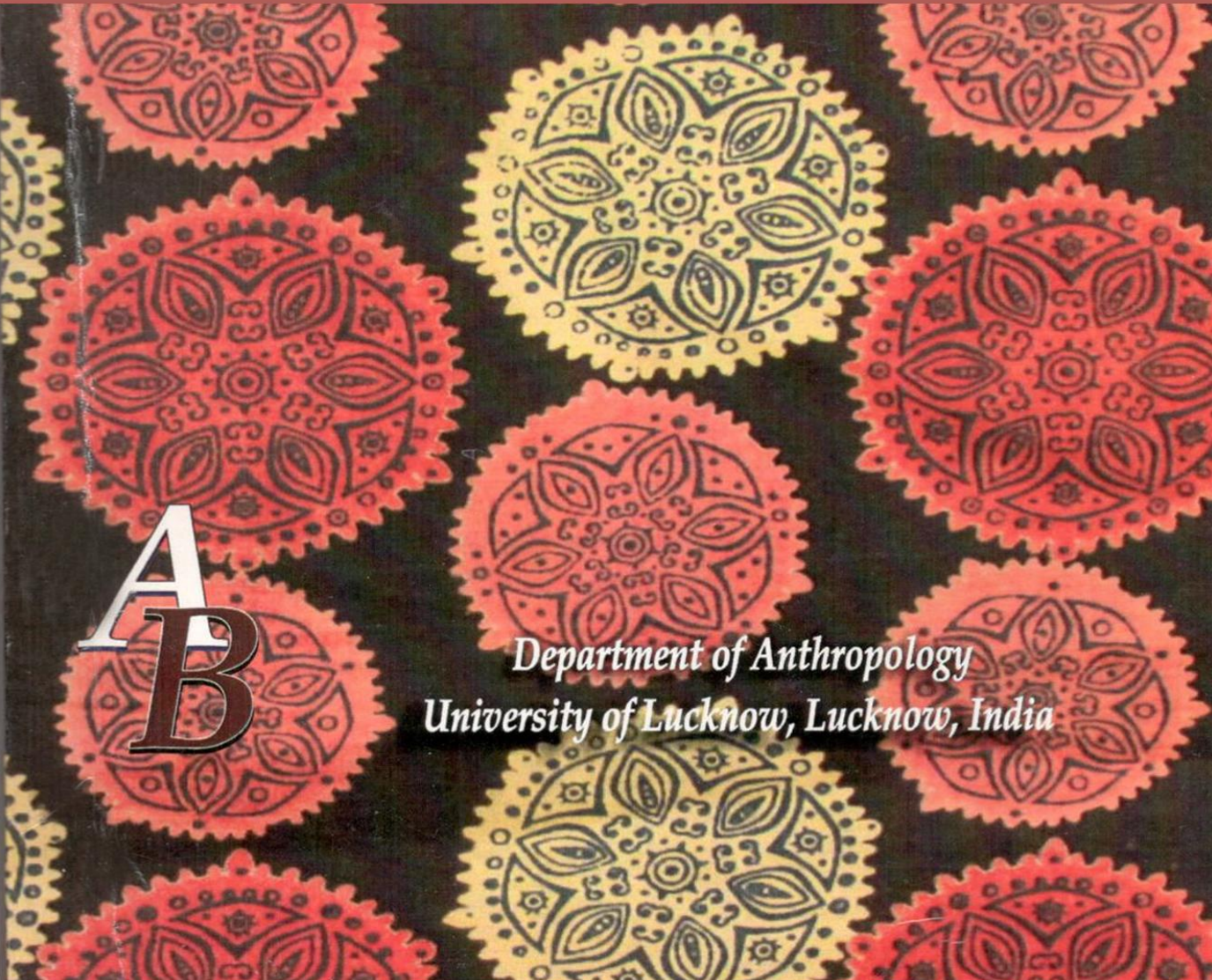


Volume 1, Issue 1
December, 2013

ISSN No.:2348-4667

Anthropological *Bulletin*

a peer reviewed international journal



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*Department of Anthropology
University of Lucknow, Lucknow, India*

ANTHROPOLOGICAL BULLETIN

A peer-reviewed International Journal

Volume 1, Issue 1

December, 2013.

Published by

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University of Lucknow,

Lucknow, India – 226 007

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Subscription Rates:

India Rs 2,000/- per volume
Foreign US\$ 40 per volume

ANTHROPOLOGICAL BULLETIN

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AIDS and the Role of Nutrients

K. Vijayanthiwal¹.

A few years ago, we learned of a dreadful new and mysterious disease that was spreading very rapidly and some projected that it would be killing millions of people within a few years and bankrupting our healthcare system in near future. However, this hasn't happened due to discovery of the cause of the disease and its transmission by Dr. Luc Montagnier and his coworkers of the Pasteur Institute in Paris, now we call this as Acquired Immune Deficiency Syndrome (AIDS) and these patients have a depletion of certain white blood cells called CD4+ T-helper lymphocytes and is related to AIDS. Later the discovery of both HIV-1 and HIV-2 strains of virus which is the cause of AIDS has led to preventive measures that can protect those at high risk.

For many years now, some scientists see a connection between HIV and the development of AIDS. Others doubt this connection and attribute the symptoms of AIDS to malnutrition and consequence of poverty in the developing world. Whatever the causes of AIDS, certain combinations of vitamins and other micronutrients offer the only real solution to this dreadful disease. The doctors are prescribing drugs and these drugs are highly toxic and destroy the immune system and thereby further aggravate already existing immune deficiencies. These drugs are literally paralyzing the immune system increasing the risk of succumbing to tuberculosis (T.B) and other infectious diseases. This is the high time to identify the basis for a national health care strategy that allows the effective, safe, affordable and sustainable control of the AIDS epidemic. All the experts present in the conference titled "natural control of AIDS- from science to health care policies", held in Johannesburg on December 4, 2005 come to a conclusion that micronutrients and healthy nutrition are the key to fight against AIDS and other immune deficiencies.

II

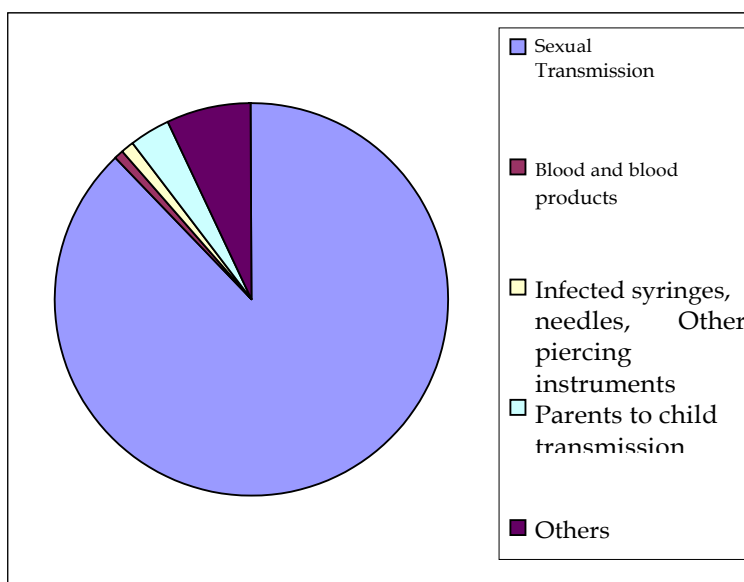
Studies point to low energy intake combined with increased energy demands due to HIV infection and related infections as the major driving forces behind HIV-related weight loss and wasting (WHO, 2003). Current evidence suggests that as the HIV infection progresses, the nutrient requirements change. The requirements are different for the two distinct phases of HIV infection, which are characterized by the absence or presence of illness symptoms: asymptomatic and symptomatic (USAID, 2007). WHO classifies HIV infection

1. Mahatma Gandhi National Institute of Research and Social Action, Mumbai

into four clinical stages: clinical stage I: asymptomatic, normal activity; clinical stage II:symptomatic,ambulatory,unintentional weight loss<10%;clinical stage III: symptomatic,in bed <50%,unintentional weight loss>10%, clinical stage IV: symptomatic, in bed>50%, HIV wasting syndrome. Asymptomatic phase refers to clinical stage I and symptomatic phase refers to clinical stages II-IV.

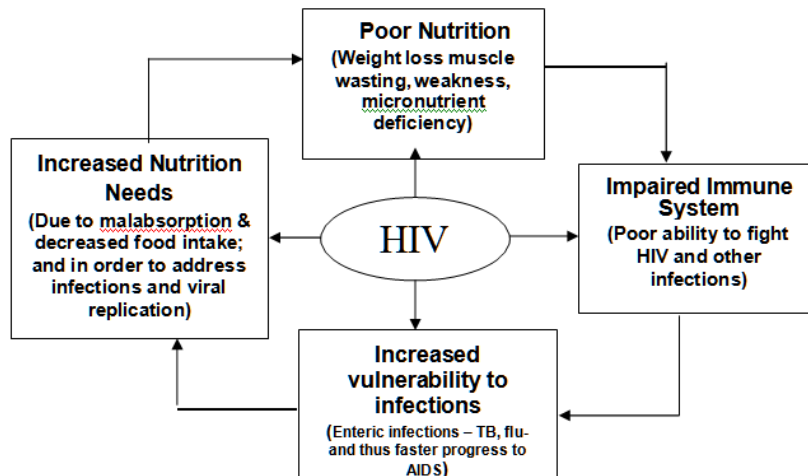
Modes of transmission in A.P

1.	Sexual Transmission	87.64
2.	Blood and blood products	1.06
3.	Infected syringes, needles, Other piercing instruments	0.98
4.	Parents to child transmission	3.47
5.	Others	6.84



Nutrition and food security play a critical role for combating HIV/AIDS. Eating healthy foods and maintaining proper weight strengthen the immune system, making it better able to slow the progression of HIV to AIDS and fight opportunistic diseases. Good nutrition also helps body to tolerate medical treatments more easily and improves sense of well being, which in turn strengthens immune system. HIV positive children are comparatively more prone to infection and their nutritional needs thus are greater than children of their age who are HIV negative. The good nutrition is important for growth, development, replacement and repair of cells and tissues, production of energy, warmth, movement and work, to carry out chemical process and protection against diseases and recovery from the disease. We need food in the right amounts and combinations of both macro and micro nutrients to function our body properly and also food need to be free from microorganisms and other toxic substances.

The relationship between poor nutrition and HIV/AIDS is a vicious circle.

FIGURE1: The cycle of malnutrition and infection in the context of HIV/AIDS

The combination of the following factors leads to poor nutrition with HIV/.AIDS

1. Body immune response to the virus used up more energy and nutrients than normal. When opportunistic infections are present our body needs more extra nutrients
2. HIV/AIDS people often need to make up for protein losses which may result from malabsorption due to diarrhea. Protein loss leads to muscle tissue breakdown.
3. Concern about your health can lead to high stress levels, which affects the immune system negatively.
4. Repeated infections and fever often results in poor appetite .Medical treatments sometimes suppress appetite, as do psychological factors such as depression and anxiety
5. Physical symptoms, such as mouth and throat soreness can interfere with eating
6. Fatigue can make eating difficult, specifically in later stages
7. HIV and the other infections can damage the lining of the gut, this interferes with digestion and absorption. Malabsorption results in diarrhea, which in turn causes nutrient and water loss.

Therefore, good nutrition is important as it increases resistance to infection and other opportunistic diseases. Good nutrition makes a person stronger, more energetic and productive. The aims of good nutrition are to maintain ideal body weight, minimize body loss and overcome problems that interfere with nutrient intake and absorption. During the asymptomatic phase, energy requirements increase by 10%.

Table 1: cd4>15% or asymptomatic (10% additional calories)

Type of work	Sex	ICMR calorie requirement Per day	Additional calories (10%)
Sedentary	Male Female	2425	+242.25
		1875	+185.25
Moderate	Male Female	2875	+287.25
		2225	+222.25
Heavy	Male Female	3800	+380.00
		2925	+292.25

SPACE LEFT FOR FIGURE - HARD COPY NEEDED**Table2:CD4 <15% or symptomatic (20% Additional Calories)**

Type of work	Sex	ICMR calorie requirement Per day	Additional calories (20%)
Sedentary	Male Female	2425	+485
		1875	+375
Moderate	Male Female	2875	+575
		2225	+445
Heavy	Male Female	3800	+760
		2925	+585

Table 3 :CD4 <15% or symptomatic and 10% weight loss (30% Additional Calories)

Type of work	Sex	ICMR calorie requirement Per day	Additional calories (30%)
Sedentary	Male	2425	+725.5
	Female	1875	+562.5
Moderate	Male	2875	+862.5
	Female	2225	+667.5
Heavy	Male	3800	+1140
	Female	2925	+877.5

Table4: symptomatic and in bed (50% Additional Calories)

Type of work	Sex	ICMR calorie requirement Per day	Additional calories (50%)
Sedentary	Male	2425	+1212.5
	Female	1875	+937.5
Moderate	Male	2875	+1437.5
	Female	2225	+1112.5
Heavy	Male	3800	+1900
	Female	2925	+1462.5

During pregnancy and lactation, the same recommendations are required to follow in addition to the extra energy, protein and micronutrients.

In case of children, during the asymptomatic phase, energy requirements increase by 10%, Symptomatic phase 20%, Symptomatic phase and 10% weight loss 30% and with growth failure 50% (Table 5,6,7,8).

Table 5: Macronutrient supplement guidelines for HIV infected children CD4>15% or asymptomatic (10% Additional calories)

Age Years	ICMR Calorie requirement Per day	Additional calories (10%)
1-3	1240	124
4-6	1690	169
7-9	1950	195

Table 6: CD4<15% or symptomatic (20% Additional calories)

Age Years	ICMR Calorie requirement Per day	Additional calories (20%)
1-3	1240	248
4-6	1690	338
7-9	1950	390

Table 7: CD4<15% or symptomatic and 10% weight loss (30% Additional calories)

Age Years	ICMR Calorie requirement Per day	Additional calories (30%)
1-3	1240	372
4-6	1690	507
7-9	1950	585

Table 8: HIV infected children with growth failure

Age Years	ICMR Calorie requirement Per day	Additional calories (50%)
1-3	1240	620
4-6	1690	845
7-9	1950	975

(Source: ICMR)

Role of Micronutrients

Researchers began to examine the associations between micronutrient abnormalities and HIV disease progression.

- Decreasing Vitamin E levels over time were associated with significant decline in CD4+ cell counts and increased progression to AIDS.
- Low Vitamin B12 levels were found to be associated with more rapid disease progression.
- Low serum selenium levels increased the risk of HIV – related mortality by more than ten fold in one study.
- Low Vitamin A levels were associated with increased risk of mortality in HIV infected injection drug users.

How Micronutrient Fight AIDS

- Limiting the spread of infections in the body (Example: Lysine, Vitamin C)
- Decreasing multiplication of viruses (including HIV) in the body (Example: Vitamin C)
- Preventing the activation of silent viral infections (Example: Vitamin C)
- General improvement of the immune system function (Example: Zinc, Selenium)

There are 11 micronutrients (Vitamin A, Carotene, Retinol, Vitamin C, Vitamin E, Folic Acid, Riboflavin, Thiamine, Niacin, Iron and Zinc) and Iron, Vitamin E and Riboflavin are statistically significant, and approached significance for Vitamin C, Thiamine and Niacin.

Higher intake of all 11 micronutrient was associated with higher CD 4 counts at baseline and was significantly so for six of them.

The possibility that higher nutrient intakes may delay the development of AIDS cannot be ruled out. In India hardly there are any studies on nutrition in relation to HIV, the NIN propose to take up studies on the assessment of micro nutrient status and some pro inflammatory markers in HIV population. They have one ongoing project (entitled IB BA – sponsored by Bill and Melinda Gates Foundation) on the prevalence of HIV in India.

IV

The increased risk of malnutrition in HIV/AIDS persons may be minimized by the following:

1. Pay attention
2. Discuss the diet and related problems with a doctor or nutritionist
3. Eat a balanced diet
4. Exercise to build muscle
5. Drink at least eight glasses of fluid in the form of water or other beverages
6. Avoid alcohol and

7. Get the essential vitamins and minerals.

If possible, these people should meet their additional energy needs by increasing consumption of foods with high nutrient densities instead of increasing consumption of high-energy foods that are low in protein and micronutrients. The above recommendations are for all people living with HIV/AIDS, irrespective of whether they are taking antiretroviral (ARV) drugs or not.

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Human Future and Climate Change: An Anthropologist's View

Binod C Agrawal¹

Speaking on a burning topic that has drawn worldwide attention, fueled political and scientific controversies and drawn social activists on an united front is a hazardous venture. On top of it, within a narrow disciplinary boundary, knowledge base being limited, one is confronted with another set of problems. These include personal knowledge, ability and skill to articulate the issue without personal or private bias. Hence, before starting the talk, I seek forgiveness from those who have authoritative knowledge, long experience and are able to integrate diverse viewpoints to give direction to the current issue.

My association with the issue of "Climate" or "Environment" and human cultural skills to cope with it goes back to little over four decades. In 1967, while working on my Ph.D. thesis under Late Professor Robert I. Miller, we had raised an exploratory question: "How religious fair and festivals are connected with climate cycle in Malwa region of Madhya Pradesh". After after 18 months of field work in Dhar district, Madhya Pradesh. I was amazed to note a perfect fit of culture and climate reflected in agricultural cycle (see Agrawal 1980). Since I did not pursue my research interest in religion on climate change, no further research was done until I began to interact with a whole lot of environment specialists working in Centre for Environment Education (CEE) Ahmedabad in late seventies of last century.

In a modest way, I would like to share some of my observations, highlight human aspects of climate change and raise few questions to speculate the human future in the wake of climate change.

Human Intervention in Changing Climate

Robert Henson (2006) maintains that climate change on the earth is a reality and there is a likelihood of global warming as a result of average surface air temperature of earth in the last century and likely to continue in 21st century (also see Pearce 1989 and Pittock 2005). While there are divergent views those climate change it does not provide any direct evidence that climate change is due to any human intervention. However, the Intergovernmental Panel on Climate Change (IPCC 2007) have given an un-univocal verdict of anthropogenic climate change and global warming. In no uncertain terms IPCC (2007) linked earth warming to human activities. "Most of the observed increase in globally averaged temperature since the mid-20th century is very likely due to the observed increase in anthropogenic [human-caused] greenhouse gas concentrations.....". The phrase "very likely" translates to a 90 percent probability, the report authors' note. This is a significant departure from previous reports where it was concluded that humans were "likely," or with 66 percent probability, the cause of global warming in 2001. Intergovernmental Panel on Climate Change in 2001, also issued a benchmark report claiming the world's glaciers were melting so fast that those in the

Himalayas could vanish by 2035. Controversy continues to surround dooms day predictions worldwide.

Henson (2006) predicts very clearly that climate change and global warming will necessarily lead to a major “sea level rise, increase flooding and droughts, more major hurricanes and many species being consigned to extinction and bad news from any perspectives” (Henson 2006:12).

Political solutions in the current national self assertion, competition and conflict seems not forthcoming and in no way are contributing in curbing human ever increasing desire, needs and wants. Historically, few nations dictated, dominated and determined how other nations should curtail their needs and wants and pressured other poor nations to counter negative effects of anthropogenic interventions. The rise of global economic and industrial aspirations especially of the Old World Civilizations like China and India are rising at a very accelerated pace. Hence, the combined global human intervention could have serious negative impact on climate change. Is there a way to reduce this growing anthropogenic climate change without intervening, improving and inculcating new norms of social and cultural life? I personally see no respite since global economic forces are pushing a model of inequitable development to improve quality of life which is directly in conflict with a values and aspirations of large majority of human beings on the earth.

Indian Assessment of Climate Change

Government of India brought out recent report entitled “Climate Change and India: Towards Preparation of a Comprehensive Climate Change Assessment”². The report gives an overview on the climate change and possible areas of impact in a country specific context of India. The most depressing part of the report is that humans are not in the focus of climate or anthropogenic impact of climate change and have not been seriously considered.

Futuristic planning for comprehensive climate change assessment is quite evident. Mr. Jairam Ramesh has announced the launch of the Indian Network of climate change assessment³. Further, the effort is to undermine the earlier estimates like methane emission from rice paddy cultivation or impact on black carbon on Himalayan glacier. This is in spite of the univocal warning that anthropogenic activities have led to climate change which may lead to abrupt changes in the climate and continuous warming of the atmosphere. It is most unfortunate that in the entire proposal, there is no mention about the main actor largely responsible for climate change. The humans in the proposal are passive recipients rather than active agents to mould the direction of destruction, degradation and degeneration of the entire bio-social system.

The entire focus of the Indian assessment of climate change remains sectoral and adaptive. It is aimed to be developed to “decipher the impacts climate change and associated vulnerability and prioritize the same. The adaptive frameworks will be built on the current adaptation strategies of the concerned communities that have traditional knowledge of adaptation to combat climate variability and also will look into the additional strategies required to upgrade technological or technical impetus required to adapt to climate change”⁴. In this framework, human beings remain passive though references have been made to develop innovative skills to combat climate change.

Anthropological Concern of Environment

Recently two American anthropologists brought out a reader entitled Environmental Anthropology (see Michael R. Dove and Carol Carpenter. editors 2008). The editors lamented about anthropologists’ late arrival on the scene to discuss human environment interaction in a systematic manner though the issue of effects of environment on culture has had been an

important aspect of investigation and speculation. Since the days of Hippocrates who is considered “the most important classical scholar of society and environment relationship” the issue has been discussed (Dove and Carpenter 2008:1).

Within the Indian Civilization, the relationship between environment, in the broadest sense of the world, and all flora and fauna including human beings, have been an issue of philosophical debate, religious discourse and social confrontation. Also there has been an explicit acceptance that human beings must not intervene and destroy anything on the earth to the best of their ability. Both Vedic literature like Rig Veda and the preachers in the later period much before Christian era have advocated this view.

Environmental Anthropology, as it is known today, has become an important scholarly arena of investigation and study. After the Second World War, in less than six decades, it has gone through a number of cycles of indifference, serious efforts and focus of applied anthropology to help tackle innumerable negative effects of industrial revolution on various human groups across the globe. The focus remains on industrialization, urbanization and deforestation of virgin lands occupied by the indigenous people to meet the growing greed of few population extension and to give material comfort to even fewer.

Dove and Carpenter (eds 2008) in their long introduction concluded that “Environmental Anthropology is today extraordinary interdisciplinary in character, reaching out to a multitude of other disciplines and freely crossing the natural and social sciences (Dove and Carpenter 2008:61). Having said so, it has become imperative on the part of anthropologists to take their discipline seriously to protect, preserve and prevent future shocks of climate change to whole lot of human beings living in different socio- economic and climate zones in the world. More specifically it demands that we anthropologists in India begin to redefine our role as students of *homo-sapiens* for holistic understanding to save ourselves from self destruction. This is clearly possible by sharpening our tools to identify cultural forces and cultural skills that would help adaptation of changing social and cultural life and re-adaptation to new ways of life that would reduce possibilities of green house effects and carbon dioxide emission in the environment.

Few anthropologists worked within the government system specially in the Department like - Ministry of Environment and Forests have taken up the issues of climate change as an environmental issue and clearly identified the physical and socio- cultural aspects of environment which have been largely ignored by most anthropologists in India (Chandra, ed. 2000) earlier.

Diminishing Cultural Skills for Survival

The anthropologists and whole hosts of other experts directly or indirectly studying humans, their behaviour and biology have considered humans as unique having adaptive cultural skills. Conviction of human uniqueness is based on the observations of the human ability to have culture. "Adaptation refers to the process by which [humans] organisms cope with environmental forces and stress" (Kottak 2008:4). In a limited way, the observations of few anthropologists in India of selected Scheduled Tribes namely Santhal and Birhor of Jharkhand (Verma 1977), Yanadi of Andhra Pradesh (Agrawal, Sudhakar Rao and Gurivi Reddy, 1985), Mukhodbhara of Andhra Pradesh (Naidu and Saheb 2000:90-110), Tribal displacement and resettlement of Kanha National Park, Madhya Pradesh (Chandra 2000b:119-152) and Onges of Andaman and Nicobar islands (Raha and Coomar 2000:111-118) directly or indirectly indicate gradual loss of cultural ability to counter act against any adverse climatic change. The same holds true for a large number of other communities in the world. It is not difficult to predict that if process of economic globalization continues along with ongoing industrialization and international migration, there will be higher degree of cultural homogenization. Such a process will reduce cultural skills of many to counter the negative effects of climate change.

My experience with Yanadi

More than three decades ago in 1976, I along with three other anthropologists Dr.

N. Sudhakar Rao, currently Professor at Hyderabad Central University, Dr. P.C. Gurivi Reddy, Social Worker and Grain Merchant and Sri Bageshwar Singh retired anthropologist from Anthropological Survey of India started working with Yanadi tribe living in the island of Shriharikota in Nellore district of Andhra Pradesh (see Agrawal Sudhakar Rao and Gurivi Reddy 1985). The island is now known as Satish Dhawan Space Centre (SDSC) Shar.

Late Professor Dhawan as a concerned scientist asked us to visit the island to help Yanadi, who live on the island from time immemorial. The first encounter that came to Yanadi life was when British colonialists decided to use their land for plantation of casurina (*Casurina eucalyptus*) for fuel fire. For transportation of casurina to Chennai (then Madras) they had dug up Buckingham Canal. In the post independent India efforts to bring about changes in the Yanadi continued. The last encounter with large scale migrants was seen in 1970s, when Indian Space Research Organization (ISRO) decided to use the island for satellite launching and began to build a world class launching centre.

Today, the Yanadi children who have become adults and old and many of them died since we met them in 1976, but the new generation of Yanadi looks no different than the Andhra Pradesh population living in and around the island due to what have referred to as process of "cultural homogenization". Other anthropologists referred it to as a process of 'induced cultural change' and 'assimilation'. When we reflect back after interacting for more than five years with Yanadi where N. Sudhakar Rao, P.C. Gurivi Reddy and Bageshwar Singh continuously lived on the island along with other Andhra Pradesh employees, scientist and engineers from several states of India, we feel somewhat happy and also equally depressed.

Satish Dhawan Space Centre (SDSC) Shar has achieved a place of eminence on the world map as satellite launching centre which only few nations have achieved in the world. Yanadi today are only known as *Adivasi* for the purpose of getting government support and employment in the special category of Scheduled Tribes. But what they have lost I personally feel a great deal of cultural skills of survival, that enabled Yanadi to save themselves from serious climate change and be able to live in harmony with nature.

While Yanadi to-day are confident and feel secure they have lost several cultural skills of survival especially the young Yanadi. During cyclone on the island of SDSC some years ago, in spite of large scale devastation, Yanadi remained in their age old hut designed to withstand cyclone. To-day, I am not sure if Yanadi, like anybody else would be able to withstand cyclone since they have lost their cultural skills to do so. The point I am deriving here is that "climate change" as a natural phenomena can't be controlled. But humans can to some extent take care by diverse existing cultural skills. The process of homogenization has put the entire humanity into single basket to face the consequences of climate change without diverse cultural skills. The illustration of Yanadi and for that matter several communities of the world need to be advocated by anthropologists to preserve cultural skills to adapt climate change in the future.

I personally believe that it is in this area that anthropologists can, should and must extend their micro in-depth understanding of human adaptive abilities and cultural skills for arresting and fighting climate change and global warming. It is clear to my mind that it is not an impossible task as assumed by some policy makers and technologists. I believe that it is a much simpler task, if village-specific, community-specific, tribe-specific multiple approaches are followed and cultural diversities, agricultural diversities and similar other diversities are encouraged. This should be promoted and carried out in conjunction with the ongoing impact study and vulnerability and adaptive assessment

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Climate Change and its Impact on Agriculture in Maharashtra – A Gendered Perspective

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In the opening paragraph of her Introduction to her book *Staying Alive: Women, Ecology and Development*, Vandana Shiva writes "The age of enlightenment and the theory of progress to which it gave rise were centered on the sacredness of two categories: Modern scientific knowledge and economic development. The unbridled pursuit of progress guided by science & technology began to destroy life without any assessment of how fast and how much of the diversity of life on this planet is disappearing."¹ The systematic destruction of nature in the name of development has led to climatic changes which is threatening the very existence of life on the planet. The sector which is deeply affected by changes in the climate is agriculture – a sector which is heavily dependent on weather conditions at least in India. Agriculture is not simply an economic activity confined to something related to land, crops, irrigation etc as it is also closely linked to the social structure of rural India. Thus the term implies the entire socio- economic life of the villages which is centered on agriculture as an occupation. This paper is primarily aims to provide an overview of the agricultural situation in Maharashtra in the context of climate change from a gendered perspective. In an attempt to emphasize on the deep interconnection between climate change, agriculture and women, it will focus on three aspects: a) the agricultural situation of Maharashtra in the context of prolonged period of dryness due to scarcity of rainfall leading to drought like situation in the region. b) How gender disparity in the agricultural sector during normal situation become more pronounced during droughts c) The need to include a gender perspective in drought mitigation and relief measures. One of the major issues of contemporary global debate is the fast depleting natural diversity which is causing a threat to survival. "The earth is dying, her forests are dying, her soil are dying, her waters are dying, her waters are dying, her air is dying. Tropical forests, the creators of world's climate, the cradle of world's vegetation wealth are being bulldozed, burnt, ruined or submerged."² Two reasons have been rightly cited by Vandana Shiva that has led to the destruction of natural resource base: Patriarchy and gender discrimination. Through its development projects patriarchy has systematically removed from women's management and controls the land, water and forest resources from which they produced sustenance on which the survival of the family depended. Patriarchal categories have defined the active as masculine and the passive as feminine, valuing the former and denigrating the latter. Resource destruction being active has been valued as positive activity and the activities of women, nature and life itself have been denied value and have also led to increased male –female inequality.³ The Agricultural sector, not only in Maharashtra but throughout India, serve as a case study of unequal political and socio-economic relations –a sphere of limited democracy. Within this industry participants have disparate status and unequal opportunities to contribute to the processes and power relations at work. Women are one heterogeneous group that contributes to the productivity and social sustainability of farming yet they have very little access to the networks, arena and processes of decision making in the industry. Moreover along with the broad marginalization of rural women farmers, media and government organizations have frequently interpreted women's farm work as secondary or subservient in comparison to the 'real' work done by men. This attitude genders the farmer as male and constructs farm women as wives and secondary support workers.

Agriculture is one of the main sectors of the Maharashtra's economy. It is heavily dependent on monsoons as barely 15% of the gross cropped area (GCA) is irrigated. This is even less than half the national average where 38.7% of gross cropped area is irrigated. But agriculture emerges as the key sector in the state especially with respect to workforce barring a few districts such as Mumbai, Thane, and Nagpur, Pune. A comparison of the state with the National figures shows that at all India level 59% and at the state level 55% of the workforce is employed in agriculture. Although the share of workers in agriculture in Maharashtra is lower compared to India, a district wise analysis presents a different picture. In 2000-01 almost 20 out of 35 districts had more than 70% of their workforce in the agricultural sector while 29 districts had more than 60% workforce in agriculture. The states cropping pattern is shifting towards commercial crops. According to World Bank Report 2008, Maharashtra's Horticulture Development Programme generated employment by diversifying agriculture into Horticulture and high value crops. From 1996 to 2006, the program created roughly 213 million person days of work or 807000 person years. From 1989 to 2001 it accounted for 96% of the increased area planted to fruits in Maharashtra. The state is renowned for its exclusive production of Alphonso mangoes ,ranks first in the country for grape ,cashew nuts, pomegranate ,orange and banana production and has also has the highest share in onion production.⁴ The share of oilseeds increased from 9% in 1980-81 to 12% in the later decades. Cotton also showed an increase and its share went up from 12.4% in 1990-91 to 14.3% in 2000-01. Area under sugarcane also gradually moved from 0.3 million hectares in Triennium ending 1980-81 to 0.6 million hectares in 2000-01. The increase in area was more marked in case of fruits and vegetables and increased rapidly from 0.27 million hectares in 1980-81 to 1.26 million hectares in 2000-01. Likewise it is found that though food grains constitute 60% of the gross cropped area; its contribution to the SDP was only 25.5%.Whereas sugarcane which constitutes only 3% of the gross cropped area contributes to 19.3% of the SDP. But it is estimated that due climate change sugarcane yields in Maharashtra may go down by 30% as a result of increased moisture stress caused by warmer climate.⁵

Women and Agriculture in Maharashtra

Women play a pivotal role in agriculture in Maharashtra. In fact they constitute the backbone of agricultural labour force in Maharashtra. Not only do they comprise the majority of agricultural labourers, they are also actively involved in all aspects of agriculture – from crop selection to land preparation, seed selection, planting, weeding, pest control, harvesting, crop storage, handling marketing and processing. They are also critical to the well being of farm households'. Apart from raising children, they are expected to prepare meals, maintain homestead assist in crop and animal production and look at the general health of the families. Their importance has been growing as men have moved to non-farm jobs because of diminishing food security in the rural areas. Yet the image of the 'Farmer' in our minds is always the male, almost always in a loincloth. Her hard work goes unrecognized and unpaid for. Their work in the agricultural field becomes an extension of their domestic work at home. They face severe disadvantages due to lack of land titles. There is also a wide gap between de-jure constitutional provisions for land rights and de-facto situation.⁶

The National Agricultural policy 2000 sought to mainstream gender and to empower women farmers and workers. More recently the plan sought to address the needs of land, poor household, provide support services to reduce drudgery and provide women land rights. However such measures have not been adequately implemented. Bina Agarwal in her famous book 'A Field for One's Own: Gender and Land Rights in South Asia' has discussed in detail the issue of land rights of women. She says that women's access to this crucial asset has become increasingly difficult mainly because of religion based family laws and customary laws which play an important role in determining women's Rights to land not only in Maharashtra but throughout India.⁷ In regions where the female labour force participation rate is high, women work more as agricultural labourers. In Vidharba region of Maharashtra, cotton as a commercial crop requires regular labour supply for sowing, picking and processing operations which is primarily done by women. The eastern regions of Vidharba have a high rainfall rice growing area where demand for female labour is high. But

women are basically landless labourers. Thus we find more of casualisation of women workforce.

There is also a great disparity so far as agricultural wages are concerned. This is primarily because of the unorganized nature of farm labour, the ease with which hired labour can be substituted by family labour, the seasonal nature of the demand for labour and the traditional classification of some jobs as the monopoly of women. As per the minimum wages Act 1949 (2nd Schedule) minimum wages are to be fixed by the state governments for agricultural labour and the rates are to be reviewed periodically at intervals not exceeding five years. But there is again an inadequate implementation of the Act. The reason for this lies in the poverty and illiteracy of agricultural labour, the casual nature of their employment and their ignorance of the law, all of which apply particularly to the women. The average daily Wage Rate in Maharashtra of various agricultural occupations clearly shows difference in wages in all the occupation. The table below gives the wage structure of various agricultural occupations in Maharashtra as well as the all India figures. The study is based on two data sources namely Rural Labour Enquiry Report on Wages and Earnings (RLE) and Agricultural Wages in India (AWI).

Wage Rates in Maharashtra - 2006-07

Average Daily Wage Rates in Agricultural occupation in Maharashtra during July 2006

Occupation	Maharashtra		All India	
	Men	Women	Men	Women
Ploughing	68.87	37.00	76.15	40.45
Sowing	61.80	38.29	68.40	39.12
Weeding	57.65	36.29	63.98	50.29
Transplanting	66.83	47.26	66.50	54.47
Harvesting	66.13	41.29	68.32	55.84
Winnowing	@	40.00	65.74	49.74
Threshing	69.11	38.56	66.05	51.82
Picking*	@	@	61.47	49.96
Herdsmen	41.92	@	42.38	33.31
Well -digging	83.57	43.33	96.59	54.04
Cane Crushing	@	@	67.88	44.75

@ = number of quotations are less than five

* = Picking includes picking of cotton balls/seed pods, jute stalks and tea leaves etc.

The existing inequalities in the agricultural sector especially in relation to land ownership, wage discrimination, inheritance customs etc become more magnified due to climatic changes and gender inequality is among the most pervasive.

Climate Change, Agriculture and Women

The Fourth Assessment Report of the Intergovernmental Panel on Climate Change stated with reference to Asia, that water and agriculture sectors are likely to be most sensitive to climate change -induced impacts in Asia. Agricultural productivity in Asia is likely to suffer severe losses because of high temperature, severe drought, flood conditions and soil degradation. Production of Rice, maize and wheat in the past few decades has declined in many parts of Asia due to increasing water stress arising partly from increasing temperature, increasing frequency of El-nino and reduction in the number of rainy days.⁸ In a study at the International Rice Research Institute, the yield of rice was observed to decrease by 10% for every 1 degree centigrade increase in growing season minimum temperature.⁹ When we turn to Maharashtra, this increasing dryness and water stress is visible with the growing incidence of drought in the region. Occurrence of droughts is usually explained as an

extended period of unusually dry weather which becomes severe if several months pass without significant precipitation resulting in extreme heat destroying vegetation. In periods of severe drought, forest and range fires can destroy the economic potential of timber and livestock industries and wildlife habitat adjacent to the fire areas. Under extreme drought conditions, Lakes, reservoirs and rivers can be subject to severe water shortages which greatly restrict the use of their water supplies.

In recent years due to large scale deforestation, excessive use of water resources like wells etc, droughts have almost become a regular phenomenon. In 2001, droughts affected about 20,000 villages in 23 districts, 28.4 million people and 4.5 million hectares of crops in the state. According to a report from Government of Maharashtra, the number of districts affected by droughts in the year 2002-2003 and 2003-04 were 33 and 11 respectively. Deficient rainfall in western MarathaWada regions for successive years has severely affected agriculture in the region which is the main source of livelihood and employment. The situation of droughts in Maharashtra continued to deteriorate in 2004.

Following the failure of monsoon in 2003, the Government of Maharashtra declared droughts in 11 districts In Pune, Nashik and Auaranagbad Division as drought stricken¹⁰

Thus is clear that in Maharashtra a large part of its population face severe water crisis. In nearly 70% of the state's villages water is either not available 500 metres or is not available within 15 m below the ground or is not potable. In order to solve the problems of water shortage the State government had to resort to short term and long term measures ;one which was the sinking of Borewells. The table below indicates the average number of Borewells sunk each year during the years 1971-75 on an average 706 borewells was sunk each year to tackle the problems of water shortage. The problem became more acute from year to year .In 1999-2003 the state government had to sink 11000 bore wells each year indicative of severe water shortage in the state.

Years	Borewells	Year	Borewell
1971	143	1999	5349
1972	697	2000	16609
1973	1312	2001	8945
1974	773	2002	11016
1975	605	2003	14000
Average	706	Average	11183

Source: Groundwater Survey and Development Agency.

Household surveys for world bank projects indicate the average time spent in collecting water by rural households in Maharashtra is two hours a day using 'opportunity Costs' principles that translate into Rs 12 per household per day.¹¹ This water crisis is further aggravated by the decreasing expenditure on water management, mismanagement of funds, and the absence of a prevention-oriented approach. Even as late as October 2003, grape-growers in Sangli district of Maharashtra had not lost hope of a delayed spell of rain. By November more than 80 per cent of the crop in Sangli and Tasgaon tehsils had perished. Other areas too fared as poorly. The kharif crop failed in 71 tehsils of 11 districts and distraught farmers did not even plant the Rabi crop. It was the fourth consecutive year of drought in these parts of western, central and southwestern Maharashtra.¹² The State government took until November to recognize this and declared the districts scarcity-affected. Comparing the drought of 2003 to the one that ravaged the entire State in 1972, Chief Minister Sushil Kumar Shinde listed the measures taken by the government. These, he said, included a daily expenditure of Rs.1.5 crores for distributing drinking water and Rs.3 crores on providing employment under the Employment Guarantee Scheme (EGS), and Rs.1, 108 crores spent in the last six months on different relief measures. But the inadequacies of the

State government stood exposed, particularly in respect of the EGS. Once the pride of the State, the scheme is now seen as more of a liability rather than the helping hand it was designed to be.¹³ Professor H.M. Desarda, a member of the EGS Review Committee, said the State had not contributed its share for the past three years. So far Rs.3, 500 crores had been collected as professional tax for the fund. With a matching amount from the State there ought to have been Rs.7, 000 crores in the fund.¹⁴ According to the Chief Secretary, the opening balance in the fund at the end of March 2003 was about Rs.5,400 crores. Apparently, the money was diverted into various other works, which the government claimed were generating employment but which did not fall under the purview of the EGS. At the core of the problem of recurring drought is the decreasing expenditure on water management by the State. Said Dr. Ashok Dhawale, State joint secretary of the All India Kisan Sabha: "Such expenditure has been cut drastically in this period of globalization. High-technology and infrastructure projects like roads and power are given precedence over something as basic as water. Low spending on basic necessities is the trend now, and expenditure on water management has dropped drastically even in times of extreme drought."¹⁵ Decreasing expenditure on water management by the State is another reason for reoccurrence of drought. Dhawale cites statistics to show that the share of water management and irrigation in the total budgetary expenditure has fallen phenomenally in all States. In Maharashtra, it fell from 14.7 per cent in 1995-96 to 5.1 per cent in 2002-03; in Punjab, from 9.7 per cent to 5.2 per cent; in Gujarat, from 15.3 per cent to 9.5 per cent; and in Karnataka, from 12.2 per cent to 9.2 per cent. Overall, in the 29 States, water management expenditure fell from 8.5 per cent in 1995-96 to 5.6 per cent in 2002-03.

This recurring drought like situation in Maharashtra, be it for natural or man-made reason, have severely affected women who form the majority of the rural workforce. Being primarily a rural phenomenon, Droughts leads to decreasing agricultural productivity may increase women's workloads, diminish their crops, livestock and puts an additional burden on their health. Most often we see men from drought stricken villages moving out to the cities in search of livelihood while the lives of the women revolved around their donkeys' goats and malnourished children. There is hardly any social structure to address this gap. The increased burden on women to find food and shelter after disasters occur often correlates with decreasing access to resources such as credit and productive land. Droughts mean that women and girls have to walk farther to fetch water and they may resort to environmentally unsustainable coping strategies such as collecting and selling firewood. In addition, droughts often sees girls and boys dropping out of schools due to shortage of funds and hunger. Leslie Gray¹⁶ in her study of Bireka village in western Sudan describes how inequalities in agricultural production reflect social and economic constraints. These differences make it more difficult for women to accumulate assets and savings that are the primary insurance against poor agricultural season. Similarly a study of disasters in 141 countries provided the decisive evidence that gender differences in deaths from natural disasters are directly linked to women's economic and social rights. In equitable societies, women are more vulnerable to disasters, for e.g., boys are likely to receive preferential treatment in rescue efforts and both women and girls suffer more from shortages of food and economic resources in the aftermath of disasters.¹⁷ In other words, women who are marginalized and disempowered under normal circumstances because of their socio-economic status; barriers to choice and lack of access to resources become even more vulnerable during droughts. Thus Disasters are profoundly a gendered phenomenon.

In such situations, any gender neutral disaster management policy results in discrimination and marginalization of women because relief efforts rely on existing structures of resource distribution that reflect the patriarchal structure of society. It needs to be noted that climate change does not affect women and men in the same way and it has and will have a gender differentiated impact. Therefore all aspects related to climate change (i.e.

mitigation, adaptation, policy development, decision making) must include a gender perspective. In all disaster relief and mitigation methods, women are always depicted as the most vulnerable group, as a liability and the primary target of assistance. The still prevailing image of women as victims not only reinforces stereotypes but also poses formidable barriers to the most efficient use of female talents and full and equal participation of women in disaster management and economic rehabilitation. Noeleen Heyzer, Executive Director of UNIFEM, while speaking on the conditions of the Tsunami affected victims said, "Women must be at the heart of all recovery and reconstruction processes. For decades they have been the lifetime of their communities leading survival systems and mutual aid networks including among the internally displaced and refugees' communities. Women are not just victims, they are survivors and they need to be part of the solution. The reweaving of the social fabric of life is the foundation for reconstruction and a necessary part of the healing process. It is women in their families and their communities who are playing this role."¹⁸

The interconnection between climate change, agriculture and gender is well established. The major economic sector which is directly affected by climate change is agriculture. While rise in sea water levels due to melting of the ice and glaciers leads to floods destroying crops, the decreasing duration of rainfall due to global warming resulting long periods of dryness is leading to droughts not only in Maharashtra but also in most parts of India. Ironically Women make up the majority of the world's agricultural labourers and rely heavily on fertile land and regular rainfall. As a remedy to such a situation one needs to understand that if women are the most vulnerable to natural disasters, they are also the best poised to curb the effects of climate change.¹⁹ The only thing that we need to do is to question and challenge the western concept of nature and revert to the traditional Indian notion of Nature or *Prakriti* which is not only a living force but inherently active and a productive force capable of sustaining all living beings on the planet²⁰. Therefore all government and intergovernmental policies regarding climate change should be planned with a gender perspective in mind. Women should be perceived as positive agents of change²¹. Perhaps the future of our ecologically devastated world may depend on the recovery of the feminine principles of respect for life and nature. Women, as carriers of the feminine principles, should be perceived by policy makers not as passive beneficiaries of relief measures but as positive agents of change.

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Self-Rated Poor Health and Socio-Economic Inequalities among Indian Elderly

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India is in a phase of demographic transition. As per the 1991 census, the population of the elderly in India was 57 million as compared with 20 million in 1951. There has been a sharp increase in the number of elderly persons between 1991 and 2001 and it has been projected that by the year 2050, the number of elderly people would rise to about 324 million. India has thus acquired the label of "an ageing nation" with 7.7% of its population being more than 60 years old. All this has happened due to the decreasing fertility rates, better medical facilities and India too is moving towards the replacement level where the population of a country remains constant and after some time when the population rise is below replacement level, the population of the country starts decreasing as of Japan.

Health plays vital role in the well-being of the elderly, in any country including India. There is a well documented but poorly understood "gradient" linking socioeconomic status to wide range of health outcomes [see Nance E Adler et al. (1994) and Sally MacIntyre (1997) for reviews]. The gradient has both a life-cycle and a temporal component; differences in mortality across socioeconomic groups are widest in late middle age. (Evelyn M. Kitigawa and Philip M. Hauser, 1993; Harriet Orcutt Duleep, 1995; Irma T. Elo and Samuel H. Preston, 1996) and are increasing over time (Jacob J. Feldman et al., 1989; G.Pappas et al., 1993; Preston and Elo, 1995). Recent work has shown that socioeconomic-status (SES) is related to functional decline and mobility disability in later life (Melzer D, Knesebeck O, Martikainen P, Porell FW). Levels of education and/or income have been significantly associated with a decrease in both total and active non-disabled life expectancy among older adults (Berkman LF, Stuck AE, Guralnik JM).

In developing countries, gaps in health related outcomes between the rich and the poor are large (Baker & Garg, 1993; Gwatkin, 2000; Leon and Walt, 2001; Wagstaff, 2002a, 2002c). These gaps limit poor peoples' potential to contribute to the economy by reducing their capacity to function and live life to the fullest. The study of poor-rich inequalities in health status should not, however, solely aim to quantify their magnitude. Research should also aim to identify which population sub-group are the most disadvantaged. For this purpose it should be possible to identify the determinants of inequalities, including those associated with age, gender, economic status, social groups etc. These variables have precisely been identified as powerful sources of health inequalities in low and middle income countries (Braveman, 1998; Starfield, 2006).

Many studies have assisted the level of socio-economic inequalities in health using concentration index and concentration curve. Though the values of concentration indices (CIs) show the degree of socio-economic inequality, it does not highlight the pathway through which inequality occurs. Decomposition of inequalities is critical to explore pathways of socio-economic inequalities in elderly health.

Data and Methodology

Data is from the 60th round of National Sample Survey (NSS-2004). For core analysis, we considered current health status or poor health as dependent variable to standardize the interception. Independent variables for decomposition analysis included: age (70+/others), economic status (poor/non-poor), sector (rural/urban), social group (SC- ST/others), sex (female/male), education (illiterate/literate) economic dependence (dependent/not dependent) the wealth quintile distribution was used to determine poor- rich household for subsequent modeling.

For the decomposition analysis, quintiles 1 & 2 and quintiles 3, 4 & 5 were grouped together.

Table 1 provides description of variables considered for decomposition analysis. The decomposition analysis is confined to seven possible socio-economic determinants that could explain the maximum dimensions of socioeconomic inequality particularly in developing countries like India. The predictors variables of interest are i) Age above 70+ ii) Poor economic status iii) residence in rural areas iv) SC/ST v) Sex female vi) illiterate

vii) Economically dependent.

Table -1 Definition of variables considered for decomposition analysis

Health Variable (poor=1,good=0)	Predictive Variables (yes=1,Otherwise=0)
Current health status	Age : 70+ Poor economic status: poor Sector: Rural Social groups: SC/ST Sex: Female Education:illiterate Economic independence : economically dependent

Measuring socio-economic inequality in elderly health

The literature on the measurement of socioeconomic inequalities in health has mainly drawn on the development of rank-dependent measures in the income inequality literature. A long-standing issue in the literature on healthy inequality is whether all inequalities ought to be measured or only those which show some systematic association with indicators of socioeconomic status (Gakidou et al, 2000; Wagstaff, 2001). Some of the earlier contributions used Lorenz curves and the Gini index to measure inequality in mortality rates (e.g. LeGrand, 1989). Lorenz curve describes the cumulative distribution of health in a population ranked by health and the Gini index, hence forth denoted as G, measures the deviation from an equal distribution as (twice) the area between Lorenz curve and the diagonal.

Wagstaff et al. (1991) have proposed the use of related concepts of concentration curve and index to measure the extent to which inequalities in health are related to indicators of socioeconomic status like income or education. They argued that the concentration index meets three minimal requirements of an inequality index: (i) it reflects that the experience of the entire population studies, (ii) it reflects the socioeconomic dimension of health inequalities and (iii) it is sensitive to changes in the composition of the underlying socioeconomic ranking variable. A concentration curve describes the cumulative distribution of health in a population ranked by socioeconomic status and the concentration index, henceforth denoted as C, measures the deviation from an equal distribution as (twice) the area between the concentration curve and the diagonal.

The concentration index is defined with reference to the concentration curve. The concentration index is defined as twice the area between the concentration curve and the line of equality (the 45-degree line). So, in the case in which there is no socioeconomic- related inequality, the concentration index is zero. The convention is that the index takes a negative

value when the curve lies above the line of equality, indicating disproportionate concentration of the health variable among the poor, and a positive value when it lies below the line of equality.

If the health variable is a “bad” such as ill health, a negative value of the concentration index means ill health is higher among the poor.

Formally, the concentration index is defined as

$$C = 1 - 2 \int_0^1 L_h(p) dp$$

The index is bounded between -1 and 1. For a discrete living standards variable, it can be written as:

$$C = \frac{2}{N\mu} \sum_{i=1}^N h_i r_i - 1 - \frac{1}{N}$$

Where h_i is the health sector variable, μ is its mean, and $r_i = i/N$ is the fractional rank of individual i in the living standards distribution, with $i = 1$ for the poorest and $i = N$ for the richest. For computation, a more convenient formula for the concentration index defines it in terms of the covariance between the health variable and the fractional rank in the living standards distribution (Jenkins 1988; Kakwani 1980; Lerman and Yitzhaki 1989),

$$\text{cov}(h, r) \dots \dots \dots C = \frac{(1)}{2} \frac{1}{\mu}$$

It may be noted that the concentration index depends only on the relationship between the health variable and the rank of the living standards variable and not on the variation in the living standards variable itself. A change in the degree of income inequality need not affect the concentration index measure of income-related health inequality.

The sign of the concentration index indicates the direction of relationship between the health variable and position in the living standards distribution, and its magnitude reflects both the strength of the relationship and the degree of variability in the health variable. Although this is valuable information, one may also wish to place an intuitive interpretation on the value of the index.

Decomposing determinants of inequalities in elderly health indicators

Health economists have widely adopted the Gini coefficient and concentration indices to provide summary measures of inequalities of health within population (Wagstaff 2002a, 2002b; van Doorslaer et al, 1997). Like the Gini coefficient of income inequality, the Gini and concentration indices for health have the attraction that they can be decomposed by factors (Kakwani, 1980, Hosseinpoor et al, 2006, Yiengprugsawan et al, 2007, Lauridsen et al, 2007). A recent contribution by Wagstaff et al, (2003) has used this property to show how a linear regression approach can be used to decompose the concentration indices into the contributions of different explanatory variables. In this regression-based decomposition approach, the contribution of each factor to overall inequality depends on the elasticity of health with respect to that variable, capturing the health gradient, and on the concentration index for that factor, capturing how much inequality in the distribution is attributable to the factor.

Doorslaer and Koolman (2004) applied the regression-based decomposition to data from the European Community Household Panel (ECHP). They found that Portugal, the UK and Denmark have high degree of health inequalities, while the Netherlands, Germany, Italy, Belgium, Spain, Austria and Ireland show lower level of health inequality. The decomposition of these cross-country differences according to differences in inequalities and elasticities of the factors reveals a striking pattern that the differences in elasticities across countries plays a much greater role than differences in the distribution of factors. These empirical results have important policy implications, implying that reducing health inequalities is likely to be more amenable to health policy that operates on the health-gradient, that to fiscal policy, that operates on income redistributions (Doorslaer and Koolman, 2004).

In this paper, the method proposed by Wagstaff et al (2003), has been used to decompose socioeconomic inequality in elderly health in India. The decomposition analysis allows us to estimate how the determinants proportionally contribute to inequality (the gap between the poor and rich) in a health variable. Wagstaff et al (2003), showed that for any linear regression model linking the health variable of interest, y , to a set of k health determinants, x_k :

$$y = \alpha + \sum_k \beta_k x_k + e \quad (2)$$

where, e is an error term. Given the relationship between y_i and x_{ki} the concentration index for u 'C' can be written as

$$c = \sum_k (\beta_k x_k / \mu) C_k + GC_e / \mu \quad (3)$$

Where, μ is the mean of y , $\bar{x}_k$ is the mean of x_k , C_k is the concentration index for x_k . In the last term (which can be computed as a residual), GC_e is the generalized concentration index for e .

The above equation therefore shows that C comprises of two components. The first is the deterministic or explained components. This is equal to weighted sum of the concentration indices of the regressors', where the weights are simply the elasticity's [an elasticity is a unit free measure of (partial association), i.e. the percentage change in the dependent variable associated with a percentage change in the explanatory variables]. The second is a residual or 'unexplained' component. This reflects the inequality in health that cannot be explained by systematic variation in the x_k across socioeconomic groups.

Methodological steps of decomposition of socioeconomic inequalities in elderly health

The steps of decomposition analysis are as follows:

- i) Regress the health variable against its determinants, which provides coefficients of explanatory variable (β_k).
- ii) Calculate the mean of the health variable and each of its determinants (μ and $\bar{x}_k$).
- iii) Calculate the concentration indices for the health variable and for the determinants (C and C_k) using equation (1). At this stage, the values of all the variables included in equation (3) are known. Finally, the contribution of each of the determinants included in the model to the inequality in the health variables can be quantified through the following steps:
- iv) Calculate the absolute contribution of each determinants by multiplying the health variable elasticity with respect to that determinant and its concentration index
- v) Calculate percentage contribution of each determinant simply by dividing its absolute contribution by the concentration index of the health variables.

Results

Table 2 presents the mean value of the selected covariates considered in this analysis. Results show that about 24% of the elderly are in poor health status currently in India.

Forty two percent of the elderly belong to poor economic status, and majority of them come from rural areas (63%).

Table -2 Descriptive statistics of individual covariates

Variables	Mean	Std.Dev	Min	Max
Current health status	0.247612	0.431631	0	1
Age 70 (above)	0.352703	0.477818	0	1
Poor Economic Status	0.421665	0.493833	0	1
Living in Rural Areas	0.639229	0.480231	0	1
SC/ST	0.244925	0.430049	0	1
Female	0.490396	0.499915	0	1
Illiterate	0.611834	0.48734	0	1
Economically dependent	0.655263	0.475289	0	1
N 34831				

Table 3 presents the concentration indices for both dependent and predictive variables. Concentration indices provide insights on the poor- rich distribution of the socio-economic determinants. A positive CI value implies that the extent of inequality is greater in favor of rich and a negative CI value implies that the inequality is in favor of the poor. The CI value of elderly health is -0.0854 at national level.

Table-3 Concentration index (CIs) for socioeconomic determinants variable for analysis of inequality of elderly health

Variables	Mean	Concentration Index (C I)	Marg. Effect
Age 70 (above)	0.352703	0.0316	0.1506
Poor Economic Status	0.421665	-0.5710	0.0448
Living in Rural Areas	0.639229	-0.1968	0.0259
SC/ST	0.244925	-0.1956	-0.0048
Female	0.490396	-0.0047	-0.0204
Illiterate	0.6118	-0.1709	0.0255
Dependent	0.6553	-0.0457	0.1397
Health	0.2476	-0.0854	
Residuals= -0.0089			

Table-4. Contribution of various socio-economic covariates to total health inequality in elderly health for India, 2004

Variables	Mean	Marg effect	CI	Contribution to CI	% Contribution
Age	0.3527	0.0785	0.0316	0.0068	-8.9

Poor	0.4216	0.0605	-0.571	-0.0436	57.0
Rural	0.6392	0.0348	-0.1968	-0.0132	17.2
SC/ST	0.2449	-0.0001	-0.1956	0.0009	-1.2
Female	0.4939	0.0402	-0.0047	-0.0002	-0.3
Illiterate	0.6118	0.0255	-0.0108	-0.0108	14.1
Dependent	0.6553	0.1397	-0.0169	-0.0169	22.1
Health	0.2476		-0.0854	-0.0765	100.0
Residuals=-0.0089					

Such precise decomposition outcomes demonstrate evidence that most socioeconomic inequalities primarily arise from these three socio-economic predictors namely: poverty, economic dependence and rural residence Conclusion

This paper presented first time evidence on the decomposed contributions of socio-economic determinants of inequalities in the elderly. Decomposition approach reveals that variables, poor economic status (57%) economically dependent (22%) and living in rural areas (17%) contribute to about 96% of predictable socioeconomic inequalities in self rated poor health status. Further study is needed to find out other dimensions regarding elderly health.

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Gender Justice: A Necessary Requirement for Women's Health and Human Development

Shikha Kumari

Jawahar Lal Nehru once remarked, "You can tell the condition of a nation by looking at the status of its women". This statement is revealing very correctly the importance of interconnectedness between human resource development and female factor as a part of it. The right picture of a nation's wellness can be portrayed only by keeping this fact into mind. The process of human development determines the progress of the nation and so the health condition of the nation's human resources is a matter of utmost concern. Health indices are like the deciding scales for human development. Women, being the beneficiary as well as the facilitator of health services, occupy the place of central importance in this regard.

Human development process needs to adopt a people-centered approach because only through this way, we may think about the key challenges in the way forward. This emphasis reflects the belief that placing people at the center of development also implies putting people at the center of the generation of knowledge about development, and that this is best achieved by understanding how communities and local actors understand the practice of development. The phenomenon of human growth or development involves a multi-dimensional perspective in which the health condition occupies the most significant place. The promotion of human dignity and capability is incomplete without development of healthy life. The women of the society constitute the most important part in this regard because only a healthy woman can develop a healthy family. But the patriarchal nature of Indian society and dominating gender bias in every sector has not left the health sector untouched. Gender justice has now become a fashionable term to talk against the discrimination practiced against women. But the extent to which this gender justice has becomes necessary is a matter of research and debate. However, before going into this, the conceptual part needs to be clarified.

Conceptual Framework

Human development is a process that, while being sustainable in terms of resources over generations and across space, recognizes the legitimate claim of each person in a society to be an active participant in the development function. Though it can be defined as expanding the choices for people in society and developing their capabilities, in real sense it is a development paradigm which is about creating an environment in which people can live their full potential and lead productive, creative lives in accord with their needs and interests. People are the real wealth of nations. Human development is, thus, about much more than economic growth, which is only a means of enlarging people's choices. The most fundamental aspect of this process is building human capabilities i.e. the range of things that people can do or be in life. The most basic capability for human development is to lead long and healthy lives. Without this, many choices are simply not available, and many opportunities in life remain inaccessible.

Mahbub Ul Haq, the founder of Human Development Report, explained, "The basic purpose of development is to enlarge people's choices. In principle, these choices can be infinite and can change over time. People often value achievements that do not show up at all, or not immediately, in income or growth figures: greater access to knowledge, better

nutrition and health services, more secure livelihoods, security against crime and physical violence, satisfying leisure hours, political and cultural freedoms and sense of participation in community activities. The objective of development is to create an enabling environment for people to enjoy long, healthy and creative lives". Many philosophers, economists and political leaders have long emphasized human wellbeing as the purpose, the end of development.

Since 1990, the human development report has been a major force in thinking about development not only by highlighting the inadequacy of per capita income as the sole measure of a society's progress, but also by exploring how a people centered approach affects the way we should think about key challenges. The human development approach has influenced many strands of development thinking and the ways that most policy makers and researchers think about human progress. The HDR aims to take this contribution significantly further by showing how placing human development at the center of our priorities changes the way in which we think about, formulate and monitor development policies designed to promote empowerment, address inequality and to bring gender justice.

Human development, in present times, is multi-faceted phenomena. As it cannot be carried out by emphasis on only one aspect or one target group, so the gender factor, which has remained, to a large extent, discriminated for long, is also taken into serious consideration. India is a great paradox. Nowhere is this more evident than the situation with regard to the status of women in India. Though there have been exceptions but by and large the social mindset has been that of discrimination against women right from the birth. For a majority of Indian women, life itself has become a long hurdle race, both within and outside the family. Self-sacrifice and self-denial are their nobility and fortitude, yet they have been subjected to all inequities, inequality and discrimination. These discriminations deempowers women because discrimination in any form affects the human capabilities and human dignity. Thus as human development is based on expansion of human capabilities and promoting a decent standard of living, so eliminating gender discrimination is the primary task which needs to be addressed for bringing sustainable human development and social justice. Taking into consideration this important aspect, human development has changed its orientation from 'Gender for Development' to 'Gender with Development'.

This highlights that in any of the development agenda/programme, significant half of the population cannot be left alone. They have now become the facilitator of the success of development programme. As human development without health improvement is difficult to imagine, so the health condition of the women of society needs careful analysis. Among other things, health also needs to be respected as an essential and inviolable human right. But in India, progress in this direction was always impeded by the lack of recognition among policy makers of the fact that health has many social determinants that need inter-disciplinary understanding and multi-sectoral action. Existing inequities of income, education and access to health services were not adequately factored into the design and delivery of health programme, while regional and gender disparities further undermined their success. It is only recently that the multi-directionality of health, development and gender justice has been widely accepted. So, to understand this interrelation, it is necessary to examine the health indices of females as compared to their male counterpart.

Health Indices for Family

Though there has been significant improvement in the health, education and employment status of women in India over time yet, health indices for girls and women compare much less favorably with those of boys and men. A detailed analysis of national data shows some reduction in maternal death and improvement in many indices related to infant health also, however, there are gender differentials in many indices with data disaggregated by gender, showing far greater improvement for males than for females. The prenatal mortality rate, infant mortality rate and under-5 mortality rate are poorer for girls. There is evidence of foeticide and infanticide of girls. They are often malnourished and brought to hospital later in their course of illness than boys.

For the purpose of examining the disparities in health condition of women, the report of the National Family Health Survey needs to be mentioned. The report of NFHS offers the first comprehensive picture of the health and well being of India's men, women and children.

Report of National Family Health Survey

KEY INDICATORS	NFHS - 3 (2005-06)	NFHS - 2 (1998-99)	NFHS - 1 (1992-93)
Women married by age of 18 (in %)	47.4%	50.0%	54.2%
Women married by age of 21(in %)	32.3%	N.A.	N.A.
Married women with two sons (In %)	89.9%	82.7%	71.5%
Married women with two daughters (In %)	61.4%	47.0%	36.9%
Mothers who had at least 3 antenatal care visits for their last birth (in %)	50.7%	44.2%	43.9%
Birth by a doctor/nurse/other health assisted	48.8%	42.4%	33.8%
Institutional Births (In %)	40.8%	33.6%	26.1%
Mothers who received postnatal care from a doctor/nurse/other health personnel within two days of delivery for their last birth (in %)	36.8%	N.A.	N.A.
Women whose Body Mass Index is below normal (in %)	33.0%	36.2%	N.A.
Men whose Body Mass Index is below normal (in %)	28.1%	N.A.	N.A.
Women who are overweight/obese (In %)	14.8%	10.6%	N.A.
Men who are overweight/obese (In %)	12.1%	N.A.	N.A.
Ever married women age 15-49 who are anemic (In %)	56.2%	51.8%	N.A.
Ever married men age 15-49 who are anemic (in %)	24.3%	N.A.	N.A.
Women who have heard of AIDS (In %)	57.0%	40.3%	N.A.
Men who have heard of AIDS (In %)	80.0%	N.A.	N.A.

KEY INDICATORS	NFHS - 3 (2005-06)	NFHS - 2 (1998-99)	NFHS - 1 (1992-93)
Currently married women who usually participate in household decisions (In %)	36.7%	N.A.	N.A.
Ever married women who have ever experienced spousal violence (In %)	37.2%	N.A.	N.A.

The above table shows that women health is not attended to the desired level especially during and after pregnancy. Half of women lack proper care during pregnancy and delivery. More than three-quarters of pregnant women in India receive at least some antenatal care but only half of women have at least three ANC visits with a health provider during their pregnancy as recommended.

More than half of women in India are anemic and anemia among women has increased slightly in the past seven years. The condition is better for men among whom only 24.3% are anemic.

The knowledge of HIV/AIDS among women is only about 57.0% while it is 80.0% among their male counterparts.

Findings of the Empirical Work

Keeping in view the reports of the National Family Health Survey, it was found necessary to investigate and find out the condition of women health and the implication of gender disparity in this regard. For this purpose, an empirical work was carried out and data were obtained from almost 100 female respondents categorized as educated and uneducated. The study was conducted in the urban area of Patna.

To conduct this work, a Performa of 15 questions was prepared and responses were obtained from educated and uneducated married women. The findings of some of the important questions are worth noticing and illustrated below through the following tables:-

Q:-1. According to your view, in a family whose health is more important to be attended?

Category of Respondents	MALE	FEMALE	BOTH
1. Educated married women	0 %	06 %	94 %
2. Uneducated married women	40 %	36%	24 %

Q:-2. Do you consult the doctor for ordinary ailments or prefer to take home medicines?

Category of Respondents	Consult The Doctor	Prefer Home Medicines	Nothing unless it becomes intolerable
1. Educated married women	30 %	64 %	06 %
2. Uneducated married women	24 %	76 %	0 %

Q:-3. Does your husband prefer consulting the doctor for ordinary ailments or prefer home medicines?

Category of Respondents	Consult The Doctor	Prefer Home Medicines	Nothing unless it becomes intolerable
1. Educated married women	48 %	52 %	-
2. Uneducated married women	36 %	64 %	-

Q:-4. The menu of food to be cooked in your kitchen is decided according to your opinion or your husband's opinion?

Category of Respondents	Husband's Opinion	Mine Opinion	Children's Opinion	Everyone's Opinion
1. Educated married women	24 %	52 %	06 %	18 %
2. Uneducated married women	40 %	60 %	-	-

Q:-5. Whether your entire family dines together or the male members are served first?

Category of Respondents	Together	Male members are served first	Children's are served first
1. Educated married women	100 %	–	–
2. Uneducated married women	28 %	60 %	12 %

Q:-6. During your pregnancy, what concern your family showed for your health conditions at that time?

Category of Respondents	Followed a Diet- Chart	Constantly under Doctor's Observation	Very Concerned but no Doctor's Consultation	Very Concerned but not followed any Diet-Chart
1. Educated married women	58 %	06 %	–	36 %
2. Uneducated married women	36 %	–	–	64 %

Q:-7. The time of child conceiving or the gap between two children was decided according to your will or your husband's will?

Category of Respondents	Mine Will	Husband's Will	Mutual Decision	Unplanned
1. Educated married women	18 %	12 %	52 %	18 %
2. Uneducated married women	–	40 %	30 %	30 %

Q:-8. In your family, who has a health insurance?

Category of Respondents	I Have	Husband Has	All Have	Don't Have
1. Educated married Women	12 %	12 %	46 %	30 %
2. Uneducated married women	–	–	–	100 %

Q:-9. In deciding the menu of food, what is the most significant factor?

Category of Respondents	Nutritious Value	Taste
1. Educated married women	42 %	58 %
2. Uneducated married women	12 %	88 %

Q:-10. How often do you yourself consume the following items?

	Milk				Pulses				Green Leafy Vegetable				Fruits				Eggs			
Category of Respondents	D	W	O	Dt	D	W	O	Dt	D	W	O	Dt	D	W	O	Dt	D	W	O	Dt
1.Educated Married Women	76%	-	12%	12%	82%	06%	12%	-	100%	-	-	-	30%	40%	30%	-	6%	30%	12%	40%
2.Uneducate d Married Women	24%	-	-	76%	48%	16%	36%	-	48%	40%	12%	-	12%	-	76%	12%	24%	12%	52%	12%

D – Daily; W – Weekly; O – Occasionally; Dt – Don't take

For the sake of a clear understanding, the above findings were compiled under three broad categories as per the nature of the questions and responses:-

Category of Respondents	Health Consciousness	Healthy Practices	Male-Female Divide
1. Educated married women	32.2 %	57.7 %	20.2 %
2. Uneducated married women	21 %	19.55 %	35.7 %

The above table shows that health consciousness among educated married women is only 32.2 % and this is even less in case of uneducated married women. Little more than half of educated women follow healthy practices and this is very less in case of uneducated women. Further the gender gap in health care is still prevailing among educated class and it's more in case of uneducated married women category.

Some Noticable Facts

- Education works as a strong determinant in health awareness and in following healthy practices. There is a correlation between education level and health condition.
- Very less percentage of health consciousness even among the educated married women is due to their own carelessness than due to gender disparity.
- Most of the women, both educated as well as uneducated, give preference to taste than to the nutritious value while deciding the menu of their kitchen.
- Even the educated women are not so conscious for their health insurance and its negligible among uneducated women.
- Most of the respondents, both educated and uneducated, still prefer to take home medicines than consulting the doctor for ordinary ailments. Same is the case with their husband's also.
- Still 60% of uneducated women think that the male members of the family should be served the food first.

The above illustration makes it clear that the nation's health is determined to a large extent by women's well being. Vulimiri Ramalingaswami remarked rightly in "The Asian Enigma" that "However much a mother may love her children, it is all but impossible for her to provide high quality child care if she herself is poor and oppressed, illiterate and uninformed anemic and unhealthy, has five or six other children, lives in a slum or shanty, has neither clean water nor safe sanitation, and if she is without support either from health services, or from the father of her children". The persistence of hunger and abject poverty in India and other parts of the world is due in large measures to the subjugation, marginalization and disempowerment of women. Women suffer from hunger and poverty in great numbers and to a great degree than men. But at the same time, it is women who bear the primary responsibility for actions needed to end hunger, to promote education, nutrition, health and family income.

Looking through the lens of health, there are certain major reasons for women's secondary position which are detailed below:-

- **Lack of Education:-** This is the most significant among all factors. Women and girls have lower literacy rates, school enrolment and attendance figures. The long walk to school with its associated fear for physical safety, lack of toilets at schools, the small number of women teachers and the second class status of the girl child contribute to these lower rates. This lack of education makes women less conscious about their health.
- **Malnutrition:-** India has exceptionally high rates of child malnutrition, because traditions in India require that women eat last and least throughout their lives, even when pregnant and lactating. Women practice this, to a great extent, willingly. This is even more rigidly practiced by uneducated women.
- **Concealed Labour:-** Women's work at home, because of its invisibility, is rarely recognized, although they work far roughly twice as many hours as men. But men report that "women, like children, eat and do nothing". If all activities- including maintenance of kitchen gardens, grinding food grains, collecting water and firewood etc. are taken into account then 88 percent of urban housewives can be considered as economically productive. This social devaluation of women work has an impact on their mental health and well being.
- **Powerlessness Among Women:-** In most marriages and families, women are subordinate. This is mainly due to Indian tradition and culture. It is the longer latent period and more hazy but ubiquitous and dominant relationship between gender and culture which have a major impact on the outcome. Failure to recognize this relationship and refusal to tackle these issues result in powerlessness among women in decision-making which ultimately results in poorer health standards of women. In this way, the prevalent patriarchal framework places an ideological bar on the discussion of alternative approaches to achieve gender justice for girls and women.

The Way Forward

After the aforesaid description about the health status of women and the causes responsible for that, it is necessary to plan the strategies for future development in the positive direction. Some of the suggestive measures are explained below:-

- While the Indian Constitution guarantees equality for women, legal protection has little effect in the face of prevailing culture. For too long the society have been refusing to discuss women's issues explicitly. So it appears that nothing short of a social revolution will bring about an improvement in the health of Indian women. This kind of revolution is necessary not only for change in the attitude of males of society but the female members of society also need to think above the patriarchal and cultural barriers.

- There should be a wide recognition that the Right to Health is a fundamental right and the poorer health indices of half the population is cause for concern. There is an urgent need for a detailed reexamination of public health statistics for India, disaggregated by gender and region. The evidence from such disaggregated data should be used to set targets for action. Progress has to be visible and benchmarks have to be set high.

There is a definite need to engage communities and the population as a whole in a debate to challenge traditional stereotypes and accepted social norms. Programmes to achieve gender equality should concentrate on achieve equality in gender outcomes within a reasonable time frame. Outcomes in general and health outcomes in particular, are measurable with a much degree of accuracy than opportunities.

- Education and economic independence of women should be promoted and women should be made more conscious towards their health. Carelessness should be avoided as far as possible.
- All plans and projects within community programmes should be assessed using the “gender lens” in order to achieve gender justice for women. These programmes will have to cover the social context of home, school, workplace, law and politics in order to improve women’s health. The focus should be on public health approaches to change social and cultural perspectives with the aim of primary prevention of discrimination while continuing medical interventions for early diagnosis and management of the medical consequences.
- To achieve better health outcomes, the public sector must become more responsive, the private sector must become more responsible and the voluntary sector must become more resourceful. The blueprint for the future must optimize the use of each, combining the social commitment of the public sector, the selfless spirit of the truly voluntary sector and the operational efficiency of the private sector.

With the above analysis it may be concluded that though there is a need for gender justice that women in India achieve equal health and social status in the foreseeable future but the condition is not so critical particularly in case of educated women. So self-consciousness among the women themselves is the crying need of the hour. Only a healthy woman’s family will be healthier and more productive. Only through action to remedy the gap between economy, education and healthy life can the vision of India’s independence- an India where all people have the chance to live healthy and productive lives- be realized.

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Tribals and Human Rights: A Study of the Gond Tribe of Sonbhadra, Uttar Pradesh

Keya Pandey

Over the millennia, Indigenous peoples have developed a close and unique connection with the lands and environments in which they live. They have established distinct systems of knowledge, innovation and practices relating to the uses and management of biological diversity on these lands and environments. Much of this knowledge forms an important contribution to research and development, particularly in areas such as pharmaceuticals, and agriculture and cosmetic products. In the context of these uses, Indigenous peoples claim that their rights as traditional holders and custodians of this knowledge are not adequately recognised or protected. They demand not only recognition and protection of this knowledge, but also the right to share equitably in benefits derived from the uses of this knowledge. (Davis,1998)

It comes as no surprise that all societies argue for policies and practices that help sustain their cultures and systems of knowledge. This is because culture is fundamental to identity – it is our past, our present and our future. We need our culture to sustain us and to keep us well. But importantly, we need culture because it provides the fundamental essence of who we are, how we practice our Lore, how we interact with each other, and how we meet our familial and collective obligations and responsibilities. Indigenous peoples have been struggling for many years to sustain our culture, despite a history of policies designed to eradicate or assimilate our languages, our belief systems and our ways of living.

In an interesting reversal of thinking, we are living in times where some core values of Western society are being questioned. Some of the world's best thinkers now argue that aspects of Western culture seriously threaten global ecologies. And we are witnessing global efforts to rethink some of these Western value systems – these very same values that have been imposed on our people to the detriment of our cultures and our systems of knowledge. This is most striking where governments are working to develop responses to climate change. Some of the responses to this will be dependent on Indigenous traditional knowledge.

Indigenous peoples have the ability to interpret and react to the impacts of climate change in creative ways, drawing on our traditional knowledge's and other technologies to develop solutions which may also help the wider society in its attempts to cope with the changing climate. This reinforces the argument that Indigenous peoples are vital to, and active in, the enhancement of the ecosystems that inhabit our lands and are integral to the survival of India's uniqueness. However, the current system does not adequately recognise or protect the role Indigenous peoples play or the knowledge we collectively possess.

The International Council for Science (ICSU) define traditional knowledge as: A cumulative body of knowledge, know-how, practices and representations maintained and developed by peoples with extended histories of interaction with the natural environment.

These sophisticated sets of understandings, interpretations and means are part and parcel of a cultural complex that encompasses language, naming and classification systems, resource use practices, ritual, spirituality and worldview. (Report of ICSU 2002)

Indigenous traditional knowledge generally means traditional practices and culture and the knowledge of plants and animals and of their methods of propagation. It includes:

- expressions of cultural values
- beliefs
- rituals and community laws
- knowledge regarding land and ecosystem management

The rights to Indigenous traditional knowledge are generally owned collectively by the Indigenous community (or language group, or tribal group), as distinct from the individual. It may be a section of the community or, in certain circumstances, a particular person sanctioned by the community that is able to speak for or make decisions in relation to a particular instance of traditional knowledge.

It is more often unwritten and handed down orally from generation to generation, and it is transmitted and preserved in that way. Some of the knowledge is of a highly sacred and secret nature and therefore extremely sensitive and culturally significant and not readily publicly available, even to members of the particular group. The maintenance and protection of Indigenous traditional knowledge is crucial to the maintenance of Indigenous culture. It is also valuable to development policy and operations and the advancement of understandings of sustainability on a global scale.

Summary of major international instruments that recognise Indigenous peoples' right to protect their traditional knowledge

INTERNATIONAL INSTRUMENT	PROVISIONS
The Universal Declaration of Human Rights	Article 27
The International Covenant on Economic, Social and Cultural Rights	Article 15, paragraph 1 (c)
The International Covenant on Civil and Political Rights	Article 27
The Convention on Biological Diversity	Article 8 (j)
The International Labour Organisation Convention No.169 concerning Indigenous and Tribal Peoples in Independent Countries	Articles 13, 15, 23
Agenda 21	Paragraph 26.1
The Rio Declaration on Environment and Development	Principle 22
The Declaration on the Rights of Indigenous Peoples	Articles 11 and 31

The World Intellectual Property Organisation (WIPO) Intergovernmental Committee on Intellectual Property and Genetic Resources, Traditional Knowledge and Folklore, argue that the recognition and protection of indigenous traditional knowledge has largely taken place within the parameters of intellectual property law. However, they also recognise that this has been limited due to the western constructs of intellectual property laws failure to be able to accommodate the vastly different requirements for the protection of indigenous traditional knowledge, such as the communal transgenerational concepts of ownership, versus a focus on creativity and individualism. (Report on ITK, 2010)

The Declaration on the Rights of Indigenous Peoples draws on other major instruments to provide the most explicit recognition internationally of Indigenous people's rights to their traditional knowledge:

Indigenous peoples have the right to maintain, control, protect and develop their cultural heritage, traditional knowledge and traditional cultural expressions, as well as the manifestations of their sciences, technologies and cultures, including human and genetic resources, seeds, medicines, knowledge of the properties of fauna and flora, oral traditions, literatures, designs, sports and traditional games and visual and performing arts. They also have the right to maintain, control, protect, and develop their intellectual property over such cultural heritage, traditional knowledge, and traditional cultural expressions.

The Convention on Biological Diversity provides specific opportunities for introducing measures to recognise and protect Indigenous knowledge. Article 8(j) of the Convention encourages countries to: ...respect, preserve and maintain knowledge, innovations and practices of Indigenous and local communities embodying traditional lifestyles relevant for the conservation and sustainable use of biological diversity and promote their wider application with the approval and involvement of the holders of such knowledge, innovations and practices and encourage the equitable sharing of the benefits arising from the utilisation of such knowledge, innovations and practices.

The Area: Uttar Pradesh

Uttar Pradesh (UP) (20 Crore) is the most populous State in the country - population is more than the population of Brazil. Population of Uttar Pradesh as per Census 2011 is 199581477 (Approx 20 Crore) which is much higher than Census 2011 data which show 16.6 Crore population of the state. Uttar Pradesh is also having 29.7 children in the 0-6 years age group. Meanwhile India's new national census has put the population at about 1.21 billion people, or 17% of the world population, the census commissioner said. The population comprising 623.7 million males and 586.5 million females is almost equal to the combined population of the United States, Indonesia, Brazil, Pakistan, Bangladesh and Japan put together. The population has increased by more than 181 million during the decade 2001-2011, the report said. The growth rate in 2011 is 17.64 per cent in comparison to 21.15 per cent in 2001.

The Scheduled Tribe (ST) population of Uttar Pradesh is 107,963 as per 2001 census, constituting 0.06% of the total population (166,197,921) of the State. The decennial growth of ST population has been 42 per cent, which is 16.% which is higher than the growth of total population (25.8 per cent) during 1991-2001. The State had a total of five (5) Scheduled Tribes and all of them have been enumerated at 2001 census. The tribal population of the State is predominantly rural with 88.8 per cent of them residing in villages. District wise distribution of ST population shows that Kheri district has the highest proportion of STs (1.2 per cent), followed by Balrampur (1.1 per- cent), Shrawasti & Bahraich (each 0.4 per-cent) districts. Nine (9) districts, each having a proportion of 0.1 per cent tribal population whereas remaining fifty seven (57) districts have negligible proportion of ST population. Out of five STs, Tharu is the most populous tribe, having a population of 83,544; they constitute 77.4 per cent of the total tribal population of the State. Buksa is the second major tribe, having a number of 4,367, followed by Bhotia, Jaunsari and Raji. These four tribes along with generic tribes constitute the balance 22.6 per cent of total ST population. At the level of individual tribe, Tharu are primarily concentrated in Kheri, Balrampur and Bahraich districts. Buksa have the highest concentration in Bijnor, followed by Farrukhabad districts. Other three STs, Bhotia, Jaunsari and Raji have returned maximum population in Agra, Kheri and Gorakhpur districts respectively. Among the five STs, Buksa and Raji tribes have been recognized as Primitive Tribes. Together, they constitute 5 per -cent of the total tribal population of the

State. However, the Government of India has included the following Castes in the list of Scheduled Tribes by Scheduled Caste and Scheduled Tribe Order. (Amendment) Act. 2002:-

Gond, Dhuria, Noyak, Ojha, Pathari, Rajgond (In the Districts Mahrajganj, Siddharth Nagar, Basti, Gorakhpur, Deoria, Mau, Azamgarh, Jaunpur, Balia, Gazipur, Varanasi, Mirzapur and Sonbhadra).

Kharwar, Khairwar (In Districts Deoria, Balia, Gazipur, Varanasi and Sonbhadra).

Sahria (In District Lalitpur). **Parhia** (In District Sonbhadra). **Baiga** (In District Sonbhadra).

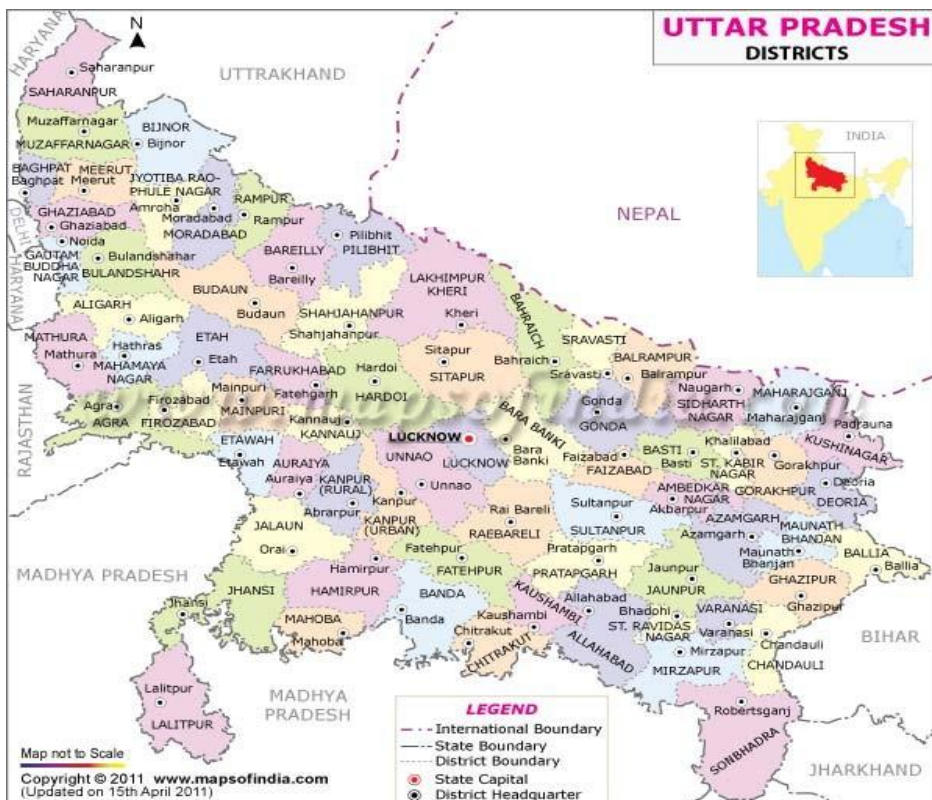
Pankha, Panika (In Districts Sonbhadra and Mirzapur).

Agaria (In District Sonbhadra). **Patari** (In District Sonbhadra) **Chero** (In Districts Sonbhadra)

Bhuiya, Bhunia (In District Sonbhadra).

Gonds –Tribal History

Etymologically, Mr. Hislop holds, that the word “Gond” originates from the Telugu word ‘Konda’, which means “a hill” ends, are also referred to as “Gonar”, which means “inhabitants of Gonds or Western Kosal”. Otherwise too Gonds have been regarded as having originally resided at “Gondwana”, besides river Remade in Madhya Pradesh State. In literal translation, Gond meant “The Brave”. Provinces of India’s as regarded the primitive dwellers of peninsular India with pre-historic affiliation going back in the past as far back as the pre-dravidians of the South. Another a bit varied approach trace their genesis to a short, long end moderately high-headed type of aborigines with flat nose and thick lips.



Gonds consider themselves to have been originally constituted as 'Kashastriya', and put on the sacred thread in its orthodox testimony. In their original status, they were invested with all good qualities, which are: abstention from drinking and meat taking, belief in God and constant devotional practices. Gonds submit that they suffered the abysmal fall to the degree of downcast and 'shudra'-hood, as a result of invasion upon them and the conquest and occupation by the neighboring 'Raghuvanshies'. The vanquishing Raghuvanshies interlocked them by intermarriages and made perjure their social, moral and religious fabric of life. In result, Gonds lament, that they lost the faith and favour of God and self respect and became victim to the hazardous addiction to the twin sins of wine and meat. After such historic degradation, they came to be treated as shudra and object of repugnance and hatred. Mr. Hislop lends full support to the version that Gonds regard themselves as half-caste, well within the folds of Hindu religion. Gonds come into many classes, such as Raj-gond, Rahghuvansh, Dadvi, Katilye, Paral, Koli, Ojhlyal, Thatlyal, Koil-muttal, Koi-koya, Kolam and Yadpal. Raj-gonds are spread in plains and mountains of Nagpur, Berar, south Bergha and North Narvada. (Singh, 1994)

Gonds - Anthropological Appraisal

All Gonds are a little below average in else than Europeans and darker in complexion than Hindu. They carry well-proportioned body but their features are ugly. Their head is roundish, nostrils distended, face long mouth wide, lips thick and hair straight back. Their beard and moustache are scanty, with skull having none of exceptional peculiarities. The hair and other accompanying features class them into 'Mongoloid Group'. Another varied version that some Gond aborigines have woolly hair, and thereby fit into another group, has been discarded as a mistake of fact.

The Gond women are inordinately tattooed, specially in legs which they consider as ornaments. Their hands and legs have tiers of rings of silver, iron, brass and coloured glass. Their ears and nose too are studded with rings. Their necklaces are made up of coins and beads. (Singh, 1994)

Gonds of Robertsganj

Gonds of Robertsganj trace the history of their entry in the village at about six generations back, when they left en masse their original abode and rehabilitated in dist. Mirzapur. Gonds of the villages, who practically constitute the entire population, are mostly agricultural people, deeply stepped into poverty condition. At one time in the past, they had superior expertise in hunting, fishing and other braving activities, which they have abandoned after about [the year 1952 under the hypnotising religious impact of one white dressed lady, who was known by the name of 'Raj-mohini', and had come from 'Sarguja'. Her visit among the Gonds, and her teachings, practices and preachings to the Gonds proved so over-whelming and spiritually-elevating that the Gonds saw in her, their supreme deity and became converts to her ways of non-violence, truthfulness and abstention from wine and meat taking. By and large, she is esteemed a heavenly messenger and constant homage is paid to her in the symbol of white rectangular flag, which will be seen hoisted in the houses of Gonds. Of very late the villagers are having growing contacts with urban life; nevertheless, the main features of their life and society are basically olden and ultra-rural.

Classes of threat to Indigenous traditional knowledge of Gonds

The preservation of Indigenous traditional knowledge is under threat. A report provided by the Indian Institute of Biological Diversity identified the following threats to Indigenous traditional knowledge:

- political pressures – the recognition and standing of Indigenous traditional knowledge, including involvement in policy and legislative development

- cultural integrity
- social and economic pressures – assimilation, poverty, education, marginalisation of women, loss of language
- territorial pressures – deforestation, forced displacement and migration
- exploitation of traditional knowledge – bioprospecting, objectification
- development policy – agricultural and industrial development globalisation and trade liberalisation. (Kelly 2005)

The lack of protection on a national level intensifies these threats. Climate change impacts and responses, particularly those resulting in increased bioprospecting of Indigenous knowledge, will also heighten the urgency of the need for a national Indigenous traditional knowledge regime. Indigenous peoples' right to have our traditional knowledges recognised and protected is currently provided for in a number of existing international treaties. In India, there are a number of national and regional (State Government) arrangements that attempt to address the lack of protection domestically, including cultural heritage legislation. Additionally, there is an increasing body of research that provides useful principles for inclusion in international and domestic regimes established to protect and maintain Indigenous traditional knowledge.

Status of Tribal Rights in Sonbhadra

Right to preservation of socio-cultural distinctiveness

Gonds tribal population's claim to the right to preservation of their socio-cultural distinctiveness has a long, complex and fluid history. While most proponents of the Gonds Movement claim intellectual ancestry to the tribal revolts of the 18th and 19th centuries, any articulation of tribal rights in the modern sense (however loosely interpreted), cannot be traced beyond the early part of the 20th century.

By the time India gained independence, Gondwana identity had emerged as a more politically assertive force and the demand for autonomy was already being clearly articulated as premised on a distinctive tribal heritage and culture and the right to preserve this distinctiveness. Alongside, nascent arguments had started emerging to stress the autonomy of the political at the local level, which must be recognized in the administrative arrangements being contemplated for a free India. In fact, some of the articulations in the Constituent Assembly were claiming a right to autonomy in order to protect and preserve a distinctive tribal culture and to ensure the exclusive right of the tribals to utilise the local resources (land, water, forests and minerals) in accordance with their customary rights. However, the discursive structures prevalent at the time of independence precluded any consideration of such rights for the tribal population and all that was conceded was the necessity to 'bring up' the tribals via a combination of paternalistic administration, targeted-development planning and reservations.

An additional factor entered at this stage: the Indian state, premised on rationalist and liberal principles of individual rights found it difficult to concede to the demand for autonomy premised on a tribal rights argument. Hence, in response to the demands for recognition of tribal rights, the state responded with promises for a more vigorous developmental effort. An example of this was the Modified Area Development Approach started under the Fifth Five Year Plan (1976-77 to 1980-81) under which Tribal Sub-Plans were developed to which a quarter of the budget of M.P. and U.P. was assigned. The Gondwani political actors, who were demanding recognition of tribal rights to autonomy, accepted this 'development-deficit' definition as an added premise for their mobilization.

This acceptance of the development-deficit definition of the premises of the gonds identity had two impacts: (a) it enabled the gondwani leadership to include non- tribals in

their mobilization by translating their identity into a regional identity from a tribal one; and (b) it created a politics of development and identity in which the state and the gondwana movement both tried to legitimize their respective views. The electorate on its part had rejected the development-deficit interpretation of their demands as is expressed in the electoral patterns of the 1980s and early nineties.

Land and forests

Land has been a central question in the contestation for rights in most parts of the country, tribal areas included. Sonbhadra is no different where access and control over land has a number of dimensions: security of livelihood, as an anchor for social and political identity articulation, as a focus of contestation of tribal rights, as a source of strength to contest and counter the state's initiatives at homogenising development, etc. Besides, land acquires an added dimension in tribal Sonbhadra – both economic and socio-cultural – by virtue of the fact that a large proportion of land is afforested and acts as a central facet of the tribals' livelihood and is at the centre of much of their socio-cultural life. "The long association of the tribes with the forests and their lower levels of socio-economic development have resulted in a higher dependence of tribals on forests for a livelihood than other population groups". The centrality of land in the socio-cultural conscious of the tribal society of Sonbhadra is attested to by the fact that the tribal revolts of the 19th century, to which much of contemporary identity articulation is traced, was primarily rooted in the colonial state's efforts at revenue extraction. While a number of interpretations can be drawn on the root cause of these revolts, scholars largely agree that the primary reasons behind the revolts were agrarian. Further, the issues of acquisition of land by the state 'in public interest', thereby not only threatening the tribals' livelihood and socio-cultural autonomy but also creating the misery of displacement and social fracture, adds another dimension in the questions of land and forests in Sonbhadra.

One of the most important issue in Sonbhadra is that of the alienation of tribal land. However, transfers do happen but owing to the illegality of the transfer, no reliable estimates are available about the scale of the issue.

Right to Socio-economic Development

The status of the right to socio-economic development of the tribal population of Sonbhadra is perhaps the lynchpin in the realization of tribal rights in Sonbhadra. Unless the state's entire ST population has access to equitable and just development mechanisms in a participative manner, there was no hope of realizing their socio-cultural rights, which is arguably already available to them. For instance, most ordinary tribals were unaware of their rights on account of illiteracy, thus rendering these rights rather empty promises. These issues also have a close correlation with socio-cultural rights such as land, forests, etc. but have been indicated by the respondents to have a central link to the contest for resource between tribals and the State and the tribals and other competing societal groups, including commercial interest of non-tribals (for instance, forests are central to tribals in their socio-cultural identity as well as for their livelihood security. However, the same forest is also coveted by the logging industry).

Displacement and Rehabilitation

One the running themes when analysing tribal rights is the issue of displacement, and related issue of rehabilitation, as they are crucial facets of much of the critical developmental discourse. These issues acquire added importance in the light of the centrality of land and habitat to the preservation and protection of tribal heritage and culture, which in turn is central to the social and political identity of the tribals. Many of the individuals interviewed during the field study stressed this issue. Without exception, these individuals

emphasized that alternatives should first be explored to not displace the tribal population from their ancestral lands and if it is inevitable, the decisions regarding displacement should be arrived at after informed consultation with the affected community. Further, resettlement of the displaced persons should be efficient and within the same socio-cultural region (to avoid the possibility of social alienation and fracture of communities), and the compensation should be fair and swift. Clearly, the issue of displacement is one of the most important factor affecting the rights of the tribal communities in Sonbhadra.

Participation, Panchayati Raj, PESA and Tribal Rights

The crucial link between the two components of tribal rights and their realization is participation. Political acceptance of rights and their legal creation is of little value if they cannot be exercised by the individuals of the group concerned, in this case the STs. This is the rationale behind the brief focus on institutions of local governance in Sonbhadra. While scholars and activist have stressed the importance of such provisions in sustaining the autonomy of the tribal customary society, culture and livelihood, these laws raise significant issues of debate.

The introduction of the provisions of the Panchayatis (Extension to the Scheduled Areas) Act (1996), commonly known as the PESA, was an attempt to extend modern democratic institutions of local governance among the tribal population in scheduled areas, while not totally replacing the traditional institutions. PESA aimed at “facilitating participatory democracy in tribal areas by empowering the *Gram Sabha* to manage and control its own resources.” For this, the ‘*Gram Sabhas* were given special functions and responsibilities to ensure effective participation of tribal communities in their own development in harmony with their culture so as to preserve/ conserve their traditional rights over natural resources. The Act restored primary control over natural resources including land, water, forest and minerals and bestowed rights over minor forest produces to the *Gram Sabha*.” The Act provides that “within the boundaries of the *Gram Panchayat*, it can use customary mode to plan and manage natural resources that include land, water and forests in conformity with PESA.” The most glaring omission is that there is no mention of ownership rights over MFPs, unlike the PESA. Instead, it provides only for “the collection, storage, processing and marketing of MFPs is to be arranged or organised by the Gram Panchayat in all areas including Scheduled Areas” and for the management and supervision of MFPs by the *Zilla Panchayats*.

The introduction of PESA created a sharp divide between traditional systems premised on customary tribal headmen and the statutory *Panchayats* who are elected democratically. The tribal groups under the banners of Sonbhadra Pradesh Parha Raja, Manjhi Parganait Manki Munda, Doklo Sohor Maha Samiti, Samiti are opposed to elections in tribal areas despite the fact that the “very idea of a special panchayat law for scheduled areas ... was to enable a form of government which built upon local traditions of participatory democracy”. On the other hand, the supporters of the PESA under the banners of Chatra Yuva Sangharsh Samiti and Sonbhadra Pradesh Panchayati Raj Adhikar Manch have been demanding immediate elections for the *Panchayats*. An intense public debate between these two extreme positions as well as all shades in between was noticed during the field study.

While the issue of the “manner in which traditional structures and processes interact with modern structures of participation” continues, what is lost in this debate is participation by the tribals in realizing their socio-economic rights, as well as their socio- cultural rights.

Conclusions: Challenges and Opportunities

The forgoing analysis of tribal rights in Sonbhadra throws up a mixed picture with respect to the status of tribal rights in Sonbhadra. However, the exercise of these rights by the

tribal population is another story. The issues of land, water, forests and local resources, which are central to the tribals for both, preserving their livelihood as well as socio-cultural identity, are under constant threat from various quarters. Formal rights are of little use in the absence of structural conditions for their enjoyment by the tribal population. It is here that the socio-economic rights enter the discussion. As has emerged in the earlier discussion, there are significant threats to the realization of the tribal's socio- economic rights. In such a situation, the possibly of the tribal population exercising their rights appears bleak. However, what is positive is the intense and vigorous public debate that has emerged on various aspects of tribal rights. This indicates a degree of democratic contestation, which can only strengthen tribal rights in Sonbhadra. The announcement by the Planning Commission that provision is being created for allocation of 25 percent of all plan funds to the development of SC/ST population⁷³ is a step in the direction of securing tribal rights.

Two examples of this new environment of public debate are the Scheduled Tribes (Recognition of Forest Rights) Bill 2005 and a Draft National Policy on Tribals. While both these documents have been severely criticized for what they fail to address, the debate and battle for the realization of tribal rights has been engaged. While the Union Ministry of Tribal Affairs will make its opinions known on these recommendations, bearing in mind the public nature of these recommendations and the intense debate around it, the 'rolling back' of these recommendation will not be easy.

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Sustainable Development and Urbanization

Vaishali Saxena

Development and urbanization are conceptually distinct phenomena. But visually they appear similar. The broad and clean road system, well illuminated areas, sky-high buildings, good infrastructural facilities, good educational facilities, health services construct the portrait of development. The visual of urban area is not distinct and deposits almost similar picture in mind. Hence, there exist a visual relatedness between the two. This relationship is not merely at visual level. Urbanization has been considered as 'engines of growth'. It provides for opportunities for employment, education and ready market for industrial and agricultural products. Several reasons cause this similarity.

Foremost reason for this similarity is the affinity of development with modernization and industrialization. As development is primarily a western conceptualization and became popular after second world war. As a consequence, countries had been labelled as developed and developing or under developed. Most of the developed nations were either European countries or USA. These countries had adopted rapid economic growth model i.e. industrialization. This economic model presumes that industrialization will bring faster economic growth than the agriculture based economies. Consequently, economic and western parameters are used to conceptualize development and development become visually similar to industrialization. This perception is reflected in various approaches, models and analysis of development. For example, F. W. Riggs 'Agraria-Industria' model where 'Agraria' represents underdevelopment and 'Industria' represents development or 'Fused-Prismatic-Diffracted' model to analyse characteristics of developed, developing and underdeveloped nations.

One of the natural consequence of the adoption of industrialization have been spatial and rural areas have vanished fast in such countries, converting them more urban. **So development, industrialization and urbanization tend to be visually similar.**

Another natural consequence of opting industrialization have been rise and promotion of '**consumption- production**' and '**competition**' based thoughts per se in diverse disciplines to facilitate such economies. And capitalism is its valid child while neo liberal is its mere extension and good governance (IMF construction, conditionalities)¹ is its illegitimate prodigy. Liberalization, Privatization and globalization are being enforced and imposed through the politics of good governance.² In another terms, it is promoting consumption, production and competition based values globally. All this led to **first**, creation of false needs of consumption and **second** unnecessary production. Economies of the nations are dependent on consumption, production and benefits there in. They stimulate and motivate overconsumption. Affluenza³ is a term used to describe addiction to overconsumption and materialism exhibited to lifestyles of affluent consumers in USA.

Third is immature social & economic system. Most people infected with this disease of overconsumption have telltale symptoms. They feel overworked, have high levels of debt and bankruptcy, suffer from increasing stress and anxiety, have declining health and feel unfulfilled quest to accumulate even more stuff. To add to their misery, they may be laid off or witness salary cuts due to economic or market slump.

And fourth is surmountable pressure on our resources. For example, it takes about 27 trucks-trailer loads of resources per year to support one American and 7.9 billion truck-loads to support the entire US population. Stretch end to end, these trucks would more than reach the sun. Proliferation of technology has added another dimension to this complexity. It has enormous environmental impact and unsustainable pattern of development⁴

Here emerges the issue of sustainable development. If we continue to exclude sustainability factor from conceptualization of development itself, sustainable development remains its 'anti-thesis'. For that, development needs to shed off its western clothes i.e. viewing development in terms of consumption and production.

In post Brundtland (1982) period, the trend is to assimilate sustainability component in the construction of development.⁵ But that also seems to be a failure as sustainable development is also defined in terms of meeting the needs of present generations without compromising the ability of future generations to do so. This need based definition of sustainable development links it again with consumption and production and without any practical applicability.

Sustainable development is not possible without sustainable living

If societies encourage unreasonable lust for over consumption, greed cannot be satiated. I say development with reason. Because many have argued that affluent provides money for developing technologies to reduce pollution, environmental degradation and resource waste. Or environmental 'Kuznets curve' has indicated that environmental pollution increases during early stages of industrialization but decreases as industry finds more money invested in cleaner technologies.⁶ Such arguments are not tenacious. No one wants to get the disease of cancer because one can afford its medical and hospital bills. **Sustainable living is living responsibly and with reason.** Hence, sustainable development is 'developing responsibly.' Responsibility towards ourselves, family calls for nurturing the requirements of them and responsibility towards society, earth, nature etc. demands curbing the greed. As Toynbee summarised the true measure of a civilization's growth is law of progressive simplification: 'True growth occurs as civilizations transfer an increasing proportion of energy and attention from the material side of the life to the nonmaterial side and thereby develop their culture, capacity for compassion, sense of community and strength of democracy'.

Such a living is not possible without cooperation

Cooperation will enable understanding of fellow human being and facilitate action. Hence, reason, responsibility and cooperation are three defining pillars of sustainable development and development. These three must replace consumption, production and competition. A new definition of sustainable development is being proposed, i.e. **'sustainable development is development with reason, responsibility and cooperation.'**

Urbanization and Urban Growth

Urban population are growing rapidly throughout the world and many cities in developing countries have become centres of poverty. Almost half of the world's population live in densely populated urban areas. Rural people are pulled out to urban areas in search of jobs, food, housing, a better life, entertainment and freedom from religious, caste and

political conflicts. Some are pushed into urban areas from rural areas by factors such as poverty, lack of land to grow food, declining agricultural jobs, famine and war.

Five major trends are important in understanding the problems and challenges of urban growth.

First, the proportion of global population living in the urban areas is increasing. Between 1850 and 2005, the percentage of people living in the urban areas has increased from 2% to 48%. According to UN projections, 60% of the world people will live in urban areas by 2030. Thus by 2005 and 2030 world's urban population is projected to increase from 3.1 billion to 5 billion. Almost all of this growth will occur in already overcrowded cities in developing countries.

Second, the number of large cities are mushrooming. In 2005, more than 400 cities had 1 million and more people, and this number is projected to increase by 564 cities in by 2015. To-day 18 megacities or megapolises (up from 8 in 1985) are home to 10 million or more people each- most of them in developing countries. As they grow and sprawl outward, separate urban areas may merge to form a megapolise. For example, Boston, Massachusetts and Washington DC.

Third, the urban population is increasing rapidly in developing countries. Between 2005 and 2030 the percentage of people living in urban areas in developing countries is expected to increase 41% to 56%.



Source: Extracted from Environmental Science by G. Tyler Miller Jr.

Fourth, urban growth is much slower in developed countries (with 76% urbanization) than in developing countries. Developed countries are projected to reach 84% urbanization by 2030.

Fifth, poverty is becoming increasingly urbanized as more poor people migrate from rural to urban areas, mostly in developing countries. Urban population has been growing faster than the economic absorptive capacity and fiscal means of cities. The United Nations estimates that at least 1 million people live in crowded slums of central cities and in squatter settlements and shantytowns that surround the outskirts of most cities in developing countries.⁸

Urban Sprawl

Where land is ample and affordable, urban areas tend to sprawl outwards, swallowing up the country surroundings. Major problem of most of the countries is lots of room for expansion in urban sprawl. Growth of low density development on the edges of cities and towns gobbles up the surrounding country side- frequently prime farmland or forests-and increases dependence on cars and other vehicles. The result is far-flung, hodgepodge of housing developments, shopping malls, parking-lots and office complexes-loosely connected by multi lane high-ways and free lanes. Urban sprawl is the product of increased prosperity, ample and affordable land, automobiles, gasoline and poor urban planning.



Undesirable consequences of the urban sprawl are increased travel time in automobiles, decreased energy efficiency, increased urban flooding problems, destruction of prime cropland, forests, open spaces and wetlands. It had also led to the economic death of many central cities.

To pay for heavily mortgaged houses and cars, adults in a typically urban family spend most of their nonworking hours driving to and from work and running errands over the vast sub-urban landscape. Many have little energy and time left for their children and for themselves. Many prefers living in sprawling exurbs that are not dependent on a central city for jobs, shopping and entertainment.

Disadvantages of urbanization

Although urban population occupies only about 2% of the earth's land area, they consume three fourths of the resources. Because of this high rate of consumption and their high rate output, most of the world's cities are not self-sustaining systems. They threaten biodiversity, lack trees, grow little of their food, and concentrate pollutants and noise, centres of poverty, crime and terrorism. Due to urbanization, large land areas must be disturbed and degraded to provide urban dwellers with food, water and energy, minerals and other resources. This activity decreases and degrades the earth's bio-diversity. As city sprawl outward, they destroy rural cropland, fertile soil forests, and wetland and wildlife habitats. At the same time, most provide little of the food they use. Cities behave like gigantic vacuum cleaners, sucking up much of world's energy, matter, and living resources and spewing out pollution, waste and heat. As a result cities create brown environment and destroy green environment of the surrounding area. As one observer remarked – "most cities are places where they cut down most of the trees and name the streets after them".

Source: Extracted from Environmental Science by G. Tyler Miller Jr.



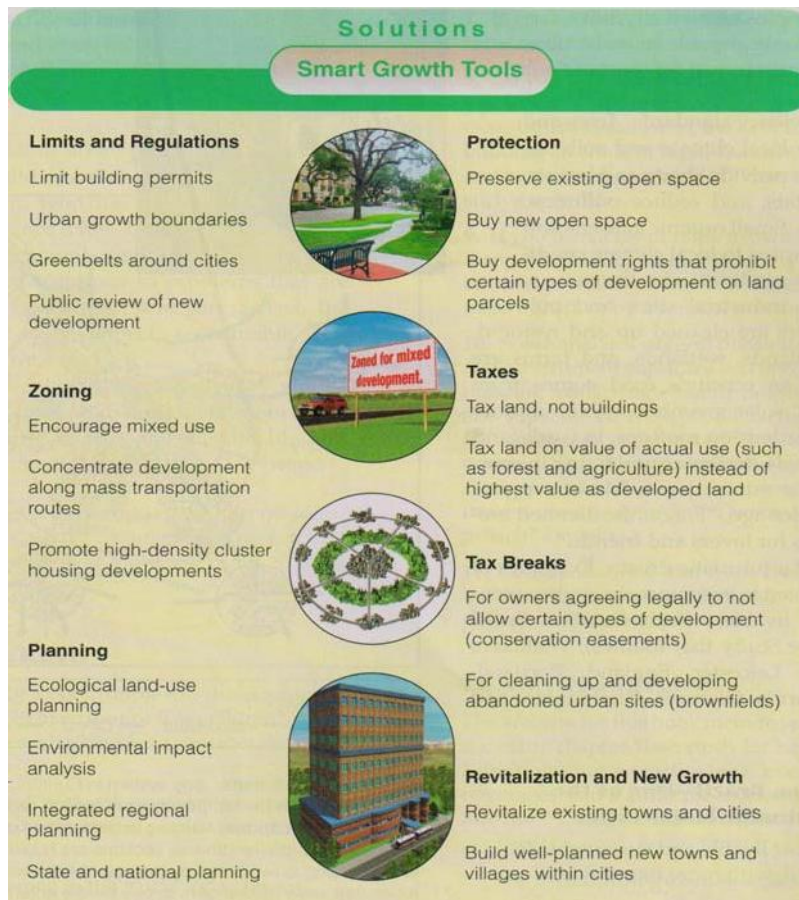
As cities grow and their water demands increase, expensive reservoirs and canals must be built and deeper wells drilled. This activity deprives rural and wild areas of surface water and depletes ground water faster than it is replenished.

Flooding also tends to be greater in central cities and their suburbs, sometimes because they are often built on flood plain areas and /or along low line coastal areas subject to natural flooding. Many of the world's largest cities face another threat. They are located in coastal areas that could be flooded sometime in the century if sea levels rise as projected due to global warming.

Cities are like little heat islands. The enormous amount of heat generated by cars, factories, refrigerators, air conditioners and heat absorbing dark roofs and roads in cities are surrounded with cooler rural and suburban areas. As cities grow and merge, their heat island may merge and keep polluted air from being diluted and cleansed.

Urban areas can intensify poverty and social problems. Crime rate is also tends to be higher in these areas than rural areas. And urban areas are more likely and desirable targets of the terrorist acts.

Making Urban Areas more Livable and Sustainable



Source: Extracted from Environmental Science by G. Tyler Miller Jr.

Smart growth is emerging as a means to encourage more environmentally sustainable development that requires less dependence on cars, controls sprawls and reduces wasteful resources use. It recognizes that urban growth will occur. At the same time, it uses zoning laws and other tools to channel growth into areas where it can cause less harm, discourage sprawl, protect ecologically sensitive and important lands, and waterways, and develop environmentally sustainable urban areas and neighbourhoods that are more enjoyable places to live.

Some communities are using the principle of new urbanism to develop the entire village and re-create mixed neighbourhoods within existing city. These principles include workability with most things being located within a 10 minute walk of home and work; mixed use and diversity- which seeks a mix of pedestrian-friendly shops, offices, apartments, homes and people of different ages , classes, cultures, and races; quality urban design-emphasizing beauty, aesthetics and architectural diversity; environmental sustainability based on development with minimal environmental impact and smart transportation in which high quality trains connect neighbourhoods, towns, and cities. The goal is to create places that uplift, enrich and inspire the human spirit.

A more environmentally sustainable city , i.e. eco-city or green city emphasizes the following goals:

1. Preventing pollution and reducing waste.
2. Using energy and matter resources efficiently.
3. Recycling, reusing and composting at least 60% of the municipal waste.
4. Using solar and other locally available energy resources.
5. Protecting and encouraging bio-diversity by preserving surrounding land.

According to most of the environmentalist and urban planners, our primary problem is not urbanization but rather our failure to make cities more sustainable and liveable. They call for us to make urban areas more self reliant, sustainable and enjoyable places to live through good ecological design.

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BOOK REVIEW

Agricultural Growth In India by Subrata Kumar Ray. 2010. Serials Publications, Ansari Road, Daryaganj, Delhi.pp.320, price Rs.1150.

Indian agriculture has witnessed remarkable changes in the post independence decades. The most striking aspect of the transformation has been in the production of foodgrains where we have converted a deficit prone country with concern of widespread starvation to a situation of plenty.

The book under review is a comprehensive work on the impact of credit, in particular institutional credit, on the change in cropping pattern influencing agricultural growth in India. An attempt has been made in this book to study the nature and pattern of agricultural growth and the relative role of cropping pattern in agricultural growth, the nature of change in cropping pattern, the trend, direction/composition of institutional credit, the impact of credit, particularly institutional credit. It has also focussed on the factors influencing change in cropping pattern, the impact of several factors including credit on the change in cropping pattern and also on agricultural growth, the economics of change in cropping pattern in relation to credit availability.

Of the several issues involved in this context the author has concentrated on two important issues, viz, flow of institutional credit, especially bank credit to the agricultural sector and change in the cropping pattern during the decade of 1980s and early 1990s. The role of the former in influencing the latter is the main theme of the book under review, keeping in view that all important matter is overall growth of agricultural output and that change should always be for the better.

The author has used secondary data at the all India level, the state level (for twelve sample states) and at the district level (for fifteen districts of West Bengal) for detailed analysis with statistical tools and econometric models. The author has also collected some household data from some villages in the district of Midnapur, West Bengal to examine the impact of change in cropping pattern on the profitability of the sample households.

The book contains twelve chapters. The first chapter focuses on the importance of Agriculture in India's Economic Development and international trade. It has also included the factors (natural, technological, economic and institutional) influencing change in cropping pattern in India. This chapter also shows the research problem, scope and objectives of the study. The author has developed a good hypothesis for his study.

The second chapter makes a survey of literature in the study area. The author has made an attempt to make a review of the existing literature on changes in cropping pattern and institutional credit. The literature has been classified into the ten major headings. At the end of the chapter the author observes that from an in-depth and extensive study of the existing literature it is clear that no study has yet been undertake

to examine the impact of institutional credit on cropping pattern/agricultural growth in India and its states.

The third chapter discusses the sample design, data collection and methodology. The data have been collected through primary and secondary sources. A good sampling method has been used to gather data from primary sources.

The nature and pattern of agricultural growth in India, sample states, districts of West Bengal and blocks of Midnapur has been highlighted in the fourth chapter. Whereas chapter fifth examines the relative importance of cropping pattern and agricultural growth in the sample states of India and the districts of West Bengal. Various tables and charts have supported the chapter fourth and fifth respectively.

The next two chapters have shown the nature of change in cropping pattern in the sample states as well as in India. Chapter eight highlights nature, trend and structure of the agricultural credit in the sample states of India, districts of West Bengal and blocks of Midnapur. Apart from the rigorous statistical examination of the nature and pattern of agricultural growth and the relative role of different components including cropping pattern that influence agricultural growth, the nature of change in cropping pattern, trend, direction of credit and growth of different factors influencing change in cropping pattern, the book covers some new issues like statistical examination and economics of change in cropping pattern in relation to credit.

The presentation on the whole of the book is attractive and the publisher has also taken interest to publish it in a good form by using good papers and a colorful cover page. It is hoped that the book will prove very useful to the researchers and students of economics, commerce, management, agriculture etc. government executives concerned with the formulation and execution of policies for agricultural/rural development and the common readers interested in agricultural economics/rural development.

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Moral-judgement and moral-practices of working children in India and the influence of paternal disciplinary attitudes

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Abstract

Eighty-five working and eighty non-working children were studied for moral judgement and moral practices. Their fathers were studied for disciplinary attitude. t-test, Pearson's correlation and Stepwise Multiple Regression analysis were used. Non-working children were high on moral judgement and moral practices whereas fathers of working children were high on disciplinary attitude. Moral practices were negatively associated to paternal disciplinary attitude amongst working children. Dimensions of paternal disciplinary attitude showed important relationships with moral judgement and moral practices in both the groups. Age, gender and certain dimensions of disciplinary attitude significantly predicted moral judgement and moral practices amongst working children. Results have been discussed in the light of working children's life circumstances and workplace environment. Possible social policy implications of the findings have been suggested.

Keywords: *Paternal disciplinary practices; moral judgement; moral practices; working children (child labor).*

Paternal influence on their off springs is a theme which has attracted researchers' interest during the last few decades (Cabrera, et al, 2000). Researchers have seriously discussed the level of influence parents employ on their children and its outcomes (Flouri, Buchanan and Bream, 2002; Collins et. al., 2000; Grusec & Goodnow, 1994; Harris, 1998). Socialization of children is one such aspect which the parents influence (Baumrind, 1983; Bugental & goodnow, 1998; Hoffman, 1970a, 1975; Maccoby, 1992).

In modern times, parental influence has been studied as a domain specific phenomenon (Kochanska, Aksan & Nicholas, 2003), suggesting domains viz. moral, conventional, prudential and personal socialization (Smetana, 1997). Amongst them the socialization standpoint has been widely used as a measure of effectiveness of parental discipline (Hoffman, 1970).

Researchers suggest that parental disciplinary methods traditionally include rewards to reinforce good behaviours and punishment for unacceptable ones. Punishment for misbehaviors includes verbal disapproval, an unhappy look, ignoring a particular behaviour, temporary removal of a privilege and corporal punishment in varying degree. Although rewards are more effective (Leung, Robson, & Lim, 1992) but punitive child rearing practices, verbal as well as physical are also found effective in some way (Hemenway, Solnick, & Carter, 1994). Parents, particularly fathers, being powerful figures in the family, become focus of the impact while shaping a child's behaviour through disciplinary practices (DeRoma, Lassiter, Davis, 2004). In order to ascertain the effectiveness of their discipline, parents are more inclined towards corporal punishment over alternate methods of discipline (Wiehe, 1990). Physical punishment meted out to children, however, is partially responsible for certain social problems amongst children (Smith & Mosby, 2003).

Modes of discipline amongst parents vary considerably across cultures, societies and they change with the time (Abney, 1996, Straus, 1994). Disciplinary practices, standardized at some early times, may be judged as harsh and unacceptable in a contemporary scenario (Konstantareas and Desbois, 2001). This variation in practices is generally due to the change in attitudes towards selection of a mode by the parents. Parents manifest attitudes such as endorsing the efficacy of physical punishment (Gelles, 1997; Milner & Dopke, 1997; Straus, 1994) or preference of power-assertive, commanding discipline when children break things or violate social conventions, but reasoning or inductive discipline when children make insensitive comments or violate moral principles (Nucci & Turiel, 1978; Smetana, 1985). These variations are mediated by cultural / sub-cultural influences, context of the issue (Fatma et. al., 1998), and childhood history of parents having experienced certain kind of discipline (Rodriguez & Sutherland, 1999). Since parents react differently to boys and girls (Tasch, 1955) gender as well as age of the child may also be associated with mode and intensity of discipline they receive (Wolfe, 1987, Gelles, 1997). Overall parenting practices are largely influenced by child characteristics and the demands and stresses children provoke (Belsky & Vondra, 1991).

One of the most important behavioural dimensions which are shaped through parental discipline is that of moral development of a child (Hoffman & Saltzstein, 1967; Krevans & Gibbs, 1996; Kerr et al, 2004). It is manifested through a child's capacity of moral judgement and actual moral practices (Faruquie, 2002). Moral judgement is a decision in the face of any moral dilemma which involves the consideration of the ethics of various courses of action and weighing of costs and benefits to the actor, the beneficiary, and the social order (Gelfand and Hartmann, 1980). It is an aspect of the overall moral development which evolves in a child through invariant gradual recognition of social rules and developing sense of justice (Kohlberg, 1958, Piaget, 1932, 1965). Thus, moral judgement is the cognitive capacity to perceive the relationship between an abstract principle and an actual behaviour and to judge the behaviour as right or wrong, good or bad (Sinha and Verma, 1972). Moral practice refers to the actual practice of those behaviours which have been internalised as good and appropriate through the process of moral judgement (Faruquie, 2002, Faruquie & Ahmad, 2002).

Social learning theorists describe father's role in moral development via identification (Hoffman, 1970a, Lamb, 1976) in the sense that fathers, who had a positive approach to childrearing had sons who identified with them and displayed an internalised morality (Hoffman, 1966, 1970b, 1971, Hoffman & Saltzstein, 1967). Grief, (1973) in this connection found significant influence of father's presence on moral development particularly of boys. It is influenced, however, by the cognitive system in the sense that children perceive parental child-rearing methods and empathy, which facilitate pro-social and moral development (Janssens, Gerris & Janssen, 1990). On the other hand negative or enforcing tactics like power

assertion on the part of parents predicted less mature moral internalisation (Kochanska, Aksan & Nichols, 2003). It is worth noting that influence of paternal discipline is mediated by age and gender of the child. Sorbring and Palmerus (2004) report that harsher discipline methods, such as behaviour modification, physical restraint and physical punishment, relate to stronger beliefs about the importance of age and gender in situations which need disciplining. Such influences on moral development through parental discipline have also been mediated by age, social class, education of parents (Saraswathi, Sunderasen & Saxena, 1980, Saraswathi & Verma, 1976) and family background which a child represents (Singh, 1981, Saraswathi, Sunderasen & Saxena, 1980).

Purpose of the study and research questions:

The purpose of this study was to assess the levels of moral judgement and actual moral practices of working children. Furthermore, disciplinary attitude of their fathers was also assessed and its impact was studied on working children's system of morality. The group of working children were compared with a group of non-working children on all the measured parameters. Following two broad research questions were evolved and examined.

1. What is the status of moral judgement, actual moral practices and paternal disciplinary attitude of working and non-working children and how both the groups differ on these dimensions?
2. Does paternal disciplinary attitudes moderate moral judgement and moral practice of the children?

METHOD

Subjects:

One hundred sixty five male as well as female children and their fathers were interviewed for this study. Roughly half of these (n = 85) were working children age ranging from 8 to 14 years conforming with the ILO's norm of the age of a child labour suggested by International Labour Organization (Gzootaert and Kanbur, 1995). These working children were employed in non-organised settings such as lock factories, brassware, motor garages, roadside small hotels, and as domestic helps. Another group of 80 non-working children falling in the same age group and their fathers were interviewed. Informed consent was taken from the children and their fathers.

Tools used:

Moral Judgement Test:

Moral Judgement Test developed by Sinha and Verma (1968) which is based on the cognitive moral development theories of Jean Piaget (1932) and Lawrence Kohlberg (1968) was used. This test has been constructed for use with Indian children and based on fourteen positive and negative moral concepts (virtues and vices) prevalent in Indian culture. The seven positive moral concepts or virtues are Ahimsa (non-violence), sense of duty, respect, purity, forgiveness, punya (merit) and truth. Seven negative moral concepts or vices are betrayal of faith, greed, anger, lie, revenge, stealing and sin. The test consists of a number of items on which the subjects had to take moral decisions, group moral contexts in the statements, work out the relationship between words with moral connotation, evaluate a given piece of action, use logical reasoning in moral problems and select the appropriate definitions of the moral values. Authors using split-half method had adjudged reliability of the test to be 0.93. Prior use of this test with working children (Faruquie & Ahmad, 2002, Faruquie, 2002) led to some modifications to make it appropriate for the population of working children.

Moral Practice Test:

In order to test the actual practice of moral concepts which the subjects knew and judged, this test was developed using rational-theoretical approach. There were seven items which were based on seven distinct dimensions of morality viz, respect of older, control over telling a lie, control over deception, control over stealing, control over anger, control over revenge and control over greed. The questionnaire intended to enquire subjects' actual practice of these moral behaviours in their daily lives. Questionnaire was to be administered to parents, employers or peers of the subjects who closely knew their behaviour.

Paternal disciplinary attitude scale (Indian context):

In the absence of an appropriate scale to measure paternal disciplinary attitude of the target group a scale was developed which had seven distinct dimensions each focussing on the paternal disciplinary behaviour namely *punishment, suppression of aggression, irritability, strictness, suppression of sexuality, suppression of affection and forcing independence*. Items were reduced using principal component analysis and were subsequently analysed. Item analysis (Guilford, 1954) of overall scale yielded the correlation coefficient of .692 (N = 165) indicating reasonable level of internal consistency.

Procedure:

Children and their fathers were interviewed for moral judgement and disciplinary attitudes respectively. For moral practice test, employers, peers or parents of the subjects were interviewed. Information were coded / scored and organised in a computer spreadsheet.

Analysis

Student's t-test was applied to compare means of various groups on the study variables. Relationships were studied using Carl Pearson's Product Moment Correlation. Significance of difference of correlations was also carried out. Analyses were conducted using SPSS software.

RESULTS

Samples of working and non-working children were compared with each other on different study variables such as moral judgement (MJ), moral practice (MP), paternal disciplinary attitude (PDA) and its components viz. punishment (Pmt), suppression of aggression (Sag), irritability (Ir), strictness (St), suppression of sexuality (Ss), suppression of affection (Saf) and forcing independence (Fi). Results of the analysis have been reported in the following tables.

Tables 1a – 1b: Showing difference between the groups of working and non-working on moral judgement and moral practices

Table: 1a

	Group	N	Mean	S. D.	t	p
Moral Judgement	Non-working	80	28.09	4.12	9.011	<.001
	Working	85	22.02	4.50		

Table: 1b

	Group	N	Mean	S. D.	t	p
Moral Practices	Non-working	80	16.76	2.69	8.331	<.001
	Working	85	12.89	3.23		

An observation of the above tables indicates statistically significant difference between working and non-working children on both the dimensions of morality. These results clearly show that the knowledge of moral concepts and their actual practice is higher amongst non-working children in comparison to their working counterparts. To look at the status of paternal disciplinary attitude, we refer to the tables 2a to 2h that follow:

Tables 2a – 2h: Showing difference between the groups of working and non-working on paternal disciplinary attitude and its dimensions**Table: 2a**

	Group	N	Mean	S. D.	t	p
Paternal Disciplinary Attitude	Non-working	80	45.99	4.93	-5.970	<.001
	Working	85	51.54	6.81		

Table: 2b

	Group	N	Mean	S. D.	t	p
Physical Punishment	Non-working	80	5.08	1.62	-8.743	<.001
	Working	85	7.66	2.12		

Table: 2c

	Group	N	Mean	S. D.	t	p
Suppression of Aggression	Non-working	80	7.28	2.14	3.578	<.001
	Working	85	6.02	2.34		

Table: 2d

	Group	N	Mean	S. D.	t	p
Irritability	Non-working	80	5.64	2.13	-7.840	<.001
	Working	85	8.49	2.52		

Table: 2e

	Group	N	Mean	S. D.	t	p
Strictness	Non-working	80	7.08	2.06	1.047	.297
	Working	85	6.72	2.31		

Table: 2f

	Group	N	Mean	S. D.	t	p
Suppression of Sexuality	Non-working	80	7.06	2.60	-.837	.404
	Working	85	7.39	2.40		

Table: 2g

	Group	N	Mean	S. D.	t	p
Suppression of Affection	Non-working	80	5.36	1.71	-4.488	<.001
	Working	85	6.73	2.16		

Table: 2h

	Group	N	Mean	S. D.	t	p
Forcing Independence	Non-working	80	8.50	2.17	-.081	.935
	Working	85	8.53	2.45		

Above tables show that disciplinary attitude of the fathers of working children is higher in comparison to non-working children. Both the samples indicate mixed trend on various dimensions of paternal disciplinary attitude. Fathers of the working children have significantly higher level of attitude towards punishment, irritability and suppression of affection. On the other hand, fathers of non-working children possess statistically higher level of attitudes towards suppression of aggression. Both the groups are statistically equal on strictness, suppression of sexuality and forcing independence.

In order to study the associations between the study variables, correlation analysis within both groups was conducted independently. Correlation values for both the groups have been presented in the tables 3a and 3b.

Table: 3a
Showing Pearson's Correlation coefficient values in working group
(Showing significant relationships only)

Sr. no.	Relationship	r	Sig.
1.	Paternal Disciplinary attitude – Moral Practice	-.642	.01
2.	Punishment – Moral Practice	-.902	.01
3.	Irritability - Moral Practice	-.643	.01
4.	Forcing independence - Moral Judgement	.253	.05
5.	Age – Moral Judgement	.375	.01

An observation of table 3a reveals that overall scores of paternal disciplinary attitude have some negative bearing on actual moral practices of working children. Major contributors in this phenomenon are punishment and irritability, both influence moral practices in similar way. However, fathers' attitude towards forcing independence is positively associated with moral judgement. Moral judgement capacity increases with age as both have a positive association.

Table: 3b
Showing Pearson's Correlation coefficient values in non-working group
(Showing significant relationships only)

Sr. no.	Relationship	r	Sig.
1.	Moral Practice – Moral Judgement	.399	.01
2.	Suppression of Aggression - Moral Judgement	.366	.01
3.	Irritability - Moral Judgement	-.371	.01
4.	Strictness - Moral Judgement	.321	.01
5.	Suppression of Affection – Moral Judgement	-.487	.01
6.	Forcing Independence - Moral Judgement	.431	.01
7.	Punishment - Moral Practice	-.269	.05

8.	Suppression of Aggression - Moral Practice	.576	.01
9.	Irritability - Moral Practice	-.713	.01
10.	Strictness - Moral Practice	.393	.01
11.	Forcing Independence - Moral Practice	.333	.01

Non-working children have better association between their moral judgement and moral practices, indicating proper internalisation of morality. Their moral judgement is influenced by various dimensions of paternal disciplinary attitude both positively and negatively. Suppression of aggression, strictness and forcing independence have positive association whereas irritability and suppression of affection have negative association with the moral judgement of non-working children.

Moral practice of non-working children is also influenced by different factors of paternal disciplinary attitude in positive as well as negative manner. Punishment and irritability negatively influence whereas suppression of aggression, strictness and forcing independence positively influence moral practices of non-working children.

An observation of relationships reported in above tables indicates some relationships to be common to both the groups. These common relationships have been further analysed by finding significance of difference between them.

Table 3c: showing significance of difference between coefficient of correlation found common in the groups of working and non-working children

Relationship	Coefficient of correlation (r)		Critical ratio	Sig.
	Non-working (n=80)	Working (n=85)		
Punishment - Moral Practice	-.269	-.902	3.956	.01
Irritability - Moral Practice	-.713	-.643	0.437	n.s.
Forcing independence - Moral Judgement	.333	.253	0.50	n.s.

Significance of difference between the coefficients of two groups indicates that relationship between punishment and moral practice is far stronger in the working group in comparison to non-working group. Though both values of correlation are significant but a high critical value indicates high level of paternal attitude towards the punishment in working group and resultant decline in moral practice of this group.

DISCUSSION:

Our findings indicate clear difference between the groups of working and non-working children on moral judgement and moral practices in the sense that working children are inferior on both the dimensions of morality. As we have pointed out earlier, the development of morality amongst children has been a topic of discussion amongst the researchers. Be it intuition or 'gut feelings' (Haidt, 2001), a socio-cultural aspect (Vygotsky, 1978) or a developmental-stage based process which occurs naturally in a particular predictable pattern (Kohlberg, 1958 Piaget, 1932), it is sure to be affected by certain factors such as physical abuse (Faruque, 2002).

Working children function in an environment which is totally different from home and family. This environment is generally full of exploitation, verbal and emotional abuse, demoralising experiences and frustrations (Faruquie, 2002). This leads to a confused and derailed moral internalisation which has been manifested in their performance. Miltenberg and Singer (2000) in this connection suggested that children developing in socially unhealthy and traumatic environment manifest moral confusion and insoluble moral dilemmas for some certain moral problems. It applies to our sample and we can safely say that working children's workplace culture slowly but surely interferes with the expected, normal status of moral internalisation amongst children and changes it to somewhat altered form.

An important revelation is that working children though able to understand and judge moral values, do not practice them at similar levels. The socially unhealthy environment in which they work, poses before them various threats and challenges. To cope with such an unfriendly environment the child follows strategies which he finds effective. These strategies are either immoral acts or they help to develop immorality. Generally, working children face employers' and parents' wrath in the form of physical punishment. In order to avoid such situations, children prefer to tell a lie, to deceive, and engage in other such immoral strategies which become a habitual characteristic of their lives. Present situation fits the premise established by Shwedar & Much (1987) in their Social Communication Theory which states, "Development of social knowledge is not based mainly on self-construction, but on other dependent learning". According to Shwedar & Much, morality is acquired by children through communication of cultural judgements and ideologies. Specifically, moral evaluations and judgements are transmitted to children by local guardians such as parents, employers and senior workers etc who are a part of moral order Eckensberger and Zimba (1997) noted that Shweder's emphasis on moral principles is based on various cultural conceptions of persons, society, morality and nature and the relation amongst these. Since a working child learns various behaviours particularly deliberate immorality, while fitting himself in morally bad circumstances or with stressful situations or company, it mainly depends on other based learning as well as the context of the situation. Shwedar et. al. (1987) have explained internalisation of morality with reference to context-dependent and context-independent obligations which are labelled as other based learning.

Another equally important finding of this research is the difference in the disciplinary attitude of fathers of working and non-working children in the sense that fathers of working children have stronger disciplinary attitude in comparison to the fathers of non-working children. However, on different dimensions of disciplinary attitude, the results are in mixed form. Fathers of non-working children are higher on 'suppression of aggression' whereas, they are comparatively lower on 'physical punishment', 'irritability' and 'suppression of affection'. This variant trend indicates cultural influence on the disciplinary preference amongst the fathers of working and non-working children.

Our major objective of the present research was to find out whether the disciplinary attitude of the fathers casts any influence on the moral judgement and moral practices. Our results indicate an association between paternal disciplinary attitudes and dimensions of morality in the sense that an increase in the paternal disciplinary attitude results in the reduction of moral practices of working children. Particularly, two dimensions of disciplinary attitude i. e. 'physical punishment' and 'irritability' negatively influence the moral practices. However, the dimension of 'forcing independence' is positively associated with moral practice in working children. These results are indicative of the fact that power assertion and implementing methods of discipline may be perceived by the parents as corrective measures but have negative behavioural effects (Chang et.al., 2003) including moral conduct (Kochanska, Aksan & Nichols, 2003). Similar trend is observed amongst non-working children where physical punishment and irritability are negatively associated with both the

dimensions of morality. The dimension of forcing independence in this group is also positively associated with both the dimensions of morality. Overall, different disciplinary attitudes provide different outcomes towards the dimension of morality. The strongest association, though similar, but remarkably different in terms of strength across the groups of working and non-working children is a negative association between physical punishment and moral practices. These findings are similar to the findings of Kochanska, Aksan and Nichols (2003) who found parental power assertion to be associated with behavioural outcome, and not to be associated with cognitive outcome. The only difference is that behavioural outcome is analogous to moral practice and cognitive outcome is analogous to moral judgement in our research.

Since many countries have banned corporal punishment in families and schools, and such a move has been widely supported by the international humanitarian organisations, findings of this research could be placed for discussion amongst experts of family systems. This study provides empirical support to various researchers as well as advocates of well-being of children representing low socio-economic stratum.

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