तर हैं।
स्नातकोत्तर महिलाएँ	69	13.13	5.96			

$df=(N_1-1)+(N_2 \& 1) = 102+69\&2=169$ (C.R. Value 0.05 = 1.97, 0.01 = 2.60)

विश्लेषण

उपरोक्त तालिका संख्या 3 में अल्पसंख्यक समुदाय की स्नातक एवं स्नातकोत्तर उत्तीर्ण महिलाओं के 'सामाजिक समायोजन' के प्राप्तांकों के मध्यमानों में अन्तर की सार्थकता की गणना की गई है। अल्पसंख्यक समुदाय की स्नातक एवं स्नातकोत्तर उत्तीर्ण महिलाओं के सामाजिक समायोजन के मध्यमान क्रमशः 15.66, 13.13 तथा मानक विचलन क्रमशः 6.24, 5.96 पाया गया है। दोनों समूहों के मध्यमानों के अन्तर की सार्थकता हेतु क्रांतिक अनुपात मान 2.672 सार्थक पाया गया है। उक्त मान क्रांतिक अनुपात मान की तालिका मान से अधिक है इसलिए निर्धारित शून्य परिकल्पना अस्वीकृत कर कहा जा सकता है कि अल्पसंख्यक समुदाय की स्नातक एवं स्नातकोत्तर उत्तीर्ण महिलाओं के सामाजिक समायोजन में सार्थक अन्तर है।

आरेख संख्या - 3 अल्पसंख्यक समुदाय की स्नातक एवं स्नातकोत्तर उत्तीर्ण महिलाओं के 'सामाजिक समायोजन' के प्राप्तांकों के मध्यमानों का दण्डारेखीय प्रदर्शन



अल्पसंख्यक समुदाय की स्नातक एवं स्नातकोत्तर उत्तीर्ण महिलाओं के 'संवेगात्मक समायोजन' के प्राप्तांकों के मध्यमान, प्रमाप विचलन, क्रांतिक अनुपात मान एवं सार्थकता की गणना

तालिका संख्या - 4

प्राप्तांकों का समूह	संख्या (N)	माध्य (Mean)	मानक विचलन (S.D.)	क्रांतिक अनुपात (CR. Value)	सार्थकता स्तर	
					P>0.01	
स्नातक महिलाएँ	102	13.94	7.47	2.718	-	सार्थक अन्तर हैं।
स्नातकोत्तर महिलाएँ	69	11.01	6.50			

$df=(N_1-1)+(N_2 \& 1) = 102+69\& 2=169$

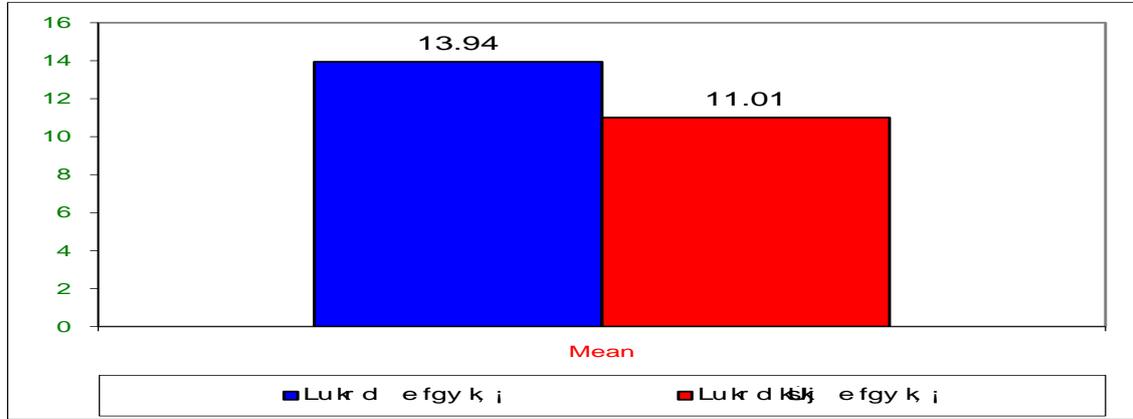
(C.R. Value 0.05 =

1.97, 0.01 = 2.60)

विश्लेषण

उपरोक्त तालिका संख्या 4 में अल्पसंख्यक समुदाय की स्नातक एवं स्नातकोत्तर उत्तीर्ण महिलाओं के 'संवेगात्मक समायोजन' के प्राप्तांकों के मध्यमानों में अन्तर की सार्थकता की गणना की गई है। अल्पसंख्यक समुदाय की स्नातक एवं स्नातकोत्तर उत्तीर्ण महिलाओं के संवेगात्मक समायोजन के मध्यमान क्रमशः 13.94, 11.01 तथा मानक विचलन क्रमशः 7.47, 6.50 पाया गया है। दोनों समूहों के मध्यमानों के अन्तर की सार्थकता हेतु क्रांतिक अनुपात मान 2.718 सार्थक पाया गया है। उक्त मान क्रांतिक अनुपात मान की तालिका मान से अधिक है इसलिए निर्धारित शून्य परिकल्पना अस्वीकृत कर कहा जा सकता है कि अल्पसंख्यक समुदाय की स्नातक एवं स्नातकोत्तर उत्तीर्ण महिलाओं के संवेगात्मक समायोजन में सार्थक अन्तर है।

आरेख संख्या - 4 अल्पसंख्यक समुदाय की स्नातक एवं स्नातकोत्तर उत्तीर्ण महिलाओं के 'संवेगात्मक समायोजन' के प्राप्तांकों के मध्यमानों का दण्डारेखीय प्रदर्शन



निष्कर्ष

अल्पसंख्यक समुदाय की स्नातक एवं स्नातकोत्तर उत्तीर्ण महिलाओं के गृह, स्वास्थ्य, सामाजिक, संवेगात्मक समायोजन में सार्थक अन्तर पाया गया अर्थात् विश्लेषण में पाया कि स्नातकोत्तर महिलाओं की गृह, स्वास्थ्य, सामाजिक, संवेगात्मक समायोजन की स्थिति स्नातक महिलाओं की तुलना में अधिक संतोषजनक है।

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प्रेमचंद की कहानियों पर निर्मित टेलीफिल्में

डॉ. संतोष कौल काक*

यह तो हम सब जानते और मानते हैं कि साहित्य समाज का दर्पण है , पर सिनेमा के बारे में भी यह सत्य होने के बावजूद ऐसा बहुत कम लोगों का मानना है. हालाँकि साहित्य और सिनेमा का बहुत ही गहरा सम्बन्ध है . फिर भी यह एक कटु सत्य है कि हम अध्ययन – अध्यापन और साहित्य से जुड़े लोग जितना साहित्य पढ़ते हैं , उतनी फिल्में नहीं देखते . देखते भी हैं तो केवल मनोरंजन की दृष्टि से . फिल्म की बारीकियों , तकनीकों का ज्ञान , उसकी समझ सामान्यतः हमें उतनी नहीं होती जितनी कि एक फिल्म समीक्षक या उस विषय के जानकार की हो सकती है . अतः जब हम उन फिल्मों की समीक्षा एक आम दर्शक के रूप में करते हैं तो वह समीक्षा शायद उतनी सटीक नहीं होती. बहरहाल , इतना तो हम जानते हैं कि सिनेमा या फिल्मों के निर्माण में , उनकी उन्नति व प्रगति में , विकास में साहित्य एवं साहित्यकारों की भूमिका महत्वपूर्ण रही है . आरंभिक वर्षों में तो फिल्में अधिकांशतः साहित्य एवं साहित्यकारों पर ही निर्भर थीं . अनेक फिल्मकार , निर्माता , निर्देशक अनेक भाषाओं की साहित्यिक कृतियों पर आधारित कई फिल्में बनाते रहे . इनमें से कुछ फिल्में यादगार और सफल बनीं तो कुछ बुरी तरह असफल हुईं . धीरे – धीरे एक बहस छिड़ी कि दोनों में से कौन बेहतर है ? लेखक और कहानी के साथ किसने न्याय किया और किसने अन्याय ... आदि कई प्रश्न उभरे . इस बहस ने कई विरोधी विचारों को जन्म दिया . इसको लेकर मूलतः दो विचारधाराएँ रहीं . परन्तु इस बहस का विरोध करनेवाले कुछ लोगों की यह भी राय रही कि दोनों में कोई साम्य नहीं है . ऐसे लोगों ने इस बात पर जोर दिया कि दोनों के उद्देश्य व चरित्र विपरीत हैं . कुछ लोगों ने दृश्य माध्यम की सराहना के बावजूद इसे लेखन व साहित्य पर एक तरह का अटैक यानि आघात माना . एक वर्ग , विशेषकर शिक्षित व एलीट वर्ग बहुत समय तक इस माध्यम का विरोध मात्र इसलिए करता रहा कि वह फिल्म को अच्छा नहीं मानता था . कुछ ने तो इस रूपांतरण / माध्यमांतरण को ‘ डिजास्ट्रस ‘ यानि विध्वंसकारी तक करार कर दिया . कुछ ऐसे भी थे जिन्हें यह भय भी था कि चूँकि दोनों माध्यम अलग हैं , अतः मूल – लेखन , उसमें व्यक्त भावों की सूक्ष्म बुनावट एवं गहराई पर माध्यम बदल जाने के कारण कहीं कुठाराघात न हो जाय . अतः इस विचारधारा वाले लोगों का यही मानना था कि साहित्यिक कृतियों पर फिल्में न बनें . फिल्मकार अपने माध्यम की आवश्यकतानुसार फिल्में लिखें या लिखवाएँ . वहीं इसके बारे में दूसरी तरह की विचारधारा रखनेवाले लोगों का मानना था कि क्यों न बनें अच्छी कृतियों पर फिल्में , जरूर बनें . पर ऐसा माननेवालों में भी एक तरह का मतभेद था . इन्हीं में से कुछ लोगों का मत था कि मूल कहानी

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और उसके उद्देश्य के साथ छेड़छाड़ न की जाय . तो कुछ दूसरे लोगों का मत था कि माध्यम के अंतर के कारण यह बहुत मुश्किल है . यह सच है कि माध्यम की आवश्यकता को इग्नोर यानि नज़रंदाज़ नहीं किया जा सकता . डॉ. सुधीश पचौरी का मानना है कि , “ किसी भी लिखित कथा साहित्य को जब फिल्म या टी. वी. में प्रस्तुत किया जाता है तो नए माध्यमों की संरचनात्मक ज़रूरतों के आधार पर उसमें थोड़ा बहुत परिवर्तन करना अनिवार्य हो जाता है . “ 1. तो क्या फिर वही अंश या कृति चुनी जाय जिसमें दृश्यात्मक प्रभाव (Visual Appeal) ज्यादा हो ? अतः यह समझा जा सकता है कि दोनों माध्यमों में अंतर के कारण साहित्य को जस का तस फिल्म में साक्षात उतारना संभव नहीं है .

हम यह कह सकते हैं , साहित्यिक कृतियों पर फ़िल्म बनाने में सबसे बड़ी समस्या है दोनों माध्यमों की प्रकृति में अंतर होना . फिर और अंतर भी हैं , जैसे कहानी या साहित्य की कोई भी विधा एक व्यक्ति द्वारा निर्मित होती है तो फिल्म एक समूह के द्वारा . लेखक शब्दों पर ज्यादा जोर देता है तो फिल्मकार फिल्म की भाषा पर . लेखक जिसे कई पृष्ठों में वर्णित करता है , कैमरा एक क्षणांश में उस विस्तार को , वर्णन को तो बता ही सकता है साथ ही दृश्य को भी , चरित्र को भी , उसकी आइडियोलॉजी को भी बता सकता है . कहानी में कुछ बातें बार – बार आ सकती हैं , फिल्मकार उसकी आवश्यकता नहीं समझता . शब्दों की भरमार दृश्य माध्यम में निरर्थक है क्योंकि वहाँ शब्दों की अपेक्षा दृश्य महत्वपूर्ण हैं . डॉ. विमल अग्रवाल का मानना है कि , “ फ़िल्मकार , निर्देशक के लिए साहित्यकार की संवेदना के साथ – साथ चित्रकार की समझ और छायाकार की आँखों की भी ज़रूरत होती है . “ 2. लेखक अपने उद्देश्य , पात्रों के स्वप्न , मानसिक उहापोह , स्मृति आदि का बेहतर वर्णन कर सकता है . लेखक जहाँ भाव और शैली के विषय में स्वयं अपनी रुचि और कला पर निर्भर रहता है.. वहीं फिल्मकार को लेखक की दृष्टि के साथ – साथ अभिनेता , संगीत , ध्वनि , कैमरा , टेकनीक सम्पादन और सबसे ज्यादा तो बजट आदि को ध्यान में रखकर चलना होता है . इन सबको ध्यान में रखते हुए सिनेमेटिक दृष्टि के कारण फिल्मकार को मूल कृति में कुछ चीज़ें जोड़नी तो कुछ घटानी पड़ती हैं . फिल्म विभिन्न प्रकार के विचारों , प्रवृत्तियों , रुचियों वाले विशाल जनसमूह के सामने उसे प्रस्तुत करनी है , यह भी फिल्मकार को ध्यान में रखना पड़ता है . बदलते समय के साथ फिल्मांकन में भी बहुत से बदलाव आये हैं .

इन सबके कारण जो प्रोडक्ट फिल्म के रूप में सामने आता है उसे लेकर फिर से कई सवाल उसी तरह उठ खड़े होते हैं कि फिल्म उतनी अच्छी है या नहीं ? , कुछ नयी चीज़ें फिल्म में जोड़ी गयीं हैं क्या ? , कुछ हटाया गया है क्या ? क्या जोड़ या घटाया गया है ? , क्या वह बहुत ज़रूरी था ? , क्यों ज़रूरी था ? इन प्रश्नों के साथ कुछ और भी प्रश्न उठते हैं . जैसे कि क्या अभिनय और संवाद – अदायगी इस कोटि के हैं कि उतना ही प्रभाव पैदा करते हैं या कुछ कम अथवा ज्यादा ? , किस कहानी के किसी अंश , घटना या पात्र को जोड़ा या घटाया गया है ? , क्या उसकी सचमुच आवश्यकता थी ? उसका

प्रभाव कैसा हुआ है कहानी पर ? , पात्र , संगीत , ध्वनि , अभिनय , चित्र आदि कैसे उपस्थित किये गए हैं ? , क्या उनकी प्रस्तुति में कोई बेहतर हो सकती थी ? क्या कहानी की मूल आत्मा , अथवा उद्देश्य में कोई अंतर है क्या ? वह अंतर उचित है या अनुचित ? , कहानी बेहतर ढंग से किसने कही है ? कहानीकार ने या फिल्मकार ने ? , क्या फिल्म कहानी को समृद्ध कर पायी है ? , क्या सेट अच्छे हैं और उनका सही ढंग से इस्तेमाल हुआ है ? , कथा लिखने और बनाने में समय का अंतराल होने की वजह से पात्र व घटनाओं में , उनके मूल्यों आदि में आये अंतर का चित्रण हुआ है ? प्रासंगिकता का ध्यान रखा गया है या नहीं ? , फिल्म व मूल कथा में क्या साम्य और वैषम्य है ? , प्रतीक या अन्य किसी में बदलाव या भिन्न प्रयोग किये गए हैं ? वे बेहतर हैं या नहीं ? , और हाँ , कहीं मूल कथा में आमूल चूल परिवर्तन कर उसके साथ खिलवाड़ तो नहीं किया गया है ? , मूल कथा और उस पर बने धारावाहिक या फिल्म के अंत सामान हैं या भिन्न ? दोनों में से कौन – सा अंत बेहतर प्रभाव उत्पन्न करता है ?

हिंदी साहित्य के अनेक रचनाकार फिल्म जगत में आये . बहुत कम थे जो वहाँ टिके रहे . बहुत से रचनाकारों की रचनाओं का माध्यमांतरण दृश्य माध्यम में हुआ . ऐसे रचनाकारों में प्रेमचंद , कमलेश्वर , मन्नू भंडारी , फनीश्वरनाथ रेणु धर्मवीर भारती , राजेन्द्र यादव , निर्मल वर्मा , राजिंदर सिंह बेदी , मोहन राकेश आदि प्रमुख नाम हैं . मुंशी प्रेमचंद हिंदी साहित्य में एक युग प्रवर्तक रचनाकार के रूप में जाने जाते हैं . लगभग 300 कहानियाँ , एक दर्जन उपन्यास , लेख , कुछेक नाटक , पत्र – साहित्य आदि लिखनेवाले मुंशी प्रेमचंद एक ऐसे साहित्यकार थे , जिन्होंने हिंदी फिल्मों की दुनिया में प्रवेश किया किन्तु , वे इस दुनिया को छोड़ कर वापस अपने लेखन की दुनिया में लौट गए . उनके विषय में यह कथन दृष्टव्य है , “ प्रेमचंद ने फिल्मों के माध्यम से प्रेम , बलिदान जैसे उच्चतर मनोभावों का प्रचार करना चाहा था , पर निर्माताओं के लिए यह बात निरर्थक थी , पैसों की खातिर अपनी आत्मा को धोखा देना उन्हें स्वीकार नहीं था . “ 3.

प्रेमचंद के उपन्यासों ‘ गोदान ‘ , ‘ निर्मला आदि पर गुलज़ार के निर्देशन में टेलिफिल्में बनीं . एक 4 ½ घंटे की तो दूसरी 2 ½ घंटे की . इन पर धारावाहिक शायद उन्होंने कंटिन्यूटी में खलल के भय से नहीं बनाया . उनकी चर्चा यहाँ न करके केवल उनकी कुछ कहानियों के माध्यमांतरण की बात करूँगी . उनकी मूल कथा और उस पर बनी फिल्मों में विशेषतः साम्य – वैषम्य की बात . प्रेमचंद की कहानियों पर पहले तो दृष्टि फिल्मस द्वारा सुनील बत्रा के निर्देशन में ‘ गुलदस्ता ‘ नाम से टेलीफिल्में बनीं . बाद में गुलज़ार के लेखन व निर्देशन में ‘ तहरीर ‘ नाम से उनकी कहानियों का माध्यमांतरण हुआ .

बात करें इन कहानियों की तो पहली कहानी है ‘ एक आँच की कसर ‘ . दृष्टि फिल्मस द्वारा बनी यह टेलीफिल्म प्रेमचंद की कहानी को सरल एवं सहज ढंग से पेश करती है . जहाँ मूल कथा में शुरुआत यशोदानन्दन जी के वर्णन से होती है , वहीं फिल्मकार ने इसे उनके सम्मान में , उनकी जय -

जयकार लगाते हुए लोगों के जुलूस और नारों की शकल में बताया है . यह दृश्य प्रभाव और उचित वातावरण उपस्थित करता है . उनके दहेज विरोधी रवैये को दोनों माध्यम बखूबी उभारते हैं . कहानी में उनके द्वारा किये गए अंग्रेजी शब्दों के प्रयोग से हास्य की स्थिति महसूस नहीं होती , जबकि फिल्म में प्रेमचंद की वह चोट , व्यंग्य के रूप में उभर आती है . फिल्म के सेट बहुत ही सादगी पूर्ण हैं . प्रेमचंद की कहानियों की तरह फिल्म का अंत भी एक - सा प्रभाव पैदा करता है , सेठ की पोल खुल जाने पर . अभिनय में भावों की सूक्ष्मता का वैसा रूप नहीं उभर पाया , जैसा मंझे हुए कलाकारों के द्वारा संभव हो सकता था . शायद बजट इसका कारण रहा हो .

दूसरी कहानी है ' नैराश्य ' . इस कहानी की स्थिति भी कमोबेश यही है . लड़कियाँ लगातार पैदा होने की मार्मिकता या दुःख , जो फिल्म में बेहतर ढंग से अभिनय , ध्वनि, संगीत आदि के माध्यम से अधिक प्रभावशाली ढंग से दिखाया जा सकता था , वैसा बिलकुल होता हुआ दिखाई नहीं दिया है . अतः कहानी जो करुणा और मार्मिकता प्रभावशाली ढंग से पैदा करती है वह फिल्म द्वारा संभव नहीं हो पाया . लेखक समाज पर , विशेषकर समाज के किसी भी परिवार में लड़की पैदा होने की स्थिति में उपजी मानसिकता पर जिस प्रकार व्यंग्य करता है , वह भी फिल्म में उस तरह उभर नहीं पाया . इस तरह उद्देश्य , अभिनय आदि की दृष्टि से यह फिल्म अपेक्षित प्रभाव उपजाने में असक्षम ठहरती है .

'बूढ़ी काकी ' पर दृष्टि फिल्मस और गुलज़ार दोनों की बनार्यी हुई टेलीफिल्में हैं . दृष्टि फिल्मस के कलाकार उतने मंझे हुए नहीं दिखाई देते भावों के सम्प्रेषण में , जितने कि गुलज़ार की फिल्म में . परन्तु जैसे कि मूल कथा में काकी की शारीरिक लाचारी , बेबसी , वृद्धावस्था के कारण उपजे अकेलेपन आदि का जो चित्रण है वह उस कहानी को प्रभावोत्पादक बनाता है और पाठक की आत्मा पर गहरा असर कर उनके मर्म को छू लेता है . दृष्टि फिल्मस में कहानी की इस आत्मा को , उद्देश्य को गुलज़ार द्वारा निर्मित फिल्म की अपेक्षा ज्यादा गहराई से उभारा गया है . गुलज़ार की फिल्म कभी - कभी लगता है कि काकी के चटोरेपन और कर्कशता को ही अधिक उभारती है . कहानी में बहू चालाक तो है परन्तु धर्मभीरु भी है , गुलज़ार इस पक्ष को नहीं उभार पाए हैं . मूल कथा के आरम्भ में बुद्धिराम और काकी की मनःस्थितियों का जो चित्रण हुआ है , वह पहली फिल्म से थोड़ा और दूसरी फिल्म से तो मानो बिलकुल गायब ही दीखता है . इस कारण लगता है कि फिल्मकार कहानी की मूल आत्मा को नहीं पकड़ पाए हैं . मूल कथा में बहू पर काम की अधिकता का , व्यस्तता का वर्णन है और बेटे द्वारा काकी को भोजन देने व काकी द्वारा जूठी पत्तलों से भोजन चाटने का मार्मिक वर्णन है . फिल्मकार और कलाकार के लिए यह एक बहुत ही उम्दा अवसर हो सकता था . इसके एक ' Great shot ' बनने का सुनहरा मौका हो सकता था . दृष्टि फिल्मस इस दृश्य की मार्मिकता के साथ थोड़ा अधिक न्याय कर पायी है . पर सारे कलाकार अगर अपना श्रेष्ठ अभिनय देते तो यह दृश्य अधिक प्रभावशाली बन सकता था . बहू के पश्चाताप और क्षमादान को भी बताया गया है –

यही प्रेमचन्द की कहानी का अंत हो सकता था . परन्तु गुलज़ार ने कहानी में बहुत कुछ बदला भी है . गुलज़ार की फिल्म में बच्ची खाना नहीं लाती . शायद इसलिए कि समय बहुत बदल गया है . बच्चे भी अब वैसे संवेदनशील नहीं रहे अपने बड़े – बुजुर्गों के प्रति . हो सता है गुलज़ार शायद यही बताना चाहते हों अपनी फिल्म के ज़रिये . उनकी फिल्म में बहू की आँखों में पश्चाताप के आंसू हैं पर काकी उसकी तरफ व्यंग्य से देखकर , पत्तलों से खाना ही बेहतर समझती है. उसका लाया भोजन अब वह नहीं लेना चाहती . यह आज का वृद्ध है , स्वाभिमानी और मानी .

अगली कहानी है ‘ ठाकुर का कुआँ ‘ . पानी को उबालने से बीमारी जाती रहती है , यह गंगी नहीं जानती थी . इसका जिक्र कहानी में है किन्तु फिल्म में नहीं है . गंगी का सोचना , ठाकुर की कमियों , साहुओं , पंडितों की कमियों को सोचना मूल कथा में है , फिल्म में नहीं है. हाँ जोखू के संवाद द्वारा इसे उजागर किया गया है .स्त्री समस्या को दोनों उभारते हैं . पुजारी की दृष्टता दोनों में है , पंडितजी वाला प्रसंग फिल्म में जोड़ दिए जाने से अधिक प्रभावशाली बन गया है. कहानी में पानी न देने का वर्णन है. फिल्म में पानी पलटते हुए गिर जाने से दृश्य की मार्मिकता बढ़ी है कि एक व्यक्ति प्यासा मर जाए तब भी उसके लिए पानी नहीं दिया जा सकता क्योंकि वह अस्पृश्य है , पर पानी गिर जाय तो चल जाता है . रात के वातावरण का भय , चौकन्नेपन का अभिनय , पानी लेने के लिए गंगी की छटपटाहट का सुन्दर अभिनय प्रस्तुत कर दृश्य को अत्यंत सुन्दर , प्रभावशाली एवं मार्मिक रूप में उपस्थित करने में सक्षम हुए हैं . ध्वनि का सुन्दर प्रयोग भी स्थिति के प्रभाव को उभारने में अत्यंत सहायक सिद्ध हुआ है . मूलकथा और फिल्म दोनों के अंत सामान ही हैं .

प्रेमचंद की कहानी पर बनी फिल्म **पूस की रात** की शुरुआत खेत में ठण्ड से ठिठुरते नायक रघुवीर यादव से होती है . मूल कहानी में तीन रूपये जुटाने के बाद पत्नी को दे देने पड़ते हैं, फिल्म में यह दृश्य बाद में आता है . मूल कथा में प्रेमचंद ने जिस हाड़ – तोड़ ठण्ड का वर्णन बड़ी सुघडता और सुन्दरता से किया है उन शब्दों की बराबरी कर , उस वातावरण को सजीव फ़िल्मी दृश्य उतनी सुघडता से नहीं कर पाया . हाँ , रघुवीर यादव के लाजवाब अभिनय के कारण इस कसर की पूर्ति फिल्मकार कर पाया है . रघुवीर यादव के मुँह से निकलते शब्दों में ठिठुरन की ध्वनि बहुत ही उत्तम रूप में उभरी है , परिणामतः ठण्ड की अनुभूति को बढ़िया रूप में प्रस्तुत करने में फिल्मकार सफल हुआ है . फिल्म में आग सेंकने , और तापने का बड़ा ही सुन्दर दृश्य बन पड़ा है . नायक की इश्वर से बातचीत भी वातावरण को प्रभावोत्पादक बनाने और निर्धन किसान की समस्या को महसूस कराने में सफल हुई है .

खेतों से आवाज़ आने पर हल्कू के साथ रखवाली के लिए खेतों में आये उसके कुत्ते झबरे का जाना , भूँक – भूँकर पुकारना इसके विषय में फिल्म में दृश्य की कमी खलती है . हलकू कई बार जाने के लिए उठता है , पर भीषण ठण्ड के मारे जाने का साहस नहीं जुटा पाता . यह दृश्य भी फिल्म में नहीं . इसकी वजह से फिल्म वैसा प्रभाव नहीं पैदा कर पायी , जैसा कि मूल कहानी . इतना ही नहीं, मुन्नी

के द्वारा खेतों के जल जाने की सूचना देने पर हलकू के बहानों का चित्रण भी नहीं है जो कि मूल कथा में है , जब हलकू कहता है ' मैं तो मरते – मरते बचा , ' पेट में दरद हुआ ' आदि . इस कमी की क्षतिपूर्ति फिर कर दी है रघुवीर यादव के जानदार और शानदार अभिनय ने . फिल्म में जले हुए खेतों के कारण नायक के चेहरे पर जो भय, आतंक , बेबसी के भाव उभरे हैं वह लाजवाब हैं . हालांकि मूल कथा से कई संवाद तो फिल्म में लिए गए हैं , परन्तु खेत जल जाने की पीड़ा को दबाने की कोशिश कर रहे , जिजीविषा से भरपूर भारतीय निर्धन किसान के प्रतिनिधि हलकू का मूल कथा का सबसे प्रभावशाली , कचोट पैदा करनेवाला मार्मिक संवाद ' रात की ठण्ड में जागना तो न पड़ेगा ' , - गायब है . हाँ , गीत ' एक दिन जर जाने ...' वातावरण की मार्मिकता उपजाने में बहुत ही सहायक और प्रभावोत्पादक बन पड़ा है .

प्रेमचंद की कथा ' सवा सेर गेहूँ ' पुनः भारतीय ग्राम्य – जीवन और किसान की व्यथा – कथा कहती है . घर आये पंडित की सेवा करनी थी तो बड़े भाई ने संस्कारों , परम्पराओं का पालन करने के लिए विप्र से उधार माँग लिया , बाद में चुका देने की आशा से . माँगा विप्र से था , जो बन गया महाजन . और उसके महाजन बनने के कारण शंकर को किसान से मजदूर बन जाना पड़ा . कहानी इसी बात को दर्शाती है , साथ ही यह भी दर्शाती है कि भाई – भाई जब तक किसान थे - साथ थे , एक – दूसरे के सुख – दुःख के साझेदार थे . अलग हुए तो मजदूर बनना पड़ा . मूल कथा में संयुक्त परिवार टूटने की पीड़ा है . छोटे भाई का चेताना मूल कथा में नहीं , फिल्म में है . गाँव के लोगों द्वारा महाजन की निंदा कथा में है , फिल्म में इसका वर्णन नहीं है . रूपये चुकाने पर भी कर्ज बना रहा तो निराशा में चरस – गांजा , आलस्य ने घेर लिया . तीन साल तक यह असर रहा . कहानी में इसका जिक्र है पर फिल्म में इसे नहीं बताया गया है फिल्म में भावज समझाती है , कहानी में इसका वर्णन नहीं है . मूल कथा और फिल्म दोनों में बँधुआ मजदूर हो जाने का वर्णन मार्मिक है . और यह मजदूरी पीढ़ी – दर – पीढ़ी जारी रहने का जिक्र है . हाँ कहानी में 20 वर्ष की गुलामी की बात कही गयी है , फिल्म गुलामी के वर्षों को नज़रंदाज़ कर देती है , पर फिल्म के अंत में समस्या को प्रासंगिकता से जोड़ने में फिल्म सफल रहती है .

प्रेमचंद की कहानी ' कफ़न ' की शुरुआत झोंपड़ी के बाहर के दृश्य से होती है जबकि फिल्म की शुरुआत चिता के जलने और भोज के दृश्य से होती है . मूल कहानी में बताया गया है कि वो पिता – पुत्र साधारणतः क्या करते थे . दोनों कैसे कैसे गालियाँ खाते थे , मार खाते थे , उनपर कर्ज था ? , उनको चिंता है कि बच्चा होगा तो कैसे पालेंगे , दाई – सौंठ का खर्च कहाँ से आएगा , माधव को डर है कि भीतर गया बुधिया को देखने तो पिता ज्यादा आलू खा जाएंगे , बुधिया मर जाती है तड़प – तड़पकर . फिल्म में इसमें से बहुत कुछ अधिक प्रभावशाली ढंग से बताया जा सकता था पर नहीं है , बहुत कुछ बदल भी गया है . रस्सी चुराकर उनका शराब पीना है, माधव को पिता के ज्यादा खा लेने का डर नहीं है , बुधिया को मृतावस्था में नहीं दिखाया गया है , एक में ज़मींदार पैसे देता है तो दूसरे

में ज़मीनदारिन . मूल कहानी में अन्य लोग भी पैसे देते हैं . फिल्म में ठेकेदार देते हैं . फिल्म में दोनों को बांस काटते हुए बताया है जो मूल कथा में नहीं है. कथा में कई दुकानें , हैं जो फिल्म में नहीं . एक में उन्हें कफन के लिए मिले रुपयों से मछली खाते दिखाया गया है तो दूसरे में कलेजी . कथा में दोनों गाते हुए मज़े लेते हुए खाते – पीते हैं , फिल्म में इन दोनों के अलावा वह भिखारी भी उनके साथ नाचता – गाता , खाता – पीता है , जिसे सबसे माँग कर खानेवाले पिता – पुत्र भीख में अन्न आदि देते हैं . कहानी में बुधिया को लेकर कहे गए सबसे संवेदनशील और महत्वपूर्ण वाक्य जैसे कि ‘ मर ही क्यों नहीं जाती ? ‘ , ‘ वह वैकुण्ठ में न जाएगी तो ...’ आदि फिल्म से गायब हैं . कहानी जहाँ एक तरफ पिता – पुत्र की कामचोरी , निठल्लापन और आलस्य तो उभारती ही है , दूसरी तरफ वह समाज की बुराइयों का उद्घाटन कर उनपर मार्मिक व्यंग्य भी करती है. फिल्म का उद्देश्य लेखक के उद्देश्य से यहाँ भिन्न हो गया है . समाज की बुराई के उद्घाटन की अपेक्षा दोनों पात्रों की कामचोरी को ही वह अधिक उभारती है . परिस्थितियों में बदलाव कर देने के कारण फिल्म में मूल कथा की आत्मा उभर नहीं पायी , परन्तु इसकी क्षति – पूर्ति बहुत हद तक कलाकारों के सुन्दर अभिनय ने कर दी है .

प्रेमचंद की कहानी ‘ ईदगाह ‘ में कहानी के आरम्भ में ईद की खुशियों व तैयारियों के जिस वातावरण का चित्रण सुन्दर ढंग से किया गया है , वह फिल्म में नहीं बताया गया है . गरीबी के बावजूद सबका त्यौहार मनाने की तैयारी करना , इसका चित्रण भी फिल्म में नहीं है . अमीना कैसे – कैसे पैसे जुटाती है , उसकी भावनाओं की , ज़ज्बातों की जो पकड़ प्रेमचंद की कहानी में दिखाई देती है वह पकड़ फिल्म में नहीं है . कहानी में अमीना कोठरी में रो रही है , उसे दुःख है सब कैसे होगा , जबकि फिल्म में उसके रोने का नहीं अपितु , रोटियां सेंकने , खीर पकाने का वर्णन है .

कहानी में लेखक ने शहर का , ईमारत का , मोटरों का , हलवाइयों का , पुलिस का , दुकानों का बहुत सुन्दर वर्णन किया है , फिल्म इन सबको दिखाकर और भी प्रभावशाली बनायीं जा सकती थी , पर ऐसा किया नहीं गया फिल्म में . बच्चों की शरारतें , खेल – तमाशे , खाना – पीना , यहाँ तक कि जिस ढंग से बच्चा अपने चिमटे की श्रेष्ठता को सबके खिलौनों की तुलना में साबित करता है वह मूल कथा का एक बहुत ही प्रभावशाली हिस्सा है . फिल्म में उसको अधिक महत्व नहीं दिया गया है . होता तो फिल्म शायद अधिक प्रभाव पैदा करती . कहानी में जिन्न की चर्चा है , फिल्म में दिखाया गया है . हाँ , वजू का दृश्य फिल्म में अत्यंत प्रभावशाली और सुन्दर बन पड़ा है . हामिद का चीजों को देख – देखकर मन मसोसना फिल्म में नहीं दिखाया गया . उम्र में बड़ी दादी का बच्चा बन जाना और बच्चे का बड़ा बन जाना मूल कथा का एक और प्रभावशाली दृश्य है , फिल्म में यह नहीं है. जबकि अभिनय के माध्यम से इसे और सुन्दर रूप में फिल्म में दिखाया जा सकता था .

संक्षेप में कहें तो गुलज़ार ने प्रेमचंद की कहानियों को रिक्रिएट करने की बहुत अच्छी कोशिश ज़रूर की है . परन्तु सिनेमा का माध्यम अधिक समृद्ध होने के बावजूद कहानी की बराबरी नहीं कर पाया

. अधिकाँश कहानियों के फिल्मांकन को देखकर यह कहा जा सकता है कि इमेज पर शब्द की ही जीत हुई है .

एक साहित्यिक कृति का चाक्षुष यानि कि दृश्य माध्यम में रूपांतरित होना एक विशिष्ट अनुभव की बात है . इस रूपांतरण में शब्द के साथ-साथ संगीत , ध्वनियाँ , दृश्य आदि घटनाक्रमों का पुनः सृजन करते हैं. फिर सिनेमा निर्देशक की कला है , जो इस बात का ध्यान ज्यादा रखता है कि फिल्म विभिन्न पृष्ठभूमि वाले दर्शकों का एक साथ मनोरंजन करने में सफल हो सके . निरक्षर जनता , जिनका साहित्य को पढ़ना संभव नहीं , उन तक साहित्यिक कृतियों को फिल्म के माध्यम से पहुँचाया जा सकता है . परन्तु यह कार्य इतना आसान नहीं है. सैद्धांतिक और व्यावहारिक स्तर पर यह कार्य अत्यंत कठिन है . निर्देशक को इसमें अत्यंत सजग रहना पड़ता है वरना छोटी सी चूक अनेक प्रश्न तो खड़े कर ही देती है कृति की हत्या का भी कारण बन जाती है . माध्यमांतरण की यह प्रक्रिया अगर सही ढंग से सही हाथों में जाकर संपन्न की जा सके तो साहित्य और सिनेमा दोनों के लिए यह गर्व की बात होगी. बहरहाल डॉ. सत्यदेव त्रिपाठी के शब्दों में कहें तो , “ साहित्य से आकर्षित होकर सिनेमा समृद्ध हो सकता है , सिनेमा से आकर्षित होकर साहित्य नहीं “ . 4.

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Viability of Tram Service in the Current Scenario: A Case Study of Kolkata City

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Abstract

The crisis of North Kolkata Traffic is prolonging day by day which suffocates the traveller due to Low speed and long travel time by sharply rising motor vehicle ownership, population and a wide range of motorized and non-motorized transport modes sharing same narrow roadways. Nowadays the value of time to the people is more precious than other, but the huge growth of vehicles has increased the congestion, travel delay. As a matter of fact tramway system is still on the go in North Kolkata having speed of 25 KMPH as a public transit. This article summarizes the comprehensive discussion on Tramway system of Kolkata: the travel behavior, necessity of Tramway system in 21st century, causes of the most severe problems, and recommends policy improvements that would help to mitigate transport crisis of Kolkata.

Keywords: Tramways System, Public transport, Traffic congestion, Pollution, Safety.

Introduction

Calcutta currently known as Kolkata is the capital city of West Bengal. Kolkata is one of the prominent commercial and educational centers in the eastern region of India. According the census of 2011 the total population of the country was around 4.57 million and another 8.32 million from the sub-urban areas are living in there.

Development of some part of it, comparatively newer areas like Salt Lake, Rajarhat, Dumdum, and Garia, mainly besides the Eastern Metropolitan Bypass is rapid. It is seen that usually people or corporate officials have a tendency to avoid the older part of Kolkata. So, majority of private as well as public enterprises are shifting some of their offices to comparatively newer areas. The main reason for this negligence is the transport problem. Transportation system of central Kolkata is suffering from Traffic congestion, Low speed and long travel time due to sharply rising motor vehicle ownership and population. Here people are using high speed and modern system of transit like Metro, High speed buses. Besides, they are also using low speed and underdeveloped system like Tramway system.

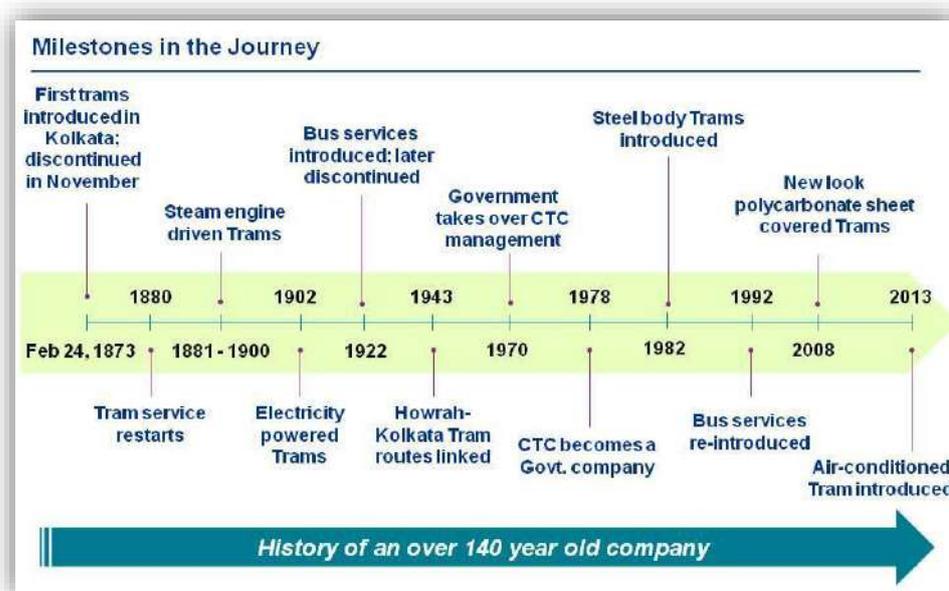
Howrah station is connected to Kolkata through Burrabazar (one of the largest wholesale commercial markets in India). Traffic congestion, including the approach road to Howrah Bridge, has been a long-standing problem for people passing through the area. There are some significant issues which may be responsible for transport problem of central Kolkata are narrow road width, old and underdeveloped motorized and non-motorized vehicles e.g. Tramways System and human-pulled Rickshaw. Tram line through this area stokes the Traffic congestion in various ways. In this article we will focus on Tramways system of Kolkata.

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Historical Evolution of TRAM Service in Kolkata

Kolkata tramways is only operating tram network in India the oldest operating electric tram in Asia, running since 1902 which is now under administration of the Calcutta Tramways Company, a government of West Bengal Undertaking, popularly called CTC. Electric trams were the sole public transport until 1920, when the public bus was introduced in Kolkata. However, tram service until the 1950s was quite smooth and comfortable. In 1950 there were around 300 tram cars, which were regularly operated on many routes in Kolkata and Howrah. Due to the large number of tram cars, the trams ran frequently (about a 5-to 7-minute wait between trams on all routes). This was possible due to less motor traffic on the roads than today. Anti-tram sentiment began about 1955, and spread around the world. After independence of India tram service was closed in almost every city except Kolkata. Govt. considered to close Tram service in some areas (Bandhaghat, High Court route, Shibpur and Nimtala etc.) due to narrowness of street, for making flyovers and national highway etc.. But after 1990 tram service got a new life as world began to think of harmful effect of air pollution, price hike of fossil fuels in international market.



Source: www.calcuttaltramways.com/timeline

Figure 1: Evolution of Calcutta Tramways

1873

The attempt to run a tramway service between Sealdah and Armenian Ghat of route length of 2.4 miles was made on February 24th. The service was not adequately popularized and was wound up on November 20th.

1880

The CTC was formed and registered in London on December 22nd. Meter-gauge horse drawn tram track between Sealdah to Armenian Ghat via Bowbazar Street, Dalhousie Square, Customs House and Strand Road was laid. The route was inaugurated on 1st November.

1882

Steam locomotives were deployed experimentally to haul tramcars. By end of 19th century the Company owned 186 tramcars, 1000 horses, 7 steam locomotives and 19 miles of tram tracks.

1900

Electrification of tracks and construction of tram tracks into standard gauge started.

1902

The first electric tramcar in Asia ran from Esplanade to Kidderpore on 27th March and after that from Esplanade to Kalighat on 14th June.

1903-1904

Lines were extended connecting different places. Kalighat route was extended to Kalighat, Esplanade, and Belgachia while the route between Esplanades to Howrah station was opened.

1905

By the end of 1905 the entire system was converted to electric traction. Howrah station to Bandha Ghat section for tramways was opened in June.

1906-1908

Route extension took place in different parts of the city. Bowbazar junction to B.B.D Bag, Ahiritola junction to Hatibagan junction route was opened in 1906. After two years, lines to Sibpur via G.T. Road were ready. Esplanade to Sealdah station, Moulali junction to Nonapukur, Wattganj junction to J. Das Park, Mominpur junction to Behala routes were opened.

1910-1920

Route extension continued. Sealdah station to Rajabazar, Mirzapur junction to Bowbazar junction, Sealdah station to Lebutala junction, Strand Road to High court were connected.

1923-1941

Development of Kolkata tramways continued in form of opening of new routes and route extension as well. In 1923 S.C. Mullick Square junction to Park Circus route, Burrabazar to Nimtala route in 1925, Kalighat to Ballygunge in 1928, Park Circus to Gariahat in 1930 and from Rajabazar to Galiff Street in 1941 were opened.

1943

The tramway of Kolkata was connected with Howrah section through the new Howrah Bridge in February. With this extension, the total track length reached 42.09 miles (67.73kms)

1951

The Government of West Bengal made an agreement with Calcutta tramways Company and the Calcutta Tramways Act, 1951 was enacted. The Government took over all rights with regard to tramways and reserved the right to purchase the system on 1st January, 1972 or anytime thereafter giving two years notice.

1967

The Government of West Bengal passed the Calcutta Tramways Company (taking over the management) Act, 1967 and took over the management in 19th July, 1967. On November 8th, 1976 The Calcutta Tramways Ordinance (Acquisition of Undertaking) was promulgated. Under this act the Company vested all its assets with the Government.

1970

The Howrah tramway section was finally closed down in December 1973. Nimtala route was also closed down in May 1973. The total track length was reduced to 38.58 miles (62.08 km).

1980

With the beginning of the construction of Kolkata Metro tram tracks on Bentick Street and Ashutosh Mukhopadhyay road were closed down. However these routes were not reopened after the construction was over, though overhead wires were present till 1994. Jawahar Lai Nehru Road route survived and a new terminus was made in the Birla planetarium.

1982

The stretch between Sealdah stations to Lebutala was closed down because of the construction of a fly over. The place is now occupied for other purposes.

1985

On April 17th, extension of tracks was completed connecting Maniktala to Ultadanga station via Maniktala Main Road (3.7 kms). This was first tramway extension since 1947.

1986

On December 31st further extension of tram tracks from Behala to Joka was completed.

1992

The Calcutta Tramways Company took a new venture by introducing bus services from 4th November, 1992 initially with a fleet of 40 buses.

1993

Tram tracks were removed from the Howrah Bridge as it was not strong enough for the tram movement. The Howrah terminus was also closed during this time.

1995

Around this time, the High Court terminus was also closed for the reconstruction purpose of Strand Road. This place is presently occupied by the new building of Kolkata High Court.

2004

The Gariahat depot and route was closed down due to the construction of Gariahat flyover.

2006

Mominpur- Behala stretch on Diamond Harbour Road was closed down owing to the construction of Taratala flyover. Initially there was plan of reopening the trams but the plan did not materialize as the road was converted to National highway.

2007

Wattgunge Jn - Mominpur, Diamond Harbour Road, Mominpur - Jatin Das Park Judges Court Road, Jatin Das Park - Kalighat, Shyama Prasad Mukherjee Road, Kalighat - Ballygunge Station, Rash Behari Avenue and Kalighat - Tollygunge, S.P.Mukherjee Road, Deshapran Sashmal Road routes were closed down for reconstruction purposes. This is not been restored yet.

2008

Galiff Street terminus was realigned. The irregular service from Bagbazar to Galiff Street has been converted to regular running by Route number 7/12. Overhead wires and rails have been removed from part of Bidhan Sarani. Tram services was reopened by the end of the year.

2009

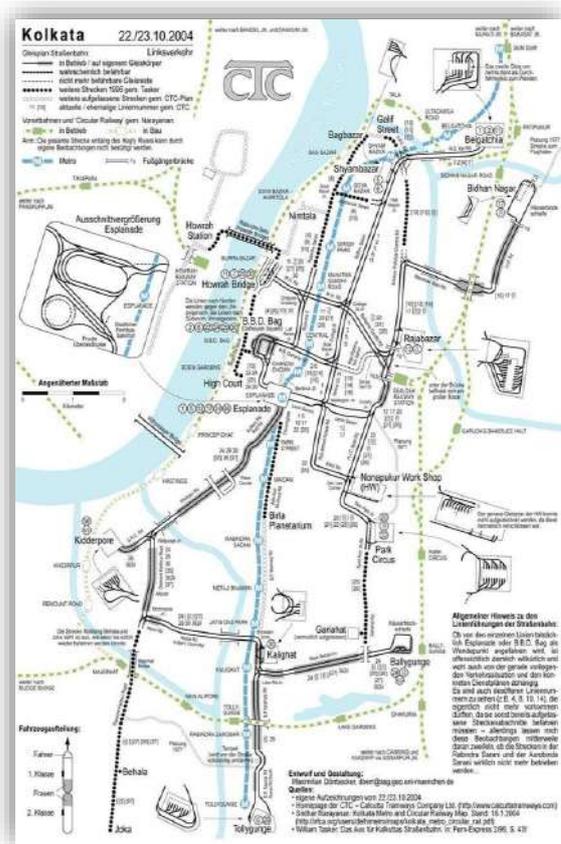
Tracks on R. G. Kar Road from Shyambazar 5-point crossing to Belgachia tram depot were closed down for reconstruction purposes.

2013

Air-conditioned carriages were introduced and fare was hiked.

2014

Inauguration of Exhibition Tram- “Smaranika”



Source: Wikipedia

Figure 2: Tram Routes in Kolkata

Objectives of the Study

- To study the viability of Kolkata Tramways in the current scenario,
- To evaluate the issues in the operation of Kolkata Tramways
- To know the perception of the routine passengers of Kolkata Tramways

Hypothesis of the Study

Hypothesis I

H₀: There is a significant gap in the perception and expectation of the users of Tramways system in Kolkata.

H₁: There is no significant gap in the perception and expectation of the users of Tramways system in Kolkata.

Hypothesis 2

H₀: There is a high level of correlation between the need of the tramways as public transport system and delivery of the same by the respective authorities.

H₁: There is no significant correlation between the need of the tramways as public transport system and delivery of the same by the respective authorities.

Research Methodology

Sampling

It is very important to state that this present research is the study of Kolkata Tramways as public transport system and specifically from the city of Kolkata, where the respondents will be questioned about their views on the advent of public transport system. As in this study the researcher do not expect direct answers to the questions related to the raised issues, though by the responses of the other sections of the questionnaire the researcher will try to get the heart of the respondents.

Sample design

The details of perception study of the passengers and bus owners are given in the following table:

Sl. No.	Target Group	Purpose	Approx. Size
1	Daily Urban Passengers	Urban mass transport service quality assessment	100 Passengers
2	Daily Urban Passengers	Measurement of average wait time for Trams	100 passengers

Data Collection

As far as the questionnaire as a tool of data collection is concerned, starting from the demographic information of the respondents is divided in 3 different sections, which covers the following points:

- Expectation from the Tram service
- Quality and nature of amenities available at the first hand
- Experiences at the different routes

Almost all the questions are based on the 'Five point scale' i.e. 1 2 3 4 5, where 1-highly agree, 2-agree, 3- disagree, 4- highly disagree. The above said questionnaire was exercised with the selected respondents in a face to face interaction, and the responses were collected first hand.

Statistical Tools Used

The descriptive statistical tools refer to the uni-variate analysis (*the results are in single numbers*) of the data which involves:

- 4 Tabulation of data
- 5 Calculating averages i.e. Mean, Median, Mode, Dispersion, etc.
- 6 Cross tabulation
- 7 Graphical representation of data

Inferential Statistical Tools

In case of inferential statistics, we apply different test statistics on the said data and analyze the results in accordance with the pre-framed hypothesis.

Data Analysis and Interpretation

Hypothesis I

Summary of ANOVA Results *H1*

On the Basis of Age	F	Sign
Route Variety	.155	.926
Infrastructure of Tram service	.688	.559
Traffic Congestion during peak period	.660	.577
Conduct of Staff	.889	.446
Level of Comfort during travel	4.408	3.005
Boarding and Alighting	3.445	3.017
Anti-Social Elements	.316	.814
On the Basis of Education		
Route Variety	2.371	.070
Infrastructure of Tram service	2.459	1.862
Traffic Congestion during peak period		
Conduct of Staff	3.098	3.016
Level of Comfort during travel	.534	.711
Boarding and Alighting	.983	.817
Anti-Social Elements	1.885	1.112
On the Basis of Income		
Route Variety	.209	.890
Infrastructure of Tram service	.579	.629
Traffic Congestion during peak period	.993	.396
Conduct of Staff	.593	.620
Level of Comfort during travel	.456	.503
Boarding and Alighting	1.111	.344
Anti-Social Elements	3.445	3.112
On the Basis of Travel Frequency		
Route Variety	2.371	.070
Infrastructure of Tram service	2.459	.062
Traffic Congestion during peak period		
Conduct of Staff	.082	.970
Level of Comfort during travel	.360	.782
Boarding and Alighting	1.355	.256
Anti-Social Elements	.660	.577

Interpretation

As far as the demographic characteristics are concerned, age, income, experience, and education are taken into consideration.

From the above analysis result researcher can say that, in case of age the respondents were less variable against the questions related to their salary and related issues. As far as the growth opportunities and issue of socialization with the superiors and subordinates is concerned, they were not found much comfortable because of the reason that the employees who have recently joined the organization are not fully comfortable with their superiors and were in less communication with the subordinates, in such a case there

responses become negative. On the other hand the employees who have spent more than one year in the organization were found more comfortable with these issues, moreover employees with more experience in their respective organization had opposite view regarding the salary related issues, after working for a particular time in their respective organization they found that the organization is not paying them what actually they deserve.

Now in case of the daily wage workers, researcher found that they were less satisfied with the kind of wages they were getting. From the education point of view, as given in the above table, the difference between the means is less; this is because of the reason that the organization is having clear policy for the recruitment and selection of the candidates at the different levels of management. The required sets of requirement are clearly mentioned for each job and people are selected on the said criteria. None of the case was found where a person of high qualification was engaged in a low profile job and vice-versa.

In case of income the researcher found that the respondents agreed to most of the cases, except few like socialization and few points related to safety their responses were positive.

Result

In light of the above interpretation it can be inferred that there is a significant relationship between demographic characteristics (age, education, etc) and Quality of Work Life and hence the null hypothesis stands true and accepted.

Hypothesis 2

Correlation Analysis of Data

Correlation Matrix of Selected Factors influencing Performance Level of Public Bus Services

	A1	A2	A3	A4	A5	A6	A7	A8	A9	A10	A11	A12	A13	A14	A15
A1	1.00														
A2	.405	1.00													
A3	-.627	.145	1.00												
A4	-.339	-.013	.517	1.00											
A5	-.112	-.370	-.394	-.233	1.00										
A6	.383	.402	.138	.401	-.379	1.00									
A7	-.130	-.060	.222	.594	-.446	.227	1.00								
A8	.667	.447	-.068	.127	-.543	.698	.076	1.00							
A9	-.452	.046	.336	-.017	-.231	-.270	.232	-.241	1.00						
A10	.639	.411	-.193	-.258	-.181	.446	-.550	.791	-.344	1.00					
A11	-.523	-.076	.480	.363	.017	-.163	.448	-.644	.295	-.815	1.00				
A12	-.119	-.207	-.382	-.770	.467	-.693	-.624	-.412	.327	.037	-.296	1.00			
A13	.411	.517	-.365	-.576	.276	-.214	-.303	-.106	-.079	.097	-.053	.317	1.00		
A14	-.172	.301	.670	.353	-.617	.079	.089	.190	.287	.105	.279	-.299	-.381	1.00	
A15	-.372	-.009	.378	.287	-.530	-.175	.376	-.064	.747	-.284	.308	.011	-.485	.678	1.00

Table 4.39 Descriptions of Variables under Study

A1	NO. of Working Vehicles
A2	Average of Vehicle/Km
A3	Average Run/Km
A4	Average Run/Day
A5	Routes Covered/Day
A6	No. of Trips/day
A7	Earnings/Day
A8	Cost/Km
A9	Loss/Km
A10	Effective Staff/Route
A11	Actual Trips/Day
A12	Sales/Route/Day
A13	Sales/Route/km
A14	Ratio of Staff and Vehicle
A15	Out shedding Vehicle

Interpretation

- As far as number of vehicles i.e. public buses are concerned, there is a negative relationship between the number of fit vehicles and average of the respective vehicle per k.m., though the degree of negative correlation is moderate then also there are certain issues in the operation of the buses.
- The correlation between the number of buses and the number of effective staff on the each bus is positive in moderate manner, which shows that there is no dearth of staff in the public enterprise.
- Rest of the components is showing negative correlation against the number of buses.
- Then the A2 factor i.e. is having either lower degree of positive correlation or lower degree of negative correlation with the other factors which shows that there are issues with the maintenance of the public sector vehicles, may be not all but the number of breakdown shows that the people at respective bus depots should work more effectively.
- Then the average run per day of the respective vehicles is showing lower degree of positive correlation with the other factors, this is an indication that in most of the cases, average run of a particular vehicle is almost complete.
- Then the factors A4 and A5 i.e. average run/day/km and routes covered/day show a lower degree of positive correlation, on an average, with all other factors under consideration, this shows that there is a gap between the desired run and actual run of the vehicles.
- A8 i.e. the cost per kilometer is showing negative correlation with other factors, other than the staff of the bus, this shows that the earnings of the respective buses is sufficient to cater the needs of the staff and there is less attention paid to the other related factors like, maintenance of buses, etc.
- A9 i.e. loss/km is having lower degree of positive correlation with the remaining factors, which shows that in most of the cases, the revenue generation is at the lowest step and this requires to be re-considered is most of the cases.

Conclusion

A developed tramway system will improve the economic development and grow interest among public to use public transit. It will enrich urban environment, recreational activity and tourism industry of Kolkata. In order to reduce environmental pollution people should have good public transit like Metro and Tram. To improve urbanization and to save the pride of Kolkata tramways tram development oriented schemes, integrating and coordinating policies and interventions should be vigorously adopted. As a consequence of the same some environmentalists favored tram service. As a result, the Kolkata tram survived. Although there are lot of problems of Kolkata tram to fit for this century, people has an emotional attachment to it. Kolkata tram deserves a better future not only for the people of Kolkata but also for the People of India.

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Role of Quality of Work Life on Employee Retention in Banking Sector

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Abstract

Quality of Work Life (QWL) is a philosophy on employees' organizational life satisfaction. Retention of experienced and trained employees is a challenging task for all organizations, especially for banking organizations. This research paper aims at identifying underlying dimensions of QWL program that shape employees' retention strategy in Private Banks. The study is mainly based on primary data obtained through a structured questionnaire on 100 employees working at Banks. Independent and dependent variables on a five - point "Likert -Type Scale" specifies how strongly the respondents agree or disagree with statements. Several statistical tools and techniques such as descriptive analysis, ANOVA analysis and multiple regression analysis have been used to determine empirical findings and draw a conclusion. The findings of the study shows the effects which can impinge on employees' retention strategy with the dimensions (maintenance and supervisory) being particularly significant.

Introduction

Quality of Work Life

Quality of Work Life is the existence of a certain set of organizational conditions or practices. This definition frequently argues that a high quality of work life exists when democratic management practices are used, employee's jobs are enriched, employees are treated with dignity and safe working conditions exist. In recent years the phrase "**Quality of life**" has been used with increasing frequency to describe certain environmental and humanistic values neglected by industrial productivity and economic growth. Within business organizations attention has been focused on the Quality of human experience in the work place. At the same time many firms have questioned their viability in increasingly competitive world markets. These dual concerns have created a growing interest in the possibilities of redesigning the nature of work. Many current organizational experiments seek to improve both productivity for the organization and the quality of working life for its members. Quality can be assessed by factors like performance, reliability, aesthetics, and complying with customer requirements. Quality refers to "freedom from wastage, freedom from trouble and freedom from failure".

Definition

Quality of Work Life refers to the level of satisfaction, motivation, involvement and commitment individuals experience with respect to their lives at work. Quality of Work Life is the degree to which individuals are able to satisfy their important personal needs while employed by the firm.

According to Harrison (1985), QWL is the degree to which the working organization contributes to material and psychological well-being of its members. The QWL as "a process of joint decision making, collaboration and building mutual respect between management and employees"; it is concerned with increasing labour management co-

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operation to solve the problems, improving organizational performance and employee satisfaction.

According to the American Society of Training and Development (1979), it is a process of work organization which enables its members at all levels to actively participate in shaping the organization's environment, methods and outcomes. This value based process is aimed towards meeting the twin goals of enhanced effectiveness of the organization and improved quality of life for employees.

Concept of Quality of Work Life

Quality of work life is a concept which talks about the overall focus on employee as a person rather than just the work done by him/her. Quality of Work Life is becoming an increasingly popular concept in recent times. It basically talks about the methods in which an organisation can ensure the holistic well-being of an employee instead of just focusing on work-related aspects. Companies interested in enhancing employees Quality of Work Life generally try to instill in employees the feelings of security, equity, pride, internal democracy, ownership, autonomy, responsibility and flexibility. They try to treat employees in a fair and supportive manner, open communication channels at all levels, offer employees opportunities to participate in decisions affecting them and empower them to carry on with their assignments. It has also been associated with organizational changes aimed at increasing the levels of job widening (greater horizontal task flexibility) and job enrichment (greater vertical task flexibility including the taking on of new responsibilities including those formerly undertaken by supervisory or managerial personnel). Crucially, the idea is that of attaining higher levels of involvement and thereby motivation by improving the attractiveness of the work itself rather than through improving the terms and conditions of work (Hertzberg). Quality of life phenomena explored in early studies included job satisfaction (measured by employee turnover, absenteeism or attitude surveys), organizational climate and the learning of new tasks.

The term Quality of Work Life has different meanings to different people. Some label it as a happiness programme, others especially trade unions name it as a subtle employee incentive or just another productivity device. Quality of work life has assumed increasing interest and importance in both industrialized as well as developing countries of the world. In India, its scope seems broader than much labour legislation enacted to protect the workers. It is more than a sheer work organization movement which focuses on job security and economic growth to the employees. Thus, Quality of Work Life refers to the level of happiness or dissatisfaction with one's career. Those who enjoy their careers are said to have a high Quality of Work Life, while those who are unhappy or whose needs are otherwise unfilled are said to have a low Quality of work life.

Importance of Quality of Work Life

Quality of work life (QWL) is a fact that an individual's life can't be compartmentalized and any disturbance on the personal front will affect his/her professional life and vice-versa. A good work life balance is also what motivates an employee the most to perform well at his or job and also spend quality time with the family. Therefore, organisations have started to focus on the overall development and happiness of the employee for their motivation and reducing his/her stress levels without jeopardizing the economic health of the company.

Employee Retention

Employee retention refers to the ability of an organization to retain its employees. Employee retention can be represented by a simple statistic (for example, a retention rate of 80% usually indicates that an organization kept 80% of its employees in a given period). However, many consider employee retention as relating to the efforts by which employers attempt to retain the employees in their workforce. In this sense, retention becomes the strategies rather than the outcome.

A distinction should be drawn between low-performing employees and top performers, and efforts to retain employees should be targeted at valuable, contributing employees. Employee turnover is a symptom of deeper issues that have not been resolved, which may include low employee morale, absence of a clear career path, lack of recognition, poor employee-manager relationships or many other issues. A lack of satisfaction and commitment to the organization can also cause an employee to withdraw and begin looking for other opportunities. Pay does not always play as large a role in inducing turnover as is typically believed.

Review of Literature

R.E. Walton (1973) evaluated QWL and then proposed eight conceptual categories on Quality of work life such as adequate and fair compensation, safe and healthy working conditions, opportunity to use and develop human capacities, future opportunity for continued growth and security, social integration in the work place, social relevance of work and balanced role of work in the total life space.

K.F. Walker's (1975), Quality of Work Life involved the task, physical work environment and the social environment within the organization, the administrative system of the establishment and the relationship between life and job.

Jenkins (1981), Quality of Work Life is a "broad expression covering a vast variety of programmes, techniques, theories, and management styles through which organizations and jobs are designed so as to grant workers more autonomy, responsibility, and authority than is usually done."

Mirvis and Lawler (1984) suggested that quality of working life was associated with satisfaction with wages, hours and working conditions, describing the "basic elements of a good quality of work life" as safe work environment, equitable wages, equal employment opportunities and Opportunities for advancement.

Klatt, Mundick and Schuster (1985), suggested 11 major Quality of Work Life issues such as Pay and Stability of Employment, Occupational Stress, Organizational Health Programmers, Alternative Work Schedules, Participative Management and Control of Work, Recognition, Congenial Worker-Supervisor Relations, Grievance Procedure, Adequacy of Resources, Seniority and Merit in Promotions, Employment on Permanent Basis.

Andrew Dutta and Manjeesh K. Singh (2004), balanced work life can lead to greater employee productivity with the progressive shift of the economy towards a knowledge economy, the meaning and importance of the quality of work life is also assuming a new significance. The article details the factor that should be tuned to attain balance work and life of an employee.

Raju (2004), work life balance has become the buzzword for the present generation. Thus in an ideal world, most people would like their output assessed by the results they achieve at work and not by the works they spend slaving away their desk.

Baba and Jamal (1991) concluded typical indicators of quality of working life, i.e., job satisfaction, job involvement, work role ambiguity, work role conflict, work role overload, job stress, organizational commitment and Turn-over intentions. Baba and Jamal also explored reutilization of job content, suggesting that this facet should be investigated as part of the concept of quality of working life. However outcomes of different researches have shown complex effects of QWL in the perspective of retention and the study of these variables are more complex as a whole. So that it brings out the necessity of conducting this research in the traditional context of India.

Richard Walton (1977) quality of work life is the work culture that serves as the corner stone. Hence, work culture of an organization should be recognized and improved to enhance the quality of work life of an organization.

Warr (1979) in an investigation of Quality of working life, considered a range of apparently relevant factors, including work involvement, intrinsic job motivation, higher order need strength, perceived intrinsic job characteristics, job satisfaction, life satisfaction, happiness, and self-rated anxiety.

Hackman and Oldham (1980) highlighted the constructs of QWL in relation to the interaction between work environment and personal needs. The work environment that is able to fulfill employee's personal needs is considered to provide a positive interaction effect, which will lead to an excellent QWL. They emphasized the personal needs are satisfied when rewarded from the organization, such as compensation, promotion, recognition, meet their expectation.

Danna & Griffin, (1999) Quality of Working Life is not a unitary concept, but has been seen as incorporating a hierarchy of perspectives that not only include work-based factors such as job satisfaction, satisfaction with pay and relationships with work colleagues, but also factors that broadly reflect life satisfaction and general feelings of well-being.

Bhatia, S.K. And Valecha, G.K. (1981) in their paper on "A Review of Research Finding on Absenteeism" observed the absenteeism rates of textile factory and recommended that closer attention should be paid to improve the quality of work life.

Kanwal and Muhammad (2013), focused on the retention of employees in banks in Pakistan. Research focused on the factors that are in relevance to the bonus and rewards, satisfaction of employees with the job, training as a career exposure management team work, are the major contributors towards the employee retention in an organization. It was found that training and development had a significant impact on the employee retention. Other factors that have been recognized in the literature review had a synergic effect on the employees' performance. Therefore it was suggested that both the employees and the Manager must work in a team and had an effective collaboration with each other while performing in the team work.

Mathur, Atul and Agarwal, P. K. (2013), aimed to understand the impact of retention strategies on employee turnover in sugar industry in India. The focus of this study was on dysfunctional turnover. Other variables such as welfare benefits, personal satisfaction and organization culture, which are associated with the employee turnover, were also investigated as a part of this study. It was found that the main reason for leaving the organization by employees were compensation and working environment. Results of the study revealed that retention strategies have direct impact on employee turnover. Researcher suggested that by using different HR practices like effective compensation

policy, performance appraisal, training and development programme, feedback and assigning competitive work the condition of employee retention can be increased.

Appiah, A. F. and David A. (2013), focused on human resource management activities that were frequently used in the mining industry in Ghana and their effect on employee retention. The main findings of the study were that majority of turnover intentions within the organization were attributable to human resource management. Training and development, communication and information sharing, health, safety and welfare, incentives and compensation and job security factors were very significant in bringing about turnover intentions within the mining industry. The study provides insights into the effects of human resource management practices on employees' intention to leave and retention in the mining sector in Ghana.

Thite M., Russell B. (2010), addressed the human resource (HR) implications of providing customer service by Indian customer contact centers and the BPO model. The main aim of the researcher was to explore the effects of HR practices on employee retention and attrition in Indian BPO. Researcher critically analyzed the role that HR played in the very dynamic context of offshore business process outsourcing by conducting study of retention and attrition at four large Indian BPO providers. Indices of work load manageability, job skills, training; monitoring, team functioning, workplace socialization practices and elements of the employee relations climate were analyzed. It was revealed that high employee turnover were potentially destabilizing effects for the industry with flow-on effects on other aspects of HR, including recruitment and training, remuneration, and finally for productivity and unit costs. It was also found that the relationship between globalization and HR were mainly seen in a linear fashion. The relationship between work designs, strategic HR practices and employee retention was moderated by external labor market conditions, changing business models, emerging technologies and employee aspirations.

Objectives of the Study

1. To study the socio demographic characteristics of the respondents
2. To analyze the employee retention

Research Methodology

For this present study the Descriptive research design is used based on demographic and occupational characteristics of the employees. The universe of the study included the employees working in private banks. A sample of total 100 respondents was selected using stratified random sampling. The questionnaire used to collect data contains the questions of Five point Likert scale, dichotomous questions and some with the multiple choices. In this research it has also been tried to find out that if quality of work life has any significant relationship with job related variables and with demographic variables. The present study suffered from some limitations like small sample size and limited area of investigation which might not be true representative of the whole population of the private banks.

Data Analysis

Table 1.1: Regression Analysis is used to identify the effect of employee retention factors on quality of work life

R	R Square	Adjusted R Square	F-value	P-value
0.802	0.506	0.574	149.452	0.001*

Predictors	Unstandardised coefficients		Standardized coefficients	t-value	P-value
	B	Std.Error	Beta		
(constant)	-1.099	0.972	-	-1.131	0.259
Work environment	3.641	0.422	0.769	8.636	0.001*
Attractive compensation	1.843	0.525	0.277	3.510	0.001*
New learning	-1.697	0.524	-0.343	-3.239	0.001*

Ho: Employee Retention factors are not influencing the quality of work life.

Table 1.1 portrays the effect of employee retention related factors on quality of work life of the respondents. Here, work environment, attractive compensation and new learning considered as independent variables and the overall quality of work life score treated as dependent variable.

Further, multiple regression is employed, to test the above stated hypothesis. The measure of strength of association in the regression analysis is given by the co-efficient of regression determination donated by the adjusted R-square value is found to be 0.574 which is implied that 57.4 percent of the variation on the level of quality of work life is explained by the independent variable such as work environment, attractive compensation, new learning, quality of work life=1.099+3.641(work environment) +1.843(Attractive compensation)-1.697(new learning)

From the regression, it is work environment, attractive compensation and new learning. The p-value is found to be significant at one percent level. Hence, the stated hypothesis is rejected. It is inferred that the employee retention related factors are influencing the quality of work life of the respondents.

In the regression equation, the unstandardised beta value indicates, work environment to have one unit increases in the quality of work life level of respondents, should be increases of 3.641levels, when other factors remains constant. Similar, attractive compensation is influenced at 1.843 and new learning is influenced at 1.697 levels on quality of work life.

It is found that the employee retention related factors influenced the quality of work life level of the respondents. However work environment, attractive and compensation are highly influenced the quality of work life of the respondents. But, new learning is not influenced the quality of work life of the respondents.

Table 1.2: ANOVA Analysis is used to identify the retention dimensions based on educational qualification

RETENTION DIMENSIONS	EDUCATIONAL QUALIFICATION	MEAN	S.D	ANOVA result		Post hog test
				F-value	P-value	
MAINTENANCE	GRADUATE	4.64	1.20	7.078	0.001*	1,2 Vs 3
	POST GRADUATE	4.85	1.39			
	PROFESSIONAL	4.60	0.43			
FLEXIBILITY	GRADUATE	4.46	1.36	7.031	0.001*	1,2 Vs 3
	POST GRADUATE	4.65	1.44			
	PROFESSIONAL	4.50	0.21			
SECURITY	GRADUATE	4.56	1.27	6.564	0.001*	1,2 Vs 3
	POST GRADUATE	4.66	1.42			
	PROFESSIONAL	4.61	0.08			

Table 1.2 explains the employee opinion towards their employee retention based on educational qualification. Professional qualification employees are highly rated towards the maintenance dimension (6.60), flexibility dimension (6.50) and security dimension (6.61), when compared to other educational qualification employees. Further, standard deviation values indicated that the retention dimensions level is not varied as much. So, it is hypothesized as follow.

Ho: Employee opinion towards retention dimensions is not differed based on their educational qualification.

One way analysis of variance is applied to test the above stated hypothesis. The corresponding p-values are significant at one and five percent level. Hence, hypothesis is rejected. Further, Bonferroni post hog test is applied. It is found that professional qualified employees are significantly varied with other educated group employees. It is found that the employee opinion towards retention dimensions is varied based on the employee educational qualification. It is found that professional employees are having higher level of retention dimensions than others.

Limitations and Suggestions for Future Research

The limitations of this study are: random but convenient sampling technique was used in this study to select employees and bank that may limit generalization of QWL dimensions for employees of Private Banks. In future studies it is important to increase the number of respondents and banks and investigate the channels through which the questionnaires were distributed to the respondents. Despite these limitations, the study has provided important information and therefore a d contribution to the body of knowledge on QWL dimensions for employees in Private Banks.

Conclusion

In today's competitive banking world, retaining experienced employees is a challenge for an organisation. The Quality of Work Life (QWL) is a philosophy aimed at ensuring employees organisational life satisfaction. The findings of the study have found all the dimensions (Supervisory, Maintenance, Flexibility, Security and Compensation Dimension) of the quality of work life significant (1% level) for employees' intention to stay and increased internal life enjoyment. All the dimensions not contributed to staying decision and life satisfaction. Though QWL dimensions are significantly related to increased internal life enjoyment in the organisation but from the beta values, we can say compensation dimension is more strong predictors than other dimensions and maintenance dimension is a last important predictor to internal life enjoyment. The findings of the study support the notion that compensation is essential for retention and internal life enjoyment but the most significant predictor to internal life enjoyment is over stay decision. However, from the empirical analysis, we are in a position to state that dimensions such as security and compensation dimensions are more important predictors to internal life enjoyment and dimensions such as maintenance and supervisory dimensions of QWL are more responsible for employee's intention to stay.

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Divorce and its impact as depicted in the works of *The Last Song* and *Two By Two* by Nicholas Sparks

SHOBIYAA. V*

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Literature and life goes hand in hand. Literature is a reflection of life. The reader is able to connect with the work of art emotionally, because of his observation from life experiences. Thus a fiction is not just a work of art, but a symbol of society.

“A Divorce is like an amputation; you survive it, but there’s less of you”- *Surfacing*, Margaret Atwood.

Separation not just brings emotional damage to the couple; additionally it also hurts the children of the family regardless of what age they belong to. Divorce is starting to become common no matter which country we live in. The percentage of divorce, reasons, ambience differ but the impact, the aftermath and the pain remains the same. The novel *The Last Song* and *Two by Two* both deal with the divorce in a family and how the parents and the children deal with the consequences of it. Both the parents and the children undergo a lot of stress and find it difficult to move on and choose a life without people whom they love, leaving them broken emotionally. Thus a broken family leads to a broken society. In India too, the divorce rate has been increasing significantly for the past few years. Thus a comparison of the novels that are set in the background of America is juxtaposed with a real life case study of a divorce of an Indian couple.

Nicholas Charles sparks is an American novelist and screen writer. He has written two non-fictions and nineteen novels. Most of his novels have been celebrated as international best sellers. Eleven of his romantic drama novels has been adapted and made into films which always hits great box office grosses. Most of his novels were translated into thirty five languages. Nicholas Charles Spark was born on December 31, 1965, in Omaha, Nebraska. His father was Patrick Michael and his mother was a Home maker. Nicholas Spark was brought up as a Roman Catholic, thus he gives important to religions in most of his novels. Sparks graduated in the year 1984 as a valedictorian at Bella Vista High School. Nicholas Sparks and his wife Catherine met during spring Vacation in the year 1988. They eventually got married in July 1989. On Jan, 6th of 2015, Sparks announced that he and his wife cordially got separated. This separation is expressed through his next novel *Two by Two*.

In *Two by Two*, Russell Green is the father who works hard to take care of his family. He loved his wife Vivian and his lovely daughter London. Russ at some point decides to leave his job and start his own advertising agency. He initially finds it difficult to hold grounds on it. Thus Vivian decides to work to balance the income of the family. Russ is made to take care of his six year old daughter and to balance his efforts on developing his business. London and Russ develop a great bond between each other. Meanwhile Vivian start to separate from the family both physically and emotionally. She falls in love with her boss and files for a divorce. Russ is broken down emotionally and at the same time tries not to

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make the divorce hard on their daughter London. Russ later gets married to his friend. At the end both Russ and Vivian take a good decision about taking the custody of London.

In *The Last Song* Veronica Miller's parents get divorced. Her father moves away from New York to North Carolina. She gets angry and makes herself estranged from both of them. Two years later, Veronica's mother decides that her daughter wants to spend her whole summer with her father at North Carolina. So Veronica spends her summer unwillingly there and falls in love with Will. This love makes her get close to her father, as she shares her feelings for Will with her father like a friend. Later she understands her father's love for her and they reunite.

Every word of fiction could be substantiated with the real life facts, as literature is a reflection of life. In the novel *The Last Song*, the parents get divorced while the daughter was a teenager, and while the son was a ten year old. Both take the divorce in a completely different way. The teenage girl Ronnie gets angry on her father and stops talking with him. Avoids him totally and does not answer his calls or read his letters. On the other hand Jonnah, a ten year old boy, who is too innocent even to understand the word divorce, is found to be puzzled as to why his father would not stay with them anymore. Similarly in the second novel, both Russell and Vivian find it very hard to make her understand that her parents would not stay together anymore.

They take utmost care to make things normal for her. They make sure that she spends the weekends with her mom while she is taken care of by her father during the week. Sometimes parents don't realise the pain and struggle that the children undergo because of a divorce. They focus on their pain and difficulties to overcome the past and to find a glorious future. The children find it difficult to balance the empty space of losing of one them and to accept someone else as their step parent makes it even harder on them. They feel unloved, detached, and lonely. Thus when a divorce takes place the whole family is shattered emotionally. It is necessary to handle it in a way that it does not affect the minds of children, because the young minds might get too disturbed and take a wrong path in life, just like Ronnie, who turns as a rebellious girl after her parent's divorce.

In a world that witnesses increasing rate of divorce it is necessary to educate people on the value of a family, and marital bond. When a novel is a best seller it shows that many people have read the book, when a fiction is compared to real life situations great lessons could be learnt. This research does that by comparing the novels with a real life case study to convey the impact of divorce and its aftermath. Comparing American novel with an Indian case study makes us understand that the problem is universal and is spreading tremendous

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Instructional Designing to Enhance the English Language Acquisition in Schools

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Abstract

English language usage has such great heights that every individual tries to master it applying new strategies. As the English language has grown over the past years varied techniques and methodologies have paved in to help learners to improve their command over the language by simplifying the ways of acquiring it. This paper throws light on one such technique called instructional designing. This became prominent for creating eLearning courses for the ease of learning by the professionals. The same method could be implemented in schools to make them creatively active in learning the language.

Introduction

English is an important language taught across India in many states and is the prominent language especially in Tamil Nadu. It is taught as a secondary language in all schools and colleges. Proficiency in the language helps in acquiring jobs and interviewers even reject candidates, if they fail to show the level of mastery over the language despite the knowledge in the core subjects. Though there is the presence of language in almost every level, still many fail in even writing a paragraph without errors. This paper would help in analyzing and suggesting ideas to improve the language skills and acquisitions in an easier way. Instructional designing is having a pivotal role in making any course whether content based or application based easier for the learners. The learners are heterogeneous group of variety of professions. When an eLearning course could go to such an extent of imparting knowledge to a novice why wouldn't it help the students? With that same question in mind this paper has evolved analyzing the use of instructional designing in broadening its purview to schools as specific domain and colleges in general.

Instructional Design

This has its roots in behavioral and cognitive psychology and in recent time constructivism has influenced it with thinking process. Instruction design is the plan to make the learning effective to the students. Flexibility, adaptability and availability of resources, instructional materials selection criteria are so important concern for the meaningful learning of the students. Students must be provided with alternate methods apart from the existing approach to match the growing content with suitable materials. In addition to this, teachers have great responsibility to organize the instruction with integrating content level of knowledge and selection of attractive, productive materials within learning-teaching process for providing equal opportunities, standards, having experiences about reality for students under the constructivist approach. With proper guidance from the teachers the learners could capably adapt to this new approach and enhance the learning strategy with ease. Once the teacher integrates the material sufficiently with the application of

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instructional design the students could even learn the content themselves. The learning happens individually at an individual pace and understanding and evaluation could be done based on the learning. Instruction is a part of education because all instruction consists of experiences leading to learning. Instruction is a part of education because all instruction consists of experiences leading to learning. All education could not be considered as learning or development as they are not designed to attain specific goals. Mostly students learn them for a period of time and once they take up an exam all the learned materials vanish from their heads. This kind of educational process does not help in the practical growth rather provides only attainment of degrees. Using instructional technology, creating understanding of content knowledge and its application under the perspective of theory and practice at education era become vital consideration at today's life. Therefore, by the help of instructional design, everyone can get a chance to satisfy their learning needs individually. We all know well that dedicated teachers' treasure their students, which they earnestly desire to enhance the quality of their students' lives and that they strive daily to improve their own performance toward this end.

Review of Literature

"Davis and Silvernail (1981) discussed the present state of curriculum and instructional design skills in Pennsylvania preservice teacher education programs were examined. Data were collected from self-studies conducted by 14 public and private teacher education institutions in Pennsylvania. The types and levels of curriculum and instructional design skills taught in each program were examined. It was assumed that all of the teacher education programs had an objectives-based curriculum. Among the types of skills critical to curriculum design were goal analysis, content selection and analysis, and identification of terminal objectives. The skills associated with instructional design included identifying and sequencing enabling objectives, selecting optimal testing points, and preparing instructional materials and events. Little consistency was found across the programs in the types or levels of skills included, or in the levels of required performance. It was found that less than one out of four competencies on the elementary school level, and less than one out of ten on the high school level, required teachers to have curriculum or instructional design skills. Of the total skills analyzed, instructional design skills represented 76 percent, and curriculum design 24 percent. It is recommended that a standard set of minimum competencies in instructional and curriculum design be developed and implemented and that a standard format and specific guidelines for self-studies be developed for use by teacher education institutions in Pennsylvania."

Martin (1998) considers the question of how much of the instructional process instructional designers should control by pre-planning and managing instruction so that it is equitable, focusing on three specific concerns: (1) whether the designer who plans the instruction or the student is responsible for student learning; (2) whether or not the contingencies of instruction can be managed so as to ensure student learning; and (3) how instructional design can encourage learner self-development and ensure that students take some responsibility for their own learning. With regard to the first concern, it is argued that instructional designers often assume too much responsibility when students fail to learn, and that there is no guarantee that each learner will succeed without internal motivation and active involvement. With regard to the second concern, it is suggested that the search for a science of instructional design may be futile or, at the very least, may fail to address the needs of individual learners, special interest groups, ethnic and minority groups, and

women and girls. With regard to the third concern, it is argued that greater opportunity for learner self development may require instructional designers to relinquish some of the responsibility and control of the design process.”

Learning Outcome

Students found the eLearning courses useful and easier than many other techniques. Though they found it hard initially with repetitive courses they found the course interesting. Content and application based courses were given to a homogeneous group of fifteen students. Though new to using system or any application, students could understand the given content themselves and at the end of each module they took up the evaluation and end the end of the course they became thorough with the content which they shared with other students. Though they weren't well versed with English, yet they could grasp with ease. Similarly content based courses were inferred by the study group easily. The same methodology could be adapted to educate the students with given English content thereby helping them acquire the language taught without difficulty.

Conclusion

Thus, in the teaching-learning process instructional design would take the place of a new technique which could enhance English Language teaching and improvise the language competency of the students. With growing technology and tech-tools educational methodologies would get simpler.

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Some Aspects of Chhatrapati Shivajis Administration

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Abstract

The great Chhatrapati Shivaji Maharaj was the founder of the Maratha Empire in western India. He is considered to be one of the greatest warriors of his time. Shivaji Maharaj had created a big State for his people. It lay from *Ramnagar* in North to *Karwar* in the South. On the east, his kingdom spread from *Baglana* and encircled whole of *Satara* and large part of Kolhapur district. This territory was called *Swaraj* and he had his full legal authority over it. After establishing empire, he implemented a progressive administration. He did not get sufficient time to put the government on a sound basis. But in spite of that, he paid some attention to every aspect of it. He paid full attention towards civil, military and revenue administration. This study is an attempt to highlight the some aspects of Chhatrapati Shivajis Administration. The present study also focuses on the religious policy of Shivaji Maharaj.

Keywords

Chhatrapati Shivaji Maharaj, administration, pradhan, minister, province, army, fort, king.

Central Administration

i) The King

Like all other medieval rulers, Shivaji Maharaj was a despot with all powers concentrated in his hands. He possessed all executive and legislative powers. He was the commander-in-chief of the army and had the highest fountain of justice in his selfish ends. He used it for the welfare of his subjects.¹ He had full powers of appointment as well as the removal. But in order to run the administration smoothly and efficiently he had a council of ministers. These were responsible to him for their work and for all acts of omission and commission. The king used to constant him but their advice was not binding on him in any manner. It was expected of each Minister to ensure. That his department worked smoothly and that was well organized.²

ii) The Council of Eight Ministers

Shivaji Maharaj was assisted by eight ministers in his administration. Each of them was the head or the pradhan of his department.³ This council of eight ministers, called the Ashta Pradhan was in no sense a Cabinet. Like Louis XIV and Frederick the Great, Chhatrapati Shivaji was his own prime-minister and kept all the strings of the administration in his own hands. The eight *pradhans* merely acted as his secretaries: they had no initiative, no power to dictate his policy; their function was purely advisory when he was in a mood to listen to advice, and at other times to carry out his general instructions and supervise the details in their respective departments. It is very likely that Shivaji Maharaj interfered with the ecclesiastical and accounts departments, but that was due entirely to his low caste and illiteracy. The *peshwas* position at Court was, no doubt, higher than that of the other *pradhans*, because he was closer to the king and naturally enjoyed more of his

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confidence; but they were in no sense his subordinates. The solidarity of the British Cabinet, as well as its power, was wanting in the Maratha council of eight. The eight ministers were the following:-⁴

1. The Peshwa

He was the Prime Minister of the kingdom and held responsible for overall proper administration of the country. He was responsible to the Raja for all his acts but other Ministers were not responsible to him. They were also responsible to him and also appointed and remove by him. The *Peshwa* was thus first among the equals. In the absence of the *Raja* he was responsible for the running of the administration. When Raja concluded a treaty or issued other state papers, on all such papers his seal was essentially affixed and put. For all practicable purposes he was the chief advisor of the Raja.

2. Amtya or Mujumdar

Second important Minister was *Amatya or finance Minister*. He was responsible for controlling all state income and expenditure. He was also to see that the accounts were properly and faithfully maintained. He was supposed to sign all financial documents. It was his responsibility to see that state finances were sound and there was no financial leakage.

3. The Mantri or Waqia-Nawis

Then came *Mantri*, who was also called *Wakianavis*. His important duty was to keep record of all the daily work of the Raja and the type of business which was daily transacted in court. He was also held responsible for the security of the king. It was his duty to check all the food which was served the king and ensure that there was no food poisoning. Similarly he kept an eye on the visitors who came to see the Raja, so that his life was not put to any risk. Thus he was responsible for household affairs of the kingdom.

4. The Sachiv or Shuru-Nawis

He was one of the *Ashat Pradhans*, who was responsible for all the correspondence which the Raja had to do. Accordingly he corrected all the language mistakes before a document was sent out. He was also called *Shurun navis*.

5. Sumant or Dabir

He was foreign Minister of the kingdom and it has responsibility to advice the king about his dealing with other countries. He was also required to send his ambassadors and spies in other countries and get reports from them. A good *Sumant* was one who gave the Raja adequate, dependable and quick information about the unrests upheavals which were likely to take place in a country. He also watched the movements of ambassadors posted in other countries and ensure that they were all doing work smoothly.

6. The Senapati or Sar-Naubat

Since Chhatrapati Shivaji had to fight many wars and that too against powerful enemies it was essential that the army should be well equipped and always prepared to face the enemy. It was the duty and responsibility of Shivajis *senapati* to see that the army was well organized and prepared. It was also his responsibility to arrange his soldiers on the battle field.

7. The Pandit Rao or Danadhyaksha

Chhatrapati Shivaji was *Hindu* by birth and loved his religion. He was therefore; keen to ensure that the people possessed high moral character and that both in the palace as well as outside all religious disputes were quickly amicably settled. He also ensure that religious people and institutions got charities and also that the amount so got was properly utilized

and not misused. Shivaji Maharaj also wanted that all state works should start after performance of religious ceremonies connected with the occasion. All this work was done through *Pandit Rao*, who was held in high esteems by the Raja.

8. Nyayadhisha

Shivaji Maharaj had setup small courts in his kingdom. The judges in the courts were required to give justices to the people and he ensures that it was quick and cheap. Below Raja, he was the highest authority in so far as justice was connected. He decided all civil and military cases and these were decided in accordance with Hindu Law.⁵

Among these *pradhans* all were *Brahmanas* except the *senapati* and except *pandit rao* and *nyayadhish* all were expected to command the army if there was need for it. All royal letters, dispatches and treaties were signed by four ministers besides the king and the *peshwa*. However, *senapati*, *pandit rao* and *nyayadhish* were not among that four.⁶ Each *Pradhan* had a staff of 8 clerical assistants to run the department in his charge. They were: (1) *Diwas*, (2) *Mujumdar* or accountant and auditor, (3) *Fadnis* or deputy auditor, (4) *Sabnis* or record-keeper, (5) *Karkhanis* or the storekeeper, (6) *Chitnis*, or the correspondence clerk, (7) *Jamadar*, or the treasurer and (8) *Points* or the petty cashier for imprest account.⁷

Provincial Administration

The kingdom of Chhatrapati Shivaji was divided into provinces. Each was ruled by a governor.⁸ The Raja felt that for the smooth running of the kingdom it was essential that it should be divided into provinces. Accordingly the kingdom was divided into 4 provinces namely: (1) Northern Province (2) Southern Province (3) South East Province and (4) Deccan Province.⁹ Each Province was under the control of one Governor. Northern Province was governed by *Moro Trinback Pingle*. The Provincial Governors were both appointed and removed by the king according to his will and wishes. Each provincial governor was assisted by many other officers. These officers many a time were appointed by the king, but worked under the Governor to whom they were responsible for all acts of omission and commission.¹⁰ During later period of his life Chhatrapati Shivaji had conquered territory on the eastern side of the river *Tungabhadra* which stretched from *Kopal* to *Vellore* and *Jinji*. It included northern, eastern and middle part of the state of Mysore and the districts of *Belari*, *Chittor* and *Arcot* in the Madras state. However, he could not consolidate his hold over this territory and ruled it by sheer force. Besides, Shivaji Maharaj collected taxes from the territory of *Kanara*, *south Dharwar*, *Sondha* and *Bedmir* though it was yet under dispute as it was conquered just before the death of Shivaji Maharaj.¹¹

District Administration

Each Province was again divided into districts and each district comprised of several villages. Each village had a village *Panchyat* which was headed by a Patel or *Mukkhya* who carried out the work of the *Panchyat* in accordance with well established traditions and religious customs.¹²

Military Administration

Shivaji Maharaj had organized his army on modern lines.¹³ He organized his army on very sound footings. It is estimated that to start with he had 1000 cavalry, 3000 *Silhadars* and 10000 infantry. He had about 700 *pathans* in his army and strength of his army went on increasing after every major expedition. It is said that he had after few expeditions about 30 to 40 thousand regularly enlisted cavalry and about twice the number infantry militia. It is also believed that he had about 200 guns and about 1000 elephants in his army.¹⁴

Chhatrapati Shivajis army tended to grow in strength and numbers as his power and resources increased. His army consisted principally of three elements: (1) *Paga*, or personal followers of Shivaji Maharaj, (2) *Siledars* that is mercenaries recruited for short periods and (3) *Maval* infantrymen. Besides, he possessed some guns which were employed mostly for the defense of forts. Guns were sometimes used in open warfare and the heavier pieces were hauled up by elephants. In Chhatrapati Shivajis military strategy elephants had little utility. But according to *Sabhasad*, by the time of his death the number of his elephants had risen to 1260.

Strength of his Army

Jadunath Sarkar says that the number of the *Paga* originally was only 1200 but by 1680, it had steadily increased to 45,000. Similarly, the *Siledars* that co-operated with him in the earlier stages numbered only 2,000 but their number later rose to 60,000. In the same manner, the infantry rose from 10,000 to 1, 00,000. From this it may safely be concluded that after 1670-1671 the *Paga* troops must have numbered about 35,000. There were employed in raids on all sides and as they were generally successful and profitable, many semi-independent chiefs also allied themselves with him and brought in their troops as auxiliaries and agreed to abide by his instructions and direction. These too must have numbered about 50,000. The infantry was almost exclusively employed for garrisoning forts which numbered about 240. Each fort had a garrison of 5000 or so. Thus the army stationed in them totalled over a lakh.¹⁵

Cavalry

Chhatrapati Shivaji had organized the whole army under graded officers. A *Havaldars* commanded 25 *Paga* troopers; a *jumladar* commanded 5 *Havaldars*, a *Hazari* 10 *Jumladars* and a *Panjhazari* five *Hazaris*. The *Panj-hazaris* had a *Sarnaubat* over them as the chief commander of *paga* troops. The *Siledars* were also organized on similar lines but they had their own officers in the lower rungs while at the top they too had to submit to the authority of the *Sarnaubat of Pagas*.¹⁶

Infantry

The infantry troops of Shivaji Maharaj were highly efficient and many of his signal victories were the outcome of their heroic exploits. They too were organized under a hierarchy of graded officers. A *Naik* commanded 9 *paiks* (foot-soldiers), a *Hawaldar* commanded 5 *Naiks*, 2 or 3 *Hawaldars* were commanded by a *Jumladars* and 10 *Jumladars* by a *Hazari* while the *sarnaubat* commanded 7 *Hazaris*. The entire infantry and cavalry force was headed by the *Senapati* while the Chhatrapati Shivaji was the Commander-in-Chief of the entire armed might of the kingdom.¹⁷

Elephants

Shivaji Maharaj had a platoon of elephants as an important part of the army. But it is not clear what the strength of the platoon was. It is believed to be between 1,250 and 126. He also had a platoon of 1500 camels.¹⁸

Navy

Chhatrapati Shivaji maintained a navy as well. Once he conquered the *Konkan* coast, it became necessary for him to safeguard his coastal territory from the invasion of the *Sidis* of *Janjira*. According to the historian *Sabhasad*, Shivaji Maharaj had four hundred ships of different kinds in his navy. The navy was divided into two parts and each part was commanded by *daria nayak* and *mai nayak* respectively. Chhatrapati Shivaji could get the services of another two capable naval officers, *Misri* and *Daulat Khan* after a few years.

The navy of Shivaji Maharaj fought against the Dutch, the Portuguese and the English at several occasions. At one time, it successfully safeguarded the island of *Khanderi* against the combined attack of the *Sidis* and the English. Shivaji Maharaj also organized a merchant-navy. Dr. S. N. Sen writes: "Unlike many of his contemporaries, the great Maratha had realized that a strong naval power without a strong mercantile navy was impossibility." Thus, Shivaji Maharaj attempted to build up a strong navy. He succeeded in his attempt and his navy certainly became dangerous for the *Sidis of Janjira* and a cause of apprehension for the Mughal emperor, Aurangzeb. Yet, it was no match to the navy of the Europeans. The basic cause of this weakness was lack of artillery on its ships. Shivaji Maharaj could not succeed against the *Sidis* primarily due to this weakness of his navy. The head of the factory of the English at *Surat* once expressed: "One English ship, without endangering itself in any way, would destroy their one hundred ships." Therefore, the navy of Shivaji Maharaj mostly served limited purposes. It looked after the safety of its sea-coast and collected trade-tax from traders touching its coast-line.¹⁹

Forts

The forts and their security occupied an important place in the army organization of Chhatrapati Shivaji. He had nearly 250 forts which were important for him both for purposes of defense and offence. Therefore, he took all necessary measures for the security of his forts. There were three important officers, viz., a *havaladar*, a *sabnis* and a *sar-i-naubat* in every fort. All the three were jointly responsible for the safety of their fort. The *Sar-i-Naubat* and the *havaladar* were Marathas while the *sabnis* was a *Brahmana* by caste. There was another officer called *kharkhana-navis* who was responsible for the maintenance of all sorts of supplies in the fort. He also kept the account of every income and expenditure incurred in the fort. The *havaladar* had the duty to look after the working of his subordinates and the right to dismiss them, to receive and dispatch letters, to close the gates of the fort in the evening, to open the gates in the morning and to check the measures taken for the security of the fort. The *Sar-i-Naubat* was assigned the duty. The *sabnis* looked after checking the soldiers on their guard-duty. The *sabnis* looked after the civil administration of the fort. Thus, by dividing the responsibility of functions among different officers and appointing them from different castes, Chhatrapati Shivaji had taken the precaution to avoid submission of the fort to enemy in case a single officer became a traitor. Shivaji Maharaj had framed many rules for the safety of the fort i.e., the number of soldiers, the arms and supplies to be kept in the fort and the time of opening and closing the gates of the forts were all fixed.²⁰

Scouts and Spies

The success of Shivaji Maharaj was largely due to the excellent services of his scouts and spies. They were under the control and direction of *Bahirji Nayak Jadhav*. They were familiar with every inch of Maharashtra and knew many secret routes. They could assume different disguises according to the exigencies of the hour and possessed a working knowledge of many languages. Many of them were very fleet-footed and they travelled back with useful military intelligence to their base with such speed that the enemy was often taken aback and caught napping.²¹

Finance and Revenue

Currency, trade-tax and land revenue were the primary sources of the fixed income of Shivaji Maharaj. But, income from these sources was not sufficient to meet the expenditure of his state. Therefore, Chhatrapati Shivaji collected the *chauth* and the *sardeshmukhi* from

the territory which was either under his enemies or under his own influence. The *chauth* was 1/4th part of the income of a particular territory while the *sardeshmukhi* was 1/10th. Shivaji Maharaj collected these taxes simply by force of his arms. These taxes constituted primary sources of the income of Shivaji Maharaj and, afterwards, helped in the extension of the power and territory of the Marathas.²²

The revenue system of Shivaji Maharaj was *Ryotwari* in which the state kept direct contact with peasants. Chhatrapati Shivaji mostly avoided the system of assigning *Jagirs* to his officers and whenever he assigned *Jagirs* to them, the right of collecting the revenue was kept with state officials. He adopted the revenue system which Malik Amber had introduced in the state of Ahmednagar, of course, with minor changes. Land in every village was measured and the produce was roughly assessed. On the basis of that assessment, cultivators were asked to pay 33 per cent of their produce to the state. Afterwards, when Shivaji Maharaj abolished nearly forty local taxes the share of the state was fixed as 40 per cent. Chhatrapati Shivaji encouraged people of other states to settle down as farmers in his kingdom, gave them lands and did not charge revenue from them till their lands were provided assistance in the form of cattle and seeds, the cost of which was paid by cultivators to the state in installments. Shivaji Maharaj collected revenue in cash and kind both.²³

The kingdom of Chhatrapati Shivaji was divided into sixteen parts (provinces) for the purpose of collecting the revenue. These sixteen parts were further divided into *taraf* and each *taraf* was further subdivided into *mauzs*. The revenue officer of a province was called the *Subedar* while the officer in a *taraf* was called the *karkun*. Sometimes one *Subedar* looked after the revenue administration of more than one province. Hereditary officers like *patels* in villages and *deshmukhs* or *deshpandey* in districts worked as before but Shivaji Maharaj appointed new officers as well.²⁴ The revenue administration of Chhatrapati Shivaji remained successful. Jervis has remarked: "In the midst of all this confusion, warfare and general disloyalty, the state of revenue and population is said to have prospered."²⁵

Religious Policy

Shivaji Maharaj's religious policy was very liberal. He respected the holy places of all creeds in his raids and made endowments for Hindu temples and Muslim saints, tombs and mosques alike. He not only granted pensions to Brahman scholars versed in the Vedas, astronomers and anchorites, but also built hermitages and provided subsistence at his own cost for the holy men of Islam. Chhatrapati Shivaji's spiritual guide was *Ramdas Swami*, one of the greatest saints of *Maharashtra*. An attempt has been made in the present generation to prove that the Maratha national hero's political ideal of an independent Hindu monarchy was inspired by *Ramdas*; but the evidence produced is neither adequate nor free from suspicion. The holy man's influence on Shivaji was spiritual, and not political. After the capture of *Satara*, Shivaji Maharaj installed his guru in the neighboring hill-fort of *Parli* or *Sajjangarh*, and guides still point out to the credulous tourist the seat on the top of *Satara* hill from which Shivaji Maharaj used to hold converse with the saint, across four miles of space! He made the red ochre-colored robe of a Hindu *sannyasi* his flag, *bhagwat*, in order to signify that he fought and ruled in the livery of his ascetic lord paramount, and conducted himself "as ever in his great Taskmaster's eyes."²⁶

Guru Ram das was his religious and spiritual Guru (preceptor). It would be wrong to say that *Ram Das* participated in formation of his political ideals but it is certain that he

inspired him to perform good deeds and struggle for justice. Therefore, he was certainly an inspiring force in building the career of Chhatrapati Shivaji. Shivaji Maharaj claimed to be the protector of the Hindus, the Brahmans and the cows, tolerated every religion and never showed disrespect to religious texts or God of any other faith. He was very much tolerant towards Islam. He showed perfect respect to Prophet Muhammad and the *Koran* whenever there came any occasion for it. He did not destroy a single mosque, protected Muslim ladies and children even during the course of wars and gave financial assistance to Muslim saints and scholars. The Muslims were given service according to their capability in his kingdom and were employed even in the navy and the army. Contemporary historian, *Khafi Khan* was not happy with Shivaji Maharaj, yet, he praised his religious policy.²⁷

Conclusion

Chhatrapati Shivaji was the head of the administration. He was an autocrat, like his contemporaries. The kingdom was divided into provinces and each Province was again divided into districts and each district was divided into villages. He had abolished *Jagirdar* system. He started Chauth and Sardeshmukhi. He proved himself an efficient administrator. He had a council of eight ministers who played an important role in the administration. Forts played a very important role in the military administration He gave equal respect to all religions. Thus, he was not only a great king but also a great administrator.

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19. L. P. Sharama, *op. cit.* p. 436.
20. *Ibid.*
21. A. B. Pande, *op. cit.* Pp. 127-128.

22. *Ibid.*
23. *L. P. Sharma, op. cit. p. 437.*
24. *Ibid, Pp. 156-157.*
25. *L. P. Sharma, p. 437.*
26. *Jadunath Sarkar, op. cit. Pp. 288-289.*
27. *L. P. Sharma, op. cit. Pp. 437-438.*

A Comparative Study Of Academic Achievement Of Secondary School Students' In Relation To Socio Economic Status And Family Climate

PROF. JITENDER KUMAR*

BABITA SHARMA**

Abstract

This paper intends to compare academic achievement of secondary school students in relation to SES and family climate. So for this purpose data was collected on the sample of 400 students of secondary class from Rewari and Jhajjar district. And data was analyzed by using appropriate statistical techniques viz. Mean S.D. and T test. To measure the socio economic status of the secondary school students, test made by prof. A.K. kalia and Mr. Sudhir Shahu, is used and .To measure the favourable and unfavourable family climate a scale of family climate by Beena Shah was used in this study. The results shows that students having high socio economic status, and having favorable family climate show high academic achievement.

Key words:- Academic Achievement, Socio economic status and Family climate.

Introduction

Education plays an eminent role in the development of our society. In our life it occupies very important place. In the same way Education is very important for each and every individual. Education is a process which contributes to the natural and harmonious development of man's innate powers and brings about the complete development of man's individuality, helps him to adjust himself to his environment, prepares him for the duties and responsibilities of life and citizenship and changes behavior and attitude in such a way that is beneficial for the society and the country. Through education man develops his thinking and reasoning, problem solving and creativity, intellectual potential and aptitude, positive sentiments and skills, good values and attitudes. "The chief task of education is above all to shape man or to guide the evolving dynamism through which a man forms himself as a man".

The meaning of achievement is to achieve or to get something at the end of the session or after completing the work. After getting achievement we can fulfill our dreams. Especially it means the proficiency attained in some academic work. It is the student's performance in any test or exam in the class. It is a kind of test through which we come to know that what has been achieved in school subjects. Academic achievement is an important part of one's life because it provides prompt to an individual to achieve his goal. It prepares a child to select his vocation in this age of competition. We all know that only those people who achieve good academic record also achieve good status in the society.

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On the basis of academic achievement all students are levelled as bright, average and dull, on which our destiny is based. Parents show the dominating behaviour over their wards so that they can force them to get success. Such dominancy can create frustration among the students. It seems as if the whole system of education revolves round the academic achievement of students. Thus, schools, teachers and parents spend a lot of time and make efforts for helping students to achieve higher in their scholastic endeavors [Ramaswamy, 1990].

Due to good academic achievement we find the fact of improving the personality of our students and their recognition by parents, peer groups, teachers, neighbours and society. It boosts the child and makes them feeling that they are assets in the family, school and society.

The word socio means how a person fits in his society and community and his dealing with his society. His education level and job is also included in it. The word 'economic' refers to the financial position and their all property and earnings etc. Socio-economic status is very common variable which is studied in most of the studies. It is related to socio and economic conditions in combined to the relations, income, education and social position in the society.

Socio-Economic Status is categorized into three categories i.e. high socio-economic status, middle socio-economic status, and low socio-economic status. We lie into only in single category. Socio-economic status can be measured by family income, parental education, and occupational status. Several factors are associated with socio-economic status. These factors are income, education, occupation, wealth influence. It has been recognized that the characteristics of children's family climate their intellectual growth and academic achievement. Children who do well in school come from majorities of families that provide a supportive and enriched environment for learning in home. On the other hand, children who do not perform better in school often come from families in which support for learning is limited. [Paul 1988].

The strongest factor in moulding a child's personality is the relationship that he has with his parents. Parents are considered the most important teachers in children's life. However, their roles in formal education have been recently recognized. The role of parents, their interest and attitude in the education of their children have a deep impact on the academic achievement of their children. In the book 'Learning begins at home' by Routledge & Paul [1968], it is concluded that the teachers by involving parents in the school bring about a rise in the level of parental encouragement which ultimately enhance the children's performance.

Usually parents support their children's learning from the moment children start speaking and playing. They assist them to gain awareness, skills and the confidence necessary to succeed in their present environment and to deal with later responsibilities in school and in life enhancing their cognitive, social development.

Significance of the Problem

Socio-economic status affects positively to academic achievement. The parents interfere in the matter of their children when they are in the stress .It is mostly happens in the family having high socio economic status; they spend much time with their child whether we see that when they in the low socio economic status parents do not have enough time to spend with their children.

Authoritarian parents control the activities of their children by using strict punishment. It

adversely affects the creativity.

With this basic assumption, the need for a study to examine the impact of socio-economic status and family climate on academic achievement of secondary school students seems quite important.

Objectives of the Study

1. To compare the academic achievement of secondary school students' having high socio-economic status and low socio-economic status.
2. To compare the academic achievement of secondary school students' having favourable and unfavourable family climate.

Hypotheses of the Study

1. There exists no significant difference in academic achievement of secondary school students having high socio economic status and low socio economic status.
2. There exists no significant difference in academic achievement of secondary school students having favourable and unfavourable family climate.

Variables

Dependent variable

Academic achievement

Independent variable

Socio economic status

Family climate

Method of Study

Descriptive survey method

Sample

Data was collected on the sample of 400 students of secondary school students. The sample was collected with the help of multistage random sampling technique.

Tools Used

Socio economic status scale by Prof A.K. Kalia and Sudhir Shahu

Family climate scale by Beena Shah

Satistical Tecniques Used

Mean, Standard deviation and t test is used to find the results.

Results and Findings

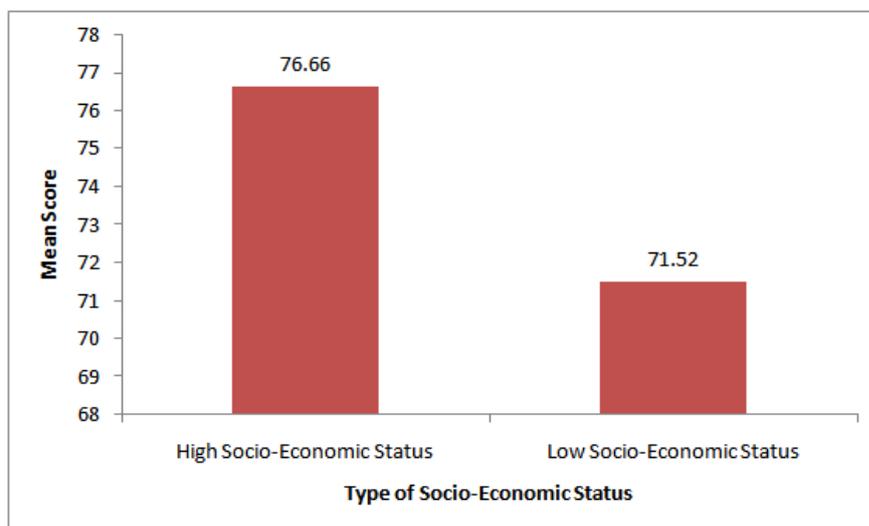
Objective-6: To compare the academic achievement of secondary school students' having high socio-economic status and low socio-economic status.

Hypothesis-6: There exists no significant difference in academic achievement of secondary school students' having high socio-economic status and low socio-economic status.

Table

Means, S.D.s and 't' ratio of academic achievement of secondary school students having high and low socio-economic status

Variable	Group	N	Mean	S.D.	't' ratios	Level of Significance
Academic achievement	High Socio-Economic Status	151	76.66	15.84	2.312	Significant at 0.05
	Low Socio-Economic Status	80	71.52	16.47		



Means scores of academic achievement of secondary school students having low and high socio-economic status

Table shows that the mean scores of academic achievement of secondary school students having low and high socio-economic status are 76.66 and 71.52 respectively. The ‘t’ value comes out to be 2.312 which is significant at 0.05 level. It depicts that secondary school students having low and high socio-economic status differ significantly on academic achievement. Hence, the null hypothesis, “There exists no significant difference in academic achievement of secondary school students’ having high socio-economic status and low socio-economic status” is not retained. The higher mean score of secondary school students having high socio-economic status shows that they have more academic achievement than secondary school students having low socio-economic status.

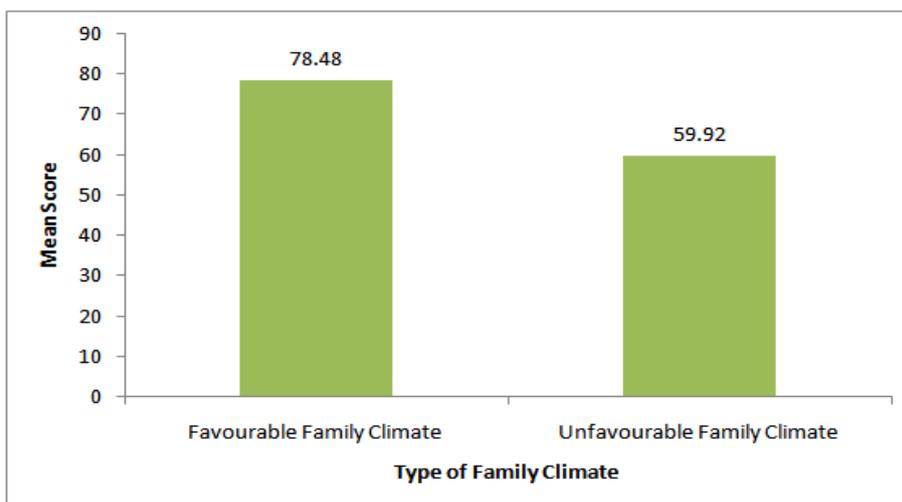
Objective-7: To compare the academic achievement of secondary school students’ having favourable and unfavourable family climate.

Hypothesis-7: There exists no significant difference in academic achievement of secondary school students’ having favourable and unfavourable family climate.

Table

Means, S.D.s and ‘t’ ratio of academic achievement of secondary school students having favourable and unfavourable family climate

Variable	Group	N	Mean	S.D.	‘t’ ratios	Level of Significance
Academic achievement	Favourable Family Climate	150	78.48	10.33	11.494	Significant at 0.01
	Unfavourable Family Climate	102	59.92	14.61		



Means scores of academic achievement of secondary school students having favourable and unfavourable family climate

Table shows that the mean scores of academic achievement of secondary school students having favourable and unfavourable family climate are 78.48 and 59.92 respectively. The 't' value comes out to be 11.494 which is significant at 0.01 level. It depicts that secondary school students having favourable and unfavourable family climate differ significantly on academic achievement. Hence, the null hypothesis, "There exists no significant difference in academic achievement of secondary school students' having favourable and unfavourable family climate" is not retained. The higher mean score of secondary school students having favourable family climate shows that they have more academic achievement than secondary school students having unfavourable family climate.

Findings

1. In the present study, it was found that there exists no significant difference in academic achievement of secondary school students' having high socio-economic status and low socio-economic status. Secondary school students having high socio-economic status found to have more academic achievement than secondary school students having low socio-economic status.
2. It was found that there exists a significant difference in academic achievement of secondary school students having favourable and unfavourable family climate. Secondary school students having favourable family climate found to have more academic achievement than secondary school students having unfavourable family climate.

Suggestions for Further Study

- (i) The present investigation was carried out on 400 students, studying in secondary schools. Similar study can be carried out on a larger sample to get better and more authentic results.
- (ii) A similar study can be carried out upon the students of different age groups and different educational levels.
- (iii) A comparative study of similar type may be carried out in different states to study certain regional variations.
- (iv) Similar study can be carried out stream-wise and locality.

- (v) A comparative study may be conducted by having the undergraduate and postgraduate students of different departments.
- (vi) Different schools as Navodaya Vidyalayas, Kendriya Vidyalayas can be taken for comparative study with same variables.

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Measuring Goal Setting Behaviour: Design, Development and Validation of Goal Evaluation Tool

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Abstract

Conceptual and research based literature related to test construction and Goal Setting were studied thoroughly for developing Goal Evaluation Tool in Psychology. The preparation and standardization of the Achievement test consisted of four major phases such as planning, construction, evaluation and validation. In present work GET prepared by the researcher which was reviewed by experts in the field and then first design was ready for tryout. For pilot testing, the test was administered on representative sample of 78 Class IX and Class X students of different. Goal Evaluation Tool has 10 trails with a fixed time frame of 30 sec for each trail. The reliability and validity have been established. This test has a value 0.72 (Split Half) and 0.88 in Test –Re Test method for test consistency. The Validity established using External validity criteria which valued to 0.72. The test will be useful in academic, educational, industrial- organizational and corporate sectors to test the Goal setting behaviour of the individuals.

Keywords: Goal Setting, Validation, GET (Goal Evaluation Tool)

Introduction

Goal setting theory began with the early work on levels of aspiration developed by Kurt Lewin and has since been primarily developed by Dr. Edwin Locke, who began goal setting research in the 1960s. The research revealed an inductive relationship between goal setting and improved production performance. A goal is the aim of an action or task that a person consciously desires to achieve or obtain (Locke & Latham, 2002; Locke & Latham, 2006). An instrument that assesses the Goal Setting behaviour of an individual must be objective, reliable and valid. For developing Goal Evaluation Tool (GET) in Psychology, the available conceptual and research literature related to test construction and Goal setting topics were studied thoroughly. There are various types of tests available in the field of Education and Psychology viz., Verbal vs Non Verbal, Individual and Group Tests and Performance Tests etc.

The Steps Followed In the Test Development and Validation: The preparation and standardization of the GET consisted of four major phases such as planning, construction, evaluation and validation.

- Phase I - Planning
- Phase II - Construction
- Phase III - Evaluation
- Phase IV - Validation

Phase I: Planning: For appropriate planning of the test, the investigator kept following aspects in mind such as: to whom, what, when and how to measure. It includes designing the test and preparation of the test design.

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The major steps included in this phase are:

- (i) Defining test universe and test purpose.
- (ii) Defining the construct to be measured.
- (iii) Preparing the design of the test and test pattern.

(i) Defining Test Universe and Purpose: For defining the target group the researcher made a list of characteristics of the individuals identified for taking test and adolescent students of Class IX and Class X are identified as Test Universe.

(ii) Defining the Construct to be Measured: In the Present tool/ Test the construct to be measured is the Goal setting behaviour and type of behaviour they exhibit in the light of expectations, own abilities and time frame.

(iii) Preparing the design of the test and test pattern: The researcher decided to extend the scope of Goal Evaluation Tool (GET) to literate and illiterate also. So, decided to construct a Non Verbal Performance Test. The design was prepared using the aspirations as basic driving force to Goal setting.

Phase 2: Construction: Preparation of Test

The researcher selected performance type group test format of design to be objectively graded. It was a time framed target (Goal) Oriented group performance test consisting of 50 circles of 1 cm diameter arranged in 5 rows by 10 columns. There were 10 trails all together. Each trail lasts for 30 seconds. Each circles design accompanied with two boxes , one box in left side and another for right side of the 10 circles of the first column. The participants need to draw a human face using 4 small lines. This was reviewed by experts in the field and then first design of test was ready for tryout.

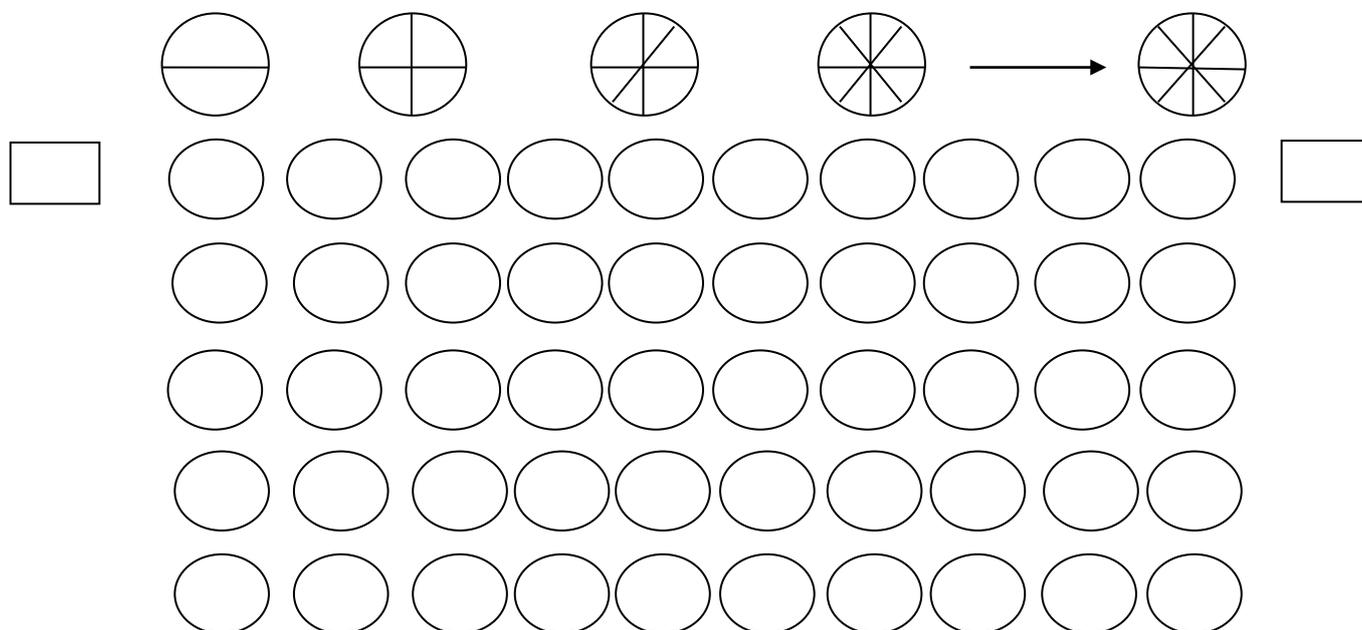
Phase 3: Evaluation of Tool

The was presented to various experts in the field. The Experts are requested for critical evaluation of design and process. This process helped in validating qualitatively and quantitatively.

Pilot Testing and Modification in the Design

The initial design was to draw a human face within the circle using four lines. The Pilot testing was conducted on 78 students from both rural and urban back ground. Based on the feedback from the participants and observation that there was no uniformity in the drawings drawn by the students, which was becoming a threat to objective evaluation. Then as per the directions given by the experts it was decided to change the design to draw a wheel, which is giving more objectivity and uniformity among the drawings of the participants. The wheel also to be drawn using 4 straight lines. The time remained same i.e; 30 seconds for each trail. There will be 10 trails in the test. This process involves the individual goal setting and accomplishment behaviors' in a group setting. Which will help the researcher to measure and categorise the participants into various subgroups based on the goal setting behaviour. Goal setting involves the conscious process of establishing levels of performance in order to obtain desirable outcomes. This goal setting theory simply states that the source of motivation is the desire and intention to reach a goal. If individuals or teams find that their current performance is not achieving desired goals, they typically become motivated to increase effort or change their strategy (Locke & Latham, 2006).

Structure for Goal Evaluation Tool (GET)



Instructions for Conducting group Test

The tool consists of a total number of 10 trials. In each trail in which participants need to draw simple four lines. The instructions designed were as follows, “You are going to do a simple task. You have a page containing 50 circles in front of you and have to draw four lines in these circles, so that they may appear like a wheel. You must draw four lines in a sequence of + and X. Work from left to right across the rows and then proceed to the next line. For each trial 30 seconds are allotted for work and at the end of this time duration you will be asked to stop the performance and count the number of completed wheels and enter in the lower box. In the next trails you have to do the same thing along with to put the number of wheels in the upper box which you intend to complete within 30 seconds time duration on the basis of last actual performance. Thus you have to complete 10 trials for actual work. See that you draw it as neatly as possible without extending your line out of the circle”.

Scoring Procedure

After completion of the simple exercise the calculations were made on group referenced individual performance. The Mean Scores, Standard Deviation of both the individual and group were calculated then the raw scores were transformed to STEN Scores using the following formula. This will give a ‘final expected score’ and ‘final actual Score’. The formula for calculating the final scores is given below:

Table 1. Showing the Norms of the tool

<p>Final Expected Score (Exp) $= (EI-EG/ GSD_E)*2+5.5$ Where, EI= Individual Expected Mean Score, EG=Group Expected Mean Score, GSD_E=Standard Deviation of the Group Expected Scores</p>	<p>Final Expected Score(Act) $=(AI-AG/ GSD_A)*2+5.5$ Where, AI= Individual Actual Mean Score, AG=Group Actual Mean Score, GSD_A=Standard Deviation of the Group Actual Scores</p>
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The Calculated/ converted final scores will vary from 1-10 based on the scores.

Participants

In the process of standardization various participants have been included. The participants included both literate and illiterate.

Table 2. Showing the details of Participants

Stage of Standerdization	Participants	Number
Initial Designing	School children of Class IX and Class X	30
Pilot Testing	School children of Class IX and Class X	78
Testing Reliability (Test-Retest -1 Month Gap)	School children of Class IX and Class X	100
Testing Reliability (Test-Retest -3 Month Gap)	School children of Class IX and Class X	60
Testing Reliability Spilt Half Method	School children of Class IX and Class X	60
Testing Validity (External Validity criteria)	School children of Class IX and Class X	60
	Total	298

Phase 4: Validation

The last phase is validation phase which involves the establishment of Reliability, Validity and Norms.

Reliability

Reliability is one of the most important essentials of test quality. The reliability of a measuring instrument is usually expressed as the degree of consistency usually expressed by a co-efficient of correlation. The reliability and Validity of this test have been calculated. The reliability of this measure is calculated by the test–re test method and the spilt half method (correlating the first half with the second half trails).

Table 3-showing the Reliability of the tool

Method	N	Reliability
Test – Retest Method		
• With a gap of 1 month	100	0.88
• With a gap of 3 months	60	0.72
Split half method	60	0.77

Validity

As mentioned in the introduction of the tool, the basis for the present tool is Levels of Aspirations and it may be stated that no device or measure of level of aspiration has made any mention of validity coefficient. In this context, Muthayya (1959) writes, 'level of aspiration behaviour remains constant regardless of the means used to measure it'. His argument is understandable because question of validity arises when behaviour is inferred from another behaviour indirectly. In this situation, the respondent is involved in actual task proposed by him and situation is by and large realistic for him. Still it is tried to find out the validity co-efficient with few tasks and available allied tests of aspirations and it is shown in following table.

Table-4: Table showing the Validity of the tool

S.No	External Validity Criteria	N	r
1.	Card sorting Tray Tasks	60	0.62
2.	Levels of Aspiration Mahesh Bhargava and Shah	60	0.72

Since all the obtained 'r' Values between the present measure of Level of aspiration and different external criteria are found significant at 0.01 level hence the test is having the satisfactory validity.

Norms

The following table gives the criteria.

Table 5- Showing the criteria for determining the type of Goal setter

S.No.	Final Expected Score	Final Actual Score	Type of Goal setter	Quadrant
1.	5.5 and Above	5.5 and Above	SMART	Quadrant-I
2	Below 5.5	5.5 and Above	LGS(Low Goal Setter)	Quadrant-II
3	Below 5.5	Below 5.5	Dull	Quadrant-III
4	5.5 and Above	Below 5.5	Day Dreamer	Quadrant-IV

The personal qualities and Goal setting behaviour Characteristics have been mentioned in the following Figure:

Table 6- Goal Quadrant and Characteristics

Expectations (Aspirations)

Reality/ Actual Abilities	<p>Quadrant-II: Low Goal Setters</p> <ul style="list-style-type: none"> • Aware of own abilities and expectations but low self esteem. • Low expectation. • Self Doubt and inferiority • Lack of self Confidence. 	<p>Quadrant-I: SMART</p> <ul style="list-style-type: none"> • Aware of expectations and own abilities.(Self awareness and Self Efficacy) • Accepts reality. • Intrinsically Motivated • Action oriented (Puts Plans into action) 	Reality/ Actual Abilities
	<p>Quadrant-III: Dull</p> <ul style="list-style-type: none"> • Low Expectations and low abilities. • Low self concept. • Less aspiration. • Lacks motivation 	<p>Quadrant-IV: Day Dreamers</p> <ul style="list-style-type: none"> • High on hopes and low on action. • High expectations, low abilities. • Lazy. • Over confidence. 	

Expectations (Aspirations)

Results

The Goal Evaluation Tool (GET) was Designed, Developed and Validated to measure the Goal Setting behaviour into Four types based on their expectations and abilities. The reliability, Validity and Norms were established. This test is ideal to conduct in groups of 30-50 in a batch. The test will be useful in academic, educational, industrial- organizational and corporate sectors to test the Goal setting behaviour of the individuals.

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Migration and labour economic concerns
Analyse of major factors contributing to the migration of
workers into construction industry: Case study of contractual
workers and casual/daily-wage workers

Neha Yadav*

Introduction

Socio-economic changes taking place in India in the epoch of globalization have strong spatial implications. Studies on internal migration have indicated a decline in population mobility up to 1990's. Conversely, the post reform period confirms an increase in internal population movement

Delhi has been faced with the problem of influx of migrants since the implementation of New Economic Policy, 1991. The reforms of 1991 aimed at high economic growth with its focus on increasing private investment. One important aspect of this new model was to increase the 'labour flexibility'. These reforms were introduced by the Indian government but were largely dictated by the IMF and World Bank. The forever increasing population has proved to be a constraint on not only the limited sources of the city but has also made the exploitation of this migrant population more intense and easier. The exploitation is at its peak in that aspect of life which determines their terms of living i.e. their workplace. Given that there are large numbers of unemployed persons available, the employers face no dearth of labour (because of reserve army of labour) and hence exploit them in any way they want; be it in terms of low wages or the termination of jobs without any prior notice and compensation.

The informal sector in particular the construction industry that employs most of these migrants by its very nature of being unreliable, temporary, insecure, vulnerable impacts their socio-economic well-being immensely and interest in developing any motivation for getting to know their rights as a labour at workplace. Their backwardness in terms of low or no literacy and ignorance makes them passive towards their own suffering and hence makes them an easy prey to exploitation.

On the whole, the migrants are in a more vulnerable situation than the rest due to their own sense of non-belonging, lack of permanent residence, frequent mobility and ignorance.

The experience of worker differ when one talks about the migrant workers for s/he continues to have village ties even after moving to the city and the kind of mobility that results from the migration affects the labour market condition in both the rural and urban areas. The migrants, however, need to be seen beyond being mere economic actors and experience of life need to be given space in order to have an understanding of migration and status of being a migrant from their perspective.

Aim of Study/ Rationale

The interest in studying the lives of migrants was a result of interaction with the workers working as daily wage workers at a construction site in Munirka, Delhi and compare them with construction workers working on contractual basis at construction site of PNB

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There is much research that has been done with regard to access of labour to the social security measures like ESI, Insurance and Provident fund in the informal sector but what interests us is what major factors are compelling them migrate in the construction industry. Another aspect that we sort to explore is their knowledge of basic labour rights and how they perceive their position in a state other than their own. *Our attempt through this study to analyse all these factors at one go and see the interplay between them.*

Objective

To study and understand the experience of the migrant workers in order to find the reasons for migration and to see whether they are aware about their rights as labour.

Research Questions

- What is the socio-economic profile of the migrant workers?
- How did they manage to find work at destination areas?
- How have the experience differed for women and people from different castes?
- Do migrants know about their rights as labourers, in general and as working in the construction industry, in particular?

Methodology for the Labor Survey

Type of research

The type of research that will be used in this study is qualitative in nature. Qualitative researchers aim to gather an in-depth understanding of human behaviour and the reasons that govern such behaviour. The discipline investigates the “why” and “how” of decision making. The questionnaires will be used to collect information from the respondents.

Sampling Method

The research sampling method that will be used in this study is Purposive Sampling. The population has been deliberately divided into two parts- large scale and small scale.

The representative sample is of 29 migrant workers working in a large registered construction firm (Ahluwalia Group) and 23 migrant workers who are working in an informal set up in the Munirka, Delhi area. The sample workplace that we chose is the Construction sector, within that we chose Large construction firm and Small construction firm as the sample workplaces. We divided the survey task in 2 main groups. One group went to Dwarka and did the survey on migrant labourers working in a registered firm who have currently undertaken the construction of PNB headquarters. This construction site is working on a large scale, employing more than 200 workers at the site. The other group did the survey of the migrant labourers working in the Damodar hostel and JNU library area on a small construction project within the premises of the JNU campus. The size of this project is small employing 30-40 workers.

Questionnaire

The questionnaire requires information about the socio-economic and demographic background of the migrant. Part A covers questions on the employment history of the migrant, earnings of the workers (both primary and secondary workers), the length of the working day and certain other details. Part B includes questions relating to mobility, factors behind the same and the awareness about the labour laws. The interviewer him/herself filled the questionnaires.

In the process of taking the samples, utmost care was taken to avoid duplication of data by not taking the samples of the workers belonging to the same family or villages with similar occupation. The workers were randomly chosen from the site for the survey.

However, there were a few challenges faced during the survey. For example, the group that went for survey at PNB headquarters, Ahluwalia Constructions, was asked to get the questionnaires approved from the manager at the site. He asked us not to get the details on question no. 4 and 5 of part B of our questionnaire which pertain to minimum wage law and whether the workers have ever been paid below the minimum wage rate.

Literature Review

International Organisation of Migration, IOM, defines a migrant as any person who is moving or has moved across an international border or within a State away from his/her habitual place of residence, regardless of (1) the person's legal status; (2) whether the movement is voluntary or involuntary; (3) what the causes for the movement are; or (4) what the length of the stay is.

In some parts of India, three out of four households include a migrant. Labour migration is complex. Streams differ in duration, origin, destination and migrant characteristics. Economic and social impacts on migrants and their families are variable. Migration often involves longer working hours, poor living and working conditions, social isolation and poor access to basic amenities. The emerging migration pattern depicts confinement of migrants in lower socio-economic class in urban India in response to the macro economic reforms.

Types of migration

The various kinds of migration depend on the flow and number of people often involved, the reasons for their movement, the time they spend in migration and the nature of that migration. Here are a few forms:

Intercontinental Migration: It is when the movement is across continents, such as from Korea (Asia) to Brazil (South America). If the movement is on the same continent, we say *intracontinental migration*. Sometimes, people migrate from one place to the other within the same region, continent or country. This is also known as regional migration or internal migration.

Rural-Urban Migration: This involves the movement of people from rural areas or countryside to urban areas of the same country in search of new opportunities and lifestyles.

Forced or Involuntary Migration: This is when the government or authorities of a place force people to migrate for a reason.

Impelled Migration (also called reluctant or imposed migration): Here, no one forces to migrate but due to some push factors such as war, hunger and other difficult conditions, people decide to leave a particular place and settle in another.

Seasonal Migration: Sometimes people during specific seasons such as crop harvesting and climate to work and then go back when the season is over.

Return Migration: This involves the voluntary return of migrants to their original place after they outlive the reasons for which they left. Often, young people who move into the cities to work return when they retire to spend the rest of their lives with old family and friends.

Long and Short-term Migration: People may consider migrating for good if the condition in their home is one that is threatening. For example, people may move for better health care if they have some disease that requires some level of attention that can only be received in another place. On the other hand, it may be temporal in nature. For example, a person may study in another place, but may decide to stay and work for many years before

going back for good.

All these categorisations are useful up to a point, but can break down in practice.

Summing up, three 'core groups' have dominated the study of migration in the past and still do so to some extent: temporary labour migrants, settler migrants, and refugees.

Ravenstein Laws of migration

Ravenstein's "laws" of migration-he also referred to "principles" and "rules" -were listed in his article published in the Statistical Journal for 1885. The laws may be restated as follows:

- (1) The majority of migrants go only a short distance.
- (2) Migration proceeds step by step Ravenstein wrote in 1885 “. . . the inhabitants of the country immediately surrounding a town of rapid growth flock into it; the gaps thus left in the rural population are filled up by migrants from more remote districts, until the attractive force of one of our rapidly growing cities makes its influence felt, step by step, to the most remote corner of the Kingdom.”
- (3) Migrants going long distances generally go by preference to one of the great centres of commerce or industry.
- (4) Each current of migration produces a compensating counter current.
- (5) The natives of towns are less migratory than those of rural areas.
- (6) Females are more migratory than males within the Kingdom of their birth, but males more frequently venture beyond.
- (7) Most migrants are adults: families rarely migrate out of their country of birth.
- (8) Large towns grow more by migration than by natural increase.
- (9) Migration increases in volume as industries and commerce develop and transport improve.
- (10) The major direction of migration is from the agricultural areas to the centres of industry and commerce.
- (11) The major causes of migration are economical.

Any review of migration theory must acknowledge, if not pay homage to, Ravenstein's (1885, 1889) 'laws of migration'. Samers (2010: 55-56) describes them as 'economically deterministic', 'methodologically individualist' and 'dreadfully antiquated'. Rightly he points out that they are not really laws but empirical generalisations.

Push Pull Theory

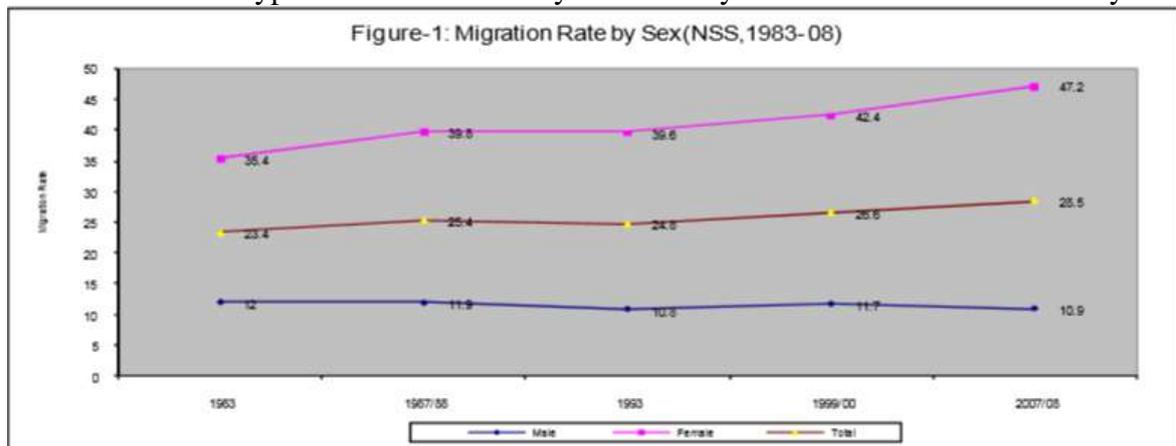
Push-pull models dominated much migration thinking during the mid-twentieth century, until the 1960s if not later, and reflect the neoclassical economics paradigm, based on principles of utility maximisation, rational choice, factor-price differentials between regions and countries, and labour mobility. Macro-economically, migration results from the uneven spatial distribution of labour vis-à-vis other factors of production, above all capital. In some countries and regions labour is plentiful and capital is scarce, so the wage level is correspondingly low. In other countries the opposite pertains: abundant capital, labour shortages and high wages. The result is that workers move from low-wage to high-wage economies. In doing so, however, they change the dynamics of supply and demand for labour in both places, leading ultimately to the elimination of wage differentials, and therefore of migration too. At the micro level, migration is the result of decisions made by individual 'rational actors' who weigh up the pros and cons of moving relative to staying, based on abundant information about the options. Sjaastad (1962) interpreted the results of this cost-benefit calculus as a decision to migrate based on returns to the individual's

investment in his or her human capital; this analysis was later extended to the 'international immigration market' by Borjas.

The push pull framework conceives of migration as driven by a set of push factors operating from the region or country of origin (poverty, unemployment, landlessness, rapid population growth, political repression, low social status, poor marriage prospect etc.) and pull factors operating from the place of destination (better income and job prospect, better education and welfare system, land to settle and farm, good environmental and living condition, political freedom etc.).

Trends

The trends in India can be studied by the data from NSS (64th round) in the estimate on mobility. Steady increase in internal migration has been witnessed in the post reform era from 24.8 percent in 1993 to 28.5 percent in 2007/08. There has been a continuous increase in female migration since 1983 whereas a decline in male migration trend except between 1993 & 1999/00 is noticed and it is more pronounced in rural area. However, male migration is declining in rural area from 7.2 percent in 1983 to 5.42 percent with marginal increase in the period 1987 and 1999/00. Another reason for deceleration in male migration can be explained in terms of the jobless growth of Indian economy post reform years. Studies shows that (Shylendra and Thomas, 1995, NCRL,1991; Srivastava, 1998, Kundu,2003) there is under reporting of internal migration data due to seasonal and circulatory migrants who are concentrated at the lower ends of the labour market spectrum and such type of mobility steadily increases over years.



Another important aspect of migration is distance. Overwhelming evidence shows that there is dominance of short distance migration. However, it appears this trend is also slowly changing in the country at least among urban migrants. A decrease in intra-state mobility accompanied by an increase in inter-district and inter-state move irrespective of sex is observed.

Types of migration	Total		Rural		Urban	
	M	F	M	F	M	F
2007/08						
Intra-district	37.59	59.05	52.5	69.57	27.71	38.32
Inter-district	34.71	30.33	27.77	24.15	39.31	42.51
Inter-state	26.27	10.33	17.77	6.07	31.9	18.72
International	1.43	0.29	1.95	0.21	1.08	0.45
1999/00						
Intra-district	47.78	63.09	59.84	71.98	37.77	43.47
Inter-district	30.94	26.64	23.06	21.18	37.47	38.67
Inter-state	19.72	9.94	15.08	6.53	23.57	17.46
International	1.56	0.34	2.01	0.31	1.19	0.4

Table 1 - Percentage distribution of migrants in different distance categories, NSS, 1990/00 & 2007/08. Duration < 5 years

Labour laws

Under the Constitution of India, labour is a subject in the concurrent list where both the Central and State Governments are competent to enact legislations. As a result, a large number of labour laws have been enacted catering to different aspects of labour namely, occupational health, safety, employment, training of apprentices, fixation, review and revision of minimum wages, mode of payment of wages, payment of compensation to workmen who suffer injuries as a result of accidents or causing death or disablement, bonded labour, contract labour, women labour and child labour, resolution and adjudication of industrial disputes, provision of social security such as provident fund, employees' state insurance, gratuity, provision for payment of bonus, regulating the working conditions of certain specific categories of workmen such as plantation labour, beedi workers etc.

In our study, we have mainly focussed on the following laws:

- The Minimum Wages Act, 1948
- The Employees' State Insurance Act, 1948
- The Employees' Provident Fund and Miscellaneous Provisions Act, 1952

Findings of the Study

After interacting with the people employed in construction work at PNB headquarters, the major findings were as follows:

From the population size of around 200 workers there was no worker from Delhi and NCR region. The workers had migrated from the states of Bihar, Madhya Pradesh, Uttar Pradesh and West Bengal. They were living in quarters constructed by the employer at the site of work and majority of them were there without their families. This led to a pattern of sending back remittances to the place of origin. Many have secondary source of employment in agriculture but the income is meagre to sustain the whole family which pushed them out to move to Delhi. Other reasons for migration included seasonality of their previous occupation, better opportunity, more stable employment, unemployment in the place of origin. Another interesting trend to observe was that most of them worked continuously without taking holidays (except when ill). Many of them worked even on Sundays for which they were paid overtime wages. All of them came to know about the employment opportunity through relatives or friends or other acquaintances from the same village. However, the type of employment differed. Workers employed as beldar (helper) and masons were hired by a contractor and were paid the wages in cash by the contractor

himself. There were others like mechanic, few plumbers, who were hired directly by the construction company. The company paid the wages directly to them. In addition to that, once the construction on this site is completed they are sent to work on another site being constructed by the firm. These workers had been working with the firm for many years now. When asked about the labour laws like minimum wage act etc. everyone, except a minority of them, were not aware of the laws. Some of the workers had worked under the MNREGA but it was not functioning properly in many areas. Question 3 of Part B from our questioner pertaining to comparison of status of labour from Delhi and migrates didn't get answered as none of the workers had ever worked with labor from Delhi.

In the survey of construction worker in Munirka, the findings were somewhat similar.

The workers were mainly from the states of Bihar, Madhya Pradesh, Uttar Pradesh and Rajasthan. They also got to know about the employment opportunity through their relatives or friends. They secured the employment before shifting to Delhi. The main reasons for migration were again unemployment, seasonality, indebtedness and marriage. Two of the people had taken loans on Kisan cards and were indebted. Some of the people had job cards and worked under MNREGA but it was not sufficient for subsistence. The awareness level amongst the workers was almost negligible.

Conclusion

Labour mobility is a key feature of the development process in India. Because much of it is poorly measured and undocumented, it remains largely invisible in the strategizing of policies. Migration is a vital component of poor people's struggle for survival. It entails both costs and benefits for migrants and their families.

In our study, we started with the assumption that in the large scale set-up like Ahluwalia Constructions Group, labor would be more aware of the rights and would be living under better living condition but this is not the case. The situation is hardly any different from the ones working as daily wage workers in Munirka. In both the cases, workers are exploited with low level of wages, poor working and living conditions, and lack of any health insurance and other social security measures. Moreover, majority of the workers in both the cases were not aware of their rights as labourers and this creates another scope for their exploitation by the owners or the middlemen.

There are imperfections in both types of labour markets which can be addressed through suitable policy measures. But internal migrants have such weak bargaining power that they would require far greater legislative and non-legislative support from governmental and non-governmental actors. The existing policy regime in India hardly addresses any concerns related to the migration of persons with technical or professional expertise, many of whom are willing to make a contribution to the development process, either in their non-resident status or as returnees. These issues need close consideration at national and regional levels and effective policies need to be formulated which can integrate development concerns with the migration process.

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“Dr. B.R. Ambedkar Thoughts on Education and its Relevance to the present society”

Dr.Mohan Lal*

Abstract: In this paper an attempt is made to understand the educational project of Ambedkar in order to liberate the vulnerable communities in the country. Ambedkar had developed an almost doctrinal belief in the efficacious and transformatory character of education and held that education must be available to all, irrespective of caste or status. ‘Education is something which ought to be brought within the reach of everyone’. Ambedkar’s life and mission itself is a case history of how education can shape a leader and the destiny of the depressed classes, whom he represented. In this context it is important to highlight the contributions made by Ambedkar in the education sector, his vision and the relevance of his educational philosophy in the present scenario.

Key Words: Education, Vulnerable Communities, Depressed Classes, Development, Untouchability, Ambedkar.

Introduction: ‘It is the education which is the right weapon to cut the social slavery and it is the education which will enlighten the downtrodden masses to come up and gain social status, economic betterment and political freedom’, are the views of Ambedkar. B.R. Ambedkar, as is well known, the Chairman of the Drafting Committee of the Constitution of India, devoted most of his intellectual, social and political efforts to give expression to his belief in the ideal, “Sarvenah Bhavantu Sukhinah Sarve Santu Niramayah” i.e. the good and prosperity of all and struggled throughout his life for securing the rightful place for the discriminated, deprived and downtrodden sections of our society. Though several efforts were made by Ambedkar to establish an equalitarian society in India and had been discussed widely by different scholars yet few studies are available to project him as a great educationist. Ambedkar made an attempt to achieve this objective through his educational project also and discussed at length in this paper.

Ambedkar thoughts on education: Education has been seen as conducting an emancipatory role in each person's life. The current education system has drawn inspiration from opinions which are cultured from the authoritative powers of the dominating classes, and seems divorced from exploring the rationale for its relevance in society at large and the youth within it. Ambedkar was an impeccable leader, who took up the leadership to light the lamp of enlightenment. With his immense reading and clarity of thoughts and arguments, he countered the oppressive and discriminatory caste based practices. Ambedkar's last words emphasized: 'Educate, Agitate and Organize'. He was a person with high intellect and was trained under the then distinguished scholars like John Dewey, Charles Beard and R. A. Seligman (Sirswal, 2011). It's astonishing to realize that Ambedkar's opinions and perceptions on education aren't recognized. Since 1920, when he actively became a part of the public platform till his death in 1956, Dr.B.R. Ambedkar had constantly been on the forefront of the movement to eradicate birth based oppression

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where the basic amenities like education, housing choices are restricted for the benefit of the few. With his expertise in world thought and his broad education he accomplished in a short span of time he initiated new ideas in the process of engagement with the learning process. Ambedkar's thoughts are not only limited to the cause for a particular section of the society, but they have been wiffully neglected. All this while it is forgotten that the exhaustive text of the Indian Constitution was for all and Ambedkar can be seen as the leader who strongly believed and worked for the secularity of the nation.

Equal Opportunity for all: Ambedkar, who developed an almost doctrinal belief in the efficacious and transformatory character of education, held that education must be available to all, irrespective of caste or status. "Education is something which ought to be brought within the reach of everyone." (Ambedkar 1982: 40) He examined the education policy of the British in India and found that Education in India had always remained restricted to the members of the upper stratum of society. Ambedkar's important contribution to the education sector was his belief that 'Education is something, which ought to be brought within the reach of every one'. He urged this plea because he felt that, "we are arriving at a stage when the lower orders of society are just getting into the high schools, middle schools and colleges, and the policy of this department therefore ought to be to make higher education as cheap to the lower classes as it can possibly be made." (Ambedkar 1982: 40-41) Ambedkar was against the great disparity in the advancement in education of the different classes in India. He quoted statics from the report of Education and Hunter Commission to point out that depressed classes are the worst sufferers in education sector in proportion to their population. (For details see Ambedkar 1982: 39-44) He stressed that depressed classes should be treated as minority and similar benefits should also be extended to them as Muslims were earlier given in education sector. He also suggested other pragmatic ways to promote literacy among the depressed classes during the Legislative debate, "The second thing that I wish to say about the depressed classes is that I find a as a certain sum has been set aside in the budget for scholarships for the backward communities." (Ambedkar 1982: 43-44)

During the discussion, Ambedkar also developed logical argument in favour of equality of opportunity to be provided to all the vulnerable communities in the society which can be further developed in the context of different controversies raised on the issue of reservations after independence. "I must here emphasise that this country is composed of different communities. All these communities are unequal in their status and progress. If they are to be brought to the level of equality then the only remedy is to adopt the principle of inequality and to give favoured treatment to those who are below the level. There are some I know who object to this and adhere to the principle of equality of treatment. But I say Government has done well in applying this principle to the Mohammedans. For I honestly believe that equality of treatment to people who are unequal is simply another name for indifferentism and neglect. My only complaint is that Government has not yet thought fit to apply this principle to the backward classes."

(Ambedkar 1982: 42)

Primary Education for All

Ambedkar was convinced that primary education is very important for the vulnerable sections as it provides them necessary platform to enter into public life. Ambedkar recognized the importance of education in shaping the future and cautioned the underprivileged not to lose any opportunity, 'We may forego material benefits, but we

canno forego our rights and opportunities to reap the benefits of highest education to the fullest extent.' As a member, Ambedkar submitted detailed report about the deplorable condition of the Backward Communities to the Bombay Legislative Assembly, suggesting steps for the prevailing iniquitous educational System. He made a historical appeal for more grants to develop primary education for all sections during 1927 in his Legislative Council Debates in the Bombay Assembly. Ambedkar pointed out that, "The object of primary education is to see that every child that enters the portals of a primary school does leave it only at a stage when it becomes literate and continues to be literate throughout the rest of his life." (Ambedkar 1982: 40) Ambedkar also cautioned regarding the trend of dropout rate at the initial stage, "...if we take the statistics, we find that out of every hundred children that enter a primary school only eighteen reach the fourth standard; the rest of them, that is to say, 82 out of every 100, relapse into the state of illiteracy." (Ambedkar 1982: 40) Ambedkar was also against the commercialization of education and criticized the existing government, "out of the total expenditure which we incur on arts colleges, something like 36 per cent is financed from fees; out of the expenditure that we incur on high schools, something like 31 per cent is financed from fees; out of the expenditure that we incur on middle schools, something like 26 per cent is derived from fees." (Ambedkar 1982: 40)

Importance of Higher Education

Ambedkar made important interventions during the Bombay University Amendment Act and gave his views on university education that are still very relevant to promote higher education in India. Ambedkar also utilized the opportunity to give suggestions on higher education by submitting written evidence before the University Reforms Committee in 1925. "...it must be realised that the University cannot succeed in promoting research or in promoting higher education, if it makes the examination system the be-all and end all of its existence." (Ambedkar 1982: 45-46)

According to Ambedkar, "One of the fundamental functions of the University, as I understand it, is to provide facilities for bringing the highest education to the doors of the needy and the poor...I look upon the University primarily as a machinery, whereby educational facilities are provided to all those who are intellectually capable of using those facilities to the best advantage...". (Ambedkar 1982:61) As a result Ambedkar argued for the adequate representation of different communities in the senate to control the university affairs.

He also opposed the distinction between undergraduate teaching and postgraduate teaching. He said, "... if the object of the bill is to promote higher education and research, the best method would be not to separate the colleges from the University as has been done now but to make a synthesis in which the University and the colleges would be partners on terms of equality and would be participating in promoting together, both the undergraduate and the post-graduate studies." (Ambedkar 1982: 48) Ambedkar also stressed the importance of research in the universities. The separation of postgraduate work from undergraduate work means the separation of teaching from research. But it is obvious that where research is divorced from teaching research must suffer. (Ambedkar 1982: 298)

Ambedkar was perhaps the first educationist who wanted power to be given to the academic council in matters of academic affairs in the university. (Quoted in Aryama 2007: 348-349) He emphasized that a teaching university should really function as a teachers

university in the sense that teachers hold all academic and administrative posts. (For detail see Ambedkar 1982: 292-312)

The People's Education Society's objective is not merely to give instructions, but to impart such education as promotes intellectual, moral and social democracy. This is what modern India needs and this is what all well-wishers of India must promote, held Ambedkar. The motto of the People's Education Society is 'Knowledge and Compassion'. The Society had made good progress in this direction; running a number of colleges. (Kadam 1993: 210-211) In brief, the People's Education Society has significantly contributed to the spread of higher education among the vulnerable communities. The colleges gave monthly scholarships, provided cheap accommodation and paid immense attention to student's problems and encouraged progress. On the other hand, the students, after completing their education, have been working in villages and cities in various capacities in various bodies and offices. Ambedkar's voluntary efforts also included educational modernization but he said that it's a task that the state should undertake. Thus, in state socialism, he allocated a major role to the state in discharging its duties in respect of education of the unlettered millions of citizens in the country. (For detail see Ambedkar 1979)

Ambedkar wrote a letter to one of his father's friends when he was in America to pursue both male and female education in order to live a life of dignity. "We shall soon see better days and our progress will be greatly accelerated if male education is pursued side by side with the female education..." (Keer 1991: 27) Later on, when he came back to India, he continuously advised his fellow brethren to educate themselves and their children. Ambedkar seems to carry forward the legacy of Mahatma Phule on the issue of education for girls. (Pratima 2003: 359) For Ambedkar, education was an important instrument of bringing social change and to help women to alleviate their position. Addressing a gathering of women during the Mahad Satyagraha, Ambedkar advised them, "...Send your children to schools. Education is as necessary for females as it is for males. If you know how to read and write, there would be much progress. As you are, so your children will be." (Keer 1991: 104)

Educate: Education has an immense impact on the human society. One can safely assume that a person is not in the proper sense until he is educated. It trains the human mind to think and take the right decision. In other words, man becomes a rational animal when he is educated. By the way of education only the knowledge and information received and spread throughout the world. An uneducated person cannot read, write and he is very close to all knowledge and wisdom like a window. In contrast, an educated man lives in a room with all its windows open towards outside world. Simply getting education does not mean to acquire the knowledge and getting academic designation. Education must get through by the way of free mind and free thinking.

Agitate: The word 'agitate' does not mean that, to agitate physically; it is a mental revolution in its place. It does not mean to go out and start protesting violently on the streets, without getting educated. After getting educated, by understanding Babasaheb's thoughts and strategy the individual can start agitating mentally. Agitated mind, as Dr. Ambedkar presumed, would force educated people to form organizations and they would act to fix the problems. Many people, quite often, who profess Dr. Ambedkar, limit his slogan to these three points. But to this author, the actual message of Dr. Ambedkar lies in "have faith in your strength."

Organize: Educated and agitated minds will easily organize for a common mission. We must get ourselves educated and our thoughts agitate so that we can collectively organize. Agitated minds for a common mission will help them to unite and struggle for their common goal as one force. Only education can bring this change. Ambedkar had also given lot of emphasis on getting education. He had given prime importance to education. He further added that, "The backward classes have come to realize that after all education is the greatest material benefit for which they can fight. We may forego material benefits of civilization but we cannot forego our rights and opportunities to reap the benefits of the highest education fully. That is the importance of education. From this point of view he advised the backward classes to realize that without education their existence is not safe." In Ambedkar's idea on educate, agitate and organize Ambedkar's idea of giving education and equal opportunity to the people aims at removing the barriers in Indian Hindu religious caste system and development of backward caste as well as all marginalized communities. According to the social work students, educate agitate and organize means create power in people to experience basic rights in the society, to achieve success in the life and also struggle for social justice. In the social work field Ambedkar's idea about educate agitate and organize is very much relevant in the current context because in the Indian society, people are illiterate and they are not aware about education as well as their basic rights of the life, still people are facing caste discrimination in society and lack of support and motivation. Educate, Agitate and organize must be maintained to see the effective results of the movement for the upliftment of our people. For the upliftment of the depressed classes he developed a programme of education as a part of the general manifesto of Indian Labor Party before the general elections of 1937. To stamp out the illiteracy, he emphasized the necessity of full and compulsory and liberal education. He emphasized that many pupils from depressed classes did not have money. To overcome the financial problem which is acting against their studies, he stressed the necessity of scholarships in educational institutions.

Dr. Ambedkar considered education to be essential for all men and women irrespective of their social and economic status. All men and women must get at least the minimum education so that they may know how to read and write. The primary education caters to the minimum essential need of educating the masses. According to Dr. Ambedkar: "The object of primary education is to see that every child that enters the portals of a primary school does leave it only at a stage when it becomes literate throughout the rest of his life. But if we take the statistics, we find that out of every hundred children that enter a primary school only eighteen reach the fourth standard, the rest of them, that is to say, eighty-two out of every one hundred replace into the state of illiteracy. He said that the Government should spend sufficient amount of money so that "every child who enters a primary school reaches the fourth standard."

Relevance of Dr. Ambedkar philosophy's of education: Education has been seen as conducting an emancipatory role in each person's life. The current education system has drawn inspiration from opinions which are cultured from the authoritative powers of the dominating classes, and seems divorced from exploring the rationale for its relevance in society at large and the youth within it.

Ambedkar was an impeccable leader, who took up the leadership to light the lamp of enlightenment. With his immense reading and clarity of thoughts and arguments, he countered the oppressive and discriminatory caste based practices. Ambedkar's last words

emphasized: 'Educate, Agitate and Organize'. He was a person with high intellect and was trained under the then distinguished scholars like John Dewey, Charles Beard and R. A. Seligman (Sirswal, 2011). It's astonishing to realize that Ambedkar's opinions and perceptions on education aren't recognized. Since 1920, when he actively became a part of the public platform till his death in 1956, Dr.B.R. Ambedkar had constantly been on the forefront of the movement to eradicate birth based oppression where the basic amenities like education, housing choices are restricted for the benefit of the few. With his expertise in world thought and his broad education he accomplished in a short span of time he initiated new ideas in the process of engagement with the learning process.

Ambedkar's thoughts are not only limited to the cause for a particular section of the society, but they have been wifully neglected. All this while it is forgotten that the exhaustive text of the Indian Constitution was for all and Ambedkar can be seen as the leader who strongly believed and worked for the secularity of the nation.

Dr.B.R. Ambedkar contributed to a plethora of books and journals. His speeches and writing are a valubale source for the process of truth finding and its articulation. Through his thoughts, words and actions Ambedkar raised the consciousness of Dalits regarding the wretchedness and the injustice of their social condition, and awakened them to the possibilities of establishing a society in which they could live like equals (Valeskar, 2012). When we look at the term equality, it is interfaced in various way shows it has appeared in the constitution from sections concerning welfare, justice to education alike. Equality in every aspect is reflected in the constitution and proves to be an important element is its composition. As we move beyond the boundaries set for our understanding of equality, we also need to know how equality is perceived. Taking the example of the National Council for Education and Research (NCERT) and how its information brochure elaborately explains 'Equitable space for all'. The NCERT says,

Across the country, enormous strides towards establishing schools within the reach of every habitation have been made. Attempts to put larger number of children through schooling have proved to be successful. But pockets of children still remain to be reached children from the socially weaker sections, those belonging to the scheduled castes and tribes, those belonging to the minority groups, and particularly girls, in each of these groups. The need of the hour is to identify the extraordinary socio-cultural circumstances which restrict these children from accessing schools.

This excerpt from the NCERT's brochure shows its identification of a particular section of Indian society. The portrayal being that of a victim where the identity of community is overlapped with the form of victimization. This victimization has created an othering among the communities and it has become prominent. The othering then comes also when there are specialized books on the tribal communities, while the tribal knowledge and their genesis of struggle is rarely discussed. While making special efforts to provide for the education of the tribes, a series of books under the title 'Meet our Tribal People' were developed to sensitize other children to the life and culture of different tribal groups across the country.

Here we need to understand the purpose of education. When Ambedkar talks about knowledge, he lists two purposes of knowledge: first, to acquire it for betterment of others and secondly to use it for one's own betterment. The latter is pursued by a larger circle of people than the former (ibid). From this we could conclude that the realization of existence is not the only valid standpoint, but the realization of struggled existence of the 'others' is

also important. For example, when there is violence from the upper castes on lower castes then the depressed caste groups assert their existence which also shows their existence for the dominant caste.

Ambedkar has also argued against professional learning which aims at creating a clerical nature of workers, including a nonquestioning attitude as the objective of learning. Ambedkar had explained the importance of education in his written testimony before the University Reform Committee set up by the Municipal Government regarding Mumbai University reforms. He discussed various issues related to education and also the reasons for the failure of the education system.

Dr. Ambedkar challenges the notion of accepting unchallenged notions of society. The argumentative capability reflects a person's thinking prowess and his ability to reach the truth and identifying it through a procedure. We might also want to understand how Dr Ambedkar perceived the nature of education. He says,

The Division of the predegree education and the postdegree education meant the partition of education and research from each other, which itself proved that when the research is separated from education then the former is immeasurably harmed.

This makes it clear that the education and its continuation through implementing it in one's life is necessary for constant and meaningful learning. Ambedkar listed these three components as objectives for policy makers:

- 1) Recasting the aims and purposes of education,
- 2) Education as an instrument of substantive equality,
- 3) Women's education (Velaskar, 2012).

He had recognized education as the major tool of the discriminated masses to stand up and claim their rights. Where the base of education would provide rationale, strength and the perseverance which distinguishes between truth and cultured opinions. Education formed the fundamental part of his eloquent speeches and messages, making us perceive his early understanding of it as a fundamental right and also as the major tool of rebellion among the discriminated. Ambedkar's speeches many a times mention the transformative nature education has, which he would have imbibed from the diverse range of academic learning he had.

Being from a community which was socially excluded and disregarded throughout history, his thoughts and ideas were considered as threatening and misleading by the fundamentalists. For he overturned the rules of nature or supernatural forces and created a disastrous impact on them, as he started to agitate within the society and beyond, with his words and writings. The concept of upliftment or rise of the 'lower class' was accepted. With the advantage of being a learned person Dr. Ambedkar was in a better position than any other to challenge the relations of the upper and the lower castes and the immobility within them. Education hence proved to be a factor of upliftment when certain communities were denied the same.

Conclusion: Ambedkar had a deep relation with education and his writings show expertise and in-depth analysis of the subject. The great leader has been restricted to the narrow position of being just a Dalit emancipator. His contributions towards education and his vision towards it should be traced and nurtured. Ambedkar realized education to be a priority for the society and for growth of individuals with character. Educational philosophy stresses on development of persons and their environment. Ambedkar also saw education as something that can create radical changes in an oppressed society and create

avenues for change which are equal for all. Ambedkar's thoughts resonate with the current academic discourse and hence make him relevant, to bring in a perspective which has been missing. The perspective which is generated through struggled learning. That learning needs to be recognized and captured in textbooks, cutting across boundaries.

Meanwhile, teachers and the trainers also need to establish a bond and promote an education that works towards the objectives of self actualization and a just society. With such collective efforts, education can play a role in the conscientization and creation of citizens who are aware of the perils a society faces, motivating them to challenge its customary norms and practices even when establishing themselves. To contextualize educational philosophy in India we must remember that learning was barred for a large section of society, wherein the texts and writings which govern them were permitted to be read and to be interpreted by a few born in a specific community. This exclusiveness to a particular community for learning further translated into children from the 'lower' section of the community being kept away from education in order to maintain the purity of the 'sacred learning' of the few.

Education can hence create a realization among the masses of them being subjected to a hegemonic force. A force that suppress the culture and existence of the community they are in. This realization might propel the masses to resist and aspire for change. There would be intellectual assertion, which would challenge the rigidity and break it. This contextualization of education in India would create a pedagogy which enables the teachers and learners participate in the process of change and enhance one's ideals in society and be accepting of critique and argue with rationale and logic.

Ambedkar wanted the people to cultivate the values of freedom and equality among themselves; it is possible only through education. He regarded education as a means to reach the doors of light and perception to remove the regions of darkness and ignorance. Ambedkar emphasized on secular education for social emancipation. The basic theme of his philosophy of education is: inculcating the values of liberty, equality, fraternity, justice and moral character among the boys and girls of all shades. By the way of his educational philosophy, I shall view that by experiencing full freedom of education without the barriers of any caste, creed and race; it is the best way for the enlightenment of human beings from ignorance.

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Impact Of Self Confidence On The Social Intelligence Of Adolescents

Dr. Mamta Devi*

Abstract

A sample of 200 students of Rohtak district of haryana state was selected randomly. The sample was administered through self confidence scale developed and standardized by Gupta and social intelligence scale developed and standardized by Chaddha and Ganesan. Mean, Standard Deviation (S.D), SED, t-test were used for analysis and interpretation of the data. The findings of the study revealed that a) that low self-confidence adolescents are more social intelligence than high self- confidence adolescents. b) high self-confidence urban and rural adolescents are similar on their social intelligence. c) low self-confidence urban adolescents are more social intelligence than high self-confidence urban adolescents. d) self-confidence rural adolescents are more social intelligence than high self-confidence urban adolescents. e) low self-confidence rural adolescents are more social intelligence than high self-confidence urban adolescents.

Keywords: Self Confidence, Social Intelligence and Adolescents.

Social Intelligence

Social intelligence means the ability of an individual to react to social situations of daily life. Social intelligence is ability to deal with the people. It is capacity to balance effectively with the people. Anyone who has facility of manners to get along with others has social intelligence. Social intelligence would not include feelings or emotions aroused in us by others but merely our ability to understand others and react in such a way towards them the ends directed should be attained. It includes:-

- Judgment in social situations
- Memory for names and faces
- Observation of human behavior
- Recognition of the mental states behind words
- Recognition of mental states from facial expression social information and sense of humor

As the modern society is full of complexities only an intellectually competent person can achieve success. This competency can be achieved by different means one of these means is social intelligence which is comprised of two words social and intelligence. Social is related to society whereas intelligence means the capacity to adjust. So social intelligence is the adjustment ability of an individual to his society environment situations and problems of life. No child is born social he must learn to make adjustment with others and his ability can be acquired only as a result of interaction with all types of individuals , especially during the years when socialization is an important of child's development. A man is a basically social animal. He is born for the development and progress of society. Thus social intelligence means proper attitude towards social set ups. Social intelligence

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expands from one person psychology with in an individual to a two person psychology that looks at the connection shared between individuals. Goleman in his ground breaking book reveals that neural linkages between human influence the brain and the body. These invisible bridges give us the ability to change people's moods, emotions and health as these people can do to us. Relationships not only shape emotional states and general psychological experience, but also the very physiological matter that shape our body. According to *Thorndike* (1927) has pointed out that there is an aspect of personality that can be called social intelligence distinct from what he also recognized as concrete and abstract intelligence. It means that social intelligence is ability to understand and deal with persons.

Wechsler (1958) "Social intelligence is just general intelligence applied to social situations."

Self-Confidence

The faith or belief in one's strength and ability is called self-confidence. The concept of self-confidence determiners the behavior of the individual and is key to the understanding of his personality. One of the traits of good personality is self-confidence. It leads to self-integrity and self-fulfillment. Self-integrity refers to the union or harmony between the actual self (What you are) and desired self (What you want to become) Whereas self-fulfillment refers to saying all the needs of the individual.

According to Dictionary of education by Carter V. Good (1959): "Self-confidence means faith in one's own ability". It refers to person's perceived ability to tackle situation successfully without leaning on others and to have a positive self-evaluation."

Self-confidence is associated with success. A confidence, an attitude, a belief and a faith in your ideas are essential in getting ahead but it also be remembered that self-confidence grows with success. The old dictum, "If you think you can will win" was all right as an inspirational slogan, but failed to stand the test of practical application. The development of self-confidence therefore lies very largely in the development of success, no matter that make for success.

Self-confidence allows the individual to have positive yet realistic views of themselves and their situations. Having self-confidence does not mean that individual will be able to do everything. Self-confident people have expectations that are realistic. Even when some of their expectations are not met they continue to the positive and to accept themselves. In general terms, self-confidence refers to an individual perceived ability to at effectively in a situation to overcome obstacles and to let things go all right (Basavanna 1975).

Self-confidence indicates reserve power. It is an attitude which allows individual to have positive yet realistic views of themselves and their situation. Self-confidence people trust their own abilities, have general sense of control in their lives and believed that they will be able to do what they wish, plan and expect.

The strength of belief is one's key to self-confidence. There is a test in the Bible, which is fundamental in attaining self-confidence. It is so powerful that if driven deeply into your consciousness it can change your life. ***"If God be for us, who can be against us."***

Operational Definitions

Self Confidence: Self-confidence is a positives attitude of oneself towards one's own self-concept. It is a 'trust or firm belief in self'. It is equated with 'self-reliance' and 'boldness'.

Social Intelligence: social intelligence is an ability to function effectively in one's relation with others. social intelligence is the ability to get along with

Adolescence: Adolescence is that period of life during which boys and girls move from childhood to adulthood in terms of mentally, emotionally, socially and physically.

Objectives Of The Study

1. To find out the differences between high self-confidence and low self-confidence adolescents on their social intelligence.
2. To find out the differences between high self-confidence urban and high self-confidence rural adolescent on their social intelligence.
3. To find out the differences between high self-confidence urban and low self-confidence urban adolescents on their social intelligence.
4. To find out the differences between high self-confidence urban and low self-confidence rural adolescents on their social intelligence.
5. To find out the difference between high self-confidence rural and low self-confidence urban adolescents on their social intelligence.

Hypotheses Of The Study

1. There is no significant difference between high self-confidence and low self-confidence adolescents on their social intelligence.
2. There is no significant difference between high self-confidence urban and high self-confidence rural adolescents on their social intelligence.
3. There is no significant difference between high self-confidence urban and low self-confidence urban adolescents on their social intelligence.
4. There is no significant difference between high self-confidence urban and low self-confidence rural adolescents on their social intelligence.
5. There is no significant difference between high self-confidence rural and low self-confidence urban adolescents on their social intelligence.

Delimitations Of The Study

The present study was delimited with respect to the following aspects.

- It was delimited to 200 students.
- The study was delimited to 100 male and 100 female adolescents.
- The sample was delimited to Rohtak district only.
- The study was delimited only two variables i.e. self confidence and social intelligence.
- The study was delimited 14 to 19 year students

Studies Related To Social Intelligence

Henderson, A.E et al (2009) "The birth of social intelligence" found that infants come to understand that intentions and attention guided human action within the first few months of their lives. By 13 months infants understood that intentions were specific to individuals within a group. Taken together, the evidence suggested that infants were well on their way to becoming social experts by their second birthdays.

Kaur, R. (2011): conducted a study "An investigation into the social intelligence as a function of family system" and found that significant difference exists between children of joint and nuclear family system with respect to different dimensions of social intelligence.

Kakkar, M.(2012) conducted a study "Social intelligence as a determinant of life satisfaction" and found that there exists a significant relationship between life satisfaction and social intelligence"

Studies Related To Self-Confidence

Lather Anus. And Others (2001) conducted study on 'Security and in-Security and Self-confidence dimension of Personality of Adolescents' and found significant difference among sexes, girls equally secure as boys yet less confident than boys.

Harjeet (2003) found in her study 'Family Relationship as a Contributive Factor towards Self-Confidence' and concluded that a significant relationship exists between family relationship and self-confidence.

Kaur R. (2007) conducted a study on Self-Confidence of adolescents in relation to Family Environment and revealed that there exists significant difference between male adolescents and female adolescents in self-confidence. Males are more confidence as compared to female adolescents.

Kaur, T. (2008) in her study on 'Impact of General Mental Alertness on Self-Confidence of Adolescents of Ludhiana District' concluded that urban people are more confident than rural people. Similarly gender difference is found in mental alertness and self-confidence, boys are more alert, more confident than girls.

Kaur, M. (2009-2010) conducted a study on 'Alienation among Secondary School Students in relation to Self-Confidence and Social Support' and revealed that the lesser is the self-confidence more is the alienation. Physical Education stream have more Self-confidence than students of other streams.

Methodology

In the present study, Descriptive survey method was employed

Sample

In over to achieve the objective stated earlier and to test the corresponding hypotheses, district Rohtak, Haryana state was planned.

Variables

Self Confidence and Social Intelligence

Tools Used

- Self confidence inventory developed and standardized by Gupta
- social intelligence scale developed and standardized by Chaddha and Ganesan..

Statistical Techniques Used

Mean, Standard Deviation (S.D), SED, t-test were used for analysis and interpretation of the data

Analysis and Interpretation

Hypothesis-1

There is no significant difference between high self-confidence and low self-confidence adolescents on their social intelligence.

Table 1: Mean, S.D, t-ratio of High self confidence and low self confidence adolescents on their social intelligence

Group	N	Mean	S.D.	t-ratio	Level of significance
High self Confidence	67	77.83	5.79	13.20651	0.01
Low self confidence	51	91.27	5.225		

Above table shows that obtained t-value (13.20651) is more than the table value at both level of significance ie 0.05 and 0.01 at df 116. Hence the null hypotheses “There is no significance difference between high self-confidence and low self-confidence adolescents on their social intelligence” has been **rejected**. Hence it may conclude that low self-confidence adolescents are more social intelligence than high self- confidence adolescents.

Hypothesis-2

There is no significance difference between high self-confidence urban and high self-confidence rural adolescents on their social intelligence.

Table 2: Mean, S.D, t-ratio of High self confidence urban and High self confidence rural adolescents on their social intelligence

Group	N	Mean	S.D.	t-ratio	Level of significance
High self-confidence urban	35	78.42	5.827	0.8145	Null
High self-confidence rural	32	77.187	6.48		

Above table shows that obtained t-value (0.8145) is less than the table value at both levels of significance ie 0.05 and 0.01 at df 65. Hence the null hypotheses ‘There is no significance difference between high self-confidence urban and high self-confidence rural adolescents on their social intelligence “has been **Accepted**. Hence it may conclude that high self-confidence urban and rural adolescents are similar on their social intelligence.

Hypothesis-3

There is no significance difference between high self-confidence urban and low self-confidence urban adolescents on their social intelligence.

Table 3: Mean, S.D, t-ratio of High self-confidence urban and Low self-confidence urban adolescents on their social intelligence

Group	N	Mean	S.D.	t-ratio	Level of significance
High self-confidence urban	35	78.42	5.827	10.79	0.01
Low self-confidence urban	27	92.407	4.38		

Above table shows that obtained t-value (10.79) is more than the table value at both level of significance ie 0.05 and 0.01 at df =60. Hence the null Hypothesis “There is no significance difference between high self-confidence urban and low self-confidence urban adolescents on their social intelligence” has been **Rejected**. Hence it may conclude that low self-confidence urban adolescents are more social intelligence than high self-confidence urban adolescents.

Hypothesis-4

There is no significance difference between high self-confidence urban and low self-confidence rural adolescents on their social intelligence.

Table 4: Mean, S.D, t-ratio of High self-confidence urban and low self-confidence rural adolescents on their social intelligence

Group	N	Mean	S.D.	t-ratio	Level of significance
High self-confidence urban	35	78.42	5.827	7.557	0.01
Low self-confidence rural	24	90	5.773		

Above table shows that obtained t-value (7.557) is more than the table value at both level of significance ie 0.05 and 0.01 at df 57. Hence the null hypothesis “There is no significance difference between high self-confidence urban and low self-confidence rural adolescents on their social intelligence” has been **rejected**. Hence it may conclude that low self-confidence rural adolescents are more social intelligence than high self-confidence urban adolescents.

Hypothesis-5

There is no significance difference between high self-confidence rural and low self-confidence urban adolescents on their social intelligence

Table 5: Mean, S.D, t-ratio of High self-confidence rural and low self-confidence urban adolescents on their social intelligence

Group	N	Mean	S.D.	t-ratio	Level of significance
High self-confidence rural	32	77.187	6.48	10.695	0.01
Low self-confidence urban	27	92.407	4.38		

Above table shows that obtained t-value (10.695) is more than the table value at both level of significance ie 0.05 and 0.01 at df 57. Hence the null hypothesis “There is no significance difference between high self-confidence rural and low self-confidence urban adolescents on their social intelligence” has been **rejected**. Hence it may conclude that low self-confidence rural adolescents are more social intelligence than high self-confidence urban adolescents.

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A study on India's Balance of Payment difficulties of 2012

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Abstract

India suffered from balance of payment crisis where it came close to defaulting its payment obligation within three weeks. There were many reasons for this problem. Breaking of Soviet-Bloc, Oil shock of 1990, slow economic growth of important trading partners, political uncertainty, loss of investors' confidence, fiscal indiscipline and increase in non-oil imports were the main reasons. Similar situation developed during the 2012-2013 period. The main solutions for the problem are liquidity support through select import control, raising funds through sovereign bonds and loan facility from multilateral agencies. However, long lasting solutions involve economic reforms that support domestic capacity building to reduce dependence on imports via substitution. Some other novel ideas are development of alternative multilateral agencies to IMF and rupee denominated trade agreements with partner nations such as Russia and Iran.

Keywords: financial reform; balance of payment; balance of trade; oil shock; import; NRI deposits; Indian Economy

1. Introduction and Crisis of 1991 : A Context: Near the end of the 1980s, India faced a Balance of Payments (BOP) crisis. The primary reason for this was unsustainable borrowing and a very high level of expenditure. The current account deficit during the 1990-91 period reduced the ability for financing of deficit. The trade deficit increased from INR 12400 crore to INR 16900 crore from 1989 to 1991. Similarly, the current account deficit increased from INR 11350 crore to INR 17350 crore from 1989 to 1991 (Rajadhyaksha, 2013). The current account deficit to gross domestic product ratio increased from 2.3 to 3.1 between 1989 and 1991. The fiscal deficit to gross domestic product ratio attained a level of more than 7 percent in the financial years 1989-90 and 1990-91. The foreign exchange reserves were sufficient to cover approximately 2.5 months of imports only. During the financial year 1989-90, the average rate of inflation was 7.5 percent. During the financial year 1990-91, the inflation rate crossed the 13% mark. The gross domestic product growth rate declined from 6.5 percent in the financial year 1989-90 to 5.5 percent in the financial year 1990-91. In quantitative terms, the foreign exchange reserves of India on 31 December 1989 had a value of INR 5277 crore. By the end of December 1990, the value reduced to INR 2152 crore and in the time duration between May 1991 and July 1991, the value ranged between INR 2500 crore and INR 3300 crore. (Centre_for_Civil_Society, 2016). In January 1991, India's foreign exchange reserves stood at USD 1.2 billion. This value depleted by half by June. Thus an amount that was barely enough to cover 3 weeks of essential imports was left. Hence, India was weeks way from defaulting on its external balance of payment obligations (Mital, 2016). The situation

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had reached the point where India had to give 67 tons of gold as collateral and secure loan from International Monetary Fund to tide over the crisis (Rangarajan, How India banked on reforms, 2016). Balance of Payment difficulties is a recurring problem in the Indian economy. Balance of Payment adversities were dominated by adverse Balance of Trade and adverse balance of trade was because of inefficiency in the economy and excessive government regulations for domestic business (Kolte & Simonetti, 2018).

2. Research methodology, objectives, value and limitations: My study is primarily based on secondary data and focuses on the comparison of the growth in India to other developing nations. The paper presents preliminary findings, and because the research at this stage is in initial phase, the paper is essentially descriptive in nature.

The choice of using secondary data based research methodology can be justified due to the nature of the primary data. The primary data sourced from World Bank reports is well organized and supports comparison for different time periods which for this analysis is the period between 1991 and 2013. In my opinion this research offers a basis for empirical development and practical applications. The methodology of this paper also acts as a limitation and hence it is suggested that practical verification of the findings via field investigations would help to refine the parameters involved.

3. Situation in 2012-13: India seemed on the verge of another balance of payment crisis by the year 2013. The fall of currency value from INR 45 a USD in the year 2011 to over INR 64 a USD by the year 2013 was significant. Since May 2013 itself, the value of rupee fell by approximately 15%. The sharp fall in the value of currency hurt the almost all essential and non-essential commodities, and hit the middle income and lower income groups the hardest.

There were indications that the US Federal Reserve would be tightening liquidity, because of which the foreign indirect investment flows that were helping to compensate for the current account deficit would also come down. Further, the prospects of political instability due to the likelihood of a coalition government, not led by any principal national party, coming into power, increased the likelihood of foreign direct investment and foreign indirect investment falling considerably. The government started increasing caps on various sectors in order to attract more foreign investment.

There were thoughts about purchasing USD in the international market by selling rupees; however this would further lead to devaluation of the rupee. The reduction in foreign exchange reserves would have led the international rating agencies such as Moody's and Standard and Poor's to reduce the credit rating of India which would have made it difficult for India to raise debt at rates that are reasonable. There were also rumors that India might take a long-term loan from multilateral agency such as International Monetary Fund, similar to 1991 although Reserve Bank of India denied such a move. Such a move would have opened up the domains of our economic policy decision making to the policy makers in International Monetary Fund.

4. Situation of 1991 compared to situation of 2012: The primary comparison between situation of 1991 and 2012 can be made on the basis of the reasons due to which the two crisis occurred. The major reasons for the 1991 crisis were break-up of Soviet Bloc, Iraq-Kuwait war, slow growth of important trading partners, political uncertainty and instability, loss of confidence on the part of investors, fiscal indiscipline, increase in non-oil imports and rise in external debt. Rupee trade arrangement that was maintained with the Soviet Bloc was an important factor of India's total trade up to 1980s. With the

introduction of Glasnot and Perestroika and the breaking-up of eastern European countries, many payment arrangements based on rupee were terminated. Therefore the rupee trade credit flow reduced in 1990-91. The exports from India to Eastern Europe made up almost 22.1 percent of exports in 1990. In the year 1989, this figure declined to 19.3 percent. In the financial year 1990-91, this figure further declined to 17.9 percent. By the end of financial year 1991-92, this figure had declined to 10.9 percent.

The Gulf crisis started after Iraq invaded Kuwait in August 1990. Subsequently, crude oil price increase from USD 15/barrel to USD 35/ barrel between July 1990 and October 1990. At that time, Kuwait and Iraq were main exporters of oil to India. Because of was, India had to purchase oil at spot market price. As a result of all this, the bill increased by approximately 60% in the financial year 1990-91 and remained 40% above the level of financial year 1989-90, the next year.

As noted in Economic Survey (1991-92): "The immediate cause of the loss of reserves beginning in September 1990 was a sharp rise in the imports of oil and petroleum products (from an average of \$287 million in June-August 1990, petroleum products imports rose sharply to \$671 million in 6 months). This accounted for rise in trade deficit from an average of \$356 million per month in June-August 1990 to \$677 million per month in the following 6 months." (The Department of Economic Affairs, Finance Ministry of India, 1991).

Another reason for the worsening condition of current account was the low level of economic growth experienced by important trading partners of India. The world growth rate reduced from 4.5 percent to 2.25 percent between 1988 and 1991. U.S. experienced a decline from 3.9 % in 1988 to 0.8% in 1990 to (-1) percent in 1991. U.S. being the largest export market of India, such a development had a considerable negative impact on the current account situation of India. On the domestic front, the period between November 1989 and May 1991 witnessed considerable political uncertainty (Rangarajan, 1991's golden transaction, 2016). Within a time duration of one and half years, there were 3 coalition governments and 3 Prime Ministers. By March 1991, Standard & Poor's and Moody's had downgraded India's long term debt [foreign] to the lowest grade. It is observed during the 1980s, the level of increase in imports was much greater than the corresponding level of increase in exports. Imports increased by 2.3% of gross domestic product, while the exports increased by 0.3% of gross domestic product (Vikraman, In fact : RBI head and crisis manager during 1991 BOP turmoil, 2017). Therefore, trade deficit increased from 1.2% of gross domestic product during 1970s to 3.2% of gross domestic product in 1980s. Another point of trouble was the way in which the deficit was financed. Costly external finance sources such as external commercial borrowings and NRI deposits were used to finance current account deficit. Concessional assistance to India, from the World Bank Group reduced during the 1980s. For comparison, disbursements on concessional terms made up almost 89 % of assistance to India. In 1990, this dropped to approximately 35 %. Consequently, the average interest cost of external borrowing increased. Composition of debt shifted from official sources [example: bilateral sources etc.] to private sources [example: external commercial borrowings, NRI deposits]. In quantitative terms, India's external debt increased from USD 23.50 billion in financial year 1985-86 to USD 58.63 billion in financial year 1989-90 to USD 63.40 billion in financial year 1990-91. This can be compared to reasons of 2013 turmoil (Vikraman, In Fact: How governments pledged gold to pull economy back from the brink, 2017). JPMorgan

economists estimated that India would require USD 85 billion to cover the current account gap for that particular fiscal.

In 2012, the devaluation of currency increased the cost of imports such as crude oil, fertilizers, iron ore, medicines etc. which affected almost every commodity item that the average Indian consumer consumed (The_Economist, 2013). One of the primary reasons for the devaluation of rupee was the bad shape of the economy. The total external debt of India increased to USD 379 billion. Of this value, approximately USD 172 billion was maturing in the next one year by 31 March, 2014. That amount equates to approximately 60 percent of the foreign exchange reserves maintained by India during that time [approximately USD 280 billion]. For the fiscal year 2012-13, the current account deficit recorded the highest value of 4.8 percent of gross domestic product [highest ever limit for that time], which was much more than the prescribed limit of 2.5 percent. At that time, it was estimated that India would require approximately USD 85 billion to USD 90 billion to fund this gap.

5. Lessons from the past: is there any possibility of more severe crisis than that of 1991, 2012? Broadly, lessons that can be learned from the crisis of 1991 and the difficult period of 2013 are based on three themes. The first is liquidity support. The immediate result of balance of payments turmoil is that a nation does not have sufficient USD to pay its bills for debt repayments or imports. In such a situation, it is generally estimated that in order to cover the current account gap in the fiscal, a considerable portion will come from foreign direct investment, trade credits and NRI deposits. A significant portion will come from external commercial borrowings and portfolio flows but this carries more risk if the investors start pulling money out of emerging markets. In such a situation, it is better to tackle the problem from the other end by keeping the current account gap down through lower oil imports and select import controls. This might lead to reduction in current account gap (Jain, 2016). However, if this does not work then, the government will have to raise the funds through sovereign bond, loan from IMF or swap lines with foreign central banks. The government also has the option to utilize the funds with the Reserve Bank of India. There are two possible reactions that the government can expect as a result of such a move (Rangarajan, India's road to economic transition, 2017). Liquidity support search by the government might stabilize the expectations of the investors however it is more probable that in the short terms, there could be panic as traders might interpret such a move a sign that the economy is in a more deeper turmoil than assumed.

While this is a treatment for the symptom, the main problem generally is an overvalue exchange rate due to which exports become uncompetitive. That was the situation that India faced during 1991, despite the devaluation that was experienced during the previous decade. In simplistic terms, exports from India were not competitive in the global market; therefore the country was not able to earn enough USD to pay for imports. The obvious answer to such a situation is currency devaluation (Raghavan, 2013). Today India has a relatively more flexible exchange rate policy, which should allow the rupee to move against the currencies of trading nations. However, the real exchange rate is more important here, than the nominal exchange rate, which is adjusted for inflation. Another important step should be keep inflation as close to global average as possible. There is a strong link between high fiscal deficit and high current account deficit. Therefore, in simplistic terms it can be stated that a combination of cheaper currency, healthy public finances and lower inflation are the main part of solution. The third leg of solution is the

implementation of broader economic reforms (Pandey, 2016). India has not made sufficient progress in reforms that are politically contentious. The poor state of Indian infrastructure, which indirectly increases the cost of doing business in India, is another issue that requires to be tackled.

6. Possible solutions

The short debt of India is approximately 25-30 percent of the overall debt. Such a high level of short term debt composition is undesirable. This level was approximately 5 percent in the financial year 2002-2003. This level increased primarily due to trade related credit-more imports compared to exports. During the last few years, this trade deficit has been financed by short term credit. A solution to this will be curbing imports, substituting imports, increasing exports or both (Baru, 2016). This can be achieved only by increasing the investment atmosphere in the country (Harikrishnan, 2016). The recent improvement in the Ease of Doing Business ranking for India is an indication that the government is taking necessary steps in the appropriate direction. However, more reforms such as reduction in the level of corruption and red-tape would further support investment in India. Domestic investment must be supported. The investment level in our economy is approximately 30 percent of gross domestic product. Less than 2 percent of comes from foreign direct investment. Hence, the logical suggestion is that more emphasis must be given to improve the enable a fair regulatory mechanism that promotes higher investment to substitute imports. Further, rupee trade agreements with partner nations must be supported. India enjoyed such relations with the erstwhile USSR. Similar, agreements must be established with Russia, Iran etc. that may be helpful. Also, alternative multilateral agencies that provide credit facilities to tide over the balance of payment turmoil of partner nations can be established. (Kolte & Simonetti, 2018) New Development Bank was made with this initiative but considering that the headquarters is in China, with it playing a major role and the often tumultuous relationship between China and India, reliance on NDB as a last resort is not suggested. Asian Development Bank may play a role. Or another multilateral institution led by India with developing nations, especially Asian nations may be developed. Reduction in dependence on crude-oil as a prominent source for the energy needs of the country must be considered (Beckett, 2011). The government is in the planning stage to come up with the regulatory guidelines for electric automotive industry. The government has come up with plans to electrify the rail network and thus reduce dependence on fossil fuels in transport sector. Oil needs for transportation constitute, almost 50 per cent of our total petroleum consumption. Therefore, improving rail connectivity and public transportation would support the reduction in oil consumption. Gold imports must be reduced. India spent approximately USD 52.5 billion in gold imports and approximately USD 22 billion on pearls, precious & semi-precious stones in the financial year 2012-13. Approximately 30 percent of external debt is made of commercial borrowings by corporate. This must be regulated and kept within limits. It can be hypothesized that this is a result of the high interest rate regime prevalent in the country, although the interest rates have declined considerable over the past two years. Over the years, the reforms that have been initiated by post 1991 have led to 5 times growth in the average income of the Indian consumer (Mudgill, 2018). The firms tend to borrow from nations with lower interest rates. As individuals, if Indian made products are given support for consumption as against imports, then that would help preserve the foreign exchange reserves. This will also support domestic investment that helps to increase the production

capacity which in the relatively longer time frame should help us, to become more self-reliant.

7. Conclusion: India suffered considerably during 1991 balance of payment crisis and during the 2012-13 tenure; we were close to suffering another such crisis (Karl, 2013). Both these instances have acted as catalyst for sweeping economic reforms. Although liquidity support may help to treat the symptom of balance of payment turmoil, long-lasting solution for such a situation is economic reforms, that promote a climate of investment that supports development of domestic capabilities so that we as a nation reduce our reliance on imports through substitution and increase exports (Joshua, 2016). This is the appropriate approach which should be followed.

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विष्णु गंगा घाटी (जनपद चमोली) के भू-सांस्कृतिक पक्ष का भौगोलिक अध्ययन

डा० महेन्द्र सिंह चौहान*

प्रस्तावना

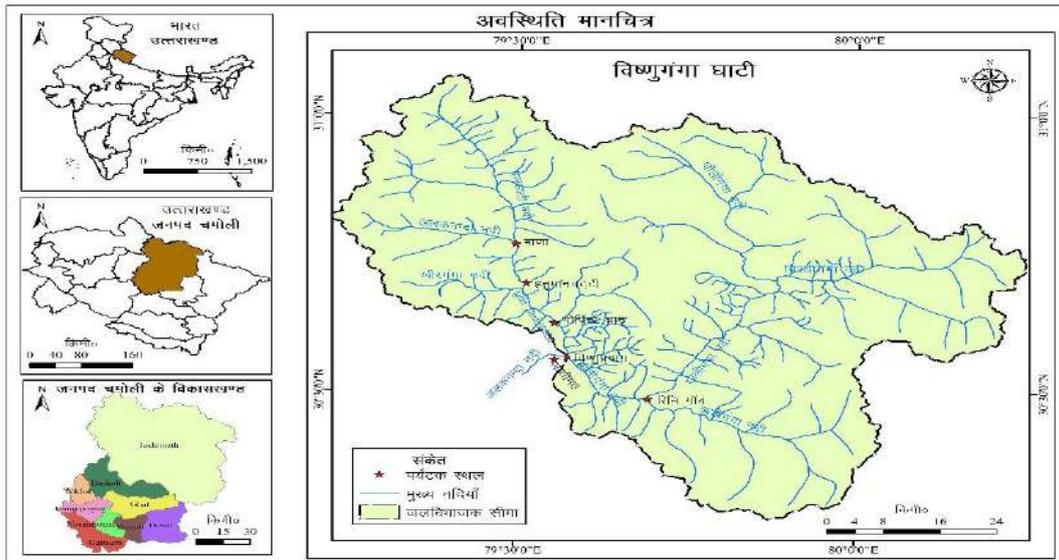
विष्णु गंगा घाटी उत्तर-भारत का सीमान्त क्षेत्र व गढ़वाल हिमालय का प्रमुख भू-भाग है। जनपद चमोली के सीमान्त गांव माणा के बाद चीन की अन्तर्राष्ट्रीय सीमा प्रारम्भ हो जाती है। जिस कारण यह क्षेत्र सामरिक एवं सुरक्षा की दृष्टि से अत्यन्त संवेदनशील है। उत्तराखण्ड की 5 जनजाति में से मुख्य रूप से भोटिया जनजाति के लोग इस घाटी क्षेत्र में निवास करते हैं। इस जनजाति के लोगों द्वारा ऋतु प्रवास किया जाता है। इस घाटी में विष्णुगंगा बहती है। अलकनन्दा (विष्णुगंगा) उदगम से विष्णुप्रयाग तक विष्णु गंगा के नाम से जानी जाती है। विष्णु गंगा व धौली गंगा का संगम विष्णु प्रयाग में होता है जिसके आगे विष्णुगंगा को अलकनन्दा के नाम से जाना जाता है। यह क्षेत्र सांस्कृतिक, धार्मिक व ऐतिहासिक रूप से बहुत उच्च स्थान रखता है।

पृथ्वी पर मानव का उद्भव प्रकृति की एक अनुपम घटना है। इस प्रकार धरातल पर मानव सभ्यता के विकास के साथ-साथ सांस्कृतिक तत्वों का भी विकास धीरे-धीरे होने लगा। धरातल पर प्रकृति प्रदत्त भू-दृष्यों के साथ मनुष्य ने छोटे-छोटे गांवों व पहरों का निर्माण किया और यातायात व संचार का जाल फैला दिया है। इस विकास क्रम में मनुष्य ने न केवल स्थानीय भौगोलिक वातावरण के अनुरूप अनुकूलन किया वरन् भौगोलिक वातावरण में भी परिमार्जन कर विभिन्न सांस्कृतिक भूदृष्य का निर्माण किया। समाज चाहे विकसित हो या विकासशील भौगोलिक वातावरण का प्रभाव स्पष्ट परिलक्षित होता है। यह प्रभाव आंतरिक अल्पविकसित और पिछड़े क्षेत्रों पर अधिक प्रभावशाली होता है। लेकिन इन क्षेत्रों में मनुष्य प्रकृति के साथ अनुकूलन एवं समायोजन करते हुए अद्वितीय भू-सांस्कृतिक परिदृष्य का निर्माण करता है।

भू-सांस्कृतिक का अर्थ- भू-सांस्कृतिक का अंग्रेजी अनुवाद (हमव बनसजनतंस) है जिसमें हमव का अर्थ है - पृथ्वी व बनसजनतंस का अर्थ है सांस्कृतिक। इस प्रकार हमव बनसजनतंस का अर्थ है भू-सांस्कृतिक। धरातल पर उपस्थित विभिन्न सांस्कृतिक पक्षों का अध्ययन इसके अर्न्तगत किया जाता है। भू-सांस्कृतिक पक्ष के अर्न्तगत पृथ्वी के धरातल से लेकर उस पर उपस्थित समस्त सांस्कृतिक पक्षों (अधिवास, जनसंख्या, सामाजिक आर्थिक अवसंरचना) आदि को सम्मिलित किया जाता है व इन सभी का अध्ययन भू-सांस्कृतिक पक्ष के अर्न्तगत किया जाता है।

अध्ययन क्षेत्र का चयन -

विष्णु गंगा अलकनन्दा घाटी जोषीमठ चमोली जिले के विकासखण्ड में स्थित है। व गढ़वाल हिमालय का प्रमुख भू-भाग है। अलकनन्दा विष्णु गंगा उत्तराखण्ड की प्रमुख सहायक नदियाँ है। अलकनन्दा में सभी नदियों में से अधिक जल घनत्व पाया जाता है। विष्णु गंगा (अलकनन्दा घाटी) उत्तराखण्ड के जनपद चमोली, तहसील जोषीमठ स्थित पर्वत श्रृंखलाओं के मध्य 40-45 किमी लम्बी घाटी है, लेकिन विष्णुप्रयाग से केषवप्रयाग तक इस घाटी की लम्बाई 30-32 किमी है। विष्णु गंगा घाटी का अक्षांसीय विस्तार 30° 46' छ व देशान्तीय विस्तार 79°29' ँ-79° 34' ँ है। यह घाटी राष्ट्रीय राजमार्ग संख्या- 58 पर स्थित है। इस घाटी में छः- 58 की लम्बाई 50 किमी है। इस घाटी का सम्पूर्ण भाग महान हिमालय के अन्तर्गत आता है। अलकनन्दा (विष्णुगंगा घाटी के पूर्व में नीति घाटी प० धौली घाटी) पश्चिम में उत्तरकाशी द० प० में रुद्रप्रयाग व उत्तर में चीन इसकी अन्तर्राष्ट्रीय सीमा निर्धारित करता है।



चित्र-1 अवस्थिति मानचित्र

* एस० प्रोफेसर(भूगोल) राजकीय महाविद्यालय, टनकपुर (चम्पावत) उत्तराखण्ड

इस घाटी में अलकनन्दा (विशुगंगा) बहती है जो कि दो ग्लेशियरों के स्नाउट (सतोपंथ व भागीरथी खर्क) से (4465मी0 ऊँचा) अलकनन्दा (विशुगंगा) का उद्गम होता है। लगभग 40-42 किमी0 बहने के बाद यह विशु प्रयाग में पश्चिमी धौली में मिल जाती है। 50 धौली का उद्गम स्थान नीति दर्रे पास के धौलागिरी श्रेणी (5070 मी0) से होता है। अलकनन्दा (विशुगंगा) उद्गम से विशुप्रयाग तक विशु गंगा के नाम से जानी जाती है। इसमें विशुप्रयाग पर धौली नदी का संगम होता है तब यह अलकनन्दा कहलाती है। अलकनन्दा का प्रवाह मार्ग अत्यधिक ढालयुक्त, कटा-फटा एवं संकरा है। जिससे यह ट आकार की घाटी एवं गहरे गार्ज का निर्माण करती है। अलकनन्दा को मुख्य रूप से दो भागों में विभाजित किया जाता है। हेलंग से उद्गम स्थल तक 58 किमी तक यह उपरी अलकनन्दा घाटी व हेलंग से देवप्रयाग तक की घाटी निचली अलकनन्दा घाटी कहलाती है।

अध्ययन का उद्देश्य—अध्ययन के महत्वपूर्ण उद्देश्य निम्नलिखित हैं।

- (1)भौतिक पक्ष उच्चावच; जलवायु; मृदा; वनस्पति; उपवाह तंत्र आदि का अध्ययन।
- (2)सांस्कृतिक पक्ष (व्यापार, यातायात, संचारस्वास्थ्य, शिक्षा, अवसंरचना जनसंख्या) आदि का अध्ययन।
- (3)इस क्षेत्र के मानव के रीति-रिवाज, परम्परा, खान-पान, जीवन-स्तर व संस्कृति का अध्ययन।

शोध एवं विधि तंत्र

प्रस्तुत आंकड़े व्यक्तिगत रूप से क्षेत्र में जाकर एकत्रित किये गये हैं इसके लिए साक्षात्कार विधि का प्रयोग किया गया है व व्यक्तिगत रूप से सूचनायें प्राप्त की गई हैं। द्वितीयक आंकड़ों के अन्तर्गत विभिन्न प्रकाशित सामग्री का उपयोग किया गया है। यह सामग्री विभिन्न विभागों से बोधार्थी द्वारा प्राप्त की गई है। पत्र-पत्रिका तथा पुस्तकों एवं इन्टरनेट आदि की सहायता ली गई है।

भौतिक पक्ष— भूगोल विषय को मुख्य रूप से दो भागों में बाटा गया है। जो कि भौतिक भूगोल व मानव/सांस्कृतिक भूगोल है। भौतिक भूगोल अनेक भू-विज्ञानों का समन्वय है। इसमें भौतिक पर्यावरण व मानव के पारस्परिक सम्बन्धों का अध्ययन किया जाता है। भौतिक भूगोल प्राकृतिक पर्यावरण का अध्ययन करता है। प्राकृतिक पर्यावरण की भिन्नता को समझने के लिये भौतिक पक्ष के अन्तर्गत पैल की बनावट, मृदा, वनस्पति, अपवाहतंत्र, धरातलीय उच्चावच, भूगर्भिक, जलवायु आदि को सम्मिलित किया गया है।

(1) वनस्पति—

किसी भी क्षेत्र की वनस्पति पर वहां की भौगोलिक स्थिति व विशेषता, धरातलीय स्वरूप, मृदा उच्चावच वर्षा व तापमान आदि का अधिक प्रभाव पड़ता है। विशु गंगा घाटी के निचले क्षेत्र में वनों का घना आवरण है लेकिन जैसे-जैसे ऊँचाई बढ़ती जाती है वनस्पति में भी परिवर्तन आने लगता है व अधिक ऊँचाई पर वनस्पति की संख्या बहुत न्यून होती है व वनस्पति के स्थान पर बुग्याल/पयार (खर्क) पाये जाते हैं।

1^{प1} कोणधारी वन (900-1800मी0)— चीड़ इस वन का मुख्य वनस्पति है।

1^{प2} पर्वतीय शीतोष्ण वन(1800-2700मी0)— स्प्रूस सिल्वर; फर; देवदार ;साइप्रस व दक्षिणी ढालों पर बांज की प्रधानता है।

1^{प3} उप एल्पाइन व एल्पाइन वन (2700 मी0 से अधिक) — सिल्वर, फर, ब्लूपाइन, स्प्रूस, देवदार, बर्च, बुरांस आदि इस वन के प्रमुख वृक्ष हैं।

1^{प4} एल्पाइन झाड़ियाँ व घास के मैदान— जूनियर विलो रिप्स भोजपत्र जो वृक्ष रेखा से भी ऊपर मिलते हैं। इससे अधिक ऊँचाई पर घास के मैदान मिलते हैं। जिसे बुग्याल/पयार (खर्क) कहा जाता है। गर्मी के दिनों में हिमानी क्षेत्रों की बर्फ पिघलने से स्थान-स्थान पर दलदल बन जाते हैं जहाँ कई प्रकार के फूल ब्रह्मकमल, कौलपदम, फेनकमल, विशकण्डार, बज्रदंती, हत्ताजड़ी, कुटकी, जटा मासी, टगर, तुलसी, वनसफा, डोलू आदि अनेक प्रकार की जड़ी बूटियाँ मिलती हैं।

(2) मिट्टी—

किसी भी क्षेत्र का विकास वहाँ की मृदा पर निर्भर करता है क्योंकि मृदा एक महत्वपूर्ण संसाधन है। विलकॉक्स ने कहा है मानव सभ्यता का इतिहास मिट्टी का इतिहास है। भौतिक व आर्थिक दृष्टि से मृदा एक महत्वपूर्ण संसाधन है। विशुगंगा घाटी की भिन्नता के कारण मृदा का मोटे तौर पर वर्गीकरण इस प्रकार है।

2^{प1} भूरी लाल मृदा— इस मिट्टी का निर्माण बलुआ पत्थर पैल अग्रक युक्त सिलिकेट द्वारा होता है। यह मृदा अधिक उपजाऊ होती है।

2^{प2} महीन तथा कौंप मृदा— यह भूरी तथा महीन उपजाऊ मिट्टी है। इस प्रकार की मृदा का जमाव गाँव के मध्य भाग में है।

2^{प3} उपरांव मृदा— यह मिट्टी बलुई दोमट तथा हल्के भूरे रंग की होती है। यह मृदा उत्पादन की दृष्टि से महत्वपूर्ण है।

2^{प4} पथरीली मिट्टी— इस मृदा में कंकड़— पत्थर की मात्रा अधिक है जिस कारण यह उपयोगी नहीं है।

2^{प5} उप पर्वतीय मृदा— देवदार—स्प्रूस के क्षेत्र में यह मृदा मिलती है।

2^{प6} एल्पाइन मृदा— यह मृदा इस घाटी के बुग्याल व पयार में पायी जाती है।

2^{प7} पर्वतीय छिछली मृदा— पर्वतीय छिछली मृदा का जमाव इस घाटी में हिमानी (ग्लेशियर) क्षेत्रों में है। इस मृदा में जब गर्मियों में बर्फ पिघलती है तो अनेक प्रकार की दुर्लभ एवं उपयोगी जड़ी-बूटियाँ एवं अनेक प्रकार के पुष्प मिलते हैं।

(3) जलवायु—

किसी स्थान की जलवायु, वहां के अक्षांशीय एवं देशान्तरीय स्थिति, जल और स्थल का वितरण, समुद्र तल से ऊँचाई, उच्चावच, वायुदाब, पवन व वर्षा आदि पर निर्भर करती है व इन्हीं के द्वारा प्रभावित भी होती है।

3.1 तापमान—विशु गंगा घाटी का पूरा क्षेत्र शीत जलवायु क्षेत्र में पड़ता है। वर्ष भर इस घाटी का तापमान निम्न रहता है जिसका मुख्य कारण इसके चारों ओर फैली महान हिमालय की पर्वत श्रृंखलाएँ हैं। जो वर्षभर इस घाटी का तापमान नीचा बनाए रखती है।

शीतकालीन औसत तापमान	0 ^० -5 ^० ६
ग्रीष्मकालीन औसत तापमान	15 ^० ६ - 20 ^० - 22 ^० ६

विशुङ्गङ्गा घाटी की ऊँचाई 1375मी० से लेकर 3200मी० तक बढ़ती जाती है केवल 35-40किमी० लम्बी घाटी में ऊँचाई में इतना परिवर्तन हो जाता है कि जिस कारण इस घाटी के ऊँचे व निचले स्थानों के तापमान में अंतर पाया जाता है। इस घाटी में सर्वाधिक तापमान मई-जून में अंकित किया जाता है व न्यूनतम तापमान जनवरी-फरवरी माह में अंकित किया जाता है। यहाँ का दैनिक-तापांतर बहुत अधिक होता है इस घाटी के ऊँचे स्थानों जैसे (बद्रीनाथ,माणा,हेमकुण्ड,घाघरिया,खीरों) आदि क्षेत्रों में 4-5 महीने बर्फ से आच्छादित रहते हैं व ग्रीष्मकाल के दौरान इन स्थानों का दैनिक तापांतर अधिक होता है।

इस घाटी के निचले क्षेत्र (लामबगड, बेनाकुली, पाण्डुकेश्वर, गोविन्दघाट, पुलना, घाट-पिनौला) में ग्रीष्मकाल का तापमान 18-25⁰ तक चला जाता है।

3.2 वर्षा-इस क्षेत्र की 70-75 प्रतिशत वर्षा ग्रीष्मकालीन मानसून के द्वारा होती है व 25 प्रतिशत शीतकालीन वर्षा पश्चिमी विक्षोभ से होती है।

इस घाटी में ग्रीष्मकालीन मानसून वर्षा 15 जून - 15 सितम्बर तक होती है व शीतकालीन वर्षा दिसम्बर-मार्च तक होती है। इस घाटी में 3000मी० व इससे ऊँचाई वाले क्षेत्रों में शीतकालीन वर्षा हिमपात के रूप में होती है। इस घाटी में कुछ ऐसे क्षेत्र भी हैं जहाँ वार्षिक वर्षा 20सेमी० से या इससे भी कम होती है। विशुङ्गघाटी में वार्षिक वर्षा-

बद्रीनाथ, माना	18-24 ष
लामबगड	30-40 ष
पाण्डुकेश्वर, गोविन्दघाट	25-30 ष
घाघरिया, हेमकुण्ड	14 ष

3.3 ऋतुएँ-इस घाटी में सामान्यतः चार प्रकार की ऋतुएँ पायी जाती है।

शीतऋतु	- दिसम्बर- फरवरी
ग्रीष्मऋतु	- फरवरी -जून
वर्षाऋतु	- जून-सितम्बर
षरदऋतु	- अक्टूबर-नवम्बर

(4) अपवाह तंत्र-

किसी भी क्षेत्र के विकास के लिए अपवाह तंत्र की सघनता अत्यन्त महत्वपूर्ण होती है। जिस क्षेत्र में अपवाह तंत्र का घनत्व अधिक पाया जाता है उस क्षेत्र में विकास की अधिक सम्भावनाएँ होती हैं। अपवाह तंत्र में सतत् वाहिनी नदियों की संख्या जितनी महत्वपूर्ण होती है। उससे भी अधिक महत्वपूर्ण उसमें जल की मात्रा होती है। जल ही जीवन का आधार है। किसी प्रमुख नदि तथा उसकी सहायक छोटी-छोटी नदियों (गाड़ों) द्वारा उस क्षेत्र का जल एकत्र होकर ढाल के अनुसार प्रवाहित होता है उसे उस क्षेत्र का अपवाह तंत्र कहा जाता है। विशुङ्ग गंगा (अलकनन्दा) का अपवाह तंत्र निम्न है। विशुङ्ग गंगा अलकनन्दा का उदगम गढ़वाल हिमालय के दो ग्लेषियर भागीरथी खर्क व संतोपथ ग्लेषियर के स्नाउट से होता है जो कि 4465 मी० की ऊँचाई पर स्थित है विशुङ्ग गंगा का प्रवाह दक्षिण व दक्षिण प० की ओर है सर्वप्रथम माणा गाँव के पास स्थित केषव प्रयाग में विशुङ्ग गंगा अलकनन्दा का संगम सरस्वती नदी से होता है सरस्वती नदी का उदगम कामेट के रताकुन में स्थित देवताल से होता है जिसकी ऊँचाई समुद्र तल से 5684 मी० है इसके बाद विशुङ्गगंगा में ऋशिगंगा का संगम होता है जो कि बामणी गाव बद्रीनाथ के निकट होता है ऋशिगंगा का उदगम नीलकण्ठ पर्वत 6000मी० से होता है इसके बाद हनुमान चट्टी के निकट विशुङ्ग गंगा में खिरो गाड का संगम होता है जो कि खिरो के उनियाणी ताल से निकलती है फिर विशुङ्ग गंगा में गोविन्दघाट के पास लक्ष्मण गंगा का संगम होता है जो कि हेमकुण्ड में स्थित झील से निकलती है इसकी ऊँचाई समुद्र तल से 4329 मी० है फिर 10 कि०मी० के बाद विशुङ्ग गंगा में पश्चिम धौली गंगा मिलती है धौली का उदगम नीतिपास से होता है जिसकी ऊँचाई समुद्र तल से 5070 मी० है विशुङ्ग गंगा व धौली गंगा का संगम विशुङ्ग प्रयाग में होता है जिसके आगे विशुङ्गगंगा को अलकनन्दा के नाम से जाना जाता है

दाएँ से -अलकनन्दा	विशुङ्ग गंगा -बाएँ से
सरस्वती	पुष्पावती
ऋशि गंगा	लक्ष्मण गंगा भ्यूडार गाव
खिरोगाड	धौली गंगा
पार्वती गाड	

(5) उच्चावच स्थल-विशुङ्ग गंगा घाटी का सम्पूर्ण क्षेत्र पहाड़ी ढाल के अनुरूप फैला है इस घाटी की ऊँचाई 1375 मी० से 3200 मी० तक है जिसके अर्न्तगत अनेक प्रकार के तीव्र ढाल गार्ज, ट आकार की घाटी अलकनन्दा, विशुङ्गगंगा द्वारा निर्मित होता है। इसके साथ-साथ इस भूभाग में ग्लेषियर द्वारा अनेक सर्क आकार की घाटियों का निर्माण होता है ऊँचाई बढ़ने के साथ-साथ सुरम्य बुग्याल भी इस घाटी में स्थित हैं। यह सभी उच्चावच तृतीय श्रेणी के उच्चावच के अर्न्तगत है। इस घाटी में द्वितीय श्रेणी के उच्चावच के अर्न्तगत अनेक पर्वत व महान हिमालय की प्रमुख चोटियाँ स्थित हैं जिसमें कामेट, गौरी, हाथी पर्वत, नीलकण्ठ पर्वत, नर-नारायण पर्वत, खिरो पर्वत आदि प्रमुख हैं। 4000-6700मी० तक ऊँचाई के साथ-साथ इस घाटी में दो और घाटियाँ सम्मिलित हैं। खिरो घाटी, खिरोगंगाङ्ग व भ्यूडार घाटी, भ्यूडार गाड, लक्ष्मण गंगाङ्ग इन घाटियों में भी अनेक प्रकार के उच्चावचीय विविधता देखने को मिलती है।

(6) भू-गर्भिक संरचना- विशुङ्ग गंगा घाटी का पूरा क्षेत्र महान हिमालय में पड़ता है। हिमालय एक नवीन वलित पर्वत है जिसका आज भी उत्थान हो रहा है लेकिन अलकनन्दा नदी द्वारा पर्वतीय के वलन के मध्य निरन्तर कटाव हो रहा है। यहाँ पर अवसादी चट्टानों का जमाव पाया जाता है। जो कि क्वार्टज, क्वार्टजाइट, फिलाइट, बलुआ, पत्थर, ग्रेफाइट आदि द्वारा निर्मित है। इस क्षेत्र के विषाल हिमनद प्लीस्टोसीन युग के हिमाच्छादान का साक्ष्य प्रस्तुत करते हैं। इस श्रेणी की चट्टानें 130-140 करोड़ वर्ष पुरानी मानी जाती हैं। इसके गर्भ भाग में ग्रेनाइट, नीस एवं षिष्ट चट्टानें पाई जाती हैं। इस घाटी के उत्तर में

ट्रांस – हिमालय रेंज फैली है। इसका कुछ हिस्सा इसी क्षेत्र में आता है। मुख्य हिमालय टिथियन भ्रंश द्वारा ट्रांस हिमालय से अलग होता है व लघु हिमालय से मुख्य केन्द्रीय भ्रंश द्वारा अलग होता है।

सांस्कृतिक पक्ष- भूगोल विषय को दो मुख्य भागों में बांटा गया है। भौतिक भूगोल व मानव भूगोल। मानव भूगोल में न केवल भौतिक वातावरण और आर्थिक पारिस्थितिकी के सम्बन्ध का अध्ययन होता है वरन् मानव की क्रिया से उत्पन्न सभी सांस्कृतिक तत्वों का भी अध्ययन करना आवश्यक होता है। ये सांस्कृतिक तत्व मनुष्य या जनसंख्या का क्षेत्रीय वितरण, उसका घनत्व, आवास-प्रवास बस्तियाँ, नगर परिवहन के साधन एवं कार्यक्षेत्र आदि होते हैं। विश्व गंगा घाटी के सांस्कृतिक पक्ष निम्न प्रकार हैं।

(1) अधिवास वितरण – विश्वगंगा घाटी में अधिवास मुख्य रूप से रेखीय प्रतिरूप में पाए जाते हैं क्योंकि इस घाटी के सभी अधिवास विश्वगंगा घाटी या राष्ट्रीय राजमार्ग संख्या-58 के किनारे बसे हैं या खिरोगाड एवं लक्ष्मण गंगा के किनारे निर्मित हुए हैं या फिर नदियों के किनारे अर्द्ध वृत्ताकार प्रतिरूप में निर्मित हैं।

विश्वगंगा घाटी की बस्तियाँ प्रकीर्ण अथवा बिखरी हुई हैं, क्योंकि यहाँ पर कृषि के लिए उपयुक्त धरातलीय अवस्था नहीं पाई जाती है। इस घाटी के क्षेत्र में भेड़-बकरियों एवं चौपायों को पाला जाता है। कृषि कार्य यहाँ पर न के बराबर या बहुत कम मात्रा में होता है। यह पूरी घाटी गढ़वाल के उच्च हिमालय में स्थित है और हिमालय क्षेत्र में विशाल उच्चावचन अतिपीतल जलवायु, कृषि भूमि की न्यूनता आदि के कारण फलोत्पादन व पशुचारण आदि व्यवसाय को बढ़ावा मिला है। जिससे छोटे-छोटे प्रकीर्ण अधिवासों का विकास हुआ है। इस क्षेत्र के ग्रामीण अधिवासों को स्थायी मौसमी एवं सचल जैसे तीन वर्गों में बांटा जाता है।

1.1 विश्वगंगा घाटी के स्थाई अधिवास – इस घाटी के स्थाई अधिवास में पेंका, घाट-पिनौला, गोविन्दघाट, पाण्डुकेष्वर, विनायकचट्टी, लामवगड (अरूडी, पडगासी) बनाकुली व हनुमानचट्टी है। पुलना ग्राम (लक्ष्मण गंगा घाटी का स्थाई अधिवास है) लेकिन स्थाई अधिवास के साथ-साथ ये पीतकालीन अधिवास भी है।

1.2 विश्वगंगा घाटी के मौसमी अधिवास– पटदूडी, खिरोगाड (खिरो गंगा घाटी) माणा, बद्रीनाथ, बामणी गाँव, इन्द्रधारा, धंतोली, पाट्या, भ्यूडार, घांघरिया (लक्ष्मण गंगा घाटी) आदि इस घाटी के मौसमी अधिवास हैं व ग्रीष्मकालीन अधिवास हैं।

1.3 विश्वगंगा घाटी के सचल अधिवास– इस प्रकार के अधिवास में अन्य क्षेत्रों से आए पालसी व माणा आदि क्षेत्रों के पालसी (जो भेड़ बकरियों के साथ बुग्यालों में अस्थाई रूप से स्थान बदल-बदल कर रहते हैं) तथा इस घाटी में कीड़ाजड़ी एकत्र करने वाले भी (मई-जून) बुग्यालों में सचल अधिवास (झोपडी, टेण्ट, गुफा (उडियार) बनाकर रहते हैं। ये अधिवास कागभुसण्डी, नीलकण्ठ, खिरों बुग्याल, सतोपंथ, राजखरक, कर्णफूल, चेनाप बुग्याल, काजिय खर्क व तिरपा खर्क आदि हैं।

(2) अर्थव्यवस्था– इस घाटी में अर्थव्यवस्था का मुख्य साधन, पशुपालन एवं पशुचारण, कृषि, पर्यटन एवं व्यवसाय, ऊर्जा संसाधन एवं निम्न की संख्या में तृतीयक व्यवसाय क्रिया है। इस घाटी के लोग मुख्य रूप से पर्यटन एवं पशुपालन एवं पशुचारण के द्वारा अपने जीवन का निर्वाह करते हैं। इसमें कुछ हद तक कृषि को भी सम्मिलित किया जा सकता है।

2.1 कृषि एवं प्रमुख फसलें – हिमालय का उच्च पर्वतीय भूभाग एवं विशाल उच्चावचीय धरातल, अतिपीतल जलवायु व अलकानंदा नदी द्वारा कृषि भूमि के मृदा अपरदन के कारण यह क्षेत्र कृषि के लिए उपयुक्त नहीं है। इसलिए यहाँ पर सीमित कृषि कार्य किया जाता है यह बहुत ही निम्नस्तरीय एवं कम मात्रा में है। विशाल जलवायु होने के कारण यहाँ पर एक वर्ष में एक या दो फसलें ली जाती हैं। इस घाटी की मुख्य कृषि फसलें निम्न हैं।

2.1.1 आलू – यह फसल ऊँचाई वाले क्षेत्रों में व ग्रीष्मकालीन अधिवास वाले क्षेत्रों में बोई जाती है। यह फसल अप्रैल-मई में बोई जाती है व अक्टूबर-नवम्बर में निकाल दी जाती है व अन्य क्षेत्रों में बेचा जाता है।

2.1.2 राजमा (दाल)– मई-अप्रैल में बोया जाता है सितम्बर में काटी जाती है।

2.1.3 रामदाना– मार्च-अप्रैल में बोया जाता है व सितम्बर-अक्टूबर में काटा जाता है।

2.1.4 चौलाई – चौलाई की फसल इस घाटी की मुख्य फसल है। यहाँ से इस फसल का बाहर के क्षेत्रों में व्यापार किया जाता है।

2.1.5 जौ– जौ फसल इस घाटी में उत्पादित की जाती है।

2.1.6 साक-सब्जी व फल उत्पादन – गोभी, टमाटर, कद्दू, लौकी, मूली, पालक, राई, मैथी, धनिया, मिर्च, बीन्स आदि सब्जियाँ इस घाटी के लोग उगाते हैं इसके साथ-साथ सेब, नाशपाती, अखरोट, खुमानी, आड़ू, पुलम आदि फलों का इस घाटी में उत्पादन किया जाता है।

2.2 पशुपालन – पशुपालन इस घाटी का मुख्य आर्थिक व्यवसाय है। इस घाटी में लोग भेड़-बकरी, मुर्गी पालन एवं चौपाए पशु (गाय, भैंस व घोड़ा) आदि का पालन करते हैं। भेड़-बकरी का पालन मुख्य रूप से इस घाटी में भोटिया जनजाति के लोगों द्वारा किया जाता है। जिससे वे ऊन निकालकर गर्म व ऊनी वस्त्रों का निर्माण कर उनका व्यापार करते हैं। अन्य लोगों के द्वारा चौपाए पशुओं का पालन किया जाता है। जिससे दुग्ध उत्पादन कर उसे विक्रय किया जाता है। दुग्ध उत्पादन यहाँ के मुख्य व्यवसाय में सम्मिलित हैं।

2.3 तृतीयक व्यवसाय– विश्वगंगा घाटी की बहुत ही कम जनसंख्या ऐसी है जो तृतीयक व्यवसाय में सम्मिलित है। इनमें से सर्वाधिक तृतीयक व्यवसाय प्राप्तकर्ता माणा ग्राम के भोटिया जनजाति के लोग हैं जो उच्च व्यवसायों जैसे – आर्मी ऑफिसर, डाक्टर, इंजीनियर, वकील, शिक्षक आदि क्षेत्रों में संलग्न हैं। इस जनजाति को छोड़कर अन्य लोग भी इन्हीं व्यवसायों में हैं। जिसमें मुख्य रूप से भारतीय आर्मी सम्मिलित है व गिने-चुने डाक्टर भी हैं। जो विदेशों में कार्यरत हैं।

(3) सामाजिक संरचना – मानव एक सामाजिक प्राणी है। अतः समाज में घटित होने वाली समस्त घटना को सामाजिक संरचना के अन्तर्गत सम्मिलित किया जाता है। सामाजिक संरचना के अन्तर्गत, धर्म, भाशा-बोली, रीति-रिवाज, खान-पान, वेषभूषा, जाति, जनजाति आदि को सम्मिलित किया जाता है। इस घाटी की सामाजिक संरचना निम्न प्रकार से है।

3.1 धर्म – विष्णु गंगा घाटी के सभी लोग हिन्दू धर्म को मानते हैं। यहाँ पर केवल वर्ष में चार माह के लिए मुस्लिम व सिक्ख धर्म के लोग निवास करते हैं। जो अपने व्यवसाय के लिये गोविन्द घाट में अस्थाई रूप से रहते हैं। जिसका मुख्य कारण जून-दिसम्बर में होने वाली हेमुकुण्ड साहिब की यात्रा है। मुस्लिम वर्ग के लोग अपने घोड़ों व खच्चरों के साथ यहाँ पर निवास करते हैं। इसके अलावा यहाँ पर गढ़वाली व भोटिया लोगों के अपने-अपने स्थानीय देवता हैं। घण्टाकर्ण, कुबेर, माणा घन्याल, नंदादेवी, भैरोंनाथ आदि।

3.2 जाति संरचना– इस घाटी में मुख्य रूप से गढ़वाली व भोटिया जनजाति के लोग निवास करते हैं। व सभी लोग ऋतु प्रवास करते हैं। मुख्य रूप से ऋतु प्रवास भोटिया जनजाति द्वारा किया जाता है। जो की ग्रीष्मकाल में माणा, धनोतोली, इन्द्रधारा, पठया आदि स्थानों पर निवास करते हैं। व शीतकाल में निचले स्थानों घाट-पिनोला, छिनका, गोपेष्वर, घिंघरांग, जोषीमठ आदि स्थानों पर निवास करते हैं।

3.3 भाषा– इस घाटी में मुख्य रूप से भोटिया भाषा (मारछा व तोलछा) तथा गढ़वाली व हिन्दी का प्रयोग किया जाता है। वहाँ की प्रशासनिक भाषा हिन्दी एवं बोल चाल की भाषा गढ़वाली एवं भोटिया (मारछा, तोलछा) है।

3.4 खानपान व वेषभूषा– यहाँ पर मुख्य रूप से मोटे अनाजों एवं मांस का प्रयोग किया जाता है। भोटिया जनजाति द्वारा सत्तु तथा नमकीन चाय नामक एक पेय पदार्थ का प्रयोग किया जाता है। यहाँ पर पुरुष ऊनी कोट, पेजामा व टोपी धारण करते हैं। व महिलायें घाघरा (पाखी), चोली (आंगडी), सिर पर सफेद सफा (खूटी) कंधे पर लपेटती है। जिसे स्थानीय भाषा में "लव्वा" कहा जाता है।

3.5 मेले व त्यौहार– इस घाटी में मेले एवं त्यौहारों का अत्यधिक महत्व है। त्यौहारों में मकर संक्राति बैषाखी (हरयाई) होली, रक्षाबंधन, जन्माष्टमी, नंदा अष्टमी, दीवाली, दशहरा, आदि मनाये जाते हैं। तथा मुख्य रूप से दो से तीन मेलों का आयोजन किया जाता है।

3.5.1 बावनद्वादशी-मातामूर्ति मेला- बद्रीनाथ

3.5.2 टंगुडा जागर मेला-खिरो (खिरोगंगा घाटी)

3.5.3 कुबेर दिवारा-पाण्डुकेष्वर

3.5.4 ज्येष्ठ पुजे व कुराव-माणा गाँव

3.6 प्रमुख नृत्य– पौषा नृत्य इस घाटी का प्रमुख नृत्य है। जो अनेक शुभ अवसरों पर भोटिया जनजाति के लोगों द्वारा किया जाता है।

3.6.1 बगडवाल नृत्य (देव नृत्य)– इस नृत्य का आयोजन मार्च-अप्रैल में पटटूडी ग्राम में होता है।

3.6.2 दांकुडी– यह एक झूमैलो नृत्य है। जिसे गढ़वाली लोगों द्वारा शुभ-अवसर मेले एवं त्यौहारों के दौरान किया जाता है।

3.7 शिक्षा एवं स्वास्थ्य– शिक्षा एवं स्वास्थ्य एक ऐसी सुविधा है जो मानव विकास को व उसके जीवन स्तर को ऊँचा उठाने में सहायक होती है। लेकिन इस घाटी में शिक्षा एवं स्वास्थ्य की सुविधा अच्छी नहीं है। इस पूरी घाटी में पाँच (5) प्राइमरी स्कूल एक (1) उच्च प्राइमरी/माध्यमिक विद्यालय एवं एक (1) इण्टर कॉलेज है।

निजी स्कूल (शिशु मंदिर)	प्राइमरी स्कूल	माध्यमिक स्कूल	इण्टर कालेज
पाण्डुकेष्वर	पिनोला-घाट पाण्डुकेष्वर विनायक बेनाकुली	लामबगड - - -	पाण्डुकेष्वर - - -
बद्रीनाथ	बद्रीनाथ	-	-

स्वास्थ्य की सुविधा के लिये गोविन्द घाट व घाघरिया में अस्थाई अस्पताल बद्रीनाथ में सरकारी अस्पताल (6 माह) व पाण्डुकेष्वर में सरकारी अस्पताल है। पर इसमें स्वास्थ्य सुविधायें न्यूनतम एवं अच्छी नहीं है। यहा के लोगों को उपचार के लिये जोषीमठ, गोपेष्वर, कर्णप्रयाग, व श्रीनगर व देहरादून जाना पड़ता है व शिक्षा के लिए भी इन्हीं स्थानों पर जाना पड़ता है।

(4) प्रशासनिक– इस घाटी में 16 गाँव व एक नगर पंचायत क्षेत्र (बद्रीनाथ) सम्मिलित है। व इन 14 ग्रामों की चार ग्रामसभा है।

1- पाण्डुकेष्वर ग्राम सभा

2- भ्यूडार/पुलाना ग्रामसभा

3- माणा ग्रामसभा

4- लामबगड ग्रामसभा

6- माणा ग्रामसभा-माणा, इन्द्रधारा, पाठया, धनतोली ग्राम

7- पाण्डुकेष्वर ग्रामसभा- पाण्डुकेष्वर, विनायक गोविन्दघाट, पिनोला घाट

8- लामबगड ग्रामसभा- लामबगड, अरुडी, पडगासी, पटटूडी, बेनाकुली, हनुमान चट्टी।

9- भ्यूडार/पुलाना ग्रामसभा- भ्यूडार, पुलाना, घाघरिया

10- नगर पंचायत क्षेत्र, विधानसभा क्षेत्र बद्रीनाथ।

(5) जनसंख्या–विष्णु गंगा घाटी, भ्यूडार घाटी व खिरोघाटी सभी को मिलाकर सम्पूर्ण क्षेत्र की जनसंख्या 7960 है।

क्र०स०	ग्राम	परिवारों की संख्या	जनसंख्या
1	पेंका	5	20
2	पिनोलाघाट	20	100
3	गोविन्दघाट	22	110
4	पुलना	104	300
5	पाण्डुकेष्वर	200	950
6	विनायक	10	40
7	पटडी, अरूडी	98	490
8	पडगासी	95	480
9	बेनाकुली	8	40
10	हनुमानचट्टी	5	30
11	माणा ग्रामसभा	360	1400
12	बद्रीनाथ (नगर पंचायत)	800	4000
	योग	1727	7960

5.1 जनसंख्या घनत्व- इस क्षेत्र में जनसंख्या का औसत घनत्व 40-49 व्यक्ति प्रति वर्ग कि०मी० है। इस घाटी के बद्रीनाथ क्षेत्र में जनसंख्या घनत्व अधिक पाया जाता है। अन्य स्थानों पर जनसंख्या घनत्व निम्न है। बद्रीनाथ के बाद द्वितीय अधिक जनसंख्या घनत्व वाला क्षेत्र पाण्डुकेष्वर है।

5.2 जनसंख्या स्थानांतरण/प्रवास- इस घाटी क्षेत्र में मुख्य रूप से भोटिया जनजाति के लोग ऋतु प्रवास करते हैं जो ग्रीष्मकाल में माणा क्षेत्र में निवास करते हैं व शीतकाल में जब वहाँ पर बर्फ का आवरण हो जाता है तो निचली घाटियों में प्रवास कर जाते हैं। इसके अतिरिक्त यहाँ की विशम भौगोलिक परिस्थिति के कारण लोग आजीविका के लिये बाहर क्षेत्रों में प्रवास कर चुके हैं। जून 2013 की आपदा के बाद पुलना/भ्यूडार का पूरा गाँव जोषीमठ व देहरादून क्षेत्रों में प्रवास कर चुका है। क्योंकि लक्ष्मण गंगा द्वारा उनके पूरे आवास ध्वस्त कर दिये गये थे और जो बच भी गये हैं वे आवास के योग्य नहीं रह गये हैं। इसके अतिरिक्त माणा में पहले 1200 परिवार निवास करते थे। लेकिन ये लोग भी स्थायी रूप से देहरादून, दिल्ली आदि क्षेत्रों में प्रवास कर चुके हैं। जिससे वहाँ पर परिवारों की कुल संख्या 300-400 रह गयी है। इस घाटी से बाहर के क्षेत्रों में प्रवास का मुख्य कारण शिक्षा प्राप्ति, स्वास्थ्य सुविधा, उच्च रहन-सहन व आजीविका प्राप्त करना है।

निष्कर्ष- इस घाटी क्षेत्र में भौतिक वातावरण पूर्ण रूप से यहाँ के मानव एवं जनजीवन को प्रभावित करता है। यह एक उच्च हिमालयी क्षेत्र है। जहाँ की परिस्थितियाँ बहुत ही विशम व प्रतिकूल हैं। यहाँ के निवासियों का जीवन बड़ा कठोर एवं कष्टप्रद है। इस घाटी के प्राकृतिक/भौतिक एवं सांस्कृतिक पक्ष के अध्ययन में यह पाया कि यह क्षेत्र आधुनिक दुनिया से अभी बहुत दूर है क्योंकि यह उत्तर भारत का सीमान्त क्षेत्र है। माणा के बाद चीन की अन्तरराष्ट्रीय सीमा प्रारम्भ हो जाती है। जिस कारण यह क्षेत्र सामरिक एवं सुरक्षा की दृष्टि से अत्यन्त संवेदनशील है। इसके अतिरिक्त यहाँ पर केवल एक राष्ट्रीय राजमार्ग N.H.- 58 है। जिसकी स्थिति बहुत ही खराब है। जिसे पूरे क्षेत्र की जीवन रेखा का आधार माना जाता है। प्रत्येक वर्ष लाखों तीर्थयात्री यहाँ पर बद्रीनाथ एवं श्री हंमकुण्ड साहिब की यात्रा करने आते हैं। लेकिन वे सभी लोग जान-हथेली पर रखकर अपनी यात्रा करते हैं। यह क्षेत्र सांस्कृतिक, धार्मिक व ऐतिहासिक रूप से तो बहुत उच्च स्थान रखता है। लेकिन आधुनिक रूप से पिछड़ा हुआ है। संचार की सुविधा यहाँ बहुत खराब है जिस कारण यहाँ के स्थानीय लोगों एवं तीर्थयात्रियों को अनेक मुसीबतों का सामना करना पड़ता है।

सुझाव- राष्ट्रीय राजमार्ग सं० 58 की हालत को सुधारा जाय। इस क्षेत्र के कुछ जोन लामबगड, बेनाकुली, हाथी पहाड़ जैसे क्षेत्र हैं जो प्रत्येक व्यक्ति के लिये खतरा बने हुये हैं। इस N.H.- 58 का कार्य इस घाटी के अन्तर्गत किसी निजी हाथों में सौंप दिया जाय। स्लाइड (लामबगड) आदि से टनल का निर्माण किया जाय।

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Individual and Society in Amish Tripathi's The Secret of the Nagas

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Abstract

The purpose study is dealt with individual and society. It refers to how an individual who becomes members of the society for its social, economic and physical and psychology needs but how the individual turns against the society and becomes a terrorist and ostracize-tries to revenge to the society. In *The Secret of the Nagas*, Tripathi represents a clear cut vision of the 21th century India in which various social and economic problems as honour killing, corruption, and unequal distribution of power, social and economical difference. These things are widespread problems in today's Indian society due to these social evils individual turns against the society. In the novels, Tripathi tries to point up masses' attention towards the social problems in India. Tripathi tries to delineate that these social evils are sickened and spoiled the relationship of the individual and society. As a result an individual turns against the society.

Key Words: Honour killing, Corruption, Unequal Distribution of Power, Social and Economical difference

Reviews

Tripathi's *The Secret of the Nagas* is considered to be the epitome of the 21st century Indian contemporary literature by the critics. In this book, the classical myth is presented as the new social problem like Pop Literature. He changes the orthodox Indian perspective of the Indian society and represents it in a new form that attract me to understand the most controversial contemporary issue Individual and Society and how inequality in social-economic and political status and unequal power distribution become causes of brake down in the relationship of individual and society. Having unfolded the brake down in between the relationships of individual and society, Tripathi also tries to social evils of the society.

Introduction

The purpose study is dealt with individual and society. It refers to how an individual who becomes members of the society for its social, economic and physical and psychology needs but how the individual turns against the society and becomes a terrorist and ostracize-tries to revenge to the society. In *The Secret of the Nagas*, Tripathi represents a clear cut vision of the 21th century India in which various social and economic problems as honour killing, corruption, and unequal distribution of power, social and economical difference with the help of the God Shiva's family members such as Sati, Genash, Kartik etc. These things are widespread problems in today's Indian society due to these social evils individual turns against the society. In the novels, Tripathi tries to point up masses' attention towards the social problems in India. Tripathi tries to delineate that these social

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evils are sickened and spoiled the relationship of the individual and society. As a result an individual turns against the society.

Aparting from this, he reflects himself to be an expert writer who experiments with the genre and the technique of the novel writing, be its theme, narrative, technique, plot construction and language. He is considered as an emerging novelist who comments on the society, social evils and the issues related to the contemporary Indian society. In his novels, he highlights the sensitive issues of the society like love affairs, intercaste marriage etc and attempts to portray the present situation of the Indian society. He tries to abolish the evils in the society through his novels. His writings present the reality and the true picture of Indian society.

Tripathi tries to highlight the problem of corruption in the contemporary Indian society. The corruption is the misuse of the power in the society by an individual for fulfilling its selfishness. It has many types and is found in the social, political, personal, judicial and economic system in the society. Sometimes it becomes a tool of the oppression of the individual. Now, it has become a social problem. The individual demands a corruption free society. There it wants to live a happy life without any tension. In *The Secret of the Nagas*, Tripathi tries to show the corruption in the judicial system. These laws are made for the safety of the common people. But these laws become the tool of corruption. On the other hand, these laws have become the puppet in the hand of the elite class. They make fun of these laws with the power of their money. The rich people sort out their matter using their influence and money. The common people do not get justice because they do not have enough money for the bribe and to tackle judicial system. Sati having known about her family members, son and sister, comes to Kashi. Sati's sister Kali and son Ganesh belong to the Nagas, so they cannot live in Kashi, but the king does not oppose Sati because she is the daughter of the King, Daksha and wife of Shiva. This shows that the laws are made only for the common people and it is a tool used by the elite class for the oppression of the common people. Satyadhvaj was the grandfather of Parvateshwar. Long year ago, he opposed the law of child adaptation in the Meluha council, but all the other council members were in the favour of the change. They belonged to the elite class. They changed the law in their favour by the power of their money. As a result of this, Parvateshwar took the oath of lifelong celibacy. In Kashi, there appears a big cultural clash between Branga and the citizens of Kashi. The Branga came from their native land to settle down in Kashi. There is a clash between the natives and the Branga to perform their religious ceremony. Sometimes, it takes the shape of the communal riots. So, Athithigva, the king of Kashi, orders the Branga people to go away from Kashi. But the Branga king settles down the matter with the help of money. The Branga king pays ten times extra tax as a bribe to the king of Kashi for getting the matter settled down. Shiva asks to Athithigva:

But most people find that difficult. In fact, a few years back, it was rumoured that the situation came to such a pass that the king of Kashi was about to order the eviction of the Brangas. 'And then what happened?' asked Shiva. 'Gold managed to do what good intentions couldn't. Branga is by far the richest land today. The king of Branga had apparently sent gold equivalent to ten years of Kashi's tax collections. And the eviction order was buried. (66-67).

Tripathi tries to highlight the unequal distribution of the power in the societies. It is considered the root cause of the most of the social problems. It creates difference in

individuals' economic, political and social life. It refers to how the individuals' social relation to each other is defined. In *The Secret of the Nagas*, Amish Tripathi tries to highlight the difference between the Masculine and the Feminine social system. In the Masculine civilization, individuals live the life of the laws based but there is an unequal power distribution that create imbalance in the individuals. It leads society towards the changes in the individual's social, economic and political life. These changes are the major cause of the formation of the new society. On the other hand, the feminine society's Individuals try to live together without any revolt because they accept the changes very easily. They cooperate with each other. They live their life with freedom and equality. In *The Secret of the Nagas*, the Devas win over the Asuras and live the life of freedom. But their unlimited freedom leads them towards the destruction. So, it is considered that every society has some good and bad qualities. But it depends on an individual's intelligence how to enhance beneficial features and eradicate evils for the betterment of the society. Shiva asks Vasudev:

But can you really say the masculine and the feminine only exist at the level of civilizations? 'Doesn't it really exist within every man and woman? 'Doesn't everyone have a little bit of the Suryavanshi and a bit of the Chandravanshis within themselves? Their relative influence within the individual changing, depending upon the situations he faces?' 'Yes, you are right. But most people have a dominant trait. Either the masculine or the feminine.'- (51)

Tripathi tries to highlight the plight of the physically challenged children. They are not only neglected in the society, but also exploited because of their physical deformities in the name of Vikarma. They live in separate rooms and their life is confined to these rooms and there they do not have pleasure and other luxuries. They are also an important part of the society. It is the responsibility of the society to provide them equal opportunity to fulfill their needs. In *The Secret of the Nagas*, Maya is the sister of the King Kashi, Athithigva. Her character portrays the life of a naga because she has four hands and two heads. She lives in a secret place, there nobody is allowed to go with her and stay there. The King Athithigva loves his sister. He meets her on the religious festivals like Raksha Bandan. He hides the secret of his sister because he is afraid of the society. The society does not allow a Naga on its land. In the Eastern palace, the king Athithigva keeps hiding the truth of his sister. Sati, first time on the occasion of the Raksha Bandan, encounters a Naga. Here, Sati discusses with Maya her way of life. Maya also reveals the true identity of the Nagas. She describes how they are exploited in the name of the Vikarma law. Maya replies to Sati:

The Vikarma law may have made sense a thousand years back. But in this day and age, it was unfair. It was just a tool to oppress people one doesn't understand.' Sati was about to say something, but kept quiet. 'And who is more misunderstood today than a person with a deformity? Call us Naga. Call us a monster. Throw us to the south of the Narmada, where our presence will not trouble your lily white lives. 'So what you are saying is that all Nagas are paragons of virtue?' (178)

Tripathi tries to highlight social, economic and political difference which is become causes of exploitation of the individuals. These marginalized individuals who do not have knowledge about their rights and duties. They become the victim of the evil intentions of

the capitalist. They are not properly employed. Even the government does not pay much attention to them. So they work in the capitalistic farm like a slave. In Magadha, the tribal people have a close relation to the nature and live in the forest area and earn their living from the forest. Their population increase and along with their population, demand of the more farmland is increased. But the government ignores their demands. They become victim of the cruel Magadhan capitalists. These workers work as a labourer in the field of the capitalist. Their innocent children are kidnapped and work as a slave. They are used in different types of the bad jobs. Their population is decreasing every year. Vishwadyumna says to Ganesh that my lord:

In the wild and unsettled lands between the Ganga and Narmada lived scattered tribes of forest people. In the eyes of the civilized city folk living along the great rivers, these tribal were backward creatures because they insisted on living in harmony with nature. While most kingdoms ignored these tribes, others confiscated their lands at will as populations grew and need for farmlands increased. And a few particularly cruel ones preyed on these helpless groups or slave people. (37)

Tripathi tries to highlight how an individual turns against the society. A social man turns into a criminal. He lives in the society for the fulfillment of his interests and desires. But sometimes, he turns against the society when he faces injustice. He lives the life of ostracized man. He tries to take vengeance from the society for his injustice, which affects his social relations and he becomes a criminal. In *The Secret of the Nagas*, Parshuram lives a life of an ostracized man because his parents killing. He also wants to become a Vasudev Pandit and tries to get permission to attend the exams to enter into the Vasudev tribe. But his parents' honour killing makes him a criminal. All such situations provoke him to turn a criminal. He wants to have takes vengeance from the society. He defeats the Brangas' army twenty one times. Then Parshuram sighs and utters:

The great Suryavanshis would have wanted the criminals to be punished but only after a fair trial. However, he also knew that if anyone had dared to do this his own family, he would have burnt down their entire world. 'No. You didn't do anything wrong. What you did was in accordance with justice.' What I did was just. - (267)

To conclude, Amish Tripathi unfolds such critical issues which become causes of confusion between individual and society. He reveals the demonic face of the contemporary society. There is no equality, justice and opportunities for the individuals due to these prevailing inequalities in the society the individuals turn against the society. They chose the way of terrorism.

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