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*Special Issue:
Women and Children's Perspectives*

Guest Editor:
Daud Salim Faruque

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

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Daud Salim Faruque

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ANTHROPOLOGICAL BULLETIN

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Guest Editorial: Protecting Women and Children from Violence and Abuse

Welcome to the special issue of *Anthropological Bulletin* titled “Women and Children’s Perspectives” apparently focused on the issues related to women and children that might have some anthropological academicians of different their work for this issue to the lives of women and women and children and disadvantaged ones are close have tried to address their That is chiefly the reason I offer of this space to expound and children.

Joyce Banda has rightly in every nation on Earth women and children”. of women and children a safe and violence free World women (VAW) and violence been recognized as global rights problems. Exposure to abuse has a significant negative impact on individual victims and society, leading to behavioral, health, psychological, and economic problems. Women and children are especially vulnerable since their rights are often limited and because they often lack adequate protection. This problem gets exacerbated by the fact that some countries lack legislation or regulations to protect victims and that the perpetrators are often people victims know. The fear of stigma and societal condemnation makes victims of violence hesitant to report crimes. Studies have found rates of violence against women range from 15 to 71% in some countries, and the rate of violence against children is as high as 80%. These statistics show that violence against women and children is endemic across the globe.

Victims' advocacy movements and their initiatives since the 1980s have helped both policymakers and the general public learn more about violence against women and its impact on their physical, mental, and reproductive health. Domestic Violence is estimated by the World Health Organization (WHO) to account for 5–20% of healthy years of life lost in women aged 15 to 44 (WHO 1997). Besides causing physical harm to women, violence increases their chances of developing a wide range of other health conditions, including chronic pain, physical disability, alcohol and drug abuse, and depression (Heise et al. 1999.). As part of the fight against domestic violence, preventive and legal measures are warranted totackle the root of the problem. To ensure women have equal rights and opportunities as men, the government must do everything in its power to end discrimination against women.

Provisions of protection of both these segments of our society require specially designed preventive interventions such as awareness campaigns. An awareness campaign may focus on raising awareness about a service, a law or a general issue, such as violence against women. It is common for advocacy campaigns to be based on coalitions of individuals and organizations working collaboratively to influence policy change (Heise, 2011), for example UNiTE: the UN Secretary General’s Campaign to End Violence against Women. Interventions aimed at mobilizing communities usually focus on empowering women, engaging men and changing gender stereotypes and norms within communities. Workshops and peer training could also be used to confront prevalent norms and influence attitudes and behaviors. Interventions are increasingly focusing on influencing the ecological



Daud Salim Faruque
Guest Editor

importance. Researchers and disciplines have contributed highlight various aspects of children. Matters related to particularly that of to my heart and I severally issues through my research. have taken advantage of the on things related to women

said, “The seeds of success are best planted in Talking about the wellbeing prompts us to provide them to live in. Violence against children (VAC) have public health and human

framework and combining multiple methods. There are community mobilization interventions that focus specifically on men, such as the Cambodian Men's Network and the Men's Action Against Violence Against Women (MASVAW) in India.

Child maltreatment is also a serious global concern. Neglect and abuse have detrimental long-term effects on children's social, behavioral, and cognitive development. Those who experience abuse as children go on to have physical and mental health problems in adulthood, including chronic inflammation, asthma, substance abuse, depression, and post-traumatic stress disorder (Frans et al., 2005). The prevalence of child maltreatment alone has been estimated at 22.6% worldwide (Stoltenborgh et al., 2013). In addition to experiencing high rates of intimate partner violence as adults, childhood abuse victims are also more likely to become victims of abusive relationships as adults and their offspring are more likely to be abused as well. There are various interventions that may help prevent the maltreatment of children, such as educating parents to increase positive discipline methods, and providing behavioral therapy for parents to help them improve their coping skills and strengthen their relationship with their children. Home visitation programs were created to improve family functioning and parent-child interaction by sending a professional to the home of the child to assess the family's needs and provide counseling, education services, and clinical care as needed. More than 30 years of research have substantiated the effectiveness of Triple P - Positive Parenting Program, which is based on social learning, cognitive behavioral theory, as well as research about risk factors associated with development of social and behavioral problems in children. These programs utilize evidence-based prevention strategies to address problems before they occur and foster family environments in which children can grow. Another interesting intervention is 'Play Therapy' that is founded upon children's innate desire to learn about themselves and their relationships with others (Axline, 1947; Carmichael, 2006; Landreth, 2002). With the help of play therapy, children learn communication skills, the ability to express their emotions, and behavior modification.

A comprehensive understanding of violence against women and child abuse is essential for making informed decisions and implementing effective policies in these areas. Research on violence against women and child maltreatment is necessary to understand the nature of perpetration, the cycle of violence, and the impact of family violence on women and children. By studying the etiology of these two problems, it is possible to develop programs that counteract etiological factors to prevent them. The value society gives to its women and children determines how much effort is put into improving research on various groups of women and children. In order to encourage greater investment in research on women and children, it is necessary to address broader structural and social issues within our society.

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Commentary

Children and Generation: Methodological Reflections on Anthropology of the Future

Quinn A. Clark*

Just a few months ago at the United Nations Climate Change Conference, the 15-year old Swedish climate activist Greta Thunberg addressed the audience by say that "[they] are not mature enough to tell us like it is" when it comes to the state of climate policy. Her criticism, of course, is based on two inversions. The first is rhetorical: a child critiquing adults for acting like children. The second is perspectival: policy change as something eminently generational insofar as climate consequences fall unevenly on varying age brackets. At the outset of her campaign was the idea that formal schooling is futile if there is no future in which to use it. In either case, it reminds one a peculiar dilemma for, of all people, socio-cultural anthropologists: the analysis of an anthropological subject in terms of age or generation forces a consideration of duration (in the Bergsonian sense), generational subjects and not individuals, and the future. This becomes particularly salient when youth or children enter into the anthropological equation. What does a consideration of children, as socio-cultural anthropological subjects, invite us to consider about our own ethnographic method?

Ethnographers are already methodologically oriented toward a consideration of duration. Current ethnographic orthodoxy decrees that the analyst must spend at least a calendar year "on site." While these Malinowskian ideas of ethnographic purity are gradually making room for more eclectic methods (Nader 2011), the notion still gets to a critical compromise: the anthropological subject matter always includes the passage of time, measured against the fact that the ethnographer will make claims about a subject that contain an implicit trajectory beyond the fieldwork time. When I claim that an interviewee makes sense of her world in such and such way, I implicitly assume that she still may do so even after I have stopped collecting data, despite the implicit acknowledgement in my methodology that the duration is critical. I assume that she will be as she was.

*Religion Department, Columbia University, New York, NY 10027.

But perhaps not. Perhaps that which the ethnographer examines is not the aggregate of individuals' lives but rather isolatable but enduring forms of sociality. Older generations of structural-functionalist anthropologists were better equipped to make these kinds of claims. We do not study individuals, they might say, but rather social mechanisms. This may call to mind studies of kinship: we do not study mothers and children but rather kinship, itself. As these older anthropological and sociological models gave way to those that centered the subject of a discourse, such as Asadian frameworks, and then posthumanist approaches that disavow the Anthropocene, locating the anthropological subject became more complex. As structural-functionalists viewed the individual as an actor within a broader social mechanistic structure and attempted to understand the mechanisms, itself, the Asadian ethnographer, for example, would come to view the individual as a subject of a discourse and attempted to understand the subject, itself, not a particular individual interpolated by that discourse. To put it in more clear language, when I spend a year at a school doing an ethnography, I do not analyze the child qua the individual but rather the child qua her generational identity, and that generational identity is informed by what people say about it, media representations, its relationship to adjacent generations and, of course, socio-economic conditions associated with the formation of that generation. In other words, one interviews a Millennial individual to understand the formation of the "Millennial subject."

As different as their visions of a climate future may be, the eco-political examples of Buttigieg and Thunberg demonstrate the way that generational subjects are oriented toward a particular future. This analytic angle, I argue, is lost when communities are taken as a whole, as if group-think were so strong as to override other concerns. Clearly, they do not. Freud looms large over so many fields of social science, and socio-cultural anthropology is, of course, not exempt. One effect of his legacy is that the lives of children are oriented around their past and, specifically, a developmental trajectory. Increasing focus on climate change and global eco-catastrophe has oriented the generational subject around a possibly non-existent future in a similar way that "the bomb" has with nuclear anxiety. An anthropology of the future—that is, how attitudes about the future form a generational subject and make the present meaningful in a different way from individuals in a different generation—affords ethnographers the analytic specificity to understand how different generational subjects conceptualize ambition, hope, and apocalypticism (Khan 2012).

Another way of saying that greater focus on children reminds ethnographers that would do well to reflect on the entanglements of duration, generational subjects, and the future is to underscore the importance of, what David Kloos has succinctly refers to as, a life trajectory. Kloos' historical ethnographer of the Aceh region of Indonesia, *Becoming Better Muslims: Religious Authority and Ethical Improvement in Aceh, Indonesia* (2018) studies different ways that Muslims in Aceh mediate moral failure within a broader life trajectory. In large part, Kloos' study is attempting to counter socio-cultural anthropology's tendency to focus on the "analytic bromide of 'unstable selves'...locked in or struck by a condition of insoluble moral tensions and unattainable futures." (Kloos, 8) The way to solve the "split subject" problem, according to Kloos, is to understand how individuals integrate the tensions and anxieties of their present into an aspirational vision of their future. In doing so, Kloos suggests, our ethnographic subjects characterize a "life trajectory" that opens up a deeper analysis of the concerns and interests that make their lives meaningful. Or to translate this fairly lofty-sounding jargon into the meme culture of the Internet, "[Baby] Boomers feel about the epidemics now like Gen Z feels about climate change everyday."

Kloos' study does not focus on children. In fact, only a few of his interviewees viewed themselves as youth. But that's just the point. Consideration of the unique insights into the very meaning-making processes of interest to all anthropologists that arise when

considering the anthropological subject of the child and life trajectories apply to a wide range of groups: women, minorities, socio-economic classes. Intersectionality enables analysts to see the way that identity categories compound and cross-cut; life trajectories enable analysts to see the way that a subject's orientation to her future orients the way she makes meaning of her present. And this enables us to see afresh what anthropologists continue to remind themselves over and over: there are social groups within social groups within social groups.

Stanley Kubrick's masterpiece *A Clockwork Orange* (1971) was based on a novel by the same (1963) by Anthony Burgess. The story is a tale of a young man, Alex, and his gang that prowls the streets at night brutalizing innocent passer-byers not for loot but simply for the sake of entertainment. While incarcerated, Alex undergoes a negative-association treatment that conditions him against violent and lustful crime with a wave of debilitating nausea. Once released, his abusers take their revenge while Alex is unable to defend himself until an attempted suicide breaks the spell, and Alex is once again free. The film ends up as a dystopian critique of technocratic moral control of the state's punitive system. But that is not really how the story ends. The film was adapted from the American edition that omitted the final chapter in which the real "cure" is revealed: growing up. In the final chapter of the original version, Alex simply grows bored of such youthful folly and decides to carry on a life with social responsibilities and familial duties. In other words, Burgess' novel is less of a critique of punitive justice and more of a critique of assessing youthful behavior solely in terms of its relationship to broader social mechanisms instead of viewing it as a life phase with relationship to a wider life trajectory. As the greatest impact on the modern practice of ethnography is not statistics or sociology but rather literature, socio-cultural anthropologists might do well to heed the simple elegance of Burgess' point: adults pass through childhood, but since all of them do, a consideration of childhood, itself, stands to tell us much.

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Occupational Health Hazards among Home-based Workers and Child Labour in Leather Industry

Pankaj Kumar Tyagi *

ABSTRACT

The leather industry is one of the biggest in the world; however, this industry is also considered one of the most polluting industries in the world. While manufacturing has negative impact on the environment, it also creates jobs and has a positive contribution to the population's needs for food, shelter, healthcare, as well needs for comfort and decent level of life. For the sustainability of leather industry in longer run, all the three dimensions environmental, social and economical must be taken care. Among the social sustainability practices the parameters like: health and safety, employee development, diversity and equal opportunities at the workplace, work life balance, respect and protection of the worker's rights, local community engagement, no use of forced or child labour, animal welfare, job security etc., are of prime consideration. Human power has important role in leather sector despite the fact that business seems affected by mechanization, also health and safety of humans are the utmost important social consideration. But the statistics of occupational health and safety in work life is alarming around the world. The workers in leather tanning processes regularly encounter physical and chemical risks. In this paper an attempt has been made to review occupational health hazards among the workers including home-based worker and child labour in leather industry.

Keywords: Home-based worker, child labour, occupational health hazard, sustainability.

Introduction:

The leather industry generally uses hides and skins as raw materials, which are the by-products of meat and meat products industry (Ozgunay et al. 2007). In fact, tanning is the largest industry in the world based on a by-product (Alaoui, Ezzine, and Azzi 2012). There is considerable use of chemicals and water in the conversion of hides into finished leather product and this generates a large amount of solid and liquid waste (Paul et al. 2013). To process 1000 kg of wet salted hides, around 30-40 m³ of water is required and out of 452 kg of process chemicals used only 72 kg are retained in and on leather and 380 kg are wasted and

* Assistant Professor, Leather & Footwear Technology Section, University Polytechnic, Faculty of Engg. & Technology, Aligarh Muslim University, India. tyagipankajamu@gmail.com

discharged in various forms(Catalina et al. 2007). The total quantity of sludge (including biological treatment) dewatered to approximately 30% of dry substance will be approximately 420 kg for one tonne of wet salted hides. Only 53% of corium collagen and 15% of the chemicals applied are retained in the finished leather. Only around 255 kg of finished leather is obtained for every 1 Mg wet salted hides processed(Monteiro De Aquim, Gutterres, and Trierweiler 2010). Although the liquid waste could be managed satisfactorily through the Common Effluent Treatment Plants / Effluent Treatment Plants (CETPs/ETPs), the solid waste from tanneries causes a major environmental problem through contamination of the soil and groundwater apart from emission of huge quantities of green house gases to the atmosphere. Large quantity of sludge is produced when wastewater from tanneries is treated. The sludge contains nitrogen, calcium, magnesium, phosphorus, trivalent chromium and sodium(Andrioli and Gutterres 2015). The above facts give an idea of environmental concerns of leather industry.

On economical front, leather industry holds an important place in the Indian economy. This sector is known for its consistency in high export earnings and it is among the top ten foreign exchange earners for the country. The export of footwear, leather and leather products from India reached a value of US\$ 5.64 billion during 2016-17. It is also an employment intensive sector providing employment to over 4 million people mostly from the weaker sections of the society. Women employment is predominant in leather products sector with about 30% share. (Council of leather exports, <http://leatherindia.org/indian-leather-industry/>, assessed on dated 12/11/2017). As per the above reported results of socio-economic facts, leather sector has an important role in country's economy but the reported environmental facts shows that leather production includes many operations with different exposures, which can be harmful for the health of the tannery workers as well as nearby dwellers because many chemicals used in the tanning processes are considered as probably being carcinogenic to humans(Rita, Kumar, and Nivethitha 2015).

Occupational health is a science concerned with health in its relation to work or working environment(Anon 2010). Occupational disease is temporary/permanent physical and mental illness due to work or working conditions of workers. As far as Homework in leather sector is concerned it is defined as subcontracted work, usually performed by women in their homes, and paid on a piece-rate basis(Delaney, Burchielli, and Tate 2017). Large and growing numbers of home-based working women are thus incorporated into global production networks (GPNs), where regulation and protections, such as trade union affiliation, barely exist(Barrientos 2013). Child labour is not a necessary consequence of homework but arises from the same labour relations that encourage the existence and growth of homework, and that perpetuate exploitation(Phillips et al. 2014). The health and safety of all employees is closely linked to the company's productivity in all workplaces. If the society doesn't give importance on occupational health and safety, it costs human suffering, fatal disaster and economic results(Alli 2008).

Literature Review:

The risks that happen in the working life are usually triggered by four main factors: Man, Machine, Media, and Management. Occupational accidents are in the form of human creation, physical and psychological structure, unsafe behaviors and environments, probability and outcome. Two types of risks are more common physical and chemical. The most common physical risks in leather enterprises are noise, heat, vibration, lighting, humidity, ventilation and dust. Under chemical risks, workers in the tannery and leather manufacturing industry may developed various diseases caused by biological, toxicological, and carcinogenic agents. The specific diseases due to the exposure of chemical agents used in

the tannery industry depend on upon the extent to which the worker is exposed to those agents (Padma et al. 2016). The chemical used in leather industry can be broadly divided into three categories: Pre-tanning chemicals, tanning chemicals, and post tanning chemicals. Various pre-tanning chemicals up-to liming stage (Salt, Biocides, Sodium Hydroxide, Sodium Hypochlorite, Formic Acid, Sodium Hydrogen Sulphide, Thioalcohols, Sodium Sulphide, Enzymes, etc.), from deliming to tanning stage (Sulfuric Acid, Formic Acid, Hydrochloric Acid, Boric Acid Acetic Acid, Lactic Acid Organic Solvents Ammonium Chloride, Ammonium Sulphate, Carbon Dioxide, Enzymes, Sodium Chloride, Sodium Sulphide, Chromium Oxide, Zirconium Chloride, Titanium, Aluminum Oxide, Aluminum Sulphate, Salts, Synthetic Tanning Salts, Aldehyde Tanning Salts, Sodium Carbonate, Base Agents, Magnesium Oxide, etc.) and re-tanning & post tanning stage (Zirconium Chloride, Titanium, Aluminum Oxide, Aluminum Sulphate, Vegetable Tanning Salts, Aldehyde Tanning Salts, Aldehyde Tanning Salts, Sodium Carbonate, Sodium Carbonate, Organic Solvents, Anionic Pigments, Basic Paints, Azoic Materials, Acetic Acid, Formic Acid, Hydrochloric Acid, Bisulfate, Ammonium Bicarbonate, Sodium Meta Bisulphite, Sodium Thio Sulphite, Sodium Formate Sodium Acetate, Oxalic Acid, Biocides, Chlorofluoroplasts, Chromium Oxide, dyes and pigments etc.) and solvents (such as benzene, ethanol, tetrachloride, trichloroethylene) are used for the conversion of hides and skins to leather by removing the epidermis and subcutaneous layer and stabilizing the middle portion of the skin. During the process of tanning, infections can occur due to contact with the hazard, as the hide or skin serves as a route for a numerous micro-organism. Infection due to (Yeasts, tetanus, anthrax, leptospirosis, epizootic aphtha, Q fever and brucellosis) can occur to the workers during the tanning process due to infected hides. An important risk factor for workers of the tannery is exposure to chromium, mainly in the protein bound-form (leather dust) or in the organic Cr (III) form. The Chromium can enter the body by direct skin contact, ingestion or by inhalation. Long standing exposure to Cr (III) increases the risk of contact dermatitis, ulcers, and irritation of mucus membrane of the throat and nose (Padma et al. 2016). Perforation of the nasal septum and respiratory illnesses can occur on inhalation of chromic acid fumes as well as increased lung and nasal cancers (Ory et al. 1997). Trivalent chromium is used in chrome tanning process, because of its lesser toxicity when compared to hexavalent Chromium. The hexavalent chromium is rapidly absorbed by the lungs into the blood and easily penetrates the cellular membranes and binds to the hemoglobin in the red blood cells thereby affecting the oxygen carrying capacity and impairing the lung function status (Benova et al. 2002).

According to literature (Islam, Hossain, and Siddique 2017) working environment, types of work, way of work, smoking, use of PPE and lifestyle has a great impact on the health of the tannery workers. The chemical used in leather production are said to alter the structure of hides, and it may to the same extent have the same effect on worker's skin. Many of these chemicals are considered to be potential sensitizers. Skin infections or contact (allergic) dermatitis (Aderaw, Engdaw, and Tadesse 2011) has been the most common morbidity among leather tanners who are exposed to the preservatives applied to the hides. The skin disorder is said to have a higher male preponderance when compared to females, and the incidence of the skin manifestations increases with age (Mohanta, Saha, and Hasan 2012). Most of the workers experienced skin problems because of their frequent contact with chemicals, also the skin lesion on their bodies, particularly on hands fingers and legs were observed on workers, and the symptom of skin condition includes a rash, boil, and irritation (Mohanta et al. 2012). Occupational Health hazards among the workers of tannery industries are not only a matter of concern in developing country but also in western countries as well. Studies of leather- tannery workers in Sweden and Italy found cancer risks between 20% and 50% of the workers which is above expectation in case of their developed and safer health conditions of their inhabitants (Fabiha Tasnim 2016).

A number of studies have been done on child labor in India and the consequences of occupational exposures. India has the largest number of rural and urban child workers in the world. Children are employed in the manufacture of shoes particularly in Agra. It is estimated that as many as 25000 children may be involved in making shoes (Syed et al. 2010). Eighty percent of the children work at home where they are not only exposed to cramped, poorly ventilated environments but also come into physical contact with industrial adhesives or breathe vapor from glue (Syed et al. 2010). Other detrimental physical factors are poor illumination, noise, and chemicals such as leather dust, benzene, p-tert-butylphenols, etc. Literature (Tiwari 2005) has also identified a number of health risks related to the leather industry, occupational cancers such as cancers of nose, nasal sinuses, larynx, lung, and gallbladder, hematological disorders such as a plastic anemia and leukemia, neurological impairment related to decreased nerve conduction velocity, dermatological disorders such as occupational vitiligo and dermatitis, and musculoskeletal problems such as carpal tunnel syndrome are all health risks related to leather industry. In addition, physical factors that merit consideration include contact with sharp needles and eye strain, headaches, and communicable diseases due to cramped and poorly illuminated living and working conditions. The psychological dimension contributed by the stress of work also affects the overall health of workers (Tiwari 2005).

Even residing in the vicinity of the leather industrial area may be potential health hazard for children as reported in literature (Singh 2017), where the disease profile of the children residing in Unnao area of U.P was found out that 49.4% children suffer with fever constantly, 43.3% children suffer from stomach ache followed by 6.9 % with diarrhoea and 3% of them suffering with vomiting. 14% of children suffer with cough and 10.4% of them suffer with headache. 9.7 % of children suffer with skin diseases. Around 0.9% of them suffer with respiratory problems followed by 1.3 % children with breathlessness. The important thing to be noticed there is 0.5% children suffering from cancer and 0.8% of them are suffering from TB, 0.7% of children were handicapped. Around 3.9% of them complaint about irritation in feet eyes face stomach and around 4.9% complaint about itching in eyes in stomach etc. Around 2.3% children children complained about swelling in eyes, mouth and joints, around 0.2% children suffer with severe disorder in which their nails get separated from the fingers. Around 0.3% complained of teeth problems and swelling in gums and 0.8% suffered with ulcers in mouth and stomach (Singh 2017). Varying prevalence of asthma (2.2% to 38%) among leather tannery workers in India has been reported previously (Shukla, Kumar, and Öry 1991) with moderate to high exposures at workplace found to be significantly associated with asthma (Öry et al. 1997). An interview-based study investigated 40 children employed in the small-scale leather industry in Calcutta, along with a control group of 40 nonworking male children of the same age group, locality, and socioeconomic class. Three health problems—low back and ankle pain, dizziness, and tingling pain in the hands were found in a significantly higher proportion in the working children. It is possible that the particular sitting posture of the child workers for long working hours (55% of the children worked for 14 hours a day and 85% worked for more than 10 hours a day) and the chemical nature of the glue and solvents used in this industry were responsible for these manifestations in the working children. Occurrence of specific signs and symptoms of nutritional deficiency such as Bitot's spot, night blindness, glossitis, angular stomatitis, and dental caries were found more commonly in the working children compared with the control group, although the difference was not statistically significant (Mitra 1993). Another interview-based study focusing on the socio-cultural factors affecting child laborers (aged 7 to 14 years) in the footwear industry revealed that the foremost cause of taking up employment by children was poverty. The overall effects of such labor were deprivation of education and lowering of aspirations of children (Mitra 1994).

Conclusions:

Employment generation does not necessarily translate into a better deal for labour, especially women. The middle aged and old aged people are dominated in the tannery occupations. They come from very poor income status and their wages play a crucial role in household income. The majority of workers are temporary or casual laborers. Women are more prone to occupational health problems in India, due to job insecurity for poor working women because of availability of excess labour, women are trapped in malicious cycle of low productivity, low income, under nutrition and infectious diseases.

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Challenges in Work and Life Domains among Women Teachers: A Case Study from District Aligarh, India

Taha Fatima¹ and Mohd Tahir²

ABSTRACT

This paper is a case study on work-life balance among the government school teachers. It studies deeply about the struggles which a woman undergoes in, as a primary school teacher in state government schools in Aligarh, Uttar Pradesh. There are lots of challenges teachers faces because of scarce and dilapidated infrastructure facilities and hectic work schedule apart from teaching. It has highlighted in the National Education policy 2019 draft that the government will provide those necessary institutional facilities like restroom, safe drinking water, clean and hygienic wash rooms by 2022 end. It means that the government schools are lacking the basic institutional facilities for staff teachers as well as school children. This paper explored the challenges women faces in the workplace, as they give more importance to the job. They are doing the job because the salary is good enough but the job comes with lot of responsibilities which does not correlate with the duties and responsibilities a teachers had ideally performs. They are burdened with clerical duties. They are considered as additional manpower for various running government schemes like collecting the electoral data, census, and duties in various central, state, and local bodies' elections. On the other hand Uttar Pradesh has the highest drop-out rate of children in primary education. They are also responsible for the presence of teachers have a household to run and look after their families. All these factors are discussed in the paper by using a qualitative research tool.

Key Words: Work-Life Balance, Primary Schools, Education, Teachers

Introduction

This paper had explored the work-life balance of School teachers in state-funded government schools in Uttar Pradesh, District Aligarh. But there were two aspects came out during the qualitative study, first one is the life of primary school teachers, and the second is about the circumstances of schools and pupils wherein the teachers are engaged. The teaching profession considered as the noblest profession since ancient times and thus has been the focus of the attention of researchers and educational psychologists all the time. But

¹ Research Scholar, Department of Social Work, Aligarh Muslim University, India.
 tahafatima30@gmail.com

² Assistant Professor, Department of Social Work, Aligarh Muslim University, India.
 tahir4812m@gmail.com

due to advanced technology and drastic changes during the past few decades has made the teaching profession more challenging. Despite challenges, achieving a 'balance' between home and work life is increasingly a priority argued by many researchers for some time. The teachers are bound to balance the work and family life despite various challenges at work and personal life.

Review of literature

Researchers define the incompatibility between the domain of work and the domain of family as work-family conflict. Conflict between these domains occurs when participation in one role is more difficult due to participation in the other role. Today, work-family conflict (work interfering with family) is more prevalent than family-work conflict (family interfering with work) though both can occur. However, regardless of the direction of causation, when one domain is discordant with another domain, the result is conflict and increased stress on the individual (Greenhaus & Beutell, 1985).

Krishna Reddy and Vranda (2010), (Greenhaus & Beutell, 1985) discuss the issues of Family and Work Conflict and Work Family Conflict are more likely to exert negative influences in the family domain, resulting in lower life satisfaction and greater internal conflict within the family variables impact the experience of WFC and FWC.

Schwartz (1989) wrote that mothers often struggle when they are balancing the employment and nurturing a child. Felice Schwartz sparked a controversy by openly advocating that women who are mothers also should be considered as special employees. Because of the motherhood responsibilities women need a two tiered system in the working sector. He suggested that a career track with less intensive, flexible work schedule employment is more suitable for women. In a nutshell Schwartz put the fact that women cannot conform with the highly gendered work atmosphere. Webster (2002) also favoured that women are unable to extend their work hours. They are always available in attending the meeting during the late night hours. Also women lag behind in the involvement of workplace politics. So the challenges differ for both men and women in the same organization.

A study by (Miriyala & Chiluka, 2012) on work-life balance among teachers and assistant professors revealed that the teachers are not much exposed to the work-life balance practices. They are burdened with managerial activities apart from teaching assignment like clerical activities (Abel & Sewell, 1999).

This paper discusses about the problem of teachers at their work place and also discusses about the glitches the students faces in government schools. Some problems are common which goes hand in hand with both the teachers and students. Another problem here is the teaching which the teachers are responsible; the teachers are also accountable for various activities which they are burdened by the state authorities. According to (Coates & Thoresen, 1976) the teachers are burdened with long working hours, clerical duties, disciplining the students, control and teaching of students, with lot of academic work. The teacher also manages with minimal resources like scarce funds, lack of infrastructure facilities (Abel & Sewell, 1999).

Research Methodology

This study is a qualitative, exploratory Case Study. The respondents are primary school teachers posted in and around Aligarh district, under Uttar Pradesh state government authority. The teachers interviewed during the study are having a minimum of ten years of teaching experience and are married, having at least one child. The teachers are interviewed thoroughly about their work and life activities. The researcher interviewed the teachers to get

a clear picture of the state education system, especially at the primary level. This paper explored the work-life balance of teachers and analyzed primary school education as well.

A long personal interview was taken along with the demographic questionnaire of the school teachers in age group 30 to 45 years. Sample size involved 5 school teachers who are placed in District Aligarh and nearby distances like Atruali, Lodha etc.

Tools and techniques

A demographic questionnaire is used to collect the basic information of the teachers. Apart from demographics the respondents are asked the open ended questions on the work and life domains by interview. The interview is taken in multiple sittings to record the experiences and responses related to the formal work, organization and personal life.

Observation and Findings

The respondents were found more sensitized about the work environment rather than the personal life. The women felt that it is important to make significant efforts and contribute in the employment sector and it brings for them economic independence, recognition in the society and respect (Gallant, 2006). But except one respondent, all four respondents were found frustrated about the work environment and the infrastructure of the school particularly in rural areas (Abel & Sewell, 1999). It was observed that the problems of teachers at work place are also inter related with the students also. Problems of teachers faced in the municipal schools in UP.

Late provision of study material

The study material is provided late by the authorities. Teachers coerce the students to learn the course to the students in a short time. Teachers are also expected from the *Shiksha Adhikari* (education officer) that all the students should perform well in the exams. The late provision of study material to students also affects the performance and study concentration of students also. They got ample time for making noise and leisure activities which seriously hampers their motivation and increases absenteeism. It is established that there are several factors that contribute the education and learning of children going to school is not enough. Going to school may not be enough for a student to achieve any level of learning like being able to read or do math (Jogani, 2015).

New provisions like IT are burdened on teachers without any provision of infrastructure or funds

A senior teacher complained that any new introduction which is newly introduced in the education draft by the Centre or state education authority it is inarguably imposed on teachers. As per National Education Policy, 'All schools will also be provided with computers and internet connectivity for pedagogical purposes, infrastructure and materials to support differently- able students, safe drinking water on the school premises, functioning toilets with running water, separate for girls and boys, and basic hand washing facilities by 2022 (p 125)' (National Education Policy, 2019). The teacher explained that the teachers are instructed by the BSA to inculcate the computer and IT education by playing videos or study material on their android smart phones. It means that the State or Centre is not going to provide the infrastructure like computer, laptop, Power Point as well as internet connection in the school. It is laid down on the teachers to teach students by playing videos on their smart phones. She also further complained "how is it possible that if we play anything on smartphone that all students in class will listen or see the content on small screen of the phone".

Lack of infrastructure facility mainly washrooms

As per the NEP 2009, the school will be provided with safe drinking water on school premises and functioning toilets with running water by the end of 10 years. It means that the schools still don't have safe drinking water facility and toilets. Most teachers during

interview complained that there is no clean washrooms on the school premises for teachers forget about the students. A teacher said "if a girl who is of age 11-12 years ask to go for toilet we grant her leave for the day, because it is not safe to allow girl to go in fields for natural call". It can be supported that most of the girls drop-out after attaining puberty as the data shows that drop-out rate increases with higher classes. Parents don't allow their girls to go to school after attaining puberty. It is common among minorities, SC and STs. A report by the International Programs Centre for the U.S. Department of Commerce lists (Velkoff, Victoria, 1998). The chief barriers to women's education in India also include inadequate sanitary facilities, shortage of female teachers. A BBC news report by Kaushik Basu (2004) notes that a study of 188 government-run primary schools found that 59% of the schools had no drinking water and 89% had no toilets.

Lack of proper class rooms, furniture and electricity

Teachers disclosed that there are no proper class rooms, fans, furniture, play ground or any sports material in the school. There is severe lack of funds. Although the study material and dress are provided by the authorities, but the students are not interested in continuing the education. They are more interested in learning the skill to earn money early. Also it is an established fact that lack of infrastructure or poor facilities in the primary schools leads to increased dropout rate and loss of studies interest among young students (Velkoff, Victoria, 1998).

Lack of infrastructure like clean toilets, clean drinking water are some basic facilities which bothers the school teachers. One teacher claimed said "there is no way we can go to washroom, even we have to give half-day leaves to the adolescent girls if they ask to go to the toilets. We can not take risk to send them to field when they are studying in the school".

The other teacher also claimed the same "once you reach the school, then we can go to washroom when we reach home". The authorities don't pay any heed for the absence of toilets or toilets in dilapidated condition.

Multitasking by the teachers

The teachers are not meant for teaching in the school, but they have the arrangement in the State and Centre election, to fulfill these duties the teacher skips their routine classes. This also badly affects the concentration and diligence of students who wants to learn in these schools. They are also assigned an area to update the electorate data and update information. They also take part in the census survey for every ten years. A teacher seemed very frustrated with these duties, she said "although we get good money for our job, but now I want to quit this job". This also resulted in increased in adoption of Voluntary Retirement scheme. Most teachers complained that they are placed in village corners for teaching positions, and getting transport for these schools is a tough task, and thus travelling is very painful as well as time consuming. A teacher of 57 year of age said "it is now becoming difficult day by day to survive in this environment, where we are treated as multi-taskers, I am planning to take the Voluntary retirement". Other women claimed that "I am planning to start an alternative business in my home so that I can plan my early retirement". The work environment is harsh with difficulty in taking the leaves even during the medical emergencies.

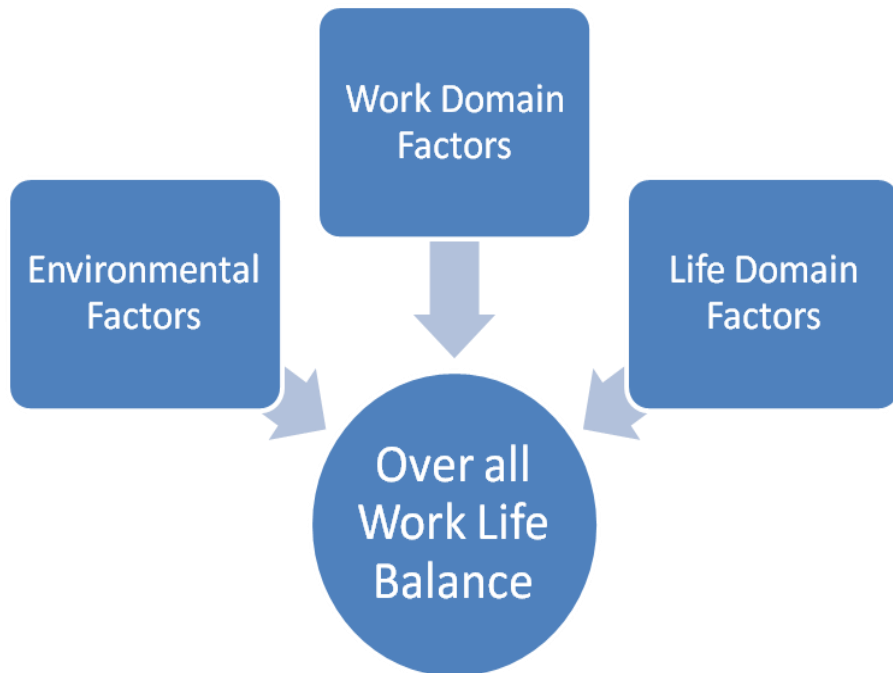


Fig 1: Factors Affecting Work Life Balance among School Teachers

Effect of Employment on personal life

The teachers were observed more annoyed with the work environment that involve poor infrastructure, high drop-out rate of students, unconcerned students about their studies, pressure from higher authorities to work in poor condition, and juggling between work and life.

Juggling between work and Home

They were happy with their salaries but there are lack of transport connectivity of schools with the city bothers the teachers a lot. They complained that travel is a major hurdle which causes stress when they are still at home. There is not any provision for flexible work-hours for women employees.

Child Care

The teachers said that their families are a big support and they are satisfied with their personal life. But the travelling devours to 3 hours in travelling. Husbands are supportive though teacher 1 age 40 years has children 13 to 15 years of age complained of not getting some personal time. She said that she wakes up at 4 in morning to make lunch and breakfast for their girls before leaving to schools. A women teacher 2 of 45 years said that “I got married at the early age of 18 years, and become a young mother of 8 children. All the children are grown up now and they have a daughter-in law and daughters at their home. So she has no worries about the cleaning and cooking chores. Teacher 2 found to be healthier than the younger teacher 1. The difference is because of the presence of the caretaker at home. Crowley and Kolinikov(2014) in their studies suggested that it decreases stress among working women by an effective 50.9 percent if someone is there to take care of the household chores and childcare responsibility.

Apart from the work place responsibilities, teachers mostly complained about the random duties, the travelling time. They conclude that they have supporting members in

their family. They have maids for several works and child care is not a tough task. Teachers also complained that getting leaves from job is another task. Sometimes it is impossible to get leaves in medical emergency especially during elections.

CONCLUSION

From this case study, it is concluded that teachers are in stress because of the extra duties assigned by the state authority. They give more importance to their work in comparison to their lives but they cannot even work for that whole heartedly because of the burden by the school authorities. This is also result in lack of motivation in both the students and teachers. By these things the education in the state is in shambles. The funds allotted are not getting the results which they are provided for. This matter should deeply look upon by the central government as well as state authorities. The state government should take measures in provide minimum facilities like clean environment and clean toilets in all the state schools.

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Alleviation of workplace stress in Women through Eustress Techniques

Haniya F. Ahmad *

ABSTRACT

Occupational stress has shown to cost organizations an estimated \$200 billion or more every year due to factors like low productivity, absenteeism, increased health care costs and compensations. Reducing the cost of occupational stress has become a major concern for organizations and governments. Workplace responsibilities are often perceived by employees as a source of stress or political victimization. They often try to circumvent these responsibilities; and if bound to accept, they perceive them as professional defeat and perform with low interest and efficiency. This situation draws them into a negative state of mind followed by feelings of depression, health issues, and low productivity. Studies have shown that women tend to suffer from occupational stress more often than men, which affects their professional as well as personal life. Moreover, a negative perception of stress amplifies its negative impacts on mental and physical conditions, while a slight change in perception not only alleviates its negative effects, but also improves productivity, hope, and quality of life. This positive perception of stress is termed as eustress, which inspires individuals to accept responsibilities as an opportunity to exhibit their efficacy and productivity. This paper presents positive impacts of eustress on women in high-demanding occupational environments. It further discusses the factors to stimulate eustress response and its impacts on productivity and health.

Key words: Stress Management, Eustress, Distress, Occupational Stress, Working women.

Introduction

Occupational stress and anxiety in the workplace has shown to cost organizations an estimated \$200 billion or more each year due to the presence of absenteeism, compromised productivity, health care costs, and more worker's compensation claims (DeFrank & Ivancevich, 1998; Farren, 1999). It is becoming a major concern of organization and national economies to reduce it. Stress and its implications on health have been the subject of active research for at least six decades (Shih, 2004) and stress is commonly known to hold negative connotations and is often perceived to be synonymous to distress (Selye, 1978). Stress is basically a natural or a biological response of the body triggered as a result of a demand or a stressor (Fink, 2009), therefore, stress is considered to be universal and unavoidable (Le Fevre, Matheny, & Kolt, 2003). A stressor may be pleasant or unpleasant (Selye, 1973). Stressors of different degrees and intensities affect the whole human system including an individual's thoughts, physiology, and behavior; and they all work together to produce an effective response strategy (Parrino, 1979). In another study, stress is defined as an

* Graduate Student, Women's College, Aligarh Muslim University, India. haniya.amu@gmail.com

involuntary signal or situation that not only creates an unusual or extraordinary demands on a person but it also threatens or challenges them (Lazarus, 1968). The perception of a demand as being a threat or challenge depends on the mindset of the individual.

Hans Selye, known as the father of stress research, was the first to focus on the beneficial aspect of stress, he coined the term 'eustress' ("eu" being the Greek root for 'good') to refer to the positive conceptualization of stress. Selye described eustress as an adaption process and explained that it occurs when an individual reacts to stressors with positive emotions (Selye, 1975). In another study, eustress is defined as a stress response which brings healthy, positive, and constructive outcomes from a stressful condition. (Quick, Quick, Nelson, & Hurrell, 2004). Eustress is associated with hope, readiness, and enthusiasm and it places eustress within the framework of positive psychology and positive organizational behavior (Simmons & Nelson, 2001).

The Effects of Eustress

Many people consider their work-related responsibilities as the biggest source of stress and eventually suffer from various mental and physical health problems (Simmons & Nelson, 2001). The general response of body to any incident of workplace stress as negative, however, if the individual is trained to perceive stress in a positive manner or follow eustress response, it increases life experience and alleviates mental and physical burden (Cherry, N. 1978). In an interesting study, it is stated that any activity would be perceived as stressful if it is imposed on an individual, however, the same activity improves self-esteem, if the individual views it as a challenge and selects it by preference (Estrellas, 1996; Tippet, 1993). Based on this finding, employers must cajole an individual to perform an activity rather than impose it. In another study, it has been suggested that eustress may improve health by enhancing the production of anabolic hormones, high-density lipoprotein (HDL) Cholesterol, and other healthy bio-chemical substances (Edwards & Cooper, 1988). Edwards & Cooper (1988) further suggest that eustress enables an individual to maintain composure and emotional control when dealing with stressful situations. It may be concluded that eustress holds the potential to increase performance (Figure 1) and improves knowledge, experience and confidence.

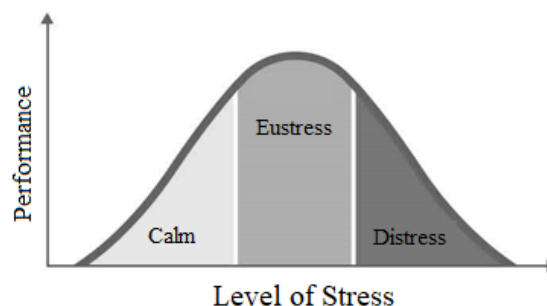


Figure. 1: Relationship between type of stress and performance as depicted by The American Institute of Stress (AIS)

Potential Stressors in Women

Stress is an inevitable phenomenon at a workplace and it is something that every employee experience at different point in his or her career. Individual stress within an organizational context has been defined as an "overarching rubric for the domain concerned with how individuals adjust to their environments" (Quick et al., 2004). The research on workplace stress has given attention to the aspects of jobs that might contribute to high levels

of stress, this includes factors such as role conflict, role ambiguity, underutilization of skills, responsibility without control (Taber, Beehr, & Walsh, 1985). The perception of stress influences an individual's stress response and its implications on their health (Baruch et al., 1987). Most of the researches on workplace stress have been focused on men and only recently researchers studied the sources and implications of work-related stress in women. According to a study (Remes, Brayne, van der Linde, & Lafortune, 2016) women are twice as likely to suffer from stress as men and are said to be more prone to chronic stress compared to men. Women are also exposed to stress associated with their roles in the workplace as well as at their homes (McDonough & Walters, 2001; Turner et al., 1995; Nolen-Hoeksema et al., 1999). Research suggests that it is possible that women are more likely to perceive certain situations as more stressful compared to men (Miller & Kirsch, 1987; Ptacek et al., 1994, & Ptacek et al., 1992). Often, women are the potential victims of gender-specific stressors such as sexism, misogyny, and domestic violence. Moreover, women are affected by the stress of those around them, as they tend to be more emotionally involved with colleagues than men (Kessler & McLeod, 1984; Turner et al., 1995).

Impact and Application of Eustress on working women

A study was conducted by the University of Maryland to determine the effectiveness of two multimodal stress management interventions in an occupational setting (Higgins, 1986). Multimodal interventions emphasize the importance of building both passive and active coping skills to deal with stressors. The participants recruited for the study were 53 working women with ages ranging from 26 to 60 years old. The first program made use of behavioral conditioning techniques which consisted of relaxation and systematic desensitization. The second involved cognitive coping skills using time management, rational-emotive therapy and assertive training. These programs were intended to trigger eustress in the participants and assess emotional fatigue, mental strain, and absenteeism among all the participants. It was found that the participant's emotional fatigue and personal strain levels were lowered significantly. It was concluded that both the programs were effective in implementing eustress and reducing negative impacts of work stress.

Some occupations are inherently more demanding than others; nursing was identified as one of the 40 most demanding jobs by US National Institute of Occupational Safety (Hemingway & Smith, 1999). Employees in this profession are considered to be under high influence of stressors like the pressure of overload, shift work, dealing with dying patients, and conflict with physicians (Tyler & Ellison, 1994). The effect of eustress due to job demands of nurses has been shown to cause alertness and enhance ability to work under pressure (Hay & Oken, 1972).

A study related to eustress was conducted which examined the relationship between the positive response to work demands and health in hospital nurses. The focus of the study was on the application of eustress techniques in a stressful environment and positive psychological states such as hope, positive effect, and meaningfulness were used as indicators of eustress, and the negative psychological states as an indicator of distress. A post hoc analysis was conducted to examine the differences in levels of hope between intensive care unit (ICU) nurses and nurses practicing in other parts of the hospital. The nurses working in intensive care units reported surprisingly lower levels of stress. All the participants in this study were diligently occupied with their work, their higher dedication was seen as a positive response to the work demands they had to face on a daily basis. This study discovered a positive relationship between hope and improvement in health. The higher levels of hope within the work environment inspired nurses to be productive by carrying out their roles and fulfilling duties properly. The findings of this study suggest that the ability to focus on the essential tasks of their job may cause individuals to actively engage in their work regardless of the demands and pressure placed on them (Hay & Oken, 1972).

This study aimed to encourage the implementation of eustress in response to the demands of the workplace to create a better working environment. In order to provide optimum care to patients, it is important that the providers of health care are healthy themselves. The way patients are cared for in the hospital is as important as the quality of service they receive and the nurses that exhibit a positive outlook on the demands placed on them can have considerable impact on the image of a hospital.

Discussion on Results

Workplace stress is clearly recognized as a major concern for both employees and enterprises. For organizations, stress-related problems result in low productivity, absenteeism of employees, and high medical expenses of organizations (Wallis, 1983). For employees, it is often a factor that is instrumental in low productivity, conflicts between employees and between employees and management, alcoholism, chronic diseases like coronary heart disease, diabetes, and hypertension (Davidson & Cooper, 1981). In view of all these problems, above studies have shown that positive perception of workplace stress leads to a win-win situation for both the employee and organization. Eustress is an ideal solution to stress management because it evokes positive feelings of fulfillment, hope, satisfaction, and well-being in a person. Eustress can help a person feel energized and confident when encountering stressors in daily life. It helps develop resilience which is beneficial for emotional health. Distress can be converted into eustress depending on the mindset of a person. Understanding the necessity of the right perception of stress is important for advancing knowledge of the implications of stress on a person's wellbeing and appropriately designing stress management interventions that aim to reduce the harmful consequences of stress on health.

Conclusion

Workplace responsibilities and demands can trigger stress and speculations in employees, which can compromise productivity of an individual. Any organization would be negatively affected if its employees start viewing their duties and responsibilities as a source of debilitating stress. The workplace stress affects employees across all ages and genders; however, research has shown that it affects female employees more than male employees. Here, the role of eustress is highly instrumental in switching the negative outlook of stress into a positive one that increases motivation. This slight change in perception of stress not only enhances performance but it also improves general health and wellbeing. An extensive study on working women in which they were given stress management training to encourage eustress, has shown to alleviate their distress levels through the improvement in two stress indicators; namely, emotional exhaustion and personal strain. The perception of stress as a stumbling block or as a spring board to success actually makes a significant difference and this perception would be activated by converting distress into eustress.

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IS MY CHILD DISABLED?

Family Reactions and unsupportive social conditions

Mudra Sharma¹

ABSTRACT

This paper has explored the parents' experiences of coming to terms with living with a disabled child. Generally, they previously had little or no contact with disabled people, and many of them had been socialised to hold negative perceptions of disabled people. Hence, this early period proved to be emotionally demanding for many parents. I also highlighted the fact that their feelings of disruption and experiences of anomie were shaped to a great extent by unsupportive social conditions. Many of the parents experienced negative reactions from disabling professionals and inadequate explanations of their child's condition. Most of the parents also experienced difficulties in finding out basic information about their child's needs and others discovered the key services by chance.

Usually, despite the variations in timing, the parents came to develop their own ways of living with the child and sought to create equilibrium in their lives. However, they persistently encountered practical problems in the daily management of their family lives.

Keywords: *disability, disabling professionals.*

MEANINGS

Disability- a person who has a physical or mental impairment that substantially limits one or more major life activity

Disabling Professionals-The medical professionals who did not appreciate the child's unique personhood, instead condemning the child to a bleak future in terms of his or her development.

In this paper, the parents who participated in the study recall their early experiences of coming to terms with living with their disabled child and provide accounts of the

¹ Research Scholar, Department of Anthropology, University of Lucknow, India

circumstances in which they underwent those experiences. For none of the parents were those recent events, so their stories of their early experiences are undoubtedly coloured by the passage of time and subsequent life experiences. However, these intervening years enabled them clearly to articulate their situations and the barriers that they had experienced.

Objective

To explore the parents' experiences of coming to terms with living with a disabled child.

Methodology

The impact of the diagnosis of the impairment comes as a shock to the parents and they are likely to experience as mixture of emotions, ranging from disappointment to anger, denial and grief. Response of 80 parents have been taken. The way the parents admit the impairment of their child varies from person to person. An analysis of the initial response of parents was done by the investigator.

Parents Reaction: Emotion Anger and Disappointment

The impact of the diagnosis of the impairment comes as a shock to the parents and they are likely to experience as mixture of emotions, ranging from disappointment to anger, denial and grief [1] In order to understand the parents' reactions to having a disabled child, we have to take society into accounts as [2] 'family's reactions to having a child with a disability are inescapably embedded within a socio-historical context, how a family interprets the meaning of disability cannot help but reflect to some degree the larger context of social attitudes and historical realities within which that interpretations emerges'.

The majority of the parents who participated in the study had never imagined that they might have a disabled child.

Having a 'normal' child was usually perceived as the natural process of their transition to parenthood and thus was taken for granted. When the parents expressed concerns about the health of their unborn child, these concerns were usually discounted by friends, relatives, and others. Even when the parents, particularly the mothers, had worried about the possibility that their child might be born with a problem, any mention of 'birth defects' was forbidden.

Within the India culture of which emphasizes the pregnant woman's fetal education, prospective parents are very strongly encouraged to think about only good, beautiful and happy things in this process, as the mother's experience shows, it is strictly forbidden for them to express doubts about the unborn child's normality' It is also a cultural taboo about the unborn child's normality' It is also a cultural taboo even to mention a possible impairment or birth defect during pregnancy. What should be noted here is that this lay cultural practice resonates with, and often facilitates, the social marginalisation associated with parenting a disabled child in India. Under the conditions in which the idealised notions of a healthy and perfect' child is naturalised, the birth of a disabled child is identified as the most tragic and dreadful life event. In addition, the possibility of having a disabled child is usually consigned to the domain of the 'unmentionable' and, thus, all discussion is 'silenced' in the transition to parenthood.

It has long been argued that the segregation and exclusion of disabled people from mainstream society has contributed to their invisibility in everyday life. In such a deeply segregated society, the parents are likely to encounter their disabled child with little or no prior personal experience of interactions with disabled people and their families.

Most of the parents reported that they had grown up with little contact with disabled people. It seems that the social invisibility of disabled people and their families was a main factor in determining the parents' holding of a very narrow, distorted view of disabled families, and hence they regarded having a disabled child as an 'abnormal' phenomenon. In this context, it

is unsurprising that the parents in this study lacked factual knowledge about various impairments and were poorly prepared for the birth of their child. In many cases, the parents were not even aware of the existence of their child's impairment prior to the baby's birth.

Most of the parents pointed out that, before having a disabled child, they had held values about disability similar to those that they now found problematic. Interestingly, the belief that the birth of a disabled child is due to the 'pathology' of the family was shared by a number of parents. It was a result of their socialisation, particularly of the dominant cultural perceptions of families with a disabled child.

Such perceptions are still prevalent among Indian people and even among the educated.

All the individuals are filled with joy and dreams at the news of the wives. But the birth of the disabled child shelters such dreams and joys of parenting. Mostly the parents do not realize at an early stage that their child is not a normal child. The way the parents admit the impairment of their child varies from person to person.

An analysis of the initial response of parents was done by the investigator.

Table1: Mothers Reaction

Response of mother	No. of Respondent=80	Percentage
1. Lamentation and sorrow	51	63.7
2. Denial	8	10.0
3. Avoidance and rejection	7	8.7
4. Guilt	3	3.7
5. Anger and hostility	6	7.5
6. Self doubt	9	11.25
7. With drawl and depression	20	25.0
8. Embarrassment and social isolation	40	50.0
9. Fear confusion and frustration	32	40.0

Table 2: Father's Reaction

Response of Father	No. of Respondent=70	Percentage
1. Lamentation and sorrow	35	50.0
2. Denial	32	45.7
3. Avoidance and rejection	21	30.0
4. Guilt	8	11.4
5. Anger and hostility	11	13.7
6. Self doubt	14	17.5
7. With drawl and depression	12	17.1
8. Embarrassment and social isolation	13	18.5
9. Fear confusion and frustration	7	8.75

If we look at table number 1 and 2, we shall find that total number of respondents is 80 this is because some of the subject did not wish to answer the question.

Most of the mothers and the fathers were sorrowful on learning about their child's disability. A few of the parents attributed their child's disability to their sins.

Diagnostic Confirmation: anxiety and uncertainty

It might be stated that the moment when the parents learn the news of their child's impairment is generally dependent upon the nature of the impairment. If their child is born with an obvious impairment, the parents usually know straight away that there is something wrong. On the other hand, some impairment, such as autistic syndrome, may not be readily apparent in the child's early development stage, and so the parents may not be aware of their child's condition until much later [3]. However, the nature of the impairment is not the sole factor determining the process of the parent's discovery of their child's impairment. The extent of the public awareness of disabled children, the parents' or lay knowledge about impairment, the socially arranged forms of diagnostic systems and the medical professionals' attitudes all influence the process of the parents' discovery of their child's impairment and related experiences. Among the parents who took part in the study. In only four cases had their child been born with obvious signs of impairment? They had noticed the child's strangeness through their daily interactions with him or her.

As their child's difference persisted or developed, the Parents reached the point where they could no longer avoid their suspicion that something might be seriously wrong, once they reached this point, the parents took the next step sooner or later, namely, seeking a diagnosis of their child's condition. However, seeking a diagnosis did not necessarily mean receiving one. The problem of a delayed diagnosis was raised by most of the parents in the present study. Some reported that the medical professionals knew but avoided giving a frank explanation of their Child's impairment.

Issues around diagnosis came up repeatedly as the parents described their early lives with their disabled children. A diagnosis, the identification of the condition of the child's impairment by recognizing signs or symptoms, may seem like a straightforward scientific procedure, however, as [4] underscore, a diagnosis does not occur in a vacuum: a range of social and cultural factors influence the ways in which the parents experience the diagnostic process. For example, the mother's concerns over their children's difference were discounted very easily by the medical professionals on the basis of the cultural assumption about protective mothers who were neurotic about their children [5].

When the parents were told that something was wrong with their child but a complete diagnosis was delayed, many had to suffer a prolonged period of uncertainty and anxiety. While the label at the time of identification and diagnosis was seldom considered by the parents to be a life-long sentence, they often felt that, without the label, they could not move forward. This led the parents to shop around for medical advice in order to obtain a precise identification of their child's condition.

Such a *diagnostic limbo*¹ between suspicion and confirmation can be extremely stressful. Nearly all of the parents in the study argued that it would have been better to be aware of their child's condition and receive diagnostic information as early as possible. The delay in informing them of the child's condition and providing diagnostic confirmation- driven by the doctors' 'wait and see' attitudes- always increased rather than alleviated the parent's anxiety and uncertainty.

Unsupportive social conditions: Negative Reactions from Professionals

Whether it takes place at birth or later, the disclosure of their child's impairment is a key moment in the early lives of the parents of disabled children. Besides the parents understandable feeling of traumatic crisis or initial shock driven by the news of their child's impairment, it should also be recognized that the nature of the information or the message that the parents receive have repercussions for both the parent's reactions to the child and their immediate course of action. The accounts of the parents in this study confirm this, and further reveal that the medical professionals often act as a conduit for disabling values.

A substantial number of parents in the present study suffered traumatic experiences in the diagnostic setting owing to the medical professionals failure to value their child.

Like the parents of non-disabled children, the parents of a disabled child want him or her to be taken seriously and treated with respect. The medical professionals did not appreciate the child's unique personhood, instead condemning the child to a bleak future in terms of his or her development. In addition, the medical professionals were usually more negative about the disabled child's quality of life than the parents had expected.

Some of the parents were traumatized by a medical professional's blaming-victim attitudes. In particular, psychoanalytically oriented physicians often tended to attribute the cause of a child's disability (its etiology) to parental failure, especially a lack of maternal care or affection. This placed an additional burden on the parents who were already stressed by the news of the child's disability and often exacerbated their feelings of guilt.

The medical professional's relationship with the parents in connection to the child's impairment was based on a medico-functional perspective. In the diagnostic setting, the medical professionals generally identify child with impairment in terms of having a physiological deficiency and functional limitation. The medico-functional perspective is not entirely wrong. The parents have to learn the nature of their child's impairment and its bodily effects in order to provide relevant treatment and develop competent care practices. However, it is also important to note that the professional's attitudes towards and way so dealing with disabled children often reflect and reproduce disabling ideologies.

*1. (a) A region or condition of oblivion or neglect: *Management kept her promotion in limbo for months.*

(b) A state or place of confinement.

(c) An intermediate place or state.

The medical professionals often served as agents re producing and imposing disabling ideologies in their interaction with the parents.

In the disclosure of the diagnosis, as the narrative above illustrates, the disable child was often defined as incapable of being normal. It does not simply inform the child's impairment in terms of a divergence from the milestone of a normal child's development. The message conveyed to the parent was that the life of a disabled child was meaningless and hopeless. In this case, the medical professionals nourished fears and prejudices about disabled people in their interaction with parents.

Inadequate Explanations of Child's Condition

When the parents recalled their experiences in the immediate period following the diagnosis, they underlined the fact that their initial fear and frustration were not simply driven by the fact that their child had impairment. Although a diagnosis had been obtained, many of the parents were typically still left feeling uncertain about what the diagnosis meant. When the implications of the child's impairment were not precisely stated or were discussed in vague terms, some of the parents remained confused and anxious.

Many of the parents reported that they had not been given a sufficient explanation by the doctors in the first diagnostic setting indeed, a significant number of parents perceived their child's impairment asking of rare illness or disease. Some of the parents learned about their child's impairment and its longer-term implications through alternative sources that they personally sought out, and sometimes by chance.

In contrast, the parents who met medical professionals who showed emotionally and practically supportive attitudes evaluated their assistance as most helpful resource for their early coping with their child's needs and preparation for their new life.

Difficulties in finding out basic information

As widely acknowledged, the provision of information and advice is central to the parents managing and coping with the difficulties they encounter in the early years, the need for information about a valuable service is not instrumental in terms of the child's improvement but also important in developing the parent's skills and knowledge.

Once an accurate diagnosis and prognosis have been established, parents generally want to know what can be done to help their child. Most parents have an action orientation: they feel a strong need to do something to maintain their self-esteem as parents.

Providing Vocational Training

If sufficient information is unavailable, they are likely to feel that they are powerless and lack control. This, in itself, can lead to anxiety and a crisis of parenthood. It has been suggested that around the time of the identification of their child's impairment, it is particularly important for the parents to receive information and resourceful, realistic advice for both themselves and their children.

Nearly all the parents in the study reported that one of the most common experiences in the early years was difficulties in accessing information and knowledge about services, either directly related to their child's needs or to guide the parents.

Many of the parents had to depend upon their own personal, informal resources and make extraordinary efforts to obtain such crucial information. Unsurprisingly, this process often depleted their energy and led to stress.

Some parents got to acknowledge about the basic services for their child's special needs by chance.

Reaction of Relatives

The attitudes of relatives are particularly significant in the very early stages. Unsurprisingly, the extended family members' emotional support and full acceptance of their disabled child in spite of his/her difference is a most powerful resource for the parents in the early period.

Unfortunately, some of the parents had to experience a very stressful period in dealing with negative reactions towards their disabled child. According to the parents, to think that the presence of a disabled child is a sign of a 'family blemish' remains prevalent in lay people's perceptions.

Despite variations in timing, the parents' obsession with finding a treatment that would 'cure' their child had gradually diminished and was replaced by a redefinition of their child and an acceptance of his limitation. The parents, as will be discussed in the next section, through their revaluation of the child's impairment, particularly their continual relationship building and inter-subjectivity, changed their early ideas about 'fixing' their child's impairment and came to see his or her limitations as a part of the child's unique personality.

Conclusion

This paper has explored the parents' experiences of coming to terms with living with a disabled child. The majority of the parents who participated in the study had never imagined that they might have a disabled child.

Generally, they had previously had little or no contact with disabled people, and many of them had been socialised to hold negative perceptions of disabled people. Hence, this early period proved to be emotionally demanding for many parents. I also highlighted the fact that their feelings of disruption and experiences of anomie were shaped to a great extent by unsupportive social conditions. Many of the parents experienced negative reactions from disabling professionals and inadequate explanations of their child's condition. Most of the

parents also experienced difficulties in finding out basic information about their child's needs and others discovered the key services by chance.

Usually, despite the variations in timing, the parents came to develop their own ways of living with the child and sought to create equilibrium in their lives. However, they persistently encountered practical problems in the daily management of their family lives.

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Effects of Yogic Practices on the Personality of School Students

Durvesh Kumar *

ABSTRACT

The purpose of this study was to investigate the effects of Yogic practices (Asana, Pranayama and meditation) on the personality of school boys. Sixty (60) subjects were the sample of this study. All were boys, selected through the simple random sampling technique from D. S Inter College Aligarh, Uttar-Pradesh. In this study there were two groups, yogic group 'A' and control group 'B', 30 subjects in each group. Experimental group performed Asana Pranayama and meditation training program for 12 weeks, one hour daily and 5 days in a week, and control group acted as a control (no yogic practices). The collected data from both groups were taken before and after the experiment and statistically analysed by using t-test. The result of the study showed that certain personality factors such as extraversion, neuroticism and lie of the experimental group indicate significant positive changes through asana, pranayama and meditation in comparison with the control group.

Keywords: Yogic Practices, Personality

Introduction

The word "Yoga" is probably derived from the Sanskrit root "Yuj" which means union, joining, harnessing, or connection. (**Swatmaram**) It is union between the individual awareness and the universal awareness. It is the fusion of a healthy body with a healthy mind for the purpose of spiritual development. Yoga is also blissful contact with the supreme power, higher than the highest of the known elements. Yoga is the harnessing of one's inherent inner power, as well as the wider natural forces from which one has emerged. It is an inseparable part of the Indian life and culture. It has come down to us from ancient times with an unbroken tradition.

*Research Scholar, Department of Physical Education, Aligarh Muslim University, India.
1530durvesh@gmail.com

“Personality is the sum-total of everything that a man may call his own” It includes physical as well as mental makeup, reflexes, sensation, instincts, perceptions, emotions, imaginations, intelligence, memory, reasoning, will and characters. Personality is in some sense an organization that portrays an individual. It is the permanent constant reaction pattern of an individual in different situations. It often involves relatively stable patterns, which are often known as traits, dispositions tendencies, motivation, attitudes and beliefs which are confined in more or less integrated self structure. Personality includes the characteristics and attributes that distinguish the individual from others.

As personality includes everything about an individual, it is not static. It is dynamic and also in the process of change and modification. Personality is the sum total quality of an individual behaviour as it is shown in his habits of thinking, his manner of acting, his interest and his Personal life. Personality can only be changed when the person wants to undergo the re-education process under expert guidance. The word personality reflects social attraction. Personality cannot be demonstrated, measured and qualified, but it is identified as the unique pattern of the attribute that reflects an individual.

For better understanding of human behaviour, Eysenck’s theory on personality can be analyzed on the basis of the following four principles, Biological Principles, Methodological Principles, Dynamic or structural and Learning principles. The biological principles of Eysenck’s apply to the nervous system. It has been disclosed by Eysenck’s himself in a note sent to Bischor. He believes that introversion and extroversion operate at the casual level in the neural activity and Neuroticism is believed to come from the excitability of the autonomic nervous systems, on the other side, and controversy are based on the properties of the central nervous system, which reacts with the reactions that psychological and social traits are biologically predetermined.

Methodology:

The study was formulated as a simple random group design, consisting of pre-test and post-test the subject were (n=60) randomly selected to equal group of school students age the age range from 14 to 18 years among the two groups the control group was strictly under control, without undergoing any yogic practices. The experimental group ‘yogic group’ had to undergo with the experimental treatments. Group A was provided asana pranayama and meditation to school boys for a period of 12 weeks and 5 days in a week from 7:30 to 8:30 o clock A.M in the D.S Inter College Aligarh Uttar Pradesh. The control group was not allowed to participate in any of the training program except their daily routine works. The subjects were trend for a period of 12 week and after this period significant improvement was measured in the vital capacity of school students. The data were analyzed by applying t-test technique. The level of significance was set at 0.05.

Training programme:

Table 1: Yogic Training Programme.

Asanas			Pranayamas	Meditation
Shavasana	Garunasana	Janushirasana	Nadishodhana	Om meditation
Makrasana	Nokaasana	Shashankasana	Ujjayi	Imaginary meditation
Chakrasana	Padamasana	Brakshasana	Bhastrika	
Trikonasana	Bakasana	Pavanmuktasana	Shitali	
Dhanurasana	Bhujangasana	Mayoorasana	Sheetkari	

Sarvangasana	Matayasana	pashichimotanasana	Bramari	
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During the training period the yogic group underwent their respective training programme 5 days in a week for 12 weeks in addition to their regular daily routine on the training days, practices lasted in the morning from 7:30 to 8:30 A.M. The control group did not involve in any training program except their daily routine.

RESULTS

Table 2:
Significance difference in mean scores between the pre and post test of experimental and control groups of School students. Comparison of Mean between pre and post test of Control Group of Extraversion

Groups	Mean	N	S. D.	S. E. M.	Mean difference	T	df	P
Pre-test	12.59	27	2.29	.44	.48	.88	26	.38
Post-test	13.07	27	2.30	.44				

Interpretation: Results show that mean scores were statistically equivalent and paired sample t statistics shows that the mean difference (.48) between pre and post test of control group of Extraversion was not significant. The findings indicate that absence of our interventions doesn't cause any significant level of change in Extraversion among the subjects. In other words, control subjects were unaffected in terms of Extraversion scores.

Table: 3
Comparison of Mean between pre and post test of Experimental Group of Extraversion

groups	Mean	N	S. D.	S. E. M.	Mean difference	t	df	P
Pre-test	12.21	28	2.56	.48	1.04	3.84	27	.001**
Post-test	13.25	28	1.71	.32				

Interpretation: Results show significant mean difference between pre-test and post-test that is due to the delivery of yogic intervention. This indicates that means of post test scores have increase after delivery of intervention in our experimental group and this score is statistically significant. The findings indicate that there was a significant increase in Extraversion from pre-test to post-test in our experimental group.

Fig. 1: Graphical representation of Mean of Extraversion of both the groups.

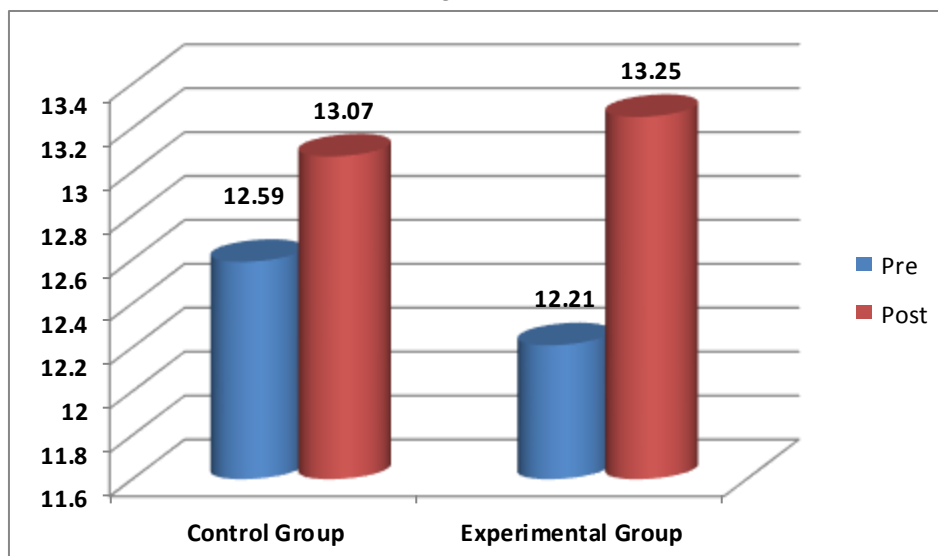


Table: 4

Comparison of Mean between pre and post test of Control Group of Neuroticism

Groups	Mean	N	S. D.	S. E. M.	Mean difference	t	df	P
Pre-test	10.19	27	3.25	.62	.37	.43	26	.66
Post-test	9.81	27	3.68	.70				

Interpretation: Results show that mean scores were statistically equivalent and paired sample t statistics shows that the mean difference (.37) between pre and post test of control group of Neuroticism was not significant. The findings indicate that absence of our interventions doesn't cause any significant level of change in Neuroticism among the subjects. In other words, control subjects were unaffected in terms of Neuroticism scores.

Table: 5

Comparison of Mean between pre and post test of Experimental Group of Neuroticism

Groups	Mean	N	S. D.	S. E. M.	Mean difference	t	df	P
Pre-test	13.57	28	4.15	.78	4.29	5.84	27	.001**
Post-test	9.29	28	2.90	.55				

Interpretation: Results show significant mean difference between pre-test and post-test that is due to the delivery of yogic intervention. This indicates that means of post test scores have decrease after delivery of intervention in our experimental group and this score is

statistically significant. The findings indicate that there was a significant decrease in Neuroticism from pre-test to post-test in our experimental group.

Fig. 2: Graphical representation of Mean of Neuroticism of both the groups.

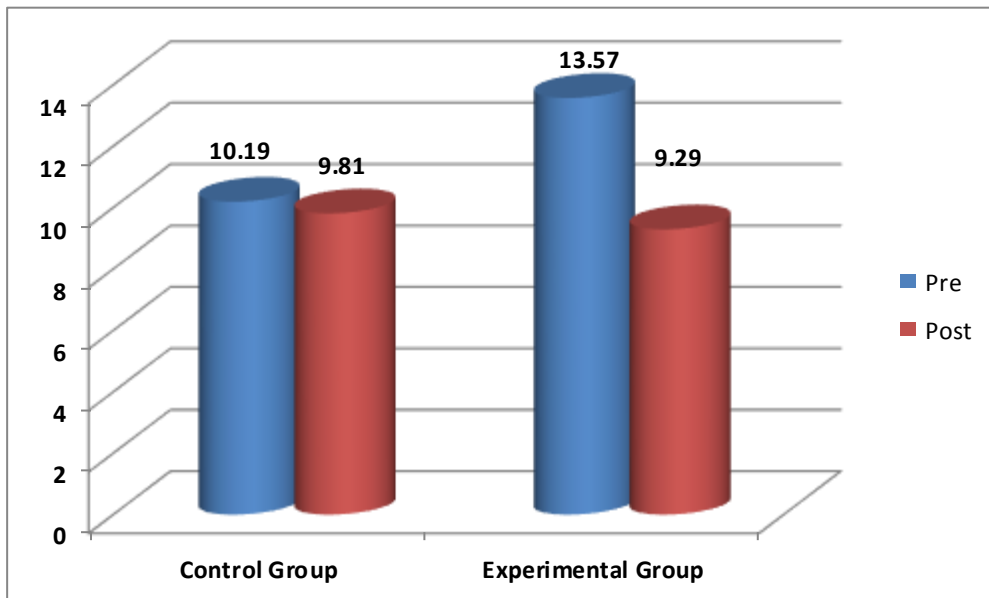


Table: 6
Comparison of Mean between pre and post test of Control Group Lie score

Groups	Mean	N	S. D.	S. E. M.	Mean difference	t	df	P
Pre-test	14.19	27	3.31	.63	1.00	1.24	26	.22
Post-test	15.19	27	2.72	.52				

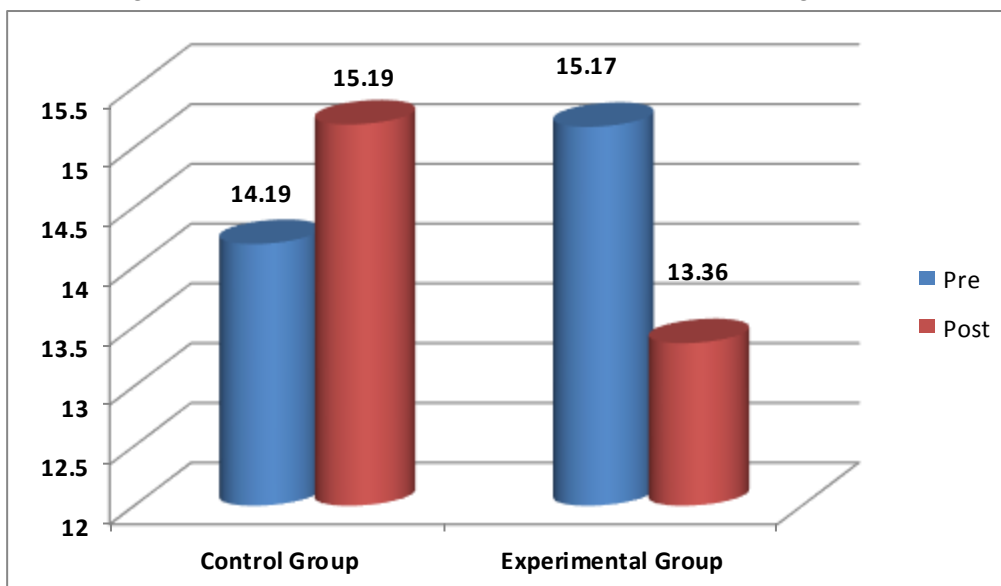
Interpretation: Results show that mean scores were statistically equivalent and paired sample t statistics shows that the mean difference (1.00) between pre and post test of control group of Lie score was not significant. The findings indicate that absence of our interventions doesn't cause any significant level of change in Lie score among the subjects. In other words, control subjects were unaffected in terms of Lie score scores.

Table: 7
Comparison of Mean between pre and post test of Experimental Group of Lie score

Groups	Mean	N	S. D.	S. E. M.	Mean difference	t	df	P
Pre-test	15.17	28	3.77	.71	2.36	3.02	27	.005**
Post-test	13.36	28	3.80	.71				

Interpretation: Results show significant mean difference between pre-test and post-test that is due to the delivery of yogic intervention. This indicates that means of post test scores have decrease after delivery of intervention in our experimental group and this score is statistically significant. The findings indicate that there was a significant decrease in Lie score from pre-test to post-test in our experimental group.

Fig. 3: Graphical representation of Mean of Lie scores both the groups



Discussion

This result is in line with previous studies that showed the role of the yogic practices is an opportunity to improved their physical, mental, intellectual, Emotional Intelligence, personality, academic achievement in adjustment in all areas, rise in security, and ego strength, decline in Aggressive Behavior, Anxiety, neuroticism and psychoticism. (Shahid Bashir, 2016; Shripriyakrishanan 2005; Ojha, Purushottam and Niranjana) In clinical and vulnerable samples, Yogic practice has proven to be an effective technique to reduce negative effect, depression, and anxiety (Banerjee et al., 2007; Michalsen et al., 2005; Raghavendra et al., 2009; Woolery et al., 2004), and improving psychological wellbeing (Moadel et al., 2007). Various research studies suggested that yogic practice is associated with improvements in self-concept, mental health, emotional stability, quality of life and reducing in anxiety, tension, mood disturbance and negative affects (Meenakshisundaram 2004, Akbar Hussian 2006, Jassica, steiner&Md Takuya, 2012; AnnapooranaLatha, BhatBhandari2014), improved emotional function and life satisfaction (Hartfiel, Havenhand, Khalsa, Clarke, &Krayner, 2011). Nazia Tabassum, (2017) found that significantly improvement a holistic personality comprises physical, emotional, intellectual, social and spiritual dimensions. (James A 2009) reported that the three months of yogic practices (asana, pranayama and meditation) positive effects on Self concept, personality, mental health.

Conclusion

Present study concludes that Yoga practice can be advocated to improve Personality of the students, and yogic practices are beneficial for overall health of people of all age groups including school students.

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Maternal health and slums of India: issues and challenges

Shaweez Ahmad *

ABSTRACT

Achieving equity in health care delivery is one the focus point in WHO's Ending Preventable Maternal Mortality Strategy. However, there is an indication of unequal access to and delivery of healthcare services. Nevertheless, the insufficient focus has been given to health equality in regards to the Millennium Development Goals. As a substitute, nations have concentrated on meeting national targets. Especially with regard of urban maternal health status slums is one of the vital areas as slums are generally characterized with poor health and slum's population is growing with a fast pace along with urban growth in most of the developing nations in the world. Therefore, to study factors associated with slums, poor health is essential. Studies shown there is a vast difference in slums with regards to socioeconomic and health status. Also, the legal definition of slums varies with region to region. India is facing many challenges with regards to slums low health status and to overcome these challenges is necessary to achieve equity and quality in health care regarding maternal health. This article tries to highlight the challenges and issue with regards to poor maternal health status in the slums of India.

Key words: Maternal health, slums, WHO, Millennium Development Goal, equity and quality

Introduction:

India has more than 20 % of all Maternal death in the world, and it is the most massive no of maternal death for any country in the world.(Lozano R et al. 2011; Mavalankar et al. 2008) While the downward trend in the last decade has been approximately 6 per cent, the current ratio of maternal mortality remains 187 per 100,000(Lozano R et al. 2011). Existing large variations among different populations sub-national level, in and within States. Socioeconomic status in India is closely correlated with access to and use of maternal health care (Kestertonet al. 2010; Bonu et al. 2009). India has initiated many flagship initiatives over the last two decades on enhanced Links to maternal health care and birth control, most recently National Urban Health Mission. Many programs seek a model change from individualized, upright approaches to a more systemic, interconnected approach to the life cycle. However, some states have slower growth. Increased access to antenatal care and professional attending at birth occurs primarily in the non-poor communities. However, access remains low amid the deprived and vulnerable section of the society. In 2006, 13 per cent of women in the lowest income group of wealth brought their babies in a facility relative to 84 per cent of women in the top income group of wealth (Vora et al., 2009). Women who

* Research Scholar, Department of Social Work, Aligarh Muslim University, India
shaweez.ahmad3@gmail.com

belong to a Scheduled Caste or Scheduled Tribes, as well as individuals who live in city slums, often have limited access to then use of maternal health care service (UNICEF 2009; Hazarika, 2010).

Slums and health:

Excessive population in urban areas has resulted in an increase in informal metropolitan areas in many developing economies in the last few decades. More than half of the world's population lives in urban areas. By 2030, and over half of the lower - middle income countries-income population of the country will live in cities and towns (Montgomery 2008).

Approximately half of the population of Mumbai lives in the slum areas. Census 2011 recorded that there are 7933 declared cities or towns or urban settlements in India representing 31% of the country's total residents, of which 7933 slums are registered in 2453 cities representing 17.4% of the population residing in urban areas. Within these regions the north-eastern states and Chandigarh registered dramatically low slum presence. In 2001 Census, where the slum population represented 18.3 per cent of the total city population, the situation was added or less comparable. India's urban population accounted for approximately 10 per cent of the total slum population of the world's and 21 per cent of the entire slum population of Asia (Registrar General of India, 2011).

In India, "confirmation" or lawful registration as a slum settlement is fundamental to the government's acknowledgement of slums and is aimed to grant inhabitants access to municipal treated water and sanitation service. Nevertheless, several communities that show noticeably slum-like attributes were not reported (Subbaraman et al. 2012); for example, no new slum has notified since 1974 in Delhi (Bhan 2013). The UN definition includes occupation as one of its elements, which is expected to lead to discord concluded its distribution and the actual figure of Indian slum people. The difference in defining the slum in intergovernmental and country-level raise the question that does it mean something or does it affect the underprivileged people living in the urban environment?

Studies have shown that slums in India are probably more genetic than is generally understood (Goli et al. 2011; Chandrasekhar and Mont Gomery 2009; Agarwal and Taneja 2005). Many slum inhabitants are very well traditional and may receive services either illegally or legally over time, on the contrary people pavement-dweller who are also imperfect but are not slum-habitants lack behind as they are not considered according to definitions (Agarwal 2011). Comparing and understanding the definition with regards to what constitutes a slum and what doesn't is very important for the evaluation of comprehensive works recording the health effects of area-level deprivation on healthiness, most of which grounded on the urban environment.

NFHS-3 (2005-06) found out that the intercity inequalities in the indicators concerning residential or economic status are much more significant than inequalities in intra-city. In certain cities in demographically and economically more advanced states, the well-being position of slum residents is not only higher than the health position of slum residents in cities in less developed states. However, it is even higher than the health of non-slum residents in those towns. NFHS 3 (2005-06) acknowledged the difference between urban slums but did not elaborate on the sole reasons for the low performance of reproductive health indicators and their association with other socio-economic indicators.

However, the process of how poverty in a community level associated with poor health is still under research but numerous studies in India has been documented poor health in slum areas (Gaur et al. 2013; Hazarika 2010; Gupta et al. 2009). Intimate living spaces, underprivileged sanitary conditions and nonexistence of access to safe drinking water (Sclar et al. 2005), all features of "slum-like" populations, seem to produce health issues above

besides beyond the possessions of merely living in an underprivileged home and other characteristics at the separate level (Rice and Rice 2009). For instance, crowding appears towards facilitate the spread of contagious infections such as pneumonia, diarrhea and tuberculosis (Unger and Riley 2007). There is plenty of evidence to say that the population of a slum is much more vulnerable compared to the rest of the municipal population as regards their health. For women's well-being and their reproductive wellbeing, in particular, the condition gets worse. The reproductive health of Indian slums represents a physical and economic condition where the availability of an ante-natal treatment (ANC) and other services is insufficient. They are often obsolete, geographically distant, too costly or culturally objectionable. Uttar Pradesh's baseline survey observed that there are differences in pregnancy and contraceptives between the slum and non-slum community of urban India. (Nanda, Achyut, Mishra, Calhoun, 2011). An analysis of slum people in Visakhapatnam (Ramana, 2002) showed that the overall fertility rate in Visakhapatnam slum areas is 3.2, which is identical tall compared to the national average. In their study of Mumbai slums, Griffiths and Stephenson (2001) have found out that ANC consumption among slum dwellers is low. Godbole and Talwalkar (1999) also stated that, particularly for three or even more ANC check-ups, the variation between slums and non-slums is quite significant. He argued that slums statement lesser attention frequently than non-slum regions. He similarly found out that the use of IFA tablets among women in slums is low.

Challenges:

Concerning maternal health, there are no of challenges especially in slums as slum characterizes poor socio-economic living conditions in general and studies indicate there is a link between health and socio-economic conditions as well as education which also an important variable affecting the health status and female literacy is much lower than male literacy in India. Many reasons contribute to the problem of education for girls and women in India. The utmost critical connection is the socio-economic position. Across town areas, girls greatest questionable to join school are those from slum area families in which associates of the household work in various low-paid and low-level jobs or non-organized or informal industries. This indicates that the household needs to be seen as a critical category affecting both girls ' education as well as women's health. The family is the "immediate health environment of its members who 'share (whether equitably or not) a common water source, sanitation facilities, breathing space, a hearth, and other facilities. This has important implications for the acquisition, transmission, prevention and treatment of disease" (Chatterjee 1989:16)

With its members, the household is often the central socializing unit, for example by formal or non-formal schooling, which may be available to all its members or not. Girls are even less likely to go to school for more extended periods than boys. Thus a lack of health-related information or awareness is assumed. This limits the practical use of this information by home health care or interaction with public health agencies. Apart from poor living condition of slums which affect the education and health status of the family in general and women's health in particular studies also point out that cultural factor also plays a role in the difference between women's health of different slums (Alaka Basu, 1992)

There are challenges related to education, socio-economic condition and cultural taboos. On the other hand, there are issues related to the health care system as well, which results in the low health status of women, especially in slums. The study suggests that one of the key tasks facing town, slum inhabitants about motherly health care were financial barriers and disrespectful care (Sudhinaraset et al. 2016). Women in the study proposed that insolent treatment took place in all kinds of public and private services in India. Women in the study indicated that cruel treatment took place in all forms of Indian hospitals, both governments as well as in private. This is an important issue. Since reports of disrespectful

treatment have been prevalent in this community, future interventions require to concentrate on patient-provider relationships amid urban, slum area women, especially who might experience discrimination due to their low position.

Health Expenditure:

"The weakest component of the public system is the first-level care services. Only 15 per cent of the public health budget is spent on dispensaries, health posts and maternity homes" (Gill et al.1999).According to Economic Survey by Ministry of Finance (2015-16, 2016-17) as a whole, India's spending on health care (amount of central and state spending) stood amid 1.2% and 1.6% of GDP around 2008-09. This spending is comparatively little compared to other nations like China (3.2%), the United States (8.5%) and Germany (9.4%).

Rural Health Statistics (2018) by the Ministry of Health and Family Welfare shows, at dissimilar levels of the healthcare scheme, a shortage has been reported. As of 2018, 2,188 CHC, 6,430 PHCs and 32,900 SCs have been deficient. Not only that, but it is also noted that the existing one is not working as expected with lack of infrastructure and facility. World Health Statistics shows that India is between the lowest with regards to the ratio of bed per 1000 people, it is only 0.7 per 1000 people compared to the global average, which is 3.4.

Rural Health Statistics (2018) Ministry of Health and Family Welfare also shows that despite the increase of registered doctors between 2014 and 2018 by 24 % which is 9,23,749 from 7,47,109 there is the increase in lack of health professionals. For example, 42% of doctors and also 82% of a specialist such as obstetricians, surgeons, physicians, gynecologists and pediatricians are lacking in Primary Health Centres of India as of 2018.

National Urban Health Mission

Government of India launched NRHM to deal with the health issues in rural areas under which new health infrastructure and facilities initiated, so far the results have shown improvement in health status. However, the gap is still to be filled as the studies shows. Health status of urban poor, particularly concerning maternal health is also very concerning as the population is growing in the cities as well as in the slums, to meet the challenges government introduced National Urban Health Mission. Thereby, the National Urban Health Mission tries to overcome urban poor health issues through rationalization and enhance of existing healthcare capacity in order to improve the health condition of urban poor through equal access to available health facilities. The NUHM will concentrate extensively on the following: (1) Identified and unregistered urban slum population (2) All other disadvantaged groups such as displaced persons, harrowers, road children, pullers, building staff, cement staff and lime workers, and sex workers and other transient migrants. (3) Improving the environmental capability of the urban municipal authorities in terms of public health to sanitation, clean drinking water, pest control etc.

Discussion

One of WHO's main goals is better maternal wellbeing. WHO aims to help minimize maternal mortality through research findings, delivering clinical and programming guidance based on evidence, developing national guidelines and delivering the Member States with the professional assistance in the development and execution of effective policies and programmes. The critical focus on equity in accessing the health care facilities, quality of health care, addressing maternal health causes and ensuring accountability. Developing countries of Africa and South-East Asia shows low maternal health status, and India with its sizeable poor population is one of them as studies shown that India has more than 20% of all global maternal deaths. Slums have a large population, and it is growing as the urban environment is growing, and the problem of poor health among urban poor's is also growing with it, especially maternal health issues. Suppose India wants to resolve the problem and achieve good maternal health status. In that case, new policies and guideline have to be

framed considering WHO's guidelines for maternal health. Although policies and programme like NHM under which NRHM and NUHM have been implemented to achieve better Public health system and for resolving maternal health issues and challenges, but still there are gaps which have to be filled. As the studies indicated that slums identification and consideration require a new approach. The population of the urban poor is growing. Lots of inadequate settlement has not been able to legally considered slum as per the definitions to describe slum. These definitions vary according to states and countries which raise the issue of evaluation of literature of slums health and it is necessary as one of the main points of WHO is to set guidelines and programmes based on evidence.

Studies suggest that maternal health is linked with socio-economic, cultural, educational factors, these vary according to various studies about slums shows that the slums generally lack behind which results into poor health in general and maternal health in particular. So in order to achieve better maternal health status, these factors should be considered and require to be worked on. Another important point that no of studies raise is the variation amongst the slums socio-economic and health status. Some slums of more developed states are better than the slums of less developed states and even better than the non-slum population of the region, which raises the question of equity in health care. WHO also led the focus on equity in accessing the health care facilities.

Expenditure on health care also lacks to cope with current health issues. Data revealed that despite the increase in the health care budget allocation, it is no way near the developed countries health expenditure in percentage. The need for new hospitals health personals is growing and but the availability is seriously lacking behind. New steps are taken like NUHM for urban health problems. However, the studies suggest that earlier steps, for example, NRHM which is focused on rural health issues needs improvement and a new approach for strategies and requires more fund allocation as the health infrastructure and facility such as PHC, CHC lacks in quality health care. Moreover, the quality of health care is one of the main focal points of WHO. Considering this, NUHM needs more fund allocation and better management to achieve equity in access to health care delivery and quality in service delivery.

In conclusion existing literature highlights problem of equity, quality, disrespectful care and also the link between the poor living condition with poor health status especially concerning slums and slums population growing with the fast pace with the growth of an urban environment in the country. A new strategy is required to achieve better maternal health status as all of these things are linked together if India wants to meet the challenges with regards of poor maternal health status than it is essential to consider what studies are revealing so that better health policy and programmes can be formulated and implemented.

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Women in Arts and Social Media

Mohammad Saad Zafar*

ABSTRACT

“Art and Social media” these two words are very powerful to express the thoughts and ideas and when concerned with women ,their value increases because what women cannot speak in the patriarchal society ,they express through their artistic skills and social media .Art and social media have given voice to the people who have been suppressed in one or the other way specially women .Women often resist to speak or we can say that they are not given the opportunity to speak on the different topics But what words can't do ,art does. People can discourage to speak but art cannot be suppressed. And with the emergence of social media, many women have found the medium to raise their voices against the different issues especially against gender injustice. Art and social media act as a tool to prove the worth .This paper attempts to highlight the contribution of leading women artists in highlighting the gender injustice and the role of social media in the empowerment of women.

Keywords: Art, social media, women empowerment, talent, skills.

Introduction

Art has always depicted a mirror of society along with expression. Art completes what nature cannot bring to finish. Art is also an activity through which one can transfuse their own emotions to others. Not only by visually entertaining viewers, art has played a vital role in protesting against injustice, many times in history of human civilization. The artist gives us knowledge of nature's unrealized ends. Art is the queen of all sciences communicating knowledge to all generations of the world. Social media are interactive computer-mediated technologies that facilitate creation and sharing of information, ideas, career interests and other forms of expression via virtual communities and networks. Art and social media are the important tools to spread awareness about and ultimately bring to an end charge of horrific gender crimes perpetuating in the name of misguided notion of culture and tradition.

Human beings are curious about everything. They like to get informed as well as entertained .At the same time they also want to share their views on different topics but somehow their voices remain unheard. So ultimately they look for medium to get their message delivered to maximum people without using too many words. Art and social media gives them opportunity to share their ideas, thoughts, creativity in a manner without offending anyone. This paper aims to study the role of Indian women artists in making people aware about gender issues and discrimination which is still prevalent in India. This paper also seeks to study how social media has given strength to women and courage to

*Research Scholar, Centre for Women's Studies, Aligarh Muslim University, India
saadzafar50@gmail.com

raise their voices. Indian women artists in particular have emphasized gender issues and discrimination in the form of paintings, sculptures and installations since pre independence times. Medium utilized by Indian women to create art has evolved with time and technology. But the social issues depicted in the art have not undergone any change

Methodology

Content analysis method was adopted to carry out this study. Due to paucity of time 3 leading women artists have been taken for study. The women artists have been selected keeping in mind different time periods. For example Amrita Shergill has contributed immensely to the women empowerment through her paintings before the independence .Neelima Sheikh has contributed to the women empowerment in 1980.An analysis has been done on how social media act as a tool to give more freedom to women to not only raise their voice but also show their talents and skills

Some of the leading Indian women artists are:

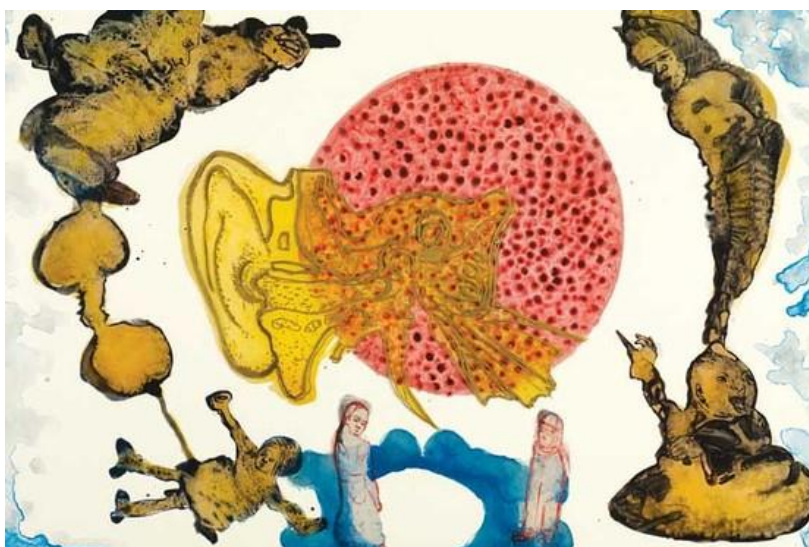
- **Amrita Shergill(1913-1947):**Amrita Shergill in her paintings has laid more stress on women. She is often referred as “India’s Frida Kahlo” for beautifully mingling traditional and Western art form. Amrita ‘s works were influenced by work of Rabindranath Tagore. In her work “The Ladies Enclosure” she highlighted the poor state of underprivileged and women in India. She was deeply moved with the plight of poor people during her visit to different parts of the country. She focused on capturing the reality of Indian women and portrayed them in her paintings as inspired from their domestic lives. Her painting style was different from her works in Paris. She introduced the new elements in modern Indian art by using traditional methods. Her painting “Three Girls” won the Gold medal at annual exhibition of Bombay Art Society in 1937.The painting showed three women pondering on the destiny they cannot change. The other famous paintings which showed her compassion for underprivileged are” Brahmacharis” and “Bride’s Toilet”. She was influenced by her experiences of the locality in which she lived in and her aim was to portray the life of Indian people through her paintings. She encouraged other women to pursue the profession of art and she was ready to go against the existing social norms. Her paintings portrayed the sad reality of women behind the silent faces. In 1976 the Government of India declared her works as National Art Treasures and most of them housed in the National Gallery of Modern Art in New Delhi. She died at a very early age but her work continues to live on. Her range of work was not limited to only one aspect. The theme in her works included her servants, tribal women, working women etc. Her contribution to the Indian art will always be looked upon as an inspiration for many existing and upcoming male and female artists and how the art form can be used to depict the existing societal norms and traditions which hinder the growth and progress of women.



- **Nilima Sheikh:** Nilima Sheikh in her paintings focused on portraying the hardships of Indian women. She turned from Western style painting to miniature painting taking inspiration from Rajput and Mughal court painters. Her most famous work "When Champa Grew Up" was a series of 12 paintings which depicted the life of a young girl who died at the hands of her in laws. This series was inspired from the life of Nilima as she knew the girl from her neighbourhood who was killed exactly the same way by her in laws for dowry. She has also done illustrations for children's books apart from painting sets and backdrops for dramas.



- **Nalini Malini:** Nalini Malini was the first to introduce feminist issues in her work in 1980. Malini critically examines the gender roles and her art challenges the role of women in patriarchal society. She organized the first ever all female art exhibition in India. Her most famous paintings are "Listening to the Shades", "Despoiled Shore", "Unity in Diversity"



Women and Social Media

Social media has proved to be the powerful tool for bringing women's rights issues to the attention of public. Social media is playing the semantic role in changing the mindset of people. Without the social media, Nirbhaya Gang Rape, Kathua and Unnao Rape case and many other cases of women atrocities would not have drawn attention of masses. Social media has become mediator between policy makers and people as it influences the decisions and devise strategies

Following are the ways in which social media has played a key role in women's empowerment:

- Bringing those women's issues in knowledge of people which hardly get reported in mainstream media or are underrepresented in mainstream media. Movements such as “#MeToo” and “Bring Back our Girls” have raised awareness about the exploitation of women at the hands of prominent persons of the world. Women who were earlier hesitant to report the cases, now have found voice through social media to reach out to large number of people. Social media has helped the marginalized section of society to get justice as today the cases against women even in remote areas also get highlighted on facebook and twitter and it becomes a mass movement in a very short span of time and authorities are forced to take action against the accused
- Not only common people have been able to raise voice against rape and killing of women, the social media has also encouraged women organizations and NGO'S to call for justice for women against domestic violence, gender inequality and other concerns of women on regular basis. After the Delhi rape case, government introduced special Anti Rape Provisions in the Criminal Act. This was possible because all over the country people demanded justice on social media which pressurized the government to take the strict action and change in the law of rape cases. Also the social media made the people united to come together for a common cause
- Through social media, people specially women have found a platform to show their talent and skills to large number of people while sitting at home .Facebook and Instagram have encouraged women to now pursue their dreams quite easily and these social media tools have motivated more women to explore the different areas of interests like cooking, painting, blogging etc. and sharing with experts around the world without concern of safety as there is no issue of travelling and it is also budget friendly and time saving
- Last but not the least social media have made women more confident to speak on different issues which were earlier not possible due to different reasons of not having knowledge of where to give opinion, domination by husband and family and not having the opportunity to give their views. But with social media, women now are in position to share their opinions on different topics and also keep their identity anonymous at the same time. Social media has also ensured the learning process for women and increasing their chances of employment and education especially in the time of pandemic like corona. Experts of different fields are now available on social media also and they provide knowledge for free. Also the employers of different fields are now recruiting women from social media platforms Though Art and Social media have empowered women but still there are certain problems which are still prevailing in our country
- Even with technology and Globalization, many women still face the problem of lack of resources especially in rural areas .For many even meals in two times a day is a dream .They can't afford even basic needs of life and therefore for them , their dreams are limited to only food, clothing and shelter
- Many girls do not get opportunity to complete their education and they are married at early age which further hinders their prospects of fighting for their rights and polishing their skills. They remain unaware of their basic rights and they face the atrocities and

violence in their homes and outside. For many of them, threat of getting molested and killed inside and outside prevent them to raise their voice. Patriarchal system in our society also doesn't allow women to do any other job other than doing household chores. Excessive workload in homes also does not give the women time and energy to explore their talent and skills.

Conclusion

Art and social media no doubt are the tools of giving voice to the women but unless the artists are encouraged through time and again exhibitions of their skills, it will not reach to maximum people. As we say every coin has two sides if social media can be an informative tool then simultaneously it can also become a big problem. If the social media is not used carefully it can become a serious threat for women as their pictures on social media are photo shopped and they are stalked by fringe elements which creates a big problem for women. Women artists specially rural women artists need more training time to time by experts to not only improve their skills but also employment opportunities.

Suggestions and Recommendations

- Art exhibitions should be organized on regular basis and rural women specially should be provided opportunity to show their skills. More funds should be provided by government to promote art to even remote parts of country and female artists should be provided expertise on how to improve their artistic skills. Special schemes should be launched by the government agencies for the women artists and their financial safety should be ensured.

- Along with smartphones, internet services should be provided not only to the big cities but also to different parts of the country especially in backward areas. Training should be provided not only to men but also to women on how to use social media effectively. Women volunteers should be made in every area and they should be given training on how to further teach other women of their area. Basic facilities should be ensured first and these women volunteers should act as mediator between people and government.

- Women organizations and NGO'S should be encouraged to continue to raise their voices on atrocities on women and they should be rewarded not only by applauds but also monetarily. Social media can play the important role in highlighting these women and helpline numbers of organizations of women should be kept updating and ensuring that the voices of women should not be left unheard.

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Spirituality and Religiosity through a Gender Lens: A study of Pilgrims at Sufi Shrines

Faisal Hassan¹ and M. Ilyas Khan²

ABSTRACT

Sufism proposes a doctrine that is pluralistic in nature therefore it attracts the masses towards a mannerism which seems meaningful and provides regimen and purpose to the lives of individuals subscribing to it. The divinity attached to Sufi shrines could be experienced during a visit to these shrines. This research paper cuts through historiography, spirituality, religiosity and psychology in order to situate and decipher the spiritual behaviour of shrine visitors evolved down the years. The paper tends to investigate the relationship/s between psychological constructs of spiritual behaviour among the pilgrims visiting world famous Chishti Sufi shrines situated at Ajmer and Delhi. The study aims at exploring the relationship/s between psychological variables which would reflect as a scientific measure of their transcendent spirituality. Embarking upon Spiritual Transcendence, Spiritual/Religious Practices and Meaning in Life among the pilgrims, the study makes crucial observations. Based upon the frequencies of spiritual/religious practices, corresponding spiritual transcendence and meaning in life were recorded with the help of statistically standardized questionnaires. The study recruited 500 individuals who frequented the Chishti Sufi shrines at Ajmer and Delhi. Results showed both significant and non-significant relationship/s between the variables.

Keywords: Spirituality, Religiosity, Gender, Pilgrims, Sufism

Prologue

This research study aims to determine the role of spiritual and religious practices in the search for meaning of life and tends to determine whether individuals subscribing to those practices experience spiritual transcendence throughout their adherence. The study is an endeavor to reason how such things affect or change the lives of individuals visiting Sufi shrines. There has been a perpetual growth in the number of people visiting such shrines, irrespective of their religious affiliations and interests, which becomes the rationale for this research study. The study further aims to understand and elaborate the spiritual yearnings which seemingly bring people to the station of transcendence invoked by spirituality. Since visiting Sufi shrines is an extra religious activity done by people for acquiring inner peace and sublimation, that becomes a behaviour which is not obvious and because of the fact that visiting a shrine for finding solace and tranquil is a modified human behaviour, it becomes a concern of

¹ Research Scholar, Department of Psychology, Aligarh Muslim University, India.
faisal.hassan.rizvi@outlook.com

² Professor & Head, Department of Psychology, Aligarh Muslim University, India.
drilyask786@gmail.com

psychological research. The survey for the current study was done in the cities of Ajmer in state of Rajasthan and Delhi in the National Capital Territory of Delhi. Ajmer is synonymous with the holy shrine of Khwaja Moinuddin Chishti (R.A.), the famous 13th century Sufi saint of Chishtiya order, while Delhi houses the holy shrine of Hazrat Nizamuddin Auliya (R.A.), a great Sufi saint of Chishtiya order during medieval India.

The study is dedicated to the scientific inquiries in Sufi traditions, exploring what exactly draws people to these the centers of spiritual convergence. This study has put great emphasis upon investigation and development of the psychological understanding of spirituality through the measurement of Spiritual Transcendence, frequency and magnitude of Spiritual & Religious Practices and the Meaning in Life, thus obtained by the individuals who visit such shrines. The research finally attempts to examine the potential value of spirituality and how spiritual practices facilitate the process of finding meaning in life. The findings of this research would contribute for further researches on spiritual behaviour.

The Treatise

There has been a steady growth in the assimilation of spirituality and related concepts in the curricula for psychology and mental health professionals recently (Kelly, 1994,1995; Lovinger, 1990; Miller, 1999; Pate & High, 1995; Richards & Bergin, 1997). Spirituality characterizes a behaviour that is centred towards experiencing divine sacredness. People who identify themselves to be spiritually inclined, engage themselves in holistic practices which are considered as the gateway to spiritual transformation. Such practices have a healing nature and rejuvenate the human mind, body and soul. The present research study derives the framework from the existing literature regarding Spiritual Transcendence, Spiritual/Religious Practices and Meaning in Life among Pilgrims of different Religious Traditions.

Objectives

The current study enshrines following research objectives and is dedicated to fulfill them with help of a robust methodology with proper understanding of the concepts that emanate from spirituality.

1. To study the mean differences of Spiritual Transcendence on the basis of religion and gender.
2. To study the mean differences of Spiritual/Religious Practices on the basis of religion and gender.
3. To study the mean differences of Meaning in Life on the basis of religion and gender.

Hypotheses

H₀₁ There is no statistically significant difference between Muslim and Hindu pilgrims on their Spiritual Transcendence.

H₀₂ There is no statistically significant difference between Muslim and Hindu pilgrims on their Meaning in Life and its dimensions viz. Presence and Search.

H₀₃ There is no statistically significant difference between the Muslim male and Muslim female pilgrims on their Spiritual Transcendence.

H₀₄ There is no statistically significant difference between the Muslim male and Muslim female pilgrims on their Spiritual/Religious Practices and its dimensions viz. Individual Practices, Collective Practices, and Sacred Practices.

H₀₅ There is no statistically significant difference between the Muslim male and Muslim female pilgrims on their Meaning in Life and its dimensions viz. Presence and Search.

H₀₆ There is no statistically significant difference between the Hindu male and Hindu female pilgrims on their Spiritual Transcendence.

H₀₇ There is no statistically significant difference between the Hindu male and Hindu female pilgrims on their Spiritual/Religious Practices and its dimensions viz. Personal Transformation, Self-Purification, and Expanding Awareness.

H₀₈ There is no statistically significant difference between the Hindu male and Hindu female pilgrims on their Meaning in Life and its dimensions viz. Presence and Search.

Concepts and Definitions

Spirituality serves as the bridge between human experiences, human intellect and human physiology. Spiritual practices connect individuals on the basis of shared beliefs and this in turn leads to the formation of communities and social groups. They integrate different aspects of human existence into a universal construct of spirituality. It is said that people make conscious efforts to arrive at these experiences which provides them a recess from ordinary mundane lives. Spiritual as well as religious practices help individuals to integrate mind, body and spirit, sometimes spirit is also considered as soul.

Spiritual Transcendence

Piedmont has defined spiritual transcendence as the capacity of individuals to stand outside of their immediate sense of time and place to view life from a larger, more objective perspective (Piedmont, 1999). Spiritual transcendence is an experience that involves different forms of expression which include emotional, cognitive and behavioural manifestations (Seidlitz et al., 2002). Spiritual transcendence refers to the ability of individuals to view life from a larger, more objective perspective and find a deeper sense of meaning (Narimani, Babolan & Ariapooran, 2011).

Spiritual/Religious Practices

Spiritual Practices are the activities in which individuals engage themselves in order to enhance their awareness and spirituality so as to enrich and grow in their spiritual lives. Spiritual practices reflect different ideas of the self and construct a premise for accommodating the healthy and sick conceptions of the soul (James, 1902). Religious practices are individual or congregational activities which emanate from the principles of a given religion corresponding with various aspects of human culture, such as prayer, meditation, marriage, birth and funeral (Dollahite, 1998).

Meaning in Life

Meaning in Life has been defined as “the sense made of and significance felt regarding the nature of one's being and existence” (Steger, Frazier, Oishi, & Kaler, 2006). Meaning in life is considered as a potential mediator of the link between religiosity and mental health. Meaning in life is assessed by the Meaning in Life Questionnaire (Steger et al., 2006).

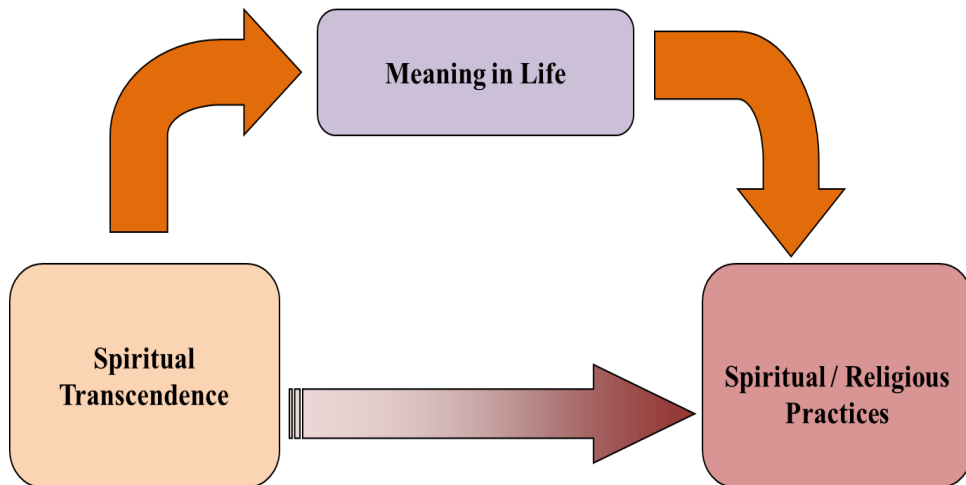


Figure 1.1: Conceptual Framework

Pilgrims

Pilgrims are individuals who embark upon physical as well as metaphysical journeys in search of individual consolation. Finding peace, tranquil and solace could imbibe in the seekers, a sense of cheerfulness, delight, soothe, amusement, entertainment. Pilgrimage for the purpose of seeking solace has empirically shown to have positive effects on physical and emotional regulation and well-being of individuals who practice its indulgence (Vaillant, 2008).

Sufi Shrines

Sufism is considered as the mystical branch of Islamic faith and it derives basic belief and practices from Islam only. Sufism is ordinarily considered as a faith-based tradition that generally requires individual's attention to sacred scriptures, a doctrine that outlines the values and beliefs of the faith, and some spiritual models to emulate. Such traditions are set of beliefs and practices which are usually considered to be an integral part of an established and organized faith community following a particular religion. Conscious indulgence in religious traditions is considered as practice of the religion thus concerned (Fuller, 2001).

Sufi shrines are sacred spaces dedicated to a Sufi saint who lived a life dedicated to the doctrine of Sufism. A Sufi shrine generally houses the mausoleum of a Sufi saints and people related to him, such as his wife, children, and other descendants. In some cases, these shrines also have the tombs of prominent disciples of the saint concerned. Sufi shrines vary considerably in size and patronage, as in rural areas, the shrines is smaller and concise. A small shrine would consist of the tomb of a known Sufi figure, housed in a rudimentary brick and mortar structure, while a large shrine may consist of lodges, kitchen, mosque and other designated spaces besides the mausoleum, for the purpose of spiritual and religious practices related to Sufism in general and the saint in particular (Umashankar, 2012)

Methodology

The research methodology for the current study involves seven important aspects namely research design, sample, demographics, tools, procedure, ethical considerations and analysis of data. These aspects have made the case for the formulation and execution of study, besides everything else, the methodology elaborates the process of administration of tools upon the participants of the study. Generally, the formulation of hypotheses is followed by a measurement that includes scaling and surveying, ascertaining whether sampling is

probable or non-probable. It is thus followed by establishment of a research design which could be experimental or quasi-experimental, providing a certain dimension to the study.

Research Design

The main function of research design is to provide accurate information for the collection of relevant evidence with minimal expenditure of efforts and time. Therefore, it becomes inevitable to have a research design that is susceptible to the challenges which await the researcher during the course of research. The present research enshrines an open cohort design and has made use of independent samples for which t-test has been applied. In order to investigate and understand the behaviour of the sampled population further one-way ANOVA was applied so as to ascertain the sources of variation across the sample.

Sample

The sample for the study has been drawn through purposive judgmental sampling, randomized from a large population pool. The sample was drawn at the world-famous Chishti Sufi shrines Ajmer, the capital city of Rajasthan and New Delhi, the capital city of republic of India in the National Capital Territory of Delhi, respectively. The sample of the study recruited 500 participants who were frequent shrine visitors in order to find inner peace and seek solace from the chaos of life.

Participants

The Participants of the study were pilgrims who visited Sufi shrines frequently with an innate desire to find peace and to make wishes with the saints of Shrines, simultaneously exploring new horizons of their own personalities. It was predefined that the study would empanel 500 shrine visitors; more precisely pilgrims in this case. The sample was further bifurcated into two sub samples, Muslims and Hindus, based upon the religious traditions they adhered to. The sampled population was recruited from two different shrines, namely Khwaja Gharib Nawaz shrine in Ajmer, a city of the Indian state of Rajasthan and Hazrat Nizamuddin Auliya shrine in New Delhi, the capital city of India. These two shrines are the most notable Sufi shrines in northern India. Since the population was located in two different geographical locations spread 500 miles apart, the data collection process was a task that had to be dealt very carefully to avoid data aberrations. Both of these Sufi shrines see huge influx of visitors throughout the year, who pay tributes and make wishes at the saints' mausoleums irrespective of their religion, creed and color. Though attendance of pilgrims on the occasion of annual *Urs* festivals surpasses all the expectations of governing bodies and thus there are rise in the prices of accommodation in and around the areas where the shrines are situated, both in New Delhi and Ajmer, yet there is no effect on the devotion of the visitors offering homage to the saints, which intrigues everyone.

Demographics

The demographic details included names, gender, religion, race, educational qualifications, civility, and family type. These details were recorded with a purpose, which was to extract valuable insights for the successful execution of the research study. The study also aimed at exploring the possibilities of any cause-effect relationships. The statistical analyses for the research study made use of categorical data which was collected from the shrines and tabulated in sub-groups on the basis of the demographic variables.

Measures

The instruments used for the study were standardized survey questionnaires which included Assessment of Spirituality and Religious Sentiments Questionnaire (ASPIRES), Spiritual Practices Scale (SPS) & Meaning in Life Questionnaire (MLQ).

a. Assessment of Spirituality and Religious Sentiments Questionnaire (ASPIRES)

The Assessment of Spirituality and Religious Sentiments (ASPIRES) Scale short form is a 13-item scale devised by Piedmont (2010). It is a scale that consists of two sub-scales which provide a measure of Religious Sentiments (RS) and Spiritual Transcendence (ST). The assessment thus renders insights into the individual understanding of universality of human existence. The ASPIRES short form consists of two sub-scales, Religious Sentiments (RS) sub-scale consists of 4 items while the Spiritual Transcendence (ST) sub-scale has 9 items. It is a Likert-type scale in which the respondents are required to rate themselves on the basis of frequencies of their concerned spiritual/religious practices.

The ASPIRES short form comes in both variants, observer rating and self-rating, also there were significant correlations .81 to .96 have been reported between the long form and short form of ASPIRES. For the purpose of this study the short form was chosen in order to cut on the length of the survey in entirety. Spiritual Transcendence (ST) would provide valuable insights into the spiritual orientations of individuals. If a person ranked high on ST, he/she would be considered a person with strong Spiritual Transcendent Orientation.

ASPIRES	Items	Cronbach's Alpha
Spiritual Transcendence	1, 2, 3, 4, 5, 6, 7, 8, & 9	.83

b. Spiritual & Religious Practices Scale (SPS)

The Spiritual & Religious Practices Scale (SPS) was developed by Hussain and Singh (2015). The SPS scale consists of 12 items which were framed to measure the influence of spirituality/religion in the lives of individuals. It provides the measures for two dimensions of religious identity of individuals, which are as under:

- (i) Spiritual Practices, and
- (ii) Religious Practices.

The SPS scale helps a researcher to explore the spiritual/religious orientation of individuals and assesses their daily activities which supposedly contribute to changes in their personality due to the influence of religion. The SPS is a Likert-type scale and the responses range from 1 (Always) to 2 (Never). It is a unique instrument that makes assessment of spiritual and religious practices of individuals in order to infer if the individual is spiritual or religious, further reflecting on the spiritual or religious orientation (Hussain & Singh, 2015).

(i) Spiritual Practices Scale-Muslims (SPS-M)

In order to find inner peace, people begin their spiritual journeys in a fashion of social learning but in the case of Islam, everything spiritual has to have a religious affirmation, as per the tenets of the Islamic faith. Hence Islamic spirituality is largely religious in nature and focuses on personal and congregational practices to experience spirituality. The SPS-M is a measure of spiritual practices of individuals subscribing to the Muslim traditions. It is a 12-item scale that consists of 10 items on a 5-point Likert scale and 2 items on a 3-point Likert scale. The dimensions and their corresponding questions are as under:

Individual Practices:

Personal spiritual practices such as reading religious literature or holy texts, performing pilgrimages, *ziyarat*s, saying extra prayers are done by individuals to develop a sense of spiritual belongingness. Questions 1, 10 and 12 of the SPS-M correspond to this dimension.

Collective Practices:

Practices which are performed in congregational settings such as going to mosque, visiting shrines and *dargahs*, attending religious assemblies and doing meditation are considered as collective practices that instill spirituality. Questions 5, 6, 7, 8 and 9 of the SPS-M correspond to this dimension.

Sacred Practices:

Sacred practices are such practices which instill a sense of holiness among individuals. This may include watching religious transmissions on TV, listening to spiritual/religious programs on Radio, thanking God at the time of meals, praying personally apart from going to mosque and taking pleasure in nature. Questions 2, 3, 4 and 11 of the SPS-M correspond to this dimension.

For the purpose of determining the internal consistency reliability Cronbach's alpha is used. Reliability Coefficient: Cronbach's alpha = 0.72 Coefficient = 0.15, $p < 0.001$

(ii) Spiritual Practices Scale-Hindu (SPS-H)

The SPS has another variant for making the assessments about individuals subscribing to the Hindu traditions. It is the Spiritual Practices Scale for Hindus (SPS-H) and measures the spiritual practices of Hindu religious devotees on the basis of beliefs and practices as performed by them. Spiritual Practices Scale- Hindu (SPS-H) is a 15-item scale that consists of 11 items on a 5-point Likert scale and 4 items on a 3-point Likert scale. The dimensions and their corresponding questions are as under:

Positive Transformation:

People engage themselves in spiritual practices to follow a spiritual path in their lives; most of these practices instill a sense of sacredness among them. Making mental efforts to feel the existence of God in order to achieve an enduring sense of spirituality is believed to lead a person towards positive transformation. Questions 1, 2, 8, 9, 11 and 14 of the SPS-H correspond to this dimension.

Self-purification:

Spiritual practices such as attending religious processions and congregations, performing pilgrimages, attending several religious services and almsgiving are done by people for the sole purpose of acquiring a sense of self-purification. Questions 7, 10, 12 and 13 of the SPS-H correspond to this dimension.

Expanding Awareness:

Spiritual practices such as personal prayers apart from temples, thanksgiving to God at the time of meals or before starting or finishing any work, visiting temples, fasting, sacred chanting, listening to sacred music which quiets the mind are believed to be the driving force behind the spiritual growth of people. This growth could be referred as expanding awareness, it helps people to refine their perceptions and develop their conscience. Questions 3, 4, 5, 6, and 15 of the SPS-H correspond to this dimension.

For the purpose of establishing the internal consistency reliability of the scale, Cronbach's alpha is used (Reliability Coefficient: Cronbach's Alpha = 0.85).

c. Meaning in Life Questionnaire (MLQ)

The Meaning in Life Questionnaire (MLQ) is a 10-item scale that measures the Presence of Meaning in Life, and the Search for Meaning in Life. The MLQ has been devised to help individuals understand and assess their perceptions about life. The Meaning in Life Questionnaire (MLQ) was devised by Steger, Frazier, Oishi, and Kaler (2006). The scale contains 10 items divided against two dimensions and the items are rated on a seven-point scale with options ranging from *absolutely true* to *absolutely untrue*.

Meaning in Life Questionnaire	Items	Cronbach's Alpha
Presence sub-scale	1, 4, 5, 6	.896
Search sub-scale	2, 3, 7, 8	.867
Overall Meaning in Life	1, 2, 3, 4, 5, 6, 7, 8, 9 & 10	.670

Procedure

First of all, the researcher met the participants personally and explained them the purpose of the present study. Then after, the investigator established rapport with the participants and requested them to participate voluntarily and cooperate in the data collection process and assured them that their responses would be kept confidential and utilized for the research purposes only. The participants were asked to read the instructions carefully given on the top of each scale. They were also requested to answer all the statements given in the scales sincerely. After receiving their consent, all three scales namely ASPIRES, SPS Scale and MIL Questionnaire along with personal data sheet were administered to participating adults individually. However, it was very tough job to deal with each and every subject because of different temperament and attitude. Some subjects cooperated effectively but with some it was really a cumbersome experience.

Following the data collection procedure at the shrines, the hand scoring of the response forms was done accordingly as per the guidelines provided in the concerned manuals. The response forms were then used to create a dataset consisting of all the entries. The entries were made strictly item wise so that the dimensions of the variables could be duly assessed. For all the missing data the response forms were consulted wherever required. Since the population was divided into two broad groups viz. Muslims and Hindus, the response forms of individuals adhering to other faiths were not taken into account.

The dataset containing all the entries was then fed into the statistical software SPSS (statistical package for social sciences) in order to derive inferences from the data. The prescribed manuals were consulted at every point during the course of data processing wherever the need arose; subsequently the obtained raw scores were tabulated for final data analysis. The data was then analyzed with the help of SPSS in order to derive inferences from the observations recorded through the responses of the participants of the study. Statistical tests such as t-test and Analysis of Variance (ANOVA) were administered in accordance with the hypotheses.

Results

The scores from data collected for the research study were tabulated and analyzed through SPSS and statistical tests such as t-test and Analysis of Variance (ANOVA) were duly administered. The pilgrims were broadly divided into two groups, Muslims and Hindus, as they form two major religious traditions of India. The analyses were then conducted on the basis of genders of the sampled population and the results thus obtained have been displayed in the tables to follow.

Table 3.1: Comparison of Mean Scores of Muslim and Hindu pilgrims on Spiritual Transcendence

Variables	Religion	N	Mean	SD	df	t-value	p value
Spiritual Transcendence	Muslims	250	35.32	2.378	498	12.098	0.01**
	Hindus	250	31.91	3.760			

Notes: **Significant at 0.01 level, *Significant at 0.05 level

An observation of table 3.1 informs us that the Muslim pilgrims are superior to the Hindu pilgrims in terms of Spiritual Transcendence (ST). The value of t-test shows that the difference between the mean scores of Muslims and Hindus on the counts of ST is statistically significant. This finding is also confirmed by the p value, which indicates a highly significant difference.

The variable Spiritual/Religious Practices (SRP), in terms of its measurement, is different from other variables of this study. SRP in this study has been measured by Spiritual Practices Scale (SPS), which has different variants for Muslims and Hindus. In such a situation, both variants of this scale differ from each other on the psychometric parameters. Although, their theoretical basis is same, the variants differ in terms of dimensions for different religions. Therefore, the numerical counts obtained from both the variants of the scales cannot be compared against each other through statistical operations such as t-test. Therefore, a comparative observation of the descriptive summaries for both the groups has been presented in the following table.

Table 3.2: Comparative observation of statistical summaries of Muslim and Hindu pilgrims on Spiritual / Religious Practices and its Dimensions. The table shows the mean differences of Spiritual / Religious Practices as well as its dimensions i.e. Individual Practices, Collective Practices and Sacred Practices (for Muslims) & Personal Transformation, Expanding Awareness and Self-purification (for Hindus) among Muslims and Hindus respectively.

INDIVIDUAL PRACTICES/PERSONAL TRANSFORMATION			
Muslims (N=250)		Hindus (N=250)	
Mean	S.D.	Mean	S.D.
10.76	.851	20.11	4.753
COLLECTIVE PRACTICES/ SELF-PURIFICATION			
16.05	2.247	11.95	.663
SACRED PRACTICES/ EXPANDING AWARENESS			
14.53	1.368	16.80	2.060

SPIRITUAL / RELIGIOUS PRACTICES

41.33	3.336	48.86	7.076
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An observation of table 3.2 shows that Hindu pilgrims are superior to their Muslim counterparts in terms of average Individual Practices (IP) as well as Personal Transformation (PT). For the second dimension, Collective Practices (CP), Muslims have a better mean score than their Hindu counterparts on Self-Purification (SP). Finally, for the third dimension that demonstrates Sacred Practices (SP) among Muslims and Expanding Awareness (EA) among Hindus, the Hindu pilgrims have shown a considerable advantage over their Muslim counterparts. Overall scores for Spiritual/Religious Practices show that Hindu pilgrims are quite ahead of their Muslim counterparts.

Table 3.3: Comparison of Mean Scores of Muslim and Hindu pilgrims on Meaning in Life and its Dimensions.

Variables	Religion	N	Mean	SD	Df	t-value	p
Presence	Muslims	250	26.58	1.73	498	17.27	0.01**
	Hindus	250	23.04	2.742			
	Muslims	250	29.48	1.791			
Search	Hindus	250	28.44	2.771	498	4.98	0.01**
	Muslims	250	56.06	2.520			
	Hindus	250	51.48	3.909			
Meaning in Life	Muslims	250	26.58	1.73	498	15.55	0.01**
	Hindus	250	23.04	2.742			
	Muslims	250	29.48	1.791			

Notes: **Significant at 0.01 level, *Significant at 0.05 level

Table 3.3 shows that Muslim pilgrims are superior to their Hindu counterparts in terms of average Presence (PR). The value of t-test shows that the difference between mean scores of Muslims and Hindus on the counts of PR is significantly different. This is confirmed by the p value which further indicates that the difference is highly significant. Similarly, the Muslim pilgrims have emerged superior to the Hindu pilgrims in terms of Search (SR). The value of t-test shows that the difference between the mean scores of Muslims and Hindus on the counts of SR is significantly different. This is also confirmed by the p value, which indicates that the difference is highly significant. Regarding the Meaning in Life (MIL), the observations have suggested that, Muslim pilgrims have greater mean values on MIL than their Hindu counterparts. The value of t-test shows that the difference between the mean scores of Muslims and Hindus on the counts of MIL is significantly different. This is also confirmed by the p value, which indicates that the difference is highly significant.

The tables to follow would represent the group wise statistical observations as carried out for Muslims solace seekers.

Muslim Solace Seekers

Table 3.4: Comparison of Mean Scores of Muslim male and Muslim female pilgrims on Spiritual Transcendence

Variables	Gender	N	Mean	SD	Df	t-value	P
Spiritual Transcendence	Male	176	35.51	2.543	248	2.016	0.04*
	Female	74	34.85	1.863			

Notes: **Significant at 0.01 level, *Significant at 0.05 level

Table 3.4 displays the mean scores of Muslim male and female pilgrims on Spiritual Transcendence. Looking closely, an impression emerges that the Muslim females are superior to Muslim males on the counts of Spiritual Transcendence (ST); subsequently t-test has supported the findings. The p value also indicates that there is a significant difference between these two groups.

Table 3.5: Comparison of Mean Scores of Muslim male and Muslim female pilgrims on Spiritual / Religious Practices and its Dimensions.

Variables	Gender	N	Mean	SD	Df	t-value	p
Individual Practices	Male	176	10.96	.858	248	6.29	0.01**
	Female	74	10.27	.604			
Collective Practices	Male	176	16.88	2.153	248	10.88	0.01**
	Female	74	14.08	.736			
Sacred Practices	Male	176	15.02	1.108	248	10.43	0.01**
	Female	74	13.36	1.223			
Spiritual / Religious Practices	Male	176	42.85	2.507	248	15.61	0.01**
	Female	74	37.72	2.017			

Notes: **Significant at 0.01 level, *Significant at 0.05 level

Table 3.5 shows that Muslim males are superior to Muslim females on the counts of Individual Practices (IP), the t-value supports the observation made regarding IP. The p value shows that the mean difference is highly significant. Muslim males have excelled over their female counterparts on the counts of Collective Practices (CP), which is an intriguing finding in the context of Muslim females. The value of t-test has supported the observation and the p value confirms that the mean difference on the counts of CP is highly significant. In the case of Sacred Practices (SP), Muslim males have superseded their female counterparts as the average of SP for males is way ahead of females. The value t-test has supported the observation thus made regarding SP and the p value has confirmed that the mean difference is highly significant.

Table 3.6: Comparison of Mean Scores of Muslim male and Muslim female pilgrims on Meaning in Life and its Dimensions.

Variables	Gender	N	Mean	SD	Df	t-value	p
Presence	Male	176	26.49	1.864	248	1.209	0.22
	Female	74	26.78	1.347			
Search	Male	176	29.48	1.820	248	.017	0.98
	Female	74	29.47	1.730			
Meaning in Life	Male	176	55.97	2.524	248	.816	0.41
	Female	74	56.26	2.516			

Notes: **Significant at 0.01 level, *Significant at 0.05 level

Table 3.6 shows that Muslim females are superior to their male in terms of the average Presence (PR), the t-value is supportive of the observation regarding PR and suggests that the difference between the mean scores of Muslim females and males on the counts of PR is not significantly different. The p value confirms the observations thus made regarding PR and suggests that the difference is not significant. Although Muslim males have slightly higher mean scores than their female counterparts in the case of Search (SR) they must be considered statistically equal, the t-value has supported the observation. The p value also confirms the finding that there is no significant difference between the mean scores of Muslim males and females on the counts of SR. Moreover, in the case of Meaning in Life (MIL), Muslim females have excelled over their male counterparts, suggesting that there is significant difference between the mean scores on Muslim males and females on the counts of MIL. The t-value supports this observation about MIL but the p-value does not confirm if the mean difference is significant.

The following tables would represent the group wise statistical observations as carried out for Hindu solace seekers.

Hindu Solace Seekers

Table 3.7: Comparison of Mean Scores of Hindu male and Hindu female pilgrims on Spiritual Transcendence

Variables	Gender	N	Mean	SD	Df	t-value	P
Spiritual Transcendence	Male	137	31.01	3.195	248	4.299	0.01**
	Female	113	33.00	4.106			

Notes: **Significant at 0.01 level, *Significant at 0.05 level

An observation of table 3.7 tells us that Hindu female pilgrims have emerged superior to the Hindu male pilgrims in terms of Spiritual Transcendence (ST). The value of t-test shows that the difference between the mean scores of Hindu males and females on the counts of ST is significantly different. This is also confirmed by the p value, which indicates that the difference is highly significant.

Table 3.8: Comparison of Mean Scores of Hindu male and Hindu female pilgrims on Spiritual/Religious Practices and its Dimensions.

Variables	Gender	N	Mean	SD	Df	t-value	P
Personal Transformation	Male	137	22.45	4.116	248	10.217	0.01**
	Female	113	17.27	3.843			
Self-Purification	Male	137	12.20	.632	248	7.289	0.01**
	Female	113	11.65	.566			
Expanding Awareness	Male	137	17.82	1.601	248	10.293	0.01**
	Female	113	15.56	1.871			
Spiritual / Religious Practices	Male	137	52.47	5.859	248	10.760	0.01**
	Female	113	44.47	5.849			

Notes: **Significant at 0.01 level, *Significant at 0.05 level

Table 3.8 indicates that Hindu males are superior to their female counterparts in terms of Personal Transformation (PT). The value of t-test shows that the difference between mean scores of males and females on the counts of PT is significantly different. This is confirmed by the p value which further indicates that the difference is highly significant. Similarly, Hindu male pilgrims have emerged superior to their female counterparts on the counts of second dimension, Self-Purification (SP). The value of t-test shows that the difference between the mean scores of Hindu males and females on the counts of SP is significantly different. This is also confirmed by the p value, which indicates that the difference is highly significant. In the case of Expanding Awareness (EA), the observations have suggested that, Hindu male pilgrims have greater mean values on EA than their female counterparts. The value of t-test shows that the difference between the mean scores of Hindu males and females on the counts of EA is significantly different. This is also confirmed by the p value, which indicates that the difference is highly significant. Simultaneously, the mean scores for Spiritual/Religious Practices (SRP) show that Hindu males have considerable advantage over their female counterparts on the counts of SRP. As the observation is supported by the value of t-test, it could be inferred that the difference between the means is significant. This observation is confirmed by the value of p, which further consolidates it.

Table 3.9: Comparison of Mean Scores of Hindu male and Hindu female pilgrims on Meaning in Life and its Dimensions.

Variables	Gender	N	Mean	SD	Df	t-value	p
Presence	Male	137	24.04	2.508	248	6.919	0.01**
	Female	113	21.83	2.525			
Search	Male	137	29.84	2.602	248	10.613	0.01**
	Female	113	26.73	1.876			
Meaning in Life	Male	137	53.88	3.274	248	14.539	0.01**
	Female	113	48.57	2.306			

Notes: **Significant at 0.01 level, *Significant at 0.05 level

An observation of table 3.9 indicates that Hindu males are superior to their female counterparts in terms of average Presence (PR). The value of t-test shows that the difference between mean scores of male and female pilgrims on the counts of PR is significantly different. This is confirmed by the p value which further indicates that the difference is highly significant. Another observation is that the Hindu male pilgrims are superior to the female counterparts in terms of Search (SR). The value of t-test shows that the difference between the mean scores of Hindu males and females on the counts of SR is significantly different. This is also confirmed by the p value, which indicates that the difference is highly significant. Regarding the Meaning in Life (MIL), the observations have suggested that, Hindu males have greater superseded their female counterparts with considerable mean

difference. The value of t-test shows that the difference between the mean scores of Hindu males and females on the counts of MIL is significantly different. This is also confirmed by the p value, which indicates that the difference is highly significant.

Hypotheses Testing:

Hypothesis 1: (Null Hypothesis)

"H₀₁: There is no statistically significant difference between Muslim and Hindu pilgrims on their Spiritual Transcendence."

Results from table 3.1 have shown that Muslim pilgrims have scored more than the Hindu pilgrims in terms of Spiritual Transcendence (ST). The value of t-test has shown that the difference between the mean scores of Muslims and Hindus on the counts of ST is statistically significant. The finding is also confirmed by the p value, which indicates a significant difference. Therefore, the null hypothesis is rejected in this case.

As there was no group comparison between Muslim and Hindu pilgrims on the counts of Spiritual/Religious Practices and its dimensions due to the variations in the items of the scale, which was due to the contrasts in Spiritual/Religious Practices for both Muslims and Hindus. Thus, the observations were limited to the display of mean scores obtained by both groups adhering to different religious traditions. An observation of table 3.2 shows that Hindu pilgrims are superior to their Muslim counterparts in terms of average Individual Practices (IP) as well as Personal Transformation (PT). For the second dimension, Collective Practices (CP), Muslims have a better mean score than their Hindu counterparts on Self-Purification (SP). Finally, for the third dimension that demonstrates Sacred Practices (SP) among Muslims and Expanding Awareness (EA) among Hindus, the Hindu pilgrims have shown a considerable advantage over their Muslim counterparts. Overall scores for Spiritual/Religious Practices show that Hindu pilgrims are quite ahead of their Muslim counterparts.

Hypothesis 2: (Null Hypothesis)

"H₀₂: There is no statistically significant difference between Muslim and Hindu pilgrims on their Meaning in Life and its dimensions viz. Presence and Search."

Results from table 3.3 have shown that the corresponding table have shown that Muslim pilgrims have scored more than their Hindu counterparts in terms of average Presence (PR) and Search (SR), therefore for Meaning in Life (MIL), the observations have suggested that, Muslim pilgrims have greater mean values on MIL than their Hindu counterparts. The value of t-test shows that between the mean scores of Muslims and Hindus on the counts of MIL, there is a significant difference. Therefore, the null hypothesis stands rejected in this case.

Hypothesis 3: (Null Hypothesis)

"H₀₃: There is no statistically significant difference between the Muslim male and Muslim female pilgrims on their Spiritual Transcendence."

Results from table 3.4 have shown that the mean scores of Muslim male and Muslim female pilgrims on Spiritual Transcendence are having a significant difference. Muslim females have scored more than Muslim males on the counts of Spiritual Transcendence (ST); subsequently t-test has supported the findings. The p value also indicates that there is a significant difference between these two groups, hence the null hypothesis is rejected in this case.

Hypothesis 4: (Null Hypothesis)

"H₀₄: There is no statistically significant difference between the Muslim male and Muslim female pilgrims on their Spiritual/Religious Practices and its dimensions viz. Individual Practices, Collective Practices, and Sacred Practices."

Results from table 3.5 have shown that Muslim males have better scores than Muslim females on the counts of Individual Practices (IP), also they have excelled over their female counterparts on the counts of Collective Practices (CP). In the case of Sacred Practices (SP), Muslim males have superseded their female counterparts as the average of SP for males is way ahead of females. The mean difference is highly significant and the null hypothesis gets rejected in this case.

Hypothesis 5: (Null Hypothesis)

"H₀₅: There is no statistically significant difference between the Muslim male and Muslim female pilgrims on their Meaning in Life and its dimensions viz. Presence and Search."

Results from table 3.6 have shown that Muslim females have scored better than males in terms of the average Presence (PR). Although Muslim males have slightly higher mean scores than their female counterparts in the case of Search (SR) they must be considered statistically equal. In the case of Meaning in Life (MIL), Muslim females have scored more than their male counterparts, suggesting that there is significant difference, inferring that the null hypothesis is rejected.

Hypothesis 6: (Null Hypothesis)

"H₀₆: There is no statistically significant difference between the Hindu male and Hindu female pilgrims on their Spiritual Transcendence."

Results from table 3.7 have shown that Hindu female pilgrims have better scores than the Hindu male pilgrims in terms of Spiritual Transcendence (ST). Since there exists a significant difference between the two groups, the null hypothesis is rejected.

Hypothesis 7: (Null Hypothesis)

"H₀₇: There is no statistically significant difference between the Hindu male and Hindu female pilgrims on their Spiritual/Religious Practices and its dimensions viz. Personal Transformation, Self-Purification, and Expanding Awareness."

Results from table 3.8 have indicated that Hindu males have better scores than the female counterparts in terms of Personal Transformation (PT). Hindu male pilgrims have more scores than their female counterparts on the counts of second dimension, Self-Purification (SP). While in the case of Expanding Awareness (EA), Hindu male pilgrims have greater mean values on EA than their female counterparts. Simultaneously, the mean scores for Spiritual/Religious Practices (SRP) show that Hindu males have considerable advantage over their female counterparts on the counts of SRP. Since the difference between the means is significant, the null hypothesis stands rejected.

Hypothesis 8: (Null Hypothesis)

"H₀₈: There is no statistically significant difference between the Hindu male and Hindu female pilgrims on their Meaning in Life and its dimensions viz. Presence and Search."

Results from table 3.9 have indicated that Hindu males have greater scores than their female counterparts in terms of average Presence (PR). Also, the Hindu male pilgrims have better scores than the female counterparts in terms of Search (SR). Regarding the Meaning in Life (MIL), Hindu males have scored more than their female counterparts with considerable mean difference. The value of t-test shows that the difference between the mean scores of Hindu males and females on the counts of MIL is statistically significant. Therefore, the null hypothesis in this case is rejected.

Discussion

Human life is not necessarily a universal experience; all humans have lifestyles and life events which would never be exactly same for any two persons. Things could be congruent or concurrent but never exactly the same, therefore it becomes quite evident that no two persons would feel the same way about an experience. Spirituality is one such subjective experience about which every person is bound to have a discerning way of comprehension. There are people who link their spiritual experiences to their religious beliefs and then there are people who find their spiritual beliefs way firmer than any of the belief systems.

This paper examines the spirituality and religiosity among individuals who visited Sufi shrines and reflects the gender differences existing therein. The study embarks upon the relationship between shrine visitations and transcending spirituality of participants. Furthermore, it focused on the role of demographic variables in hindering or facilitating the corresponding spiritual growth and development among the participants, as the cases were 500 duly completed survey forms were included for the main study. Followed by a thorough inspection of the nature of data, the suitable statistical technique was chosen. Since there was a variable which was to be measured by two variants of the same scale designated for Muslims and Hindus separately, there was no possibility of further analysis of variance across groups, hence t-test was administered and subsequently one-way ANOVA was used wherever the assumptions were fulfilled by the data. On basis of the analyses done in the context of data of this study, results were obtained and thus tabulated initially group wise and then on the basis of demographic variables. The tables have shown both significant and non-significant relationships, which makes the way for deducing the conclusion in the context of the behaviour of variables of the current study.

Generally, it is seen that pilgrims belonging to Muslim religious tradition are more frequent visitors at Sufi shrines but that is not the case always. Considering the differences in various belief systems, the spiritual/religious practices of both groups differed. For instance, the birth and death rituals, prayer methods, matrimonial practices, almsgiving and educational initiation among Muslims and Hindus have a vast difference except few commonalities. Muslim pilgrims have scored more (35.32) on Spiritual Transcendence ($p < 0.01$) than Hindu pilgrims (31.91); on Spiritual/Religious Practices Hindu pilgrims have superseded their Muslim counterparts but no statistical operation was conducted in that case due to psychometric reasons; and on Meaning in Life ($p < 0.01$), Muslim pilgrims (56.06) have scored way more than their Hindu counterparts (51.48).

Muslim Pilgrims

Subsequently, the comparisons on the basis of demographics revealed interesting findings as the Muslim males (35.51) outshone Muslim females (34.85) on Spiritual Transcendence ($p < 0.05$). For Spiritual/Religious Practices ($p < 0.01$), Muslim males (42.85) have scored more than their female (37.72) counterparts. On Meaning in Life, Muslim females (56.26) have an advantage of scores over their male (55.97) counterparts, but the difference therein is not significant.

Hindu Pilgrims

The comparisons on the basis of demographics for the group adhering to Hindu religious tradition provided equally intriguing findings. As the Hindu males (31.03) scored less than the Hindu females (33.00) on Spiritual Transcendence ($p < 0.05$) and the mean difference was significant. For Spiritual/Religious Practices ($p < 0.01$), Hindu males (52.47) have scored more than their female (44.72) counterparts and the mean difference was significant. For Meaning in Life ($p < 0.01$), Hindu females (53.88) have an advantage of scores over their male (48.57) counterparts, and the mean difference therein is significant.

Conclusion

The prime concern of this study has largely been determining the role of spiritual/religious practices in attaining spiritual transcendence and meaning in life among the male and female pilgrims who visit Sufi shrines. Recent advances in psychological research have already pin-pointed that there is a probable correlation between complex cognitive processes and intriguing neural activities of the human brain pertaining to specific behavior. This research has thus emphasized upon developing better understanding of why, at all, people behave spiritually?

The study yearned to provide psychological explanation of the spiritual behavior and its impact on human life, exploring the contrasts and commonalities of being spiritual but not religious. It was also an attempt to quantify spiritual transcendence and meaning in life and what role do religious/spiritual practices play in making an individual experience both, any one or none.

The results have yielded interesting findings, on basis of which following conclusions have been drawn and they are as under:

- There is a statistically significant difference between Muslim and Hindu pilgrims on their Spiritual Transcendence.
- There is a statistically significant difference between Muslim and Hindu pilgrims on their Meaning in Life and its dimensions viz. Presence and Search.
- There is a statistically significant difference between the Muslim male and Muslim female pilgrims on their Spiritual Transcendence.
- There is a statistically significant difference between the Muslim male and Muslim female pilgrims on their Spiritual/Religious Practices and its dimensions viz. Individual Practices, Collective Practices, and Sacred Practices.
- There is a statistically significant difference between the Muslim male and Muslim female pilgrims on their Meaning in Life and its dimensions viz. Presence and Search.
- There is a statistically significant difference between the Hindu male and Hindu female pilgrims on their Spiritual Transcendence.
- There is a statistically significant difference between the Hindu male and Hindu female pilgrims on their Spiritual/Religious Practices and its dimensions viz. Personal Transformation, Self-Purification, and Expanding Awareness.
- There is a statistically significant difference between the Hindu male and Hindu female pilgrims on their Meaning in Life and its dimensions viz. Presence and Search.

Epilogue

Although there have been contrasts between observations from Muslim respondents and Hindu respondents, the results show more commonalities. This means that the willingness to search for meaning in life is common among the respondents notwithstanding necessarily the religion professed by them. When disciplines of Psychology and Spirituality meet the domain of theology, all three of them unite to create an amalgamation of academia. Therefore, it is a cumbersome task to define things individually, especially when the concern happens to be intersection of these disciplines. Researches in past have suggested that religion has no role to play in making a person experience spirituality but then the emphasis upon religious practices in this study has yielded in observations which were spiritual in nature. It might be the case because of the fact that Sufism is a mystical approach of Islamic faith and most of its followers are practicing Muslims, but then there are evidences of people experiencing spirituality without even subscribing to any religious faith. For instance, if a person belonging from Christianity

wishes to experience the goodness of Zen meditation, he/she is not necessarily required to conform to the faith of Buddhism. Similarly, a person who is practicing Hinduism doesn't need to embrace Islamic faith in order to experience spirituality, because spirituality is independent of religious demarcations.

This research aimed to fulfill the need to determine the role of spiritual and religious practices in search for meaning of life and investigates whether individuals subscribing to spiritual practices experience spiritual transcendence in the due process, also what effect such practices have on their spiritual transcendence. This has been an endeavor to reason how such things affect or change the lives of individuals visiting holy shrines of Sufi saints. There has been a steady growth in the number of people visiting these shrines or similar holy places, irrespective of their religious affiliations. This research has investigated the motivations of shrine visitations so as to understand, reason and compare spiritual yearnings which seemingly bring people to the courtyards of the sacredness. This research has been a dialogue between psychology and religion and as a result, spirituality was deduced.

During the decade of 1960, when the Clark School of Psychology and Religion had collapsed, psychology and religion did not find refuge in the cloak of psychoanalysis, therefore both disciplines stayed away from the arena of psychoanalysis. This was the time when psychology was undergoing a transitive phase when on one hand the rise of humanistic psychology was imminent and on the other hand the applied social psychology and personality psychology was being developed in a fashion to make psychology of religion understood in a better way (Gorusch, 1988).

Spiritual practices studied in this research study have been focused approaches to the sacred and divine, chosen consciously; the motivations to behave spiritually intentionally provide practical purpose to faith thus professed. It is through spiritual practices that the greater immaterialist goals are achieved, by walking a certain path believed to be leading to annihilation of the being into the supreme. Such practices empower individuals with personal strengths to contemplate, with help of these practices; a person s tends to be in harmony with the universe. Helping a person understand the greater meaning and purpose of life and the need to identify and acknowledge universality, spiritual practices render the insights to the dynamism of divine grace, resulting in greater spiritual maturity. These practices tend to change the personal views for good, looking for the positive inhibitions in the times of adversity, restructuring the human dispositions and outlooks about the physical world, making people more open, flexible and responsive towards the life events.

Individuals interested in searching for answers about the finite quintessentially learns to deal with emotional stress, physical ailments and all other extremities of life inclusive of death, the ultimate end of human existence. As Pilgrimage is a spiritual as well as religious practice which instills sacredness and orients the cosmos around a significantly holy shrine, the shrines at which the study was conducted top the list of Sufi shrines having highest number of visitors in the Indian sub-continent. Upon asking why the visitors were at the shrines, the most common answer in support of their motivation was the belief which made individuals experience unique positivity which they believed set the stage for the integration of self around the spiritual symbols concerned with a given tradition.

The visitors who frequent these holy shrines shall be the participants of the study. The research would be a dedicated endeavor as a scientific inquiry in spirituality, exploring what exactly draws people to these the centers of spiritual convergence. A great emphasis has been put upon investigation and development of the psychological understanding of spirituality through the assessment of frequency and magnitude of spiritual & religious practices and the meaning thus obtained in lives of the individuals who visit the holy places. This research study thus examined the scope of spirituality and explained how spiritual practices facilitate the

process of finding meaning in life. The findings of this research would contribute for further researches on spiritual behavior.

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Cyber Crime against Women in India: Issues and Challenges

Syed Fahad Hussain¹ and Mohd Shawez Raza²

ABSTRACT

Information technology has expanded and grown over the past two decades. It has become the axis of economic and technological growth today. The Community of the Internet provides all users with the knowledge they need the quickest networking and exchange platform, making it the most efficient source of information. With the various advances of the Cyber, Internet-based violence has since significantly expanded its roots in both ways. Cyber-crimes represent a significant threat to people. Cybercrime is a worldwide epidemic and women are the soft focus of this modern form of crime. This paper discusses cyber-crimes and the susceptibility of women to online security. Cyber-crime is developing as a threat to nationwide and fiscal stability. Cyber Criminality is a troubling new development that is evolving on the scene in contrast to the broad reach of cyber use. This paper is also an attempt to build an understanding of cybercrime against the women and its forms and suggest various measure to netizens to counter it legally.

Keywords: Information technology, Women, Cyber Crime and Internet User.

1: Introduction

In India, 'cybercrime against women' has been a topic that few have thought about and few have concentrated on it. Thus, a growing range of victims has suffered vulnerably. The word 'cybercrime against women' in India is often cast-off to depict sexual offences and sexual exploitations on the Internet, such as morphing an image and using it for pornographic tenacities, bullying women with sexual blackmail/bullying emails or texts, etc., or cyber stalking. This is too apparent from the circumstance that the common of the cases reported to the police are attentive of the nature of sexual crimes. Several of them have been sentenced under the erstwhile Section 67 (which was intended to protect pornography and obscenity on the web) of the Information Technology Act, 2000. The following examples depict the situation on this issue:

Furthermore, in case of 'Sex Physician,' the convicted, an orthopaedic surgeon called Dr Prakash, was charged and convicted as mentioned in section 506 (Part II of the Section which prescribes penalty for indictable offences for death or severe injury), Section 367 (which communicates with kidnapping or kidnapping for death or serious injury) and Section 120-B (criminal conspiracy) of the IPC And Section 67 of the Information Technology Act; Doctor Prakash was accused of taking obscene photographs and videos by pressing women to commit sexual activities and then downloading and circulating these videos as adult movie materials abroad. He was penalized to life in prison and monetary fine by Rupees. 1.25.000, according to the Unethical Trafficking Act, 1956 (Debarati Halder, 2012).

¹ Research Scholar, Department of Social Work, Aligarh Muslim University, India.
hussainfahad81@gmail.com

² Research Scholar, Centre for Women's Studies, Aligarh Muslim University, India.

As in case of the State of Tamil Nadu vs Suhas Katti, which would be considered to become one of the initial cases to be reported under the Information Technology Act, 2000 (IT Act), the convicted Katti posted libelous, slanderous messages regarding a divorcee in the Yahoo message group. The accused has declared that the accuser is the one who demands for sex. The accused was charged according to sections 469, 509 of the Indian Penal Code (IPC) and 67 of the IT Act 2000 and sentenced to two years of strict imprisonment and fine. The United Nations defines violence against women as 'any act of gender-based violence that contributes in or is likely to result in, physical, sexual or emotional injury or trauma to women, includes threats to such activities, coercion or unreasonable deprivation of liberty, whether in public or private life.' (Debarati Halder, 2012).

The cases mentioned above were the first of its kind to have been reported in India following the entry into force of the IT Act 2000. Swapna Majumdar opined that violence toward women is not cultural or regional; it intersects cultures and groups. Disconcerting as it is, the irony is that violence against women has now become an inevitable standard of living, because women accept violence as part of their married life before it becomes intolerable. (Majumdar 2003). The violence is changing its forms from home to internet because of the male dominated Indian society. The state of violence against women is becoming more frightening day by day, with its expanding forms. Abuse has today occupied on a new dimension toward women, as it is evolving as of the knowledge called cyber abuse that is the critical subject of this paper. The frequency of online violence against women in India is very tall and is suspected to be on the rise.

1.1: Definition of Cyber Crime:

Indian law does not include an adequate description of cybercrime in any statute, and neither does the Information Technology Act, 2000; it doesn't describe cybercrime as cybercrime. In general, however, the term cybercrime relates to any criminal behaviour carried on or with the help of digital technology or computers. Debarati Halder and Dr K. Jaishankar define cybercrimes as:

"Offences that are committed against individuals or groups of individuals with a criminal motive to intentionally harm the reputation of the victim or cause physical or mental harm, or loss, to the victim directly or indirectly, using modern telecommunication networks such as Internet (Chat rooms, emails, notice boards and groups) and mobile phones (SMS/MMS).

2: Methodology

The present review is descriptive and aims to explain the current state of cybercrime toward women. All data is gathered from several secondary sources, such as books, journal articles and publications, domestic and foreign studies, newspapers and magazines. The information obtained is evaluated using a thematic analysis approach to enhance the credibility of the findings.

3: Cyber violence and victimization against women in India

Since the 1990s, the information technology segment in India has perceived a paradigm shift which continues. Practically every family with reasonable economic conditions has admittance to the internet. In other words, the Internet had turned the concept into our living rooms. Users from 13 and 70 years of age who've had internet access are continually using it, whether at work or home, in cyber cafes, in public universities, etc. Jyoti Rattan's study indicates that 60% of all websites have sexual content. Twenty per cent of them asked their guests, 13 per cent went on a volunteer basis, and the rest were painted. The widespread availability of chat rooms and the susceptibility of personal data to unauthorized access render women and children the simplest victims in the field of Cybercrimes Jeet, S (2012). Halder and Jaishankar (2008) conversed ten necessary forms of cyber-crimes that

happen to Indian women in cyberspace. These include: e-mail harassment, cyber-stalking, cyber defamation, hacking, morphing, e-mail spoofing, cyber-pornography, cyber-sexual defamation.

4: certain forms of cyber offences against women:

1: Cyber Stalking: Cyber Stalking is the usage of the Cyberspace or other electronic means to harass or threaten a person, a group of individuals or an organization which can include making false allegations or claims of fact, monitoring, threats, identity theft, damage to software or devices, and seeking sex from minors, or seeking evidence that can be used to threaten them. It is among the most spoken about cybercrimes typically perpetrated targeting women and kids abused by men, sexual abusers or perverts. Mostly, cyber-stalker victims are new to the web and unfamiliar with the laws of Internet usage and security. There are four causes for cyber-stalking, namely sexual harassment, revenge and hate, love obsession, and ego and control. Women are targeted via websites, discussion boards, chat rooms, blogs, emails, etc.

2: Cyber Defamation: Another prevalent web crime against women is cyber abuse, including slander and defamation. It evolves by publishing libelous and misleading details or sending a mail containing defamatory data to all people's friends (Agarwal 2013). The 2010 survey CCVC (Centre for Cyber Victim Counselling) shows that 71.7 percent of cyber as well as offline defamation exists due to cyber defamation.

3: Cyber Pornography: one more form of online threat to women's protection. Well, thus according A.P. Mali, "The graphic, sexually explicit subjugation of women through images or words that very often includes pornography is verbal or pictorial content that depicts or explains sexual activity that is degrading or abusive to one or more of the participants in such a way as to support degradation. The person who has chosen or consented to be hurt, violated or subjected to exploitation does not alter the degrading character of such actions" (Mali 2011). According to the IT Amendment Act 2008, the offence of pornography referred to in Section 67-A, anyone who publishes and transmits or allows to be published and circulated in electronic form any content that includes sexually suggestive activities or actions can be referred to as pornography. As per sections 292/293/294, 500/506 and 509 of The Indian Penal Code, 1860, is also applicable and the claimant can file a report near a police station where the crime is committed or if the crime has been recorded. Since an offence has been identified, the convicted will be called as the first conviction for a period of imprisonment. That can go up to a fine that can amount to 10 lakh Rupees over a five-year term.

4: Cyber Harassment via Emails: Abuse of female internet users via e-mails is not new-fangled in the world of the internet, which might include an offensive message on the wall of accounts and personal e-mail I-d displayed on the profile, frequent visitor peeling and leaving a message on her wall, sending a plea for friendship, continuously sharing messages that disagree with her and entering groups where she is a member. Besides, abuse involves abuse, chanting, bullying or stealing, etc. via e-mail. E-harassment is close to that of the mail Harassment or felony but also causes problems when it is uploaded from false IDs or cloned accounts, etc. intending to terrorize, bullying, abuse, abusing, insulting or denigrating female netizens (Agarwal 2013).

5: Email Spoofing It: Send email to another person so that someone else seems to have got the email. It is so common that the email we receive is actually from the person identified as the sender (Mali 2011). It's not acknowledged anymore. In the 2010 CCVC survey, hate mails from different people came from 41.7 percent, and sexual or female thinking came from 45.5 percent. On the opposite, just 8.3 percent want to go to the police.

6: Cyber Morphing: This crime is comparable to incest, and we can even claim cyber obscenity. Photographs of female participants are taken from their private photo album. They are altered for adult purposes by using portions of the images, such as the skull and up to the breast (Halder and Jaishankar 2009). Female images stood accessed through fraudulent handlers and repositioned on various internet site by making bogus accounts after they have been morphed. This is a defilement of the Information Act 2000 and is the subject of Sections 43 and 66 of that Act. It can similarly be booked under the Indian Code of the Panel (Agarwal 2013). The absence of knowledge of these types of offences allows the perpetrator to make this mistake.

7: Cyber Hacking: In this type of cyber violence, some specific targets are chosen to hack their social media accounts and use their info for criminal purposes. Also, the drudge can make open invitations to have sexual activity with the owner of the profile at her Residence (Halder and Jaishankar 2009: 13). According to Sections 43(a) and 66 of the IT Amendment Act, 2008 and 379 and 406 of the Indian Criminal Code apply for reprimand afterwards, the cyber hacking legislation has been violated. Under the IT Act, the convicted person will be liable for captivity and punishments extending up to 3 years and five lakh rupees or both if the crime remains confirmed. The crime is morally reprehensible, evident, and aggravated by the sanction of the appreciated Court where an inquiry into such an offence is still ongoing and subject to trial by any judge. (Mali 2011)

8: Virtual cyberspace rape: This is another form of aggressive and brutal cyber-marginalization that targets women in the social media world with scumbags or harassers. Moreover, it posts profane communications such as, "I am going to rape you," "I am going to tear you up," your social media profile will be f ... ed off "and so on, or some community members can" crowd attack "the embattled female with arguments that effectively create more excitement amid other unconnected members to express an opinion on the target's sex. Then the owner of the profile becomes a hot problem with filthy titles, sexual chats, pornography etc.

These are some of the most commonly debated ways of cyber victimization against women in cyberspace that typically take place in our extremely-macho culture. Besides, cyber victimization includes cyber bullying, hacking, phishing, cyber-fire domestic harassment, impersonating, blackmailing, etc. Maltais (2005)

5: Conclusions of the Cyber Crime Victimization Report 2010.

- Most people do not assume that it is essential to read the policy rules, terms and conditions of the networking websites before entering into a contract with these sites and thus opening their accounts.
- Some people do not mind sharing their profiles or accounts and passwords with wives and children.
- Several individuals want to engage in prevalent cyber socialization and are non-aware of junk or phishing electronic mail, etc. Many individuals are ignorant of simple cyber ethics.
- As we observed, the Indian value social structure varies from that of the U.S.A and European nations. Indian users are seeking to incorporate Spaghetti western cyber ethos through their peculiar societal value structure, which allows the most prominent challenges through cyberspace to emerge. That is why cyber defamations, harassing words, sending offensive tweets, etc. to Indian internet handlers are becoming rampant. Voluptuous offences on the Cyberspace are therefore on the rise.
- Social media platforms like YouTube and Twitter are often used to bully females. However, most people don't grasp the actual reality of Internet abuse.

- Several people are well aware of the intrusion, and very few take steps to protect himself from hacking. Correspondingly, it has already been noted many are aware of security crimes that can lead to criminal issues. However, perhaps the maximum internet penetration rate in India is not conscious that cyber stalking could also lead to criminal activities.
- Only a few people, particularly women, choose to report victimization to the police because they feel like this might lead to further marginalization.
- Women are particularly vulnerable to psychological distress than men in cyberspace. Most women receive mail from unknown men with troubling details, invites from friends, words of harassment, etc., and that might be the product of data gathering. Furthermore, they are also victims of a variety of forms of abuse perpetrated by their former partners, including former colleagues.

6: Suggestions and steps to block cyber crimes:

Women also need to be conscious of cyber victimization on their own, depending on the legal system against cybercrimes, because the time has come to refuse to accept silence. Furthermore, Internet regulations are not widespread, as they vary from nation to nation. Currently, each user desires to glance the web secretly and securely, particularly for females. We need to take certain action to fix this problematic Situation. Now are several phases and ideas as to how women can protect themselves from being abused in cyberspace and in what way they can make their online views and interactions harmless. Kumar,T& ,Jha,R (2012)

- **Adjust PINs from time to time:** In reality, every user just prefers simple to remember passwords because it is more comfortable. If you want to reduce the risk of Internet crime, changing your password is a great way to make your data and social networks more secure and difficult for cybercriminals to access (Pennelli 2012). Baffling or tricky password covers all accounts, including mobile phones, emails, landlines, insurance, credit cards, etc., and it's impossible for someone to guess. And hidden questions cannot be answered quickly (Moore, 2009). Secure passwords include letters, numbers and symbols. Evirate words that are in the dictionary and some relevant dates, and use different codes for different domains (Online Privacy & Protection Tips 2010). However, updating your password can be very useful to keep your privacy secure.
- **Stop sharing a home address:** This is a framework, especially for women who are and are highly visible business executives. You can rent a private mailbox or use their working address. It can then help them out.
- **Keep social relationships secure:** This is also the problem that everybody needs us to think that we should have two thousand mates. Dunban's number⁷ indicates that a person should have a good social relationship with a small number of men and a maximum of 150. We certainly don't need those two thousand Facebook fellows, because we probably can't know more than 150 of them mentally. Holding a limit on the number of people would ensure that we would get our information to people you encounter and to people that you don't encounter very well (Pennelli 2012). Women should get rid of inappropriate friendships.
- **Education drive against cybercrimes:** A grassroots awareness movement such as classrooms, collages, etc. on cybercrimes such as hacking, economic theft, defamatory practices, abuse of e-mails and social networking platforms, computer harassment, online pornography, e-mail bluffing, etc. (Halder and Jaishankar 2010: 22). These movements may be useful in paralysing cybercriminals. 2010 Jaishankar: 22).

- **Seminars and workshops to increase knowledge of cyber victimization:** Police department, lawyers, social workers and NGOs essential to be welcomed to educational organizations, groups, business offices, awareness-raising programmes, meetings and workshops to address the legitimacies and illegitimacies of cyber activity by grownups, including both sexes. Reportage of cyber victimisation straight to the police and NGOs working on internet crimes at all level's duty be promoted. Second, courses and lectures must be held for police officers to develop a more excellent knowledge of those forms of victimisation and to respond effectively to grievances. Scholars and legal specialists, nongovernmental organizations, etc. must engage in such conferences and seminars. (Halder and Jaishankar, 2010: 22).
- **Rigorous and strict rules:** government regulations on cybercrimes must be tighter and tougher in cyberspace. The present Indian Information Technology Act incorporates quite a few sections on cyber threats, particularly against women.
- **Understand the privacy settings in social networks:** Social media platforms and other internet content and facility providers all have confidentiality policy and secluded settings. Everybody must learn to grasp privacy policy then follow privacy settings that support to shield themselves from any possible danger or damage to the internet. So, we need to know the privacy settings of social media platforms. (Pennelli, 2012). IX.
- **Anti-Virus must still be up to date: you must keep Anti-Virus Updated.** According to Fight Cyber-stalking, Trojans, worms, and electronic mail worms are popular traditions for cyberstalkers to admittance their knowledge. Everyone makes confident the Anti-Virus is updated to minimise the likelihood that one's computer will not be linked to a Trojan virus, an email virus or a worm (Pennelli 2012). This will allow us to keep the cyber harasser away from the entry.
- **Regularly check your account:** it was evident that any internet user has his or her account on social networking pages. We must update our electronic mail, weblog or internet site accounts daily, etc. By doing that, we can be in trace with our profiles on the Internet, and that reduces the risk for hacking, stalking, etc. through checking our profiles. Some women have been found not to review their account after making their profiles on social media platforms. Regrettably, once it was tested, they initiate themselves stuck (Moore 2009). internet users, particularly females, the obligation does not overlook this problem.
- **Protect moving data:** We also use public computers in internet cafes in our daily lives, etc. Note, web browsers can maintain a list of your passwords and all page visits while using the Internet on public computers. Therefore, do not hesitate to erase traces or history of your web browsers (Doyle 2012). It can jeopardize you by your little negligence.

7: Conclusion.

In India and elsewhere in the world, the emergence of cybercrime is rising. Anyone using the Internet risks becoming a target of cybercrime. Provides a myriad of resources for cybercriminals. Either to hurt innocent people. India is known to be one of the nations to follow the Information Technology Act 2000 Combating cyber-crimes; this legislation includes a wide variety of marketable and fiscal practices. Criminalities that are evident from the preamble to the IT Act, but which are pragmatic. However, there are insufficient guidelines to protect any of the offences in contrast to women Cyberspace in compliance with the IT Act. We must not interact with people whom we do not know about in order to stop cyber-crime. People who are on the other end of the machine may not be whom They are pretending to be.

We need to have our passwords safe and not have them. The hacker can exploit confidential information on the device. If something appears to be out of order or inappropriate, immediately call law enforcement. Indian female networkers are also not vulnerable to cyber-harassment or cybercrime. This existence offers the suspect an opportunity to seepage after the commission of cyber-crime. The issue will only be fixed if the victimised lady either complained back or otherwise warned the attacker against taking firm action. Police officers must be qualified to deal with and deal with cybercriminals. Workshops and workshops on cyberspace education must be arranged for this purpose. Women can also be active in this form of operation again. However people should change their views towards women and develop a sense of sharing.

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Women Empowerment: An Analysis within Constitutional Dimension

Shoeb Ali*

ABSTRACT

Women Empowerment is the process to cultivate self confidence in women so as to empower them in all aspects of life, material or spiritual physical or mental. It also seeks to cultivate the right attitude in the male dominated family, society and other aspects of life. The need of women empowerment arose because of the gender discrimination and male domination in the Indian society since ancient time. Women are being suppressed by their family members and society for many reasons. They have been targeted for many types of violence and discriminatory practices by the male members in the family and society in India and other countries as well. Aristotle commented "it is on the progress or decline of women that the progress or decline of the nation depends". Our Constitution is the basic document of a country having a special legal holiness which sets the framework and the principal functions of the organs of the Government of a State. It also declares the principles governing the operation of these organs. The Constitution of India contains various provisions, which provide for equal rights and opportunities for both men and women. The 73rd and 74th Constitutional Amendment has given a new dimension to the process of women empowerment, with women panchayat members emerging in many settings as change leaders. The present view outlook the framework of Constitution and its aims at creating legal norms, social philosophy and economic values which are to be affected by striking synthesis, harmony and fundamental adjustment in order to achieve women empowerment and gender justice.

Keywords:- Adjustment, Constitution, Discrimination, Domination, Gender Justice

Introduction:

Women empowerment in India is heavily dependent on many different variables that include geographical location (urban/rural), educational status, social status (caste and class), and age. Policies on women's empowerment exist at the national, state, and local (Panchayat) levels in many sectors, including health, education, economic opportunities, gender-based violence, and political participation. However, there are significant gaps between policy advancements and actual practice at the community level.

The most critical component of women empowerment is found to be education. It leads to improved economic growth, low fertility rate, health and sanitation and an awareness of factors that disempowered women. Work participation rate and political participation also grows in women education. The expansion of the market economy and industrialization and globalization brought increased inequalities, resulting in loss of livelihoods, erosion of natural resources and with it decreased women's access to water, fuel, fodder and traditional survival resources. It also brought new forms of exploitation-

* Director, Handover Lexlegacy Law Firm. contactus@lexlegacy.com

displacement, tourism, sex trade and retrenchment to mention a few. Women are being pushed into less productive sectors. Increased pressure on rural resources accelerated migration to urban areas in search of livelihood. People from backward regions, tribal communities, disadvantaged castes and the displaced communities were being pushed against the wall. Women in such countries shouldered the brunt and this phenomenon was labeled feminization of poverty. The need of women empowerment arose because of the gender discrimination and male domination in the Indian society since ancient time. Women are being suppressed by their family members and society for many reasons. They have been targeted for many types of violence and discriminatory practices by the male members in the family and society in India and other countries as well. Wrong and old practices for the women in the society from ancient time have taken the form of well-developed customs and traditions. There is a tradition of worshipping many female goddesses in India including giving honour to the women forms in the society like mother, sister, daughter, wife and other female relatives or friends. But, it does not mean that only respecting or honouring women can fulfill the need of development in the country. It needs the empowerment of the rest half population of the country in every walk of life.

Concept and meaning of women empowerment:

Women Empowerment is the process to cultivate self confidence in women so as to empower them in all aspects of life, material or spiritual physical or mental. It also seeks to cultivate the right attitude in the male dominated family, society and other aspects of life. Empowerment is the process of enabling or authorizing individual to think, take action and control work in an autonomous way. It is the process by which one can gain control over one's destiny and the circumstances of one's life. Empowerment includes control over resources (physical, human, intellectual and financial) and over ideology (beliefs, values and attitudes). It is not merely a feel of greater extrinsic control, but also grows intrinsic capacity, greater self-confidence and an internal transformation of one's consciousness that enables one to overcome external barriers to accessing resources or changing traditional ideology. Women empowerment is very essential for the development of society. Empowerment means individuals acquiring the power to think and act freely, exercises choice and full fill their potential as full and equal members of society. It is a multi-level construct referring to individuals, organizations and community. It is an international, ongoing process cantered in the local community, involving mutual respect, critical reflection, caring and group participation, through which people lacking an equal share of valued resources gain greater access to the control over these resources. Women are very important in the life of individual family society nation and world .In fact the very existence of all these cannot be imagined without them. The entire progress of family society nation or world depends on them. This was the reason that Aristotle commented "it is on the progress or decline of women that the progress or decline of the nation depends". Another renowned exponent Goldsmith stated her importance in these words "it is a woman who turns a thorny shrub into a flowery plant. It is she who turns the house of even of the poorest man into a sweet home; a paradise". There is no exaggeration insane that a skilled and educated woman betters two families. Prior to marriage, she does a great yeomen service to her parental house and after marriage, she refines and improves the house of her in-laws. Thus, women empowerment is necessary in all the conditions for betterment of working of a society.

Constitutional Perspective:

Gender equality has always escaped the constitutional provisions of equality before the law or the equal protection of law. This is because equality is always supposed to be between equals and since the judges did not concede that men and women were equal. Gender equality did not seem to them to be a legally forbidden inequality. Basically, as

pointed out by Dicey (Dicey, A.V. introduction to the study of the law of the Constitution, Mac Millan, London. 9th edition 1952), the Constitutional theories of Rule of Law and the fundamental rights stemmed from the struggle for individual liberty and were intended to curb the power of the State. For a long time gender issues were not in the limelight. In India, the Constitution makers while drafting the Constitution were sensitive to the problems faced by women and made specific provisions relating to them. In various articles, not only mandates equality of the sexes but also authorizes benign discrimination in favour of women and children to make up for the backwardness which has been their age-old destiny.

Preamble:

The Preamble contains the essence of the Constitution and reflects the ideals and aims of the people. The Preamble opens "We, the People of India, give to ourselves the Constitution". The source of the Constitution is thus traced to the people, i.e. men and women of India, irrespective of caste, community, religion or sex. The makers of the Constitution were not satisfied with mere territorial unity and integrity. If the unity is to be lasting, it should be based on social, economic and political justice. Such justice should be equal for all. The Preamble contains the goal of equality of status and opportunity to all citizens. This particular goal has been incorporated to give equal rights to women and men in terms of status as well as opportunity. Even though the fact that women participated equally in the freedom struggle and, under the Constitution and law, have equal political rights as men, enabling them to take part effectively in the administration of the country has had little effect as they are negligibly represented in politics. There were only seven women members in the Constituent Assembly and the number later decreased further. Their representation in the Lok Sabha is far below the expected numbers. This has led to the demand for reservation of 33% seats for women in the Lok Sabha and Vidhan Sabha. Political empowerment of women has been brought by the 73rd and 74th Amendments which reserve seats for women in Gram Panchayats and Municipal bodies. Illiteracy, lack of political awareness, physical violence and economic dependence are few reasons which restrain women from taking part in the political processes of the country.

At hand there have been series of legislation conferring equal rights for women and men. These legislations have been guided by the provisions of the fundamental rights and Directive Principles of State Policy. Here again there is a total lack of awareness regarding economic rights amongst women. Laws to improve their condition in matters relating to wages, maternity benefits, equal remuneration and property/succession have been enacted to provide the necessary protection in these areas.

For providing social justice to women, the most important step has been codification of some of the personal laws in our country which pose the biggest challenge in this context. In the area of criminal justice, the gender neutrality of law worked to the disadvantage of a woman accused because in some of the cases it imposed a heavy burden on the prosecutor, for e.g. in cases of rape and dowry. Certain areas like domestic violence and sexual harassment of women at the workplace were untouched. These examples of gender insensitivity were tackled by the judiciary and incorporated into binding decisional laws to provide social justice in void spheres.

Although a Uniform Civil Code is still a dream in spite of various directions of the Court, the enactment of certain legislations like the Pre-Natal Diagnostic Techniques (Prevention of Misuse) Act and the Medical Termination of Pregnancy Act prevent the violation of justice and humanity right from the womb. In spite of these laws, their non-implementation, gender insensitivity and lack of legal literacy prevent the dream of the Constitution makers from becoming a reality. They prevent the fulfillment of the

objective of securing to each individual dignity, irrespective of sex, community or place of birth.

Fundamental Rights:-

Part III of the Constitution consisting of Articles 12-35 is the heart of the Constitution. Human Rights which are the entitlement of every man, woman and child because they are human beings have been made enforceable as constitutional or fundamental rights in India. The framers of the Constitution were conscious of the unequal treatment and discrimination meted out to the fairer sex from time immemorial and therefore included certain general as well as specific provisions for the upliftment of the status of women.

- Article 14 mentions that the State shall not deny to any person equality before the law or the equal protection of the laws within the territory of India.
- Article 15 prohibits discrimination against any citizen on the ground of sex (1) The state shall not discriminate against any citizen on grounds only of religion, race, caste, sex, or place of birth or any of them. (3) Nothing in this article shall prevent the State from making any special provision for women and children. Accordingly Article 15(1) prohibits gender discrimination and Article 15(3) lifts that rigour and permits the State to positively discriminate in favour of women to make special provisions to ameliorate their social condition and provide political, economic and social justice. The State in the field of Criminal Law, Service Law, Labour Law, etc. has resorted to Article 15(3) and the Courts, too, have upheld the validity of these protective discriminatory provisions on the basis of constitutional mandate.
- Article 16 provides for equality of opportunity in matter of public employment. (1) There shall be equality of opportunity for all citizens in matters relating to employment or appointment to any office under the state. (2) No citizen shall, on grounds only of religion, race, caste, sex, descent, place of birth, residence or any of them, be ineligible for, or discriminated against in respect of, any employment or office under the state. The Constitution, therefore, provides equal opportunities for women implicitly as they are applicable to all persons irrespective of sex. At the same time it is true that women are working in jobs which were hitherto exclusively masculine domains. But there are still instances which exhibit lack of confidence in their capability and efficiency. There remains a long and lingering suspicion regarding their capacities to meet the challenges of the job assigned. In a landmark case of -:

C.B. Muthamma v. Union of India (1979) 4 SCC, a writ petition was filed by Ms Muthamma, a senior member of the Indian Foreign Service, complaining that she had been denied promotion to Grade I illegally and unconstitutionally. She pointed out that several rules of the civil service were discriminatory against women. At the very threshold she was advised by the Chairman of the UPSC against joining the Foreign Service. At the time of joining she was required to give an undertaking that if she married she would resign from service. Under Rule 18 of the Indian Foreign Service (Recruitment, Cadre, Seniority and Promotion) Rules, 1961, it was provided that no married woman shall be entitled as of right to be appointed to the service. Under Rule 8(2) of the Indian Foreign Service (Conduct and Discipline) Rules, 1961, a woman member of the service was required to obtain permission of the Government in writing before her marriage was solemnized. At any time after the marriage she could be required to resign if the Government was confirmed that her family and domestic commitments were likely to come in the way of the due and efficient discharge of her duties as a member of the service. On numerous occasions the petitioner had to face the consequences of being a woman and thus suffered discrimination, though the Constitution specifically under Article 15 prohibits discrimination on grounds of religion, race, caste, sex or place of birth and Article 14 provides the principle of equality before law.

The Supreme Court through V.R. Krishna Iyer and P.N. Singhal, JJ. Held that: "This writ petition by Ms Muthamma, a senior member of the Indian Foreign Service, bespeaks a story which makes one wonder whether Articles 14 and 16 belong to myth or reality. The credibility of the Constitutional mandates shall not be shaken by governmental action or inaction but it is the effect of the grievance of Ms Muthamma that sex prejudice against Indian womanhood pervades the service rules even a third of a century after Freedom

In another recent judicial pronouncement, *Budhadev Karmaskar Vs State Of West Bengal* (LC-2011-SC-CRL-Feb 14) the Apex Court in its division bench headed by Markandey Katju, J and Gyan Sudha Mishra, J stated: 'we strongly feel that the Central and the State Governments through Social Welfare Boards should prepare schemes for rehabilitation all over the country for physically and sexually abused women commonly known as prostitutes as we are of the view that the prostitutes also have a right to live with dignity under Article 21 of the Constitution of India since they are also human beings and their problems also need to be addressed.'

Directive principles of state policy:

Directive Principles of State Policy are not enforceable in any court of law they are essential in the governance of the country and provide for the welfare of the people, including women. These provisions are contained in Part IV of the Constitution. Fundamental Rights furnish to individual rights while the Directive Principles of State Policy supply to social needs.

- Article 39 points out certain principles of policy to be followed by the state. The State shall, in particular, direct its policy towards securing - (a) That the citizen, men and women equally, have the right to an adequate means of livelihood; (d) That there is equal pay for equal work for both men and women; (e) that the health and strength of workers, men and women, and the tender age of children are not abused and that citizens are not forced by economic necessity to enter avocations unsuited to their age or strength. The State in furtherance of this directive passed the Equal Remuneration Act, 1976 to give effect to the provision. Article 39(e) specifically directs the State not to abuse the health and strength of workers, men and women.
- Article 42 describes provision for just and humane conditions of work and maternity relief- The State shall make provision for securing just and humane conditions of work and for maternity relief. Article 42 of the Constitution incorporates a very important provision for the benefit of women. It directs the State to make provisions for securing just and humane conditions of work and for maternity relief. The State has implemented this directive by incorporating health provisions in the Factories Act, Maternity Benefit Act, Beedi and Cigar Workers (Conditions of Employment) Act, etc.

Fundamental duties:

Parts IV-A which consist of only one Article 51-A was added to the constitution by the 42nd Amendment, 1976. This Article for the first time specifies a code of eleven fundamental duties for citizens. Article 51-A (e) is related to women. It states that; "It shall be the duty of every citizen of India to promote harmony and the spirit of common brotherhood amongst all the people of India transcending religion, linguistic, regional or sectional diversities; to renounce practices derogatory to the dignity of women"

Constitutional Amendments:

- Article: 243 D Reservation of seats. (73rd Amendment - w.e.f. 1-6-1993) (1) Seats shall be reserved for— (a) the Scheduled Castes; and (b) the Scheduled Tribes, In every Panchayat and the number of seats so reserved shall bear, as nearly as may be, the same proportion to the total number of seats to be filled by direct election in that Panchayat as the population of the Scheduled Castes in that Panchayat area or of the Scheduled Tribes in that

Panchayat area bears to the total population of that area and such seats may be allotted by rotation to different constituencies in a Panchayat. (2) Not less than one-third of the total number of seats reserved under clause (1) shall be reserved for women belonging to the Scheduled Castes or, as the case may be, the Scheduled Tribes. (3) Not less than one-third (including the number of seats reserved for women belonging to the Scheduled Castes and the Scheduled Tribes) of the total number of seats to be filled by direct election in every Panchayat shall be reserved for women and such seats may be allotted by rotation to different constituencies in a Panchayat. (4) The offices of the Chairpersons in the Panchayats at the village or any other level shall be reserved for the Scheduled Castes, the Scheduled Tribes and women in such manner as the Legislature of a State may, by law, provided that the number of offices of Chairpersons reserved for the Scheduled Castes and the Scheduled Tribes in the Panchayats at each level in any State shall bear, as nearly as may be, the same proportion to the total number of such offices in the Panchayats at each level as the population of the Scheduled Castes in the State or of the Scheduled Tribes in the State bears to the total population of the State: Provided further that not less than one-third of the total number of offices of Chairpersons in the Panchayats at each level shall be reserved for women: Provided also that the number of offices reserved under this clause shall be allotted by rotation to different Panchayats at each level. (5) The reservation of seats under clauses (1) and (2) and the reservation of offices of Chairpersons (other than the reservation for women) under clause (4) shall cease to have effect on the expiration of the period specified in article 334. (6) Nothing in this Part shall prevent the Legislature of a State from making any provision for reservation of seats in any Panchayat or offices of Chairpersons in the Panchayats at any level in favour of backward class of citizens.

- Article: 243 T Reservation of seats. (74th Amendment - w.e.f. 1-6-1993) 243T. Reservation of seats. — (1) Seats shall be reserved for the Scheduled Castes and the Scheduled Tribes in every Municipality and the number of seats so reserved shall bear, as nearly as may be, the same proportion to the total number of seats to be filled by direct election in that Municipality as the population of the Scheduled Castes in the municipal area or of the Scheduled Tribes in the Municipal area bears to the total population of that area and such seats may be allotted by rotation to different constituencies in a Municipality. (2) Not less than one-third of the total number of seats reserved under clause (1) shall be reserved for women belonging to the Scheduled Castes or, as the case may be, the Scheduled Tribes. (3) Not less than one-third (including the number of seats reserved for women belonging to the Scheduled Castes and the Scheduled Tribes) of the total number of seats to be filled by direct election in every Municipality shall be reserved for women and such seats may be allotted by rotation to different constituencies in a Municipality. (4) The offices of Chairpersons in the Municipalities shall be reserved for the Scheduled Castes, the Scheduled Tribes and women in such manner as the Legislature of a State may, by law, provide. 52 (5) The reservation of seats under clauses (1) and (2) and the reservation of offices of Chairpersons (other than the reservation for women) under clause (4) shall cease to have effect on the expiration of the period specified in article 334. (6) Nothing in this Part shall prevent the Legislature of a State from making any provision for reservation of seats in any Municipality or offices of Chairpersons in the Municipalities in favour of backward class of citizens.

Women's Safety, Protection and Empowerment:

Despite some recent positive momentum, the pace of progress in realizing women's safety, protection and empowerment has not been adequate. This is reflected in the National Crime Records Bureau data, which highlighted that 3,09,546 incidents of crime against women (both under Indian Penal Code and other laws) were reported during the year 2013, as against the 2,44,270 cases reported during 2012, showing an increase of 26.7% (despite the fact that not all crimes against women are reported). The policy commitment to ensuring the safety, security and dignity of women NAVDISHA- National Thematic Workshop on Best

Practices for Women and Child Development 20-21 January 2015 Panipat, Haryana organised by Ministry of Women and Child Development Government of India and Government of Haryana Ministry of Women and Child Development and girls in public and private spaces was reaffirmed – including through the Twelfth Plan provisions, the Criminal Law (Amendment) Act, 2013 and the Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act 2013. Ensuring women's social, economic and political empowerment, fulfillment of their rights, promoting their participation and leadership requires comprehensive gender-responsive measures at different levels, including through legal, policy and institutional frameworks. The 73rd Constitutional Amendment has given a new dimension to the process of women's empowerment, with women panchayat members emerging in many settings as change leaders. Now progressively, many states are earmarking 50% reservation for women in panchayati raj institutions. A major thrust for economic empowerment has been through the formation of thrift and credit based self-help groups (SHGs) formed by women – with states such as Andhra Pradesh demonstrating effective ways of making this a mass movement. Increased support for women SHGs in the National Rural Livelihood Mission and in MGNREGA with women having a share of 115.54 (53%) crore person days in 2013-14 have been positive developments. Successful linkages between SHGs and Micro-Finance institutions such as RMK, NABARD, and SIDBI besides private microfinance institutions have helped in generating additional income, jobs and in creating small enterprises for women. In the recent. In the latest decision, the Bihar Government said, the 35 per cent reservation extended to women on posts of police constable would now be extended to cover other state government vacancies, too. The cabinet also gave the go-ahead to rules paving way for the Right to Public Grievances Redressal Bill, which is likely to be implemented in May, a target set by the Chief Minister.

Specific Laws for Women Empowerment in India:

Here is the list of some specific laws which were enacted by the Parliament in order to fulfill Constitutional obligation of women empowerment:

- The Equal Remuneration Act, 1976.
- The Dowry Prohibition Act, 1961.
- The Immoral Traffic (Prevention) Act, 1956.
- The Maternity Benefit Act, 1961.
- The Medical termination of Pregnancy Act, 1971.
- The Commission of Sati (Prevention) Act, 1987.
- The Prohibition of Child Marriage Act, 2006.
- The Pre-Conception & Pre-Natal Diagnostic Techniques (Regulation and Prevention of Misuse) Act, 1994.
- The Sexual Harassment of Women at Work Place (Prevention, Protection and) Act, 2013.
- Above mentioned and several other laws are there which not only provide specific legal rights to women but also gives them a sense of security and empowerment.

Conclusion:

The promotion of equality between women and men has been a consistent feature of Indian Constitution. Measures that specifically target women have been emphasized for quite a few years. Many positive results have been achieved. However, when judging the achievements in a broad perspective, it becomes clear that most of them have remained isolated and development has not been affected at all to a desirable degree. Progress has been slow and strenuous, thus stressing the fact that gender issues are intimately related to, and even determined by, the formal distribution of power in society. Women in India, through their own unrelenting efforts and with the help of Constitutional and other legal provisions and also with the aid of Government's various welfare schemes, are trying to find their own

place under the sun. And it is a heartening sign that their participation in employment-government as well as private, in socio-political activities of the nation and also their presence at the highest decision making bodies is improving day by day.

However, we are still far behind in achieving the equality and justice which the Preamble of our Constitution talks about. When the potential of both women and men is utilized in development, there is less need for special compensatory support for women. To ensure effective and sustainable results it is necessary that both women and men participate in, and benefit from, development co-operation.

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Potential cleaner leather tanning technologies and their probable health hazards on workers

Pankaj Kumar Tyagi*

ABSTRACT

Chrome tanning is considered the most popular form of tanning the skins due to its many advantages over others in form of enhancement of thermo-mechanical, solvent and organoleptic properties. As chrome is a known potential carcinogen so environmental sustainability of chrome tanning has been a challenge for technologists and they have started exploring an alternative way back in late nineteenth century to partly or fully replace chrome by other compatible collagen cross-linking agents. Many researchers have tried different tanning agents as crosslinker of protein and it is quite possible that any of these collagen crosslinkers may replace chromium as a tanning agent in the near future. These tested tanning agents may be regarded as cleaner in comparison to chromium, but study of their possible health hazard is necessary before adopting them for industrial production of leather.

In this paper an attempt has been made to review possible health hazards, to leather sector workers specially to female workers, of few of the collagen crosslinking agents reported in earlier literatures that showed the potential to partly or fully replace chrome as a tanning agent.

Key words: environmental sustainability, collagen, cross-linking agents, health hazards

Introduction:

The leather industry is one of the oldest and largest industries that occupy a place of prominence in the global economy (Ashebre 2014). This industry generally uses hides and skins (outer covering of animals) as raw materials, which are the by-products of meat and meat products industry. It may also be described as a value addition to a waste output (skin) of meat industry that will ultimately go in waste disposal if not treated properly by its tanning. Today 90% of all leathers are manufactured with chrome tanning agents, as it enhances its thermomechanical strength (shrinkage temperature above 100°C), solvent resistance and other organoleptic properties better than its substitutes. However, tanners are finding it increasingly difficult to comply with ever emerging regulations with respect to the chrome content of effluent as well as the disposal of chrome containing solid wastes such as sludges, shavings, leather trimmings and buffing dust (Dasgupta 2002). These Environmental

* Leather & Footwear Technology Section, University Polytechnic, Faculty of Engineering & Technology., Aligarh Muslim University, India. tyagipankajamu@gmail.com

restrictions to the disposal of chromium containing solids and effluents, as well as speculations concerning the presence of toxic and carcinogenic chromium(VI) traces in leather products, have already directed the industry towards using alternatives (Dilek et al. 2019). Different chrome free tannages showed their potential at the lab scale, However, their successful development as an alternative chrome free tanning system at industrial scale is still awaited. These tested alternatives though assumed to be cleaner in comparison to chrome, should be reviewed for their health hazards to the workers of leather sector. Health hazards may be referred as different chemical, physical or biological factors, present in a particular environment that can have the potential of negatively impacting the health in short or long term.

A review of the risks and health hazards of few of the tried tanning agents reported in earlier literatures is presented in this work.

Literature Review:

For the sustainability of a manufacturing process, it is critical that the social and environmental impact of its output has to be accepted by the stakeholders. This is the utmost duty of the technologists to research and opt different social and environmentally sustainable practices to reduce the negative impact of their activities on the stakeholders. Different researchers have tried to identify/synthesize different materials/compounds that can crosslink with skin collagen and tan skin that can show thermo-mechanical, and organoleptic properties at par with chrome tanned leather. These tried potential tanning agents, though thought of as cleaner in comparison to chrome, may have some health hazards for the tannery workers specially the women workers, the major findings and probable health hazards of few of the researched tanning materials are reported in table 1-

Review on Major Findings and Possible health hazards of researched tanning agents

Sr.	Authors	Title	Major Findings	Probable health hazards of researched tanning agents
1.	(Plavan, Koliada, and Valeika 2017)	An Eco-Benign Semi-Metal Tanning System for Cleaner Leather Production	The treatment of pelt with THPS (Tetrakis (hydroxymethyl)phosphonium sulfate) instead of chromium before vegetable-aluminium tanning allows it to reach a shrinkage temperature of up to 106°C by using half as much tannin.	Symptoms of exposure to THPS include hypotension and general poisoning. Its toxic if swallowed or inhaled, may cause an allergic skin reaction, causes serious eye damage, may cause genetic defects. Its suspected of damaging fertility or the unborn child, so specially more hazardous for women (https://pubchem.ncbi.nlm.nih.gov/compound/41478).
2.	(Luo and Feng 2015)	Cleaner Processing of Bovine Wet-white: Synthesis and Application of a Novel Chrome-free Tanning Agent Based on an Amphoteric Organic Compound	The chrome-free tanning agent (synthesized through radical polymerization by employing acrolein and diallyl dimethyl ammonium chloride) raised the shrinkage temperature of pickled pelt (pH adjusted to 6-7) to 86°C, in a conc of less than 5 %.	Acrolein is Highly Flammable liquid, causes severe skin burns and eye damage in contact (https://pubchem.ncbi.nlm.nih.gov/compound/7847). It is recommended to avoid contact with the diallyl dimethyl ammonium chloride by ingestion, inhalation or contact with the skin, eyes and clothing, it's a potential hazard for aquatic life but not for humans (https://pubchem.ncbi.nlm.nih.gov/compound/33286).

3.	(Yan et al. 2011)	Preparation and properties of a Methacrylic acid-co-modified Maleic anhydride /Montmorillonite nanocomposite for tanning	The nanocomposite was prepared via the free radical copolymerization of methacrylic acid and maleic anhydride in the presence of montmorillonite, in which maleic anhydride and montmorillonite were modified respectively by ethanolamine and the initiator (potassium persulfate). The wet-heat resistance stability and the fullness of leather tanned by above nanocomposite were improved.	Pneumoconiosis can result from prolonged heavy exposure to montmorillonite in the absence of quartz. The disease is relatively mild and associated with little clinical disability (Gibbs and Pooley 1994).
4.	(Jing et al. 2011)	A Novel Oxazolidine Tanning Agent and its Use in Vegetable Combination Tanning	Skin tanned by 5% oxazolidine SCU (a new oxazolidine tanning agent) under room temperature at pH8.0, the shrinkage temperature of goatskin leather was around 83°C, also it was found that tanning the depickled pelt with 10-15% vegetable tannin (Mimosa) at first, and then retanning with 4-6% oxazolidine SCU for 4 hours at 60°C in the pH range 5.5-6.0, the shrinkage temperature of leather was 114-120°C.	Oxazolidine is flammable liquid and vapor may cause severe skin burns and eye damage (https://pubchem.ncbi.nlm.nih.gov/compound/536683).
5.	(Yan et al. 2008)	Nano-SiO ₂ /oxazolidine combination tanning: potential for chrome-free leather	The shrinkage temperature of final leather which is related to the content of nano-SiO ₂ (lower than 5wt% (on bated pelt weight)) was reported more than 95°C.	Nano-SiO ₂ , is a low concern chemical but may causes damage to organs through prolonged or repeated exposure, in some cases may cause cancer (Murugadoss et al. 2017) (https://pubchem.ncbi.nlm.nih.gov/compound/24261#section=Hazards-Identification).
6.	(Wang and Wang 2007)	Stable aluminium tanning with a copolymer of N-thioureidomaleinamic acid with acrylic acid	A copolymer was prepared with N-thioureidomaleinamic acid (synthesized from maleic anhydride and thiosemicarbazide) and low molecular weight copolymer suitable for blending with aluminium sulfate solution (obtained by copolymerizing the compound with acrylic acid and 2-hydroxypropyl acrylate). It was reported that shrinkage temperature of citrate-masked aluminium sulfate solution treated tanned leather in addition of 2.2 % of above copolymer was upto 90°C.	Thiosemicarbazide is highly toxic by ingestion. May induce goiter and cause delayed toxic effects in blood and skin. May be mutagenic in human cells (https://pubchem.ncbi.nlm.nih.gov/compound/2723789#section=Hazard-Classes-and-Categories). On the other hand maleic anhydride inhalation causes coughing, sneezing, throat irritation. Skin contact causes irritation and redness. Vapors cause severe eye irritation; photophobia and double vision may occur (https://pubchem.ncbi.nlm.nih.gov/compound/7923#section=Health-Hazards).

7.	(Kanth et al. 2007)	Tanning with natural polymeric materials part I: ecofriendly tanning using dialdehyde sodium alginate	The tanning agent dialdehyde sodium alginate (DSA) was prepared by selective periodate oxidation of the natural polymer sodium alginate. Shrinkage temperature and enzyme stability of goatskins treated with varied DSA concentrations, pH, and time were examined, and a maximum shrinkage temperature of 80°C at pH8 was reported	As far as author's knowledge no potential health hazard of sodium alginate is reported in literature.
8.	(Suparno, Covington, and	Novel combination tanning using diphenols and oxazolidine for high stability leather	It was reported that hide power and sheepskin picked pelt cross-linked with dihydroxynaphthalenes (DHNs) or diphenols and oxazolidine showed that 30-40% 1,6- and 2,6-DHNs were fixed through covalent bonding. Shrinkage temperature of the leather changed little after the non-combined DHNs was removed from the leather.	Dihydroxynaphthalenes may cause skin, eye and respiratory irritation (https://pubchem.ncbi.nlm.nih.gov/compound/11318#section=GHS-Classification).
9.	(Di et al. 2006)	Comparison of the tanning abilities of some epoxides and aldehydic compounds	The hydrothermal stability of Polyepoxides (based on aliphatic polyol glycidyl ether) treated gelatine (used as a collagen model) raised to 82°C, when conc used in 20 % of skin weight	Allyl polyol glycidyl ether may Cause serious eye damage, may cause an allergic skin reaction, is suspected of causing cancer, also suspected of damaging fertility and genetic defects, more hazardous to women (https://pubchem.ncbi.nlm.nih.gov/compound/7838#section=GHS-Classification).
10.	(Hongru and Xiang 2004)	Pretreatment with condensate of glyoxal and N-thioureidopyromellitic acid for a stable aluminium tannage	The pre-tan material was prepared with condensing glyoxal and N-thioureidopyromellitic (synthesized from pyromellitic dianhydride and thiosemicarbazide). It was reported that pelt pretreated with above condensate has a lower shrinkage temperature than conventionally processed pelt but subsequent aluminium tanning (masked with citrate) results in a significant increase in shrinkage temperature.	Pyromellitic dianhydride may cause allergy or asthma symptoms or breathing difficulties if inhaled, may cause serious eye damage and allergic skin reaction (https://pubchem.ncbi.nlm.nih.gov/compound/6966#section=Safety-and-Hazards).
11.	(D' Aquino et al. 2003)	Synthetic organic tannage based on melamine resin and THPS: development of a semi-industrial scale process for high-quality bovine upper leather	The leather tanned with synthetic cross-linking agent based on a melamine resin and THPS was reported to have good hydrothermal stability, coupled with good physical properties.	Melamine resin may cause respiratory, skin and eye irritation (https://pubchem.ncbi.nlm.nih.gov/compound/93374#section=Safety-and-Hazards).

Major findings and discussions:

The above reported results show that a large number of options has been explored by earlier researchers to replace chrome tanning with chrome free tanning. It is an established fact that chrome may act as a toxic hazard, so most of the options explored were to avoid this toxicity. However, it is utmost duty of the researchers to explore the health hazard associated

with these potential tanning agents. From the above reported results, it is also evident that most of the tried tanning agents causes relatively mild diseases, like irritation of eyes, skin and respiratory tracts, and are associated with little clinical disability. But few of researched tanning agents needs serious concern like THPS (Tetrakis (hydroxymethyl)phosphonium sulfate) which may cause genetic defects and damaging fertility or the unborn child, Nano-SiO₂ whose prolonged or repeated exposure may causes damage to organs and in some cases may cause cancer, Thiosemicarbazide may induce goiter and cause delayed toxic effects in blood and skin and may be mutagenic in human cells, and Polyepoxides (based on aliphatic polyol glycidyl ether) is a suspected carcinogen and may cause genetic defects and damage fertility. These potential tanning agents may be an origin of health hazard for the workers of leather tanning industry in long run specially for female workers where they may damage fertility or the unborn child.

Conclusions:

On the basis of review of above reported literatures it is safe to conclude that:

The different chrome free tannage systems focused more on replacing the toxicity hazard of chromium by its substitution but health hazards of these potential substituted tannage systems were probably not discussed or neglected. The future researchers should also explore or synthesize tannage system which should be safer for the workers of tanning industry, in longer run.

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e-Agriculture: A new paradigm, transforming agricultural practices in India

Khursheed Ahmed¹

ABSTRACT

In India, agriculture is the mainstay for the economy of India. Around 65% of the population earns its livelihood from agriculture. It is a great source of livelihood to the Indian people. This paper discusses about how Information & Communication Technologies (ICTs) are helping farmers of India on a large scale in which e-Agriculture is one of them. e-Agriculture is broadly defined as an emerging field focusing on the enhancement of agriculture and rural development through improved information and communication processes. More specifically, it involves the conceptualization, design, development, evaluation and application of innovative ways to use Information and Communication Technologies in the rural domain, with a primary focus on agriculture. The main aim of this paper is to aware the farmers about the e-Agriculture, its usage and application in their marketing habits and problems & prospects of e-Agriculture in rural development in Indian context.

Keywords: *e-Agriculture, Precision Agriculture, ICT, Kisaan Call Centre (KCC)*

INTRODUCTION:

Agriculture is a backbone and plays a crucial role in the mechanism of economic development of less developed countries like India. Besides providing food to nation, agriculture releases labour, provides saving, contributes to market of industrial goods and earns foreign exchange. Agricultural development is an integral part of overall economic development. In India, agriculture was the main source of national income and occupation at the time of Independence. Agriculture and allied activities contributed nearly 50 percent to India's national income.

¹ Research Scholar, Department of Mass Communication, Aligarh Muslim University, India.
Email: xahmed@gmail.com

The population of India has already been crossed 1.37 billion and is still increasing alarmingly and that put a great pressure on the food grain production of India. On a rough estimation, it is an acceptable fact that India achieved a humongous success in food grain production from a bare 51 million tonnes in 1951-52 to 212 million tonnes in 2003 but India is still in insatiable condition. The Information and Communication Technologies (ICTs) can generate new opening to bridge the gap between information haves and information have-nots in the developing countries.

Indian Agriculture at a Glance:

- Agriculture continues to be the backbone of Indian economy.
- Agriculture sector employs 54.6% of the total workforce.
- The total share of agriculture & allied sectors (Including agriculture, livestock, forestry and fishery sub sectors) in terms of percentage of Gross Domestic Product is 13.9 percent during 2013-14 at 2004-05 prices. [As per the estimates released by Central Statistics Office]
- According to the Economic Survey 2019-20 Agriculture sector to grow at 3% in 2020-21.
- As per Second Advance Estimates for 2019-20, total food grain production in the country is estimated at record 291.95 million tonnes.

e-Agriculture in Brief

FAO proposes the following definition:

“e-Agriculture” is an expanding field in the intersection of agricultural informatics, agricultural development and entrepreneurship, referring to agricultural services, technology dissemination, and information delivered or enhanced through the Internet and related technologies. More specifically, it involves the conceptualization, design, development, evaluation and application of new (innovative) ways to use existing or emerging information and communication technologies (ICTs).

e-Agriculture aggrandizes the integration of technology with multimedia, knowledge and culture, with the aim of improving communication and learning processes between various actors in agriculture locally, regionally and worldwide. Facilitation, support of standards and norms, technical support, capacity building, education, and extension are all key components to e-Agriculture.

e-Agriculture Community constitutes of individual stakeholders such as information and communication specialists, researchers, farmers, students, policy makers, business people, development practitioners, and others. More specifically, e-Agriculture involves the conceptualization, design, development, evaluation and application of innovative ways to use information and communication technologies (ICT) in the rural domain, with a primary focus on agriculture. e-Agriculture is the Internet platform of this global initiative aimed at promoting sustainable agricultural development and food security by improving the use of information, communication, and associated technologies in the sector. In short e-Agriculture will connect all concerned persons starting from farmers to researchers together. Farmers can get the desired information at any instant of time from any part of world and they can also get the help from experts viewing their problem immediately by without moving anywhere [1].

LITERATURE REVIEW

A new concept about agricultural informatics has arisen following the rapid development in Information and Communication Technologies and of the Internet. Referred to as e-Agriculture, agricultural informatics is an emerging field which combines the advances in agricultural informatics, agricultural development and entrepreneurship to provide better agricultural services, enhanced technology dissemination, and information delivery through the advances in ICT and the internet. The e-Agriculture concept, however, goes beyond technology, to the integration of knowledge and culture, aimed at improving communication and learning processes among relevant actors in agriculture at different levels i.e. locally, regionally and globally. The dissemination of information to farmers has become increasingly integrated into ICTs [2].

The use of ICT in agriculture is increasingly growing. Information technology has long viewed as potential tool for improving decision making in agriculture. Various categories of users require information to carry out their activities effectively. The role of information technology is users need with the right information, in right form; in right time. Information technology can be defined as the science or practice of collecting, storing, using and sending out information, closely relevant to computer and telecommunications. The Information Technologies can generate new opening to bridge the gap between information haves and information have-nots in the developing countries. In agriculturally based developing countries like India cannot ignore agriculture in such transformation. Information technology refers to how we use information, compute and communicate information to the people.

ICT in agriculture is also known as e-Agriculture, is developing and applying innovative ways to use ICTs in the rural domain, with a primary focus on agriculture. ICT in agriculture offers a wide range of solutions to some agricultural challenges. It is seen as an emerging field focusing on the enhancement of agricultural and rural development through improved information and communication processes. In this context, ICT is used as an umbrella term encompassing all information and communication technologies including devices, networks, mobiles, services and applications; these range from innovative Internet-era technologies and sensors to other pre-existing aids such as fixed telephones, televisions, radios and satellites. e-Agriculture continues to evolve in scope as new ICT applications continue to be harnessed in the agriculture sector. More specifically, e-agriculture involves the conceptualization, design, development, evaluation and application of innovative ways to use ICTs in the rural domain, with a primary focus on agriculture.[3].

The task force on 'India as Knowledge Superpower' emphasized the need to harness ICT for community transformation. The agriculturally prosperous developing countries like India cannot overlook agriculture in such transformation. The emerging ICT have momentous role to perform in agricultural development. There are many possibilities of integration of ICT in agricultural, for the overall agricultural and rural development. What would happen if India needs to produce an additional 50 million tons of food grains to feed its increased population? This poses a major challenge not only for the policy makers but also more directly to the agricultural educationists, scientists and extension workers.

ICT in agriculture is an emerging field focusing on the enhancement of agricultural and rural development in India. It involves application of innovative ways to use ICTs in the rural domain. The advancements in ICTs can be utilized for providing accurate, timely, relevant information and services to the farmers, thereby facilitating an environment for more remunerative agriculture. Given the development scenario in Indian Agriculture, ICT movement is still evolving.

The common problems in adoption of ICTs in rural segments are ICT illiteracy, availability of relevant and localized contents in their own languages, easy and affordable

accessibility and other issues such as awareness and willingness for adoption of new technologies among the rural peoples etc. One critical aspect in the usage of ICT's for farmers and their groups, as seen in some of the ICT driven initiatives, is the involvement of human interface at the last mile indicating that there is a human dependency in transmission of Information/Knowledge to farmers [4].

The five key services proposed by Bhatnagar (2000) to analyse ICT application and their contribution to agricultural and rural development are:

- 1) Access to information through different types of Agricultural Information Systems (AIS) e.g. village KIOSKS, e-Panchayat, Cyber Extensions.
- 2) Monitoring the situation of natural resources and impact through analysis of environment deterioration, soil erosion, deforestation etc. e.g. Geographical Information System (GIS).
- 3) Education and communication technologies that are playing a very important role in generating new approaches to learning and to knowledge management e.g. e-Library.
- 4) Networking where ICTs can contribute greatly in relating people or institution among them and facilitating the emergence of "virtual communication of stake holders" that generate and exchange information and knowledge among themselves.
- 5) Decision support system (DSS): Tools and practices through which data and information provide relevant knowledge inputs for informed decision making. e.g. expert system. [5]

RESEARCH METHODOLOGY

The paper is basically conceptual and descriptive, the data which has been used for the analysis, has been gathered from various secondary sources like research articles, published and unpublished scholarly papers, books, journals, speeches, annual reports, databases available on various websites. The analysis of the data has been done according to its nature.

OBJECTIVES OF STUDY

- I. To study the role of information technology in agriculture sector.
- II. To know how farmers or users get benefit from Information technology.
- III. To know how information technology supports farmers to make decision.

Role of IT in Agriculture

In the context of agriculture, the potential of Information Technology (IT) can be assessed broadly under two heads: (a) as a tool for direct contribution to agricultural productivity and (b) as an indirect tool for empowering farmers to take informed and quality decisions which will have positive impact on the way agriculture and allied activities are conducted. Precision farming, popular in developed countries, extensively uses IT to make direct contribution to agricultural productivity. The techniques of remote sensing using satellite technologies, geographical information systems, agronomy and soil sciences are used to increase the agricultural output. This approach is capital intensive and useful where large tracts of land are involved. Consequently, it is more suitable for farming taken up on corporate lines. The indirect benefits of IT in empowering the Indian farmers are significant and remains to be exploited. The Indian farmer urgently requires timely and reliable sources of information inputs for taking decisions. At present, the farmer depends on trickling down of decision inputs from conventional sources which are slow and unreliable. The changing

environment faced by Indian farmers makes information not merely useful, but necessary to remain competitive. [6]

Need of Information Technology for Farmers

Farmers need of information on generated technology from the research system to apply them for agriculture production. This technology may include harvesting time, optimal planting, right method of diseases control, storage and processing methods, soil control methods, storage and processing methods and many more. Farmers also take decision about what and where to sell their farming products. Information not only help farmers to make beneficial decision in short period, it is also help to decide what will be produce.

Equipment of ICTs used in Agriculture

ICTs (information communication technology) includes any communication device or application as radio, computer, television, network hardware, cellular phones, software, and satellite systems etc., as well as the various services and applications associated with them, such as distance learning and video conferencing. It is an integration of the technologies and the processes to distribute and communicate the desired information to the target audience and making the target audience more participative in nature.

Indian Agricultural Web Sites

Here are some websites through which farmers are getting benefit to gain knowledge regarding their queries and they are also playing a vital role in awareness:

1. **www.indiaagristat.com** - It is a comprehensive source for Indian agriculture statistics which is regularly updated. It provides authentic statistical information on sectors like agricultural education, agricultural export, agriculture census, agriculture prices, agricultural insurance, animal husbandry, agricultural marketing, horticulture production, agricultural wages and all other relevant agricultural statistics of India. It also provides the agriculture related news.

The statistics available on this web site is widely used by Indian agriculture research institutes, Indian agriculture sector, agricultural economists and Indian agriculture universities for Indian agricultural information, agriculture research and agricultural production data.

2. **www.isapindia.org** - The site is all about the Indian society of agribusiness professional (ISAP) which works for helping the farmers' community and address the rural- urban income divide. It is a network of agriculture and allied sector professionals in India and developing countries.

3. **www.carrittmoran.com** - This site provides, information regarding tea and coffee-statistics (on production and sale), catalogues (of area- wise sale of different varieties of tea and coffee in India), market reports and TASI.

4. **www.fciweb.nic.in** - This is the site by Food Corporation of India. It works for effective price support, food security, price stabilization and distribute food grains through public distribution system for the benefit of both farmers and consumers.

5. **www.fredisurti.com** - Fredisurti is a flower company specializing in flower seeds. This site offers garden consultancy and distributor for all kinds of seeds.

6. **www.indiancommodities.com** - Information on cotton, rice, wheat, oilseeds, pulses, spices, coffee, and tea. This site requires registration, login and payment.
7. **http://www.isapindia.org** - Indian society of agribusiness professionals (ISAP) is a non-government, non-profit organisation. It is a network of agriculture and allied sector professionals in India and developing countries. Its vision is to instil economic security and stability among farming community particularly small and marginal farmers through holistic development of agriculture and rural sector.
8. **http://agricoop.nic.in/-** This website on agriculture will lay stress on the agricultural sector, employment, opportunities, industrial sector and infrastructure. The site also displays the plant protection information network, Rashtriya Krishi Vikas Yojana, and National Food Security Mission.
9. **http://www.apeda.com-** agricultural and processed food products export development authority (APEDA) is mandated with the responsibility of export promotion and development of the scheduled products like: floriculture, fruits and vegetables, processed foods, organic foods, animal products and cereals. In addition to this, APEDA is also responsible to monitor export of some non -scheduled items such as basmati rice, wheat, and coarse grains and also import of sugar.
10. **http://fert.nic.in-** The website Department of fertilizers, Govt. of India, gives information on different aspects of fertilizer.
11. **http://mofpi.nic.in/** - Ministry of food processing industries, is the main central agency of the Government responsible for developing a strong and vibrant food processing sector; with a view to create increased job opportunities in rural areas, enable the farmers to reap benefit from modern technology, create surplus for exports and stimulating demand for processed food.
12. **http://www.nationalfertilizers.com/-** National fertilizer ltd. is the second largest producer of nitrogenous fertilizers in the country. They produce urea and fertilizers which are beneficial for all types of crops.
13. **http://www.fertindia.com/** - This website gives in detail about fertilizer statistics in India, fertilizer prices and fertilizer marketing in India.
14. **http://www.upagriculture.org/-** This agricultural site shows new schemes related to farmers, facilities given to them, latest techniques, new agri-policies, quality control, useful machines, insects/ diseases of crop and many useful information's related to agriculture.
15. **http://www.krishi.net/GovtLinks.asp#IO-** This website has a collection of various sites related to agriculture and have links to Govt. institution, agricultural universities, state links, and international organizations.
16. **http://www.indg.in/agriculture/-** aims to disseminate useful information about improved technology to the farming community and service providers in the rural areas. It aims to create a platform for different levels in the rural agricultural landscape - farmers, cooperatives and professional bodies, farm machinery vendors, fertilizer and chemical companies, insurance regulators and agronomists, consultants, and farm advisors.

Global Trends in e-Agriculture

Technology-based Solutions

ICTs (Information Communication Technology) includes any communication device or application as radio, computer, television, network hardware, cellular phones, software, and

satellite systems etc., as well as the various services and applications associated with them, such as distance learning and video conferencing. This is the case in precision agriculture in which farmers are harnessing computer and satellite technologies to cut costs, improve yields and protect the environment; and e-commerce (or e-marketing) in which the marketing and sale of agricultural products is conducted over electronic networks such as the Internet and extranets. On the other hand, in many developing countries farmers' access to information is improved through grass root level initiatives of using ICTs as well as distance education modalities to enhance the knowledge base among service providers.

Precision Agriculture

In precision agriculture or site-specific farming, farmers are using ICTs and other technologies to obtain more precise information about agricultural resources which allow them to identify, analyze, and manage the spatial and temporal variability of soil and plants for optimum profitability, sustainability, and protection of the environment [6]. Precision agriculture is described as: "A system to manage farm resources better. Precision farming is an information technology-based management system now possible because of several technologies currently available to agriculture. These include global positioning systems, geographic information systems, yield monitoring devices, soil, plant and pest sensors, remote sensing, and variable rate technologies for application of inputs" [8].

Precision agriculture is an advanced e-Agriculture application. It makes use of five major components of technology:

1. Geographical Information Systems (GIS) for analysis and management of spatial data and mapping;
2. Remote Sensing (RS) to identify and
3. Global Positioning Systems (GPS) to locate and define spatial features or activities that contributes to the quality of site-specific practices;
4. Variable Rate Technology (VRT) allowing targeted, site-specific input applications; and
5. Yield monitoring for recording crop productivity as an historical database for crop management [9].

e-Commerce in Agriculture

Improved productions and high yields result in the need to look for profitable markets beyond local communities, and electronic markets are providing an opportunity to farmers to market and sell their produce to buyers at the global level. Electronic commerce (e-Commerce), simply defined as the general exchange of goods and services via the Internet, is already having a significant impact on agriculture. For example, by 2000, one in 25 U.S. farms had already bought or sold agricultural products on the Internet and Goldman Sachs had estimated that 12% of all agricultural sales in the U.S. would be conducted over the Internet in 2004, compared to only 4% in 1999. Further, a study conducted by Rockwood Research on Internet use by commercial farmers in the US found that farmers were primarily using the Internet to access information on commodity prices, weather, farm chemicals, and machinery. The study also showed that farmers were migrating quickly toward Web-based transactions such as purchasing seed, crop chemicals, and farm equipment on the Internet.

Kisaan Call Centre

Asymmetry of Information between farmer and farmer, village and village, region and region and the country as a whole versus other countries is a big challenge for Indian Agriculture sector and ICT is the feasible solution. More than 5 lakhs Indian villages are

already under the coverage of telecommunication network. To make the best utilization of the fast-growing ICT sector Department of Agriculture and Cooperation appointed TCIL, a Govt. of India Company to start the Kisaan Call Centre (KCC). KCC scheme is operational since 21st January 2004. These KCC can be accessed on a common toll-free number 1551 anywhere in India. There are 13 KCC; each centre is allocated a cluster of states. 116 Agriculture Graduate are posted in these call centers. The queries received from farmers attended by these call centre executives (Agriculture Graduate) are replied in the local language. The queries/problems which could not be cleared at level-I (call centre executives) are forwarded to 123 experts located in different parts of the country at State Agriculture Universities, ICAR institutes, almost sufficient to meet the local requirement.

CONCLUSION:

e-Agriculture is broadly defined as an emerging field focusing on the enhancement of agriculture and rural development through improved information and communication processes. More specifically, it involves the conceptualization, design, development, evaluation and application of innovative ways to use information and communication technologies (ICTs) in the rural domain, with a primary focus on agriculture. The techniques of remote sensing using satellite technologies, geographical information systems, agronomy and soil sciences are used to increase the agricultural output. This approach is capital intensive and useful where large tracts of land are involved. Consequently, it is more suitable for farming taken up on corporate lines. The indirect benefits of IT in empowering the Indian farmers are significant and remain to be exploited. The Indian farmer urgently requires timely and reliable sources of information inputs for taking decisions. ICTs (information communication technology) includes any communication device or application as radio, computer, television, network hardware, cellular phones, software, and satellite systems etc., as well as the various services and applications associated with them, such as distance learning and video conferencing. ICTs (information communication technology) includes any communication device or application as radio, computer, television, network hardware, cellular phones, software, and satellite systems etc., as well as the various services and applications associated with them, such as distance learning and video conferencing.

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Prerogatives and convolutions of human rights for women

*Mahfooz Alam**

ABSTRACT

Inhumanity against women in various parts of the country is that she is considered as a drain on the family's resources. The female child is seldom given a civil status in the household, being treated as an unwelcome guest in her own home, discriminated right from birth, and sometimes even before birth. The evidence is the rampant occurrence of female infanticides in many parts of India. 'International Human Right Law' is a source of norms and standard of practices of human Right, for the application of these norms to take place on the domestic level, appropriate institutional arrangements have to be made, and municipal law, as well as court practice, have to absorb the principal and standards established by international law. Human rights norms are dynamic and are constantly evolving according to the emerging understanding of the contents of rights and violations. Violence against women is but part of the cultural pattern throughout their life cycle, yielding no dignified place of respect for women. This research paper highlights the problem of gender justice in the light of human rights and solutions as well.

Keywords: Human Rights, CEDAW, Gender Justice, Women, Legislation.

Introduction

The term 'Human Rights' belongs to the vocabulary of humanity and is simply addressed as, "These are essential for life as a member of the human family and possessed by every human being irrespective of their nationality, race, religion, sex, etc. Following the natural law theory of 'Human Rights' that "those are not created by any legislation." Man's inhumanity to man has been the most condemnable black chapter in the history of mankind. History has innumerable examples of human rights violations pushing people to the worst of consequences, such as hunger strikes, land encroachments, and even armed struggle. In such situations, even judicial interventions have failed to protect the innocent. Many activists have sought solutions only through popular resistance movements that gained momentum to protect the rights of their citizens.

One of the glaring examples is the judgment of the Rajasthan High Court in the late '80s, in the case of the practice of 'Sati,' where Roop Kanwar was burnt alive along with her deceased husband. No doubt, the culprits had been immediately arrested as an eyewitness. Still, ultimately all of them were acquitted because "there had been no eye witness" despite the gruesome and cold-blooded murder took place openly in public. The subsequent judgment that favoured the culprits stated that "there must be respect for people's sentiments," i.e., the sentiments of those who believed in their religious rights. This was one

* Research Scholar, Department of Political Science, Aligarh Muslim University, India
 xalam89@gmail.com

of the worst precedents for even cold-blooded murder being justified in the name of religion and culture, denying a woman even her fundamental Right to survive in this World⁵.

Inhumanity against women in various parts of the country is that she is considered as a drain on the family's resources. The female child is seldom given a civil status in the household, being treated as an unwelcome guest in her own home, discriminated right from birth, and sometimes even before birth. The evidence is the rampant occurrence of female infanticides in many parts of India. The story of this dependence of womanhood is as ancient as the days of 'Manu.' The great law giver, who had laid down the Hindu social order. This great personality, besides, to his codification of the unwritten law of classical Hindu customs, has forewarned the society that women should never be given freedom. Unfortunately, these laws cannot be ignored as mere fiction of a bygone era but remain alive as fears that continue to haunt the lives of many women, making them inferior, dependent, and lesser equals.

'International Human Right Law' is a source of norms and standard of practices of human Right, for the application of these norms to take place on the domestic level, appropriate institutional arrangements have to be made, and municipal law, as well as court practice, have to absorb the principal and standards established by international law. Human rights norms are dynamic and are constantly evolving according to the emerging understanding of the contents of rights and violations. Women's participation in this dynamic process in recent years has given new meaning to the concept and content of rights for women.

Violence against women is the most disregarding example of treating women as inferior beings. Such violence manifests as rape, dowry deaths, and many forms of domestic violence. Such atrocities, when condoned or ignored by the States or society as unimportant domestic incidents, further instill only insecurity in the minds of women, creating permanent stumbling blocks to their progress. Violence against women is but part of the cultural pattern throughout their life cycle, yielding no dignified place of respect for women. Over the span, the transformation of the position of the individuals after the Second World War has been one of the most remarkable expansions in the contemporary international law, in addition to this, the states or individuals are regarded as the real subjects and beneficiaries of international law by virtue of having Right and duties flowing directly from international law⁶. The assertion of the human rights of women is one of the remarkable manifestations of the debate and whole struggle. Various legal provisions, institutions, and organizations have been enacted and established to ensure women a better standard of life and human rights.

In the beginning, international politics and law discriminated against women and firmly avoided the equal status of women with men. After the Second World War, with the raising voice of women for their freedom and rights, the situation changed considerably. The demand for rights, freedom, and to recognize the existence of women in society with men continued for a long time in history. During the drafting stages of the Charter of the United Nations efforts to satisfy the hunger of gender justice were made and the protest voices of women and their status in society were answered.

The former President of USA, Henry Truman, appreciating her efforts termed her as the 'First Lady of the World' who was campaigner of promoting the human rights of the people

⁵.Arunachalam Jaya, Women's Equality a Struggle for Survival, p195, Gyan Publishing House, 2005, New Delhi.

⁶ International Law is the body of rules, which are legally binding on states in their intercourse with each other. These rules are primarily those which govern the relation of states, but states are not only the subject of International Law, International Organization and to some extent individuals are also may be the subject of right conferred and duties imposed by International Law. (International Law: H.O. Agrawal CLA Alld. 10th ed. 1992 P 4).

of the World. The efforts of Mrs. Roosevelt could not be put out of our mind, because her great efforts significantly changed the face of international politics and opened the gates for the adoption of several legal documents on gender justice. Afterward, a series of special instruments have been adopted for the protection of women's rights to eliminate gender-based discrimination in a different form. A positive outcome of her efforts for women has been experienced throughout. On the world level platform, a series of international commitments have been made. On the initiation of UDHR, numerous countries on the globe scampered to the commitment of securing the human rights of their citizens.

It supported that all the rights and freedoms enshrined in the Declaration are to be enjoyed entirely without discrimination on the ground of sex. With the same thoughts, the principles reiterated in the Covenants on Civil and Political Rights, and Economic, Social, and Cultural Rights were adopted in the year of 1966. Apart from the general provisions which guarantee the human rights of women, the U.N. since 1952, adopted several conventions and declarations to promote the status of women in all possible dimensions with respect. During this period, several conferences were conducted to appraise the status of women and to develop specific and very effective strategies in order to swab unfair practices of gender discrimination followed around the World. The U.N. in the year of 1979 adopted The Convention on the Elimination of All Forms of Discrimination against Women (popularly referred to as the CEDAW Convention) was an important one. The U.N. in 1979 adopted 'the Convention on the Elimination of All Forms of Discrimination against Women, and prohibit discrimination against women. However, no mechanism was approved for the enforcement of such laws. The U.N., in direction to screening the situation in the advancement of women's rights and to question the procedure, accepted an optional Practice to the CEDAW Convention in 1999, which came into force in the year 2000. The Protocol is a subsidiary agreement with the CEDAW Convention. According to the Protocol, the U.N. established a Committee to receive complaints from women or individuals for slightly 'crucial or planned abuses' of the Convention.

However, only women belonging to states, which are parties to the Protocol, could make complaints to U.N. monitoring committee and other have no right to claim for any violation of rights, and the Protocol has led to a number of decisions on the issues related to domestic violence, forced sterilization, parental leave and systematic killing of women, etc. The Protocol also established a distinctive feature that was an 'inquiry procedure' that allows the Committee to initiate investigations into suspected crucial or systematic violations by a state party against women. In this regard, the Committee granted the power to carry out visits to the country in question. These Conferences and the Conventions for the elimination of discrimination against women could not achieve the desired result; women's human rights are still disregarded and violated worldwide. Inequalities between men and women have roots in social norms and values, and the combined efforts are still waiting to approach the concept of gender justice universally.

Universal Declaration of Human Rights

Preamble Whereas recognition of the intrinsic dignity and of the equal and absolute rights of all members of the human family is the basis of liberty, impartiality and harmony in the World, Whereas disrespect and contempt for human rights have resulted in brutal acts which have outraged the conscience of mankind, and the beginning of a world in which human beings shall enjoy liberty of speech and certainty and freedom from fear and want has been proclaimed as the highest ambition of the ordinary people, Whereas it is vital, if man is not to be duty-bound to have remedy, as a last resort, to revolt against autocracy and domination, that human rights should be protected by the rule of law, Whereas it is energetic to sponsor the expansion of welcoming relations between nations, Whereas the peoples of the United Nations have in the Deed confirmed their belief in fundamental human rights, in

the dignity and wealth of the human person and in the identical rights of men and women and have resolute to promote social advancement and healthier morals of life in more freedom, Whereas Member States have guaranteed themselves to attain, in support with the United Nations, the promotion of universal admiration for and compliance of human rights and fundamental freedoms, Whereas a common thought of these rights and freedoms is of the utmost prominence for the full realization of this pledge, Now, therefore, The General Assembly, Announces this Universal Declaration of Human Rights as a conjoint standard of accomplishment for all peoples and all states, to the end that every individual and every organ of society, keeping this Declaration always in mind, shall struggle by teaching and education to promote respect for these rights and freedoms and by progressive actions, national and international, to secure their universal and effective acknowledgement and compliance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

Article 1 of the UDHR guarantees the Right to dignity to all human beings and the spirit of brotherhood to one another.

Article 2 of the UDHR restricted discrimination on the basis of race, colour, sex, language, religion, political or other opinions, national or social origin, property, birth, or another status.

Article 3 of the UDHR guarantees to all human beings the Right to life and liberty.

Article 4 of the UDHR imposed restrictions against slavery and bonded labour.

Article 7. This Article Relates to the Right to Equality to all the human beings.

Article 9. This Article relates to Right against Exploitation.

Article 12 -This Article deals with the Right to privacy for all human beings.

Article 16 -This Article deals with the right to freedom of marriage without any discrimination to all human beings.

Article 17 -This Article guarantees to Right to the property to all human beings.

Article 23 -This Article guarantees the Right to work and equal pay for equal work to all human beings.

Article 25 -This Article Guarantees to all human beings the right to food, clothing, livelihood, and social care and protection of children.

Article 26 -This Article guarantees the Right to education to all human beings.

The Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW) is an international treaty adopted in 1979 by the United Nations General Assembly. Described as an international bill of rights for women, it was instituted on 3 September 1981 and has been ratified by 189 states. Over 50 countries that have ratified the Convention have done so subject to certain declarations, reservations, and oppositions, with 38 countries who vetoed the implementation article 29, which addresses means of settlement for disputes concerning the interpretation or application of the Convention.

Summary-

The Convention has a parallel format to the Convention on the Elimination of All Forms of Racial Discrimination, " with its dual nature of admiration to the orbit of its practical compulsions and its universal screening of mechanics." The Convention is classified into six parts, with 30 Articles in total.

Part I (Articles 1-6) deals with the non-discrimination on the sex and sex trafficking.

Part II (Articles 7-9) sketches women's rights in the public sphere with importance on political life, representation, and rights to nationality.

Part III (Articles 10-14) defines the economic and social rights of women, mainly focusing on education, employment, and health. Part III also contains special protections for rural women and the problems they face.

Part IV (Article 15 and 16) guarantees to women's Right to equality in marriage and family life laterally with the Right to equality before the law.

Part V (Articles 17-22) establishes the Committee and procedure on the Elimination of Discrimination against Women as well as the states parties.

Part VI (Articles 23-30) defines the effects of the Convention on other treaties, administration, the commitment of the state's parties.

Human Rights for females at the National level-

NATIONAL POLICY FOR THE EMPOWERMENT OF WOMEN (2001)

The standard of gender equality is preserved in the Indian Constitution in its Preamble, Fundamental Rights, Fundamental Duties, and Directive Principles. The Constitution not only guarantees equality to women but also authorizes to the State to implement trials of positive discrimination in favour of females. Within the agenda of an autonomous polity, our legislations, advancement policies, Plans, and programmes have pointed at women's development in diverse ranges. From the Fifth Five Year Plan (1974-78) onwards has been an obvious shift in the tactic to women's issues from welfare to development. In recent years, the upliftment of women has been recognized as the central issue in shaping the position of women. The National Commission for Women was set up by an Act of Parliament in 1990 to secure the rights and legal human rights of females⁷. The 73rd and 74th Amendments (1993) to the Constitution of India have giving reservation of seats in the local bodies of Panchayats and Municipalities for females, establishing a powerful framework for their participating in dynamic at the local levels. India has also ratified several international conventions and human rights instruments committing to secure equal rights of females⁸. Key among them is the confirmation of the Convention on Elimination of All Forms of Discrimination against Women (CEDAW) in 1993. The Policy also takes note of the assurances of the Ninth Five Year Plan and the other Sectoral Policies relating to the empowerment of Women. The women's movement and a wide-spread system of non-Government Organizations that have a strong grass-roots presence and deep insight into women's concerns have participated in inspiring initiatives for the upliftment of females.

Gender dissimilarity manifests itself in various forms, the foremost obvious being the trend of continuously declining female ratio in the populace in the last few eras. Social stereotyping and violence at the domestic and social levels are a few of the other signs. Segregation against girl children, adolescent girls, and women persists in parts of the country. The underlying causes of gender disparity are related to social and economic structure, which is based on informal and formal norms and practices. The fundamental causes of sexual orientation imbalance are related to social and financial structure, which is based on casual and formal standards, and hones.

Goal and Objectives of the National policy for women

The goal of this Policy is to cook up the improvement, expansion, and emancipation of women. The Policy will be widely circulated so as to encourage the active participation of all stakeholders for achieving its goals. Specifically, the aims of this Policy include-

- Creating an environment through positive financial and social policies for full upliftment of females to enable them to realize their full potential.
- The de-jure and de-facto delight of all human rights and vital freedom by women on an identical basis with men in all spheres - political, economic, social, cultural, and civil.
- Equal access to contribution and decision making of women in the social, political, and economic life of the nation.

⁷National Policy for Women Empowerment | Ministry of Women
<https://wcd.nic.in/womendevlopment/national-policy-women-empowerment>

⁸*Ibid*

- Equal access to women to health care, excellence education at all levels, career and vocational guidance, employment, equal remuneration, occupational health and safety, social security and public office, etc.
- Strengthening legal systems aimed at the removal of all forms of discrimination against women.
- Changing societal attitudes and civic practices by dynamic contribution and participation of both men and women.
- Mainstreaming a gender perception in the progress process.
- Eradication of discrimination and all forms of violence against women and the girl child; and
- Building and consolidation partnerships with civil society, particularly women's organizations.
- The development of property rights in a patriarchal system has contributed to the subordinate status of women. The Policy would goal to boost up the deviations in laws relating to ownership of property and inheritance by evolving consensus in order to make them gender just.

Economic empowerment of Women

Since women comprise the majority of the populace under the poverty line and are very often in situations of extreme poverty, given the harsh realities of intra-household and social discrimination, macro-economic policies and poverty eradication programmes will specifically address the needs and problems of such women. There has been moved forward execution of programmes which are already women-oriented with special targets for women. Steps have been taken for mobilization of destitute women and convergence of services, by offering them a range of economic and social alternatives, along with necessary bolster measures to enhance their capabilities. A Scheme has been launched by the Indian Government on the name of Indian Prime Minister, i.e., Pradhan Mantri Jan DhanYojna.

Social Empowerment of Women – Education-

Equal participation in education for women and girls has been ensured. Special measures have been taken to remove discrimination, universalize education, eradicate illiteracy, create a gender-sensitive educational system, increase enrolment and retention rates of girls and improve the quality of education to facilitate life-long learning as well as the development of occupation/vocation/technical skills by women. Falling the gender gap in secondary and higher education would be a focus area. Sectoral time targets in existing policies have been achieved, with a special focus on girls and women, particularly those belonging to weaker sections, including the Scheduled Castes/Scheduled Tribes/Other Backward Classes/Minorities. Gender-sensitive curricula have been developed at all levels of the educational system in order to address sex stereotyping as one of the causes of gender discrimination⁹. To complete this goal, the Government of India launched the Scheme of Sukanya Samridhi Yojana and Scholarships Schemes.

Health-

A universal method to women's health and well-being, which includes both nutrition and health services, will be approved, and special care has been given to the necessities of females and the girl at all stages of the life cycle. The decrease of infant mortality and maternal mortality, which are sensitive pointers of human development, is a priority concern. This policy restates the national demographic goals for Infant Mortality Rate (IMR),

⁹National Policy for Women Empowerment | Ministry of Women
<https://wcd.nic.in/womendevlopment/national-policy-women-empowerment>

Maternal Mortality Rate (MMR) set out in the National Population Policy 2000. Females should have access to comprehensive, reasonable, and quality health care. Measures will be implemented that take into account the reproductive rights of women to enable them to exercise informed choices, their susceptibility to sexual and health problems together with endemic, infectious and infectious diseases such as malaria, TB, and water-borne diseases as well as hypertension and cardio-pulmonary diseases. The communal, developmental, and health consequences of HIV/AIDS and other sexually transmitted diseases will be tackled from a gender perception¹⁰.

To efficiently meet problems of infant and maternal mortality and early marriage, the availability of good and accurate data at the micro-level on deaths, birth and marriages is necessary. Stringent operation of registration of births and deaths would be ensured and registration of marriages would be made mandatory.

In the light of National Population Policy (2000) to population stabilization, this Policy recognizes the critical need of men and women to have access to safe, effective and affordable methods of family planning of their choice and the need to appropriately address the issues of early marriages and gap of children. Interferences such as spread of education, compulsory registration of marriage and distinct programmes like BSY should effect on delaying the age of marriage so that by 2022 child marriages are abolished¹¹.

Women's old-style knowledge about health care and nutrition will be recognized through proper documentation and its use will be encouraged. The use of Indian and substitute systems of medicine should be improved within the framework of overall health set-up accessible for females. For completion of the objectives related to the health the Government India introduced many policies like Rajiv Gandhi Jeevandayee Aarogya Yojna and Rashtriya Swasthya Bima Yojna and many more.

Nutrition

In light of the high risk of malnutrition and disease that females face at all the three critical stages viz., infancy and childhood, adolescent and reproductive phase, focused attention would be paid to meeting the nutritional needs of women at all stages of the life cycle. This is also imperative in view of the grave association between the health of adolescent girls, pregnant and lactating women with the health of infant and young children. Special efforts will be made to challenge the problem of macro and micro nutrient deficiencies especially amongst pregnant and lactating women as it leads to various diseases and disabilities. For achieving the target, the Government of India Introduced a Scheme named as Scheme for Adolescent Girls 2018.

Intra-household discrimination in nutritional matters viz-à-viz girls and women will be sought to be ended through appropriate strategies¹². Extensive use of nutrition education would be made to address the issues of intra-household imbalances in nutrition and the special needs of pregnant and lactating women. Women's contribution should also be ensured in the planning, superintendence and delivery of the system.

Housing and Shelter-Women's viewpoints should be included in housing policies, planning of housing colonies and provision of shelter both in rural and urban areas. Special devotion should be given for providing adequate and safe housing and accommodation for women including single women, heads of households, working women, students, apprentices and trainees.

¹⁰*Ibid*

¹¹*Ibid*

¹²Versity Document: 2012. <https://versitydoc.blogspot.com/2012/>

Women in Difficult Circumstances-

In recognition of the multiplicity of women's circumstances and in acknowledgement of the requirements of specially disadvantaged groups, measures and platforms will be undertaken to provide them with special support. These groups include females in extreme scarcity, deprived women, females in conflict states, women affected by natural calamities, women in less developed regions, the disabled widows, elderly women, single women in difficult circumstances, women heading households, those displaced from employment, migrants, women who are victims of marital violence, deserted women and prostitutes etc.¹³For the removal of such types of disparities some initiative taken by the Indian Government. The Indian Government launched some pension Schemes named as Scheme (IGNWPS Indira Gandhi National Widow Pension)¹⁴and Indira Gandhi National Disability Pension Scheme (IGNDPS).

Violence against women

All practices of violence against women, physical and mental, whether at domestic or societal levels, including those arising from customs, traditions or social practices shall be dealt with effectively with a view to eradicate its occurrence. Institutions and mechanisms/arrangements for assistance will be created and strengthened for hindrance of such violence, including sexual harassment at work place and customs like dowry; for the rehabilitation of the victims of violence and for taking effective action against the perpetrators of such violence. A special prominence will also be laid on programmes and measures to deal with trafficking in women and girls.

Rights of the Girl Child-

All practices of discrimination against the girl child and violation of her rights shall be eradicated by undertaking tough methods both preventive and punitive within and outside the family. These would relate explicitly to stringent enforcement of laws against prenatal sex selection and the practices of female foeticide, female infanticide, child marriage, child abuse and child prostitution etc. Elimination of discrimination in the behavior of the girl child within the domestic region and society and plan of a positive image of the girl child will be actively fostered. There will be special prominence on the necessities of the girl child and keeping of considerable investments in the areas relating to food and nutrition, health and education, and in vocational education. In execution of programmes for eliminating child labour, there will be a special attention on girl children.

Legislations

The existing statutory structure will be reviewed and additional statutory measures taken by identified departments to implement the Policy. This will also involve a review of all existing laws including personal, customary and tribal laws, subordinate statute, related rules as well as executive and administrative regulations to eliminate all gender discriminatory references. The specific measures necessary would be evolved through a consultation procedure involving civil society, National Commission for Women and Department of Women and Child Development. In appropriate cases the consultation method would be widened to include other participants too.

Effective application of statute would be promoted by involving civil society and community. Appropriate changes in statute will be undertaken, if required.

In addition, following other specific measures will be taken to implement the legislation effectively.

¹³ *Ibid*

¹⁴ National Social Assistance Programme (NSAP) | East Khasi
<https://eastkhasihills.gov.in/scheme/nsap/>

- Strict enforcement of all relevant legal provisions and speedy redressal of grievances will be ensured, with a special focus on violence and gender related atrocities.
- Measures to prevent and punish sexual harassment at the place of work, protection for women workers in the organized/ unorganized sector and strict enforcement of relevant laws such as Equal Remuneration Act and Minimum Wages Act will be undertaken,
- Crimes against women, their incidence, prevention, investigation, detection and prosecution will be regularly reviewed at all Crime Review fora and Conferences at the Central, State and District levels. Recognized, local, voluntary organizations will be authorized to lodge Complaints and facilitate registration, investigations and legal proceedings related to violence and atrocities against girls and women.
- Women's Cells in Police Stations, Encourage Women Police Stations Family Courts, Mahila Courts, Counselling Centers, Legal Aid Centers and Nyaya Panchayats will be strengthened and expanded to eliminate violence and atrocities against women.
- Widespread dissemination of information on all aspects of legal rights, human rights and other entitlements of women, through specially designed legal literacy programmes and rights information programmes will be done.

Gender Sensitization: Preparing of staff of official, administrative and legal wings of the State with an extraordinary center on approach and program composers, usage and improvement offices, law authorization apparatus and the legal, as well as non-governmental organizations will be attempted. Other measures will incorporate; Promoting societal awareness to gender issues and women's human rights.

- Review of curriculum and educational materials to include gender education and human rights issues.
- Removal of all references derogatory to the dignity of women from all public documents and legal instruments.
- Use of different forms of mass media to communicate social messages relating to women's equality and empowerment.
- In the light of the United Nations Declaration of Human Rights and the Convention on All Forms of Discrimination against Women, the ministry of women and child development of India launched and introduced many Schemes for the empowerment of females. Few are discussed here as under-

Sukanya Samridhi Yojana¹⁵-

Features of the scheme-

- It permits a family to open an account for a girl child, and if there are two girls then two accounts, one for each girl.
- However, third account can also be opened, provide the first or second delivery results in twins or triplets.
- Minimum Rs 1000 And maximum Rs 1.5 lakh can be deposit in one financial year.
- The deposit can be made until the completion of 14 years from the date of the opening account.
- The account can be closed only when the girls turns 21. If the account is not closed and the money is not withdrawn even after turning 21, interest can be earned on the amount.
- A birth certificate must be compulsory at the opening of the account.

Benefits of Scheme -

The account can be open and operated by the guardian as soon as a girl child turn 10.

¹⁵ Government Schemes – mosaic. <http://mosaicworkskills.com/5-government-schemes-to-aid-economic-development-and-financial-stability/>

Up to 50 % of the balance can be withdrawn to meet the educational requirements of the girl after she turns 18. Offers an interest rate of 8.6%.

Indira Gandhi National Widow Pension Scheme (IGNWPS)¹⁶- For the enforcement of the UNDHR and CEDAW the Indian government launched Schemes of pensions for women. The Scheme is called as Indira Gandhi National Widow Pension Schemes. This Scheme Indira Gandhi National Widow Pension Scheme (IGNWPS), introduced in the year 2009, provides BPL (Below Poverty Line) widows in the age group 40 to 64 (later revised 40 to 59) with a monthly pension of Rs. 200 per beneficiary. After they attain the age of 60, they qualify for pension under Indira Gandhi National Old Age Pension Scheme (IGNOAPS). They should get up to 2000. This programme was started in 2007 under the ministry for rural development. the Indira Gandhi National Widow Pension Scheme (IGNWPS) only covers aged 40–59, some State Governments have launched state widow pension schemes. In Chhattisgarh, the Sukhad Sahara Yojana grants a monthly pension to all widows aged 18–50. The Lakshmi Bai Pension Yojana in Bihar covers all widows above 18 years of age, whose annual family income is below ₹60,000 (US\$870).

Pradhan Mantri Jan Dhan Yojna –

PMJD Yojna is a scheme for needy and poor people with a national goal with financial inclusion such as saving and deposit accounts, credits, remittance, insurance, pension etc at affordable rates. The scheme has been announced on 15th august 2014 by Prime Minister Narendra Modi.

These are the benefits of the scheme-

- The government plans of rs.one lakh accident cover and Rs 30000 insurance cover for those who opened their account in the bank before 26 January.
- 4 % interest per annum on the money deposit.
- Zero balance accounts mean no criteria for minimum balance
- Money can be transferred to any account throughout India
- Money transfer through government schemes directly the account
- If you continue operating your account for six months and the available balance is Rs 5000, you can avail overdraft facility from your bank.

UJJAWALA A-

Comprehensive Scheme for Prevention of Trafficking and Rescue, Rehabilitation and Re-Integration of Victims of Trafficking for Commercial Sexual Exploitation (Effective 1st April, 2016) Government of India Ministry of Women and Child Development Ujjawala A Comprehensive Scheme for Prevention of Trafficking and Rescue, Rehabilitation and Re-integration of Victims of Trafficking for Commercial Sexual Exploitation.

OBJECTIVE OF THE SCHEME

- To prevent trafficking of women and children for commercial sexual exploitation through social mobilization and involvement of local communities, awareness generation programmes, generate public discourse through workshops/seminars and such events and any other innovative activity.
- To facilitate rescue of victims from the place of their exploitation and place them in safe custody.
- To provide rehabilitation services both immediate and long-term to the victims by providing basic amenities/needs such as shelter, food, clothing, medical treatment including counselling, legal aid and guidance and vocational training.
- To facilitate reintegration of the victims into the family and society at large

¹⁶ National Social Assistance Programme (NSAP) | East Khasi <https://eastkhasihills.gov.in/scheme/nsap/>

- To facilitate repatriation of cross-border victims to their country of origin.

BENEFICIARIES

- Women and children who are vulnerable to trafficking for commercial sexual exploitation.
- Women and children who are victims of trafficking for commercial sexual exploitation.

ELIGIBILITY CRITERIA

The implementing organizations must fulfil the following eligibility conditions:

1. The agency should be registered under law and must have a properly constituted Managing Body with its powers, duties and responsibilities clearly defined and laid down in its Constitution;
2. The organization must not work for the profit of any individual or body of individuals;
3. It should ordinarily have three years' experience after its registration;
4. Its financial position should be sound;
5. It should have facilities, resources, experience and personnel to initiate the scheme for which assistance is sought;
6. Voluntary organisations should be registered with the NGO PS portal of NITI Aayog.

SCHEME FOR WORKING WOMEN HOSTEL-With the progressive change in the socio-economic fabric of the country more and more women are leaving their homes in search of employment in big cities as well as urban and rural industrial clusters. One of the main difficulties faced by such women is lack of safe and conveniently located accommodation. The Government of India being concerned about the difficulties faced by such working women, introduced a scheme in 1972-73 of grant-in-aid for construction of new/ expansion of existing buildings for providing hostel facilities to working women in cities, smaller towns and also in rural areas where employment opportunities for women exist. Based on an evaluation, the existing scheme has been revised to promote availability of safe and conveniently located accommodation for working women who need to live away from their families due to professional commitments.

Objectives- The objective of the scheme is to promote availability of safe and conveniently located accommodation for working women, with day care facility for their children, wherever possible, in urban, semi urban, or even rural areas where employment opportunity for women exist. The scheme is assisting projects for construction of new hostel buildings, expansion of existing hostel buildings and hostel buildings in rented premises. The working women's hostel projects being assisted under this scheme shall be made available to all working women without any distinction with respect to caste, religion, marital status etc., subject to norms prescribed under the scheme. While the projects assisted under this scheme are meant for working women, women under training for job may also be accommodated in such hostels subject to the condition that taken together, such trainees should not occupy more than 30% of the total capacity the hostel and they may be accommodated in the hostels only when adequate numbers of working women are not available. Children of working women, up to the age of 18 years for girls and up to the age of 5 years for boys may be accommodated in such hostels with their mothers.

Beneficiaries- Following categories of working women and their children are being covered under this Scheme:

- (i) Working women, who may be single, widowed, divorced, separated, married but whose husband or immediate family does not reside in the same city/area. Particular preference may be given to women from disadvantaged sections of the society. There should be also provision for reservation of seats for physically challenged beneficiaries.

(ii) Women who are under training for job provided the total training period does not exceed one year. This is only on the condition that there is vacancy available after accommodating working women. The number of women under training for job should not exceed 30% of the total capacity.

(iii) Girls up to the age of 18 years and boys up to the age of 5 years, accompanying working mothers will be provided accommodation, with their mothers. Working mothers may also avail of the services of the Day Care Centre, as provided under the scheme.

NATIONAL MATERNITY BENEFIT SCHEME (NMBS) Under NMBS there is a provision for the payment of Rs. 500 per pregnancy to women belonging to poor households for pre-natal and post-natal maternity care upto first two live births. The benefit is provided to eligible women of 19 years and above. 160 The Head-Count Ratio (H) for the scheme NMBS shows that 80% of the beneficiaries were below poverty line. The value of Income gap ratio viz. 0.35 implies that most of the beneficiaries were in the upper income-slab below poverty line. In the calculation of Sen-index the value of Ginni co-efficient (G) is 0.16. Which signifies a very low degree of income disparity among the beneficiaries below poverty line. The Sen-index value, viz. 0.36 indicates that more beneficiaries were in the upper income-slab below poverty line.

PRAGATI SCHOLARSHIP SCHEME FOR GIRLS STUDENT

Pragati is a MHRD System being implemented by of AICTE aimed at providing assistance for Advancement of Girls pursuing Technical Education. Education is one of the most vital means of empowering females with the knowledge, skill and self-confidence compulsory to participate fully in the development process. This is an attempt to give young Women the opportunity to further her education and prepare for a successful future by “Empowering Women through Technical Education.

Conclusion-

“Today as we stand at beginning of the 21st century we are still unable to boast such a society where there is total gender equality or gender equity. As per theories and texts women got a higher place and worshiped but the truth was otherwise. In the name of safety, sacrifices, physical weakness and love for them, they got trapped in four walls which, with the passing of time becomes their weakness as made them illiterate, shy and weak in reality. Until recently the question of gender equality was merely a topic of theoretical discussion. The reality of women’s lives remains invisible to men and women alike and this invisibility persists at all levels beginning with the family to the nation. Although geographically men and women share the same space yet they live in different worlds. The mere fact that women hold up half the sky doesn’t appear to give them a position of dignity and equality. It is true that over the years women have made great strides in many areas with notable progress in reducing some gender gaps. Still the afflicted world in which we live is characterized by deeply unequal sharing of the burden of the adversities between women and sprawling inequalities persist in their access to education, health care, physical and financial resources and opportunities in the political, social, economic and cultural spheres.” However there are so many schemes are launched by the Central as well as State Government on the basis of the **Cedaw** and **UDHR** .But all the schemes are registered in the books or can say the launching of schemes are sufficient in India. But the implementation is zero. There is a need to implicate at the grass root level.

As suggestions, I think morally we are weak, if we resurrected our morals then we give respect and equal status to every gender. No need to more laws and schemes for the gender justice and equalization.

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Tradition, practice and rituals in an indigenous setting: tribal women's festivals

Keya Pandey¹

ABSTRACT

Festivals are generally celebrated to commemorate either the birth of Gods or Goddesses or their victory over evil forces. Festivals are mirrors reflecting the religious, social and cultural life of people. Especially, our Hindu festivals are closely knit with our religious life. There is hardly any festival without a religious background or significance. Women and festivals have always entwined together and are inseparable. As Hindu festivals are mostly religious, women automatically merge with the religious ceremonies during festivals. They take prominent role in them and there is seldom any festival celebrated without women having taken main part in it.

Keywords: Tradition, Ritual, Practice, Women, Festivals, Indigenous

From early times Indian women have enjoyed an honourable place in society and religious functions. The position of women in the Vedic Age was very high. Though in later literature and ages woman is termed 'wicked' and temptress', the general Hindu view of woman has been an exalted one. She was assigned full responsibilities and freedom to rule her house and discharge her feminine duties.

During festivals all culinary and aesthetic arts come to limelight. Festivals are usually in honour of a particular God or Goddess and each Deity is propitiated with the particular dish specially favourite of Him or Her. Like 'Puran Poli' for Holi and Modak for Ganapati festival. It is the woman again who rises to the occasion and despite all difficulties outshines in preparing the innumerable sweets and dishes compulsory for the occasion.

Further, festivals mean opportunity to display all forms of cultural arts ranging from Rangoli, decorations, music, dance and drama., all of which are given a religious bias. Even the delicious dishes are to be first offered to the deity. Here women get an opportunity to reveal their hidden talents.

Dudhi is situated in the Mirzapur district of Uttar Pradesh, District Mirzapur lies some where between the parallels of 23 52' and 25 32' north latitude and 82 7' and 83 33' east longitude. The total area of the district is 3,352,320 acres or 5,238 Sq. miles (according to the Imperial Gazetteer) Mirzapur is thus the largest district in the state with the exception of

¹ Assistant Professor, Department of Anthropology, University of Lucknow, India

those situated in the Himalayas. The northern part consists of the rich alluvial land in the valley of the Ganga. The central portion consists of a large plateau about 50 miles long north to south. The southern portion consists of the little known valley of the Son, and the hilly area beyond extending for about 50 miles holding the Dudhi. Each of these natural division is sharply demarkated from the other and each has widely different characteristics.

Consisting as the district does of so many hills its surface naturally presents very great changes of levels. The highest elevation are of course to the south of Kaimur having an average record of level of some 1,800 ft, above the sea.

The two chief rivers of the district are Ganges and Son which flow from west to east accross the northern and central portion of the district respectively. Besides these there are five medium sized streams namely Belan, Karmnasa, Chandrprabha, Rihand, Kanher and a host of minor channels.

The barren area not available for cultivation amounts to some 15,39,606 acres of 4,592 of the whole district. Sometimes back a dense tree growth covered all but the most arid portions of the upland of district. Except in Chakia Preserves and in the more inaccessible localities they now contain no timber, the demand for fire-wood and charcoal in the cities of Mirzapur and Benaras has led to an almost denunciation of the forest, where-ever jungles grow it is usual to cut it every seven years to meet this demand. The out-skirts of the jungle are especially poor and thin owing to the recklessness of wood cutters and the former wasteful system of shifting cultivation. In Dudhi the jungle is divided into protected and non-protected forest, its total area being returned at approximately 78,876 acres, the former technically called 'rakhat' while the latter is known as 'kacat'. In 'kacat' any person is allowed to go and cut the wood without any hindrance but in 'rakhat' no body is allowed to enter. The forests of Dudhi provide rich timber and edible or exportable material like Catechu Bamboo, Cotton, Mahuwa and Baghal etc. There are also trees yielding useful fluids. There are hundreds of edible roots which the aboriginal people know and use them in time of scarcity. The following plants are found in Dudhi forests. Jethkhair, Salai, Abnus, Persidh, Shisam, Rohina, Bigaisa, Sanam, **Aula**, Paras, Karam, Bair, Bahra, Jugna, Mapulan, Kusum, Kuria etc.

Wild animals abound in these forests. Tigers, leopards, hyaena, jackals and foxes are still met within plenty, they have apparently became shy and less numerous than before. The number of tigers is not very large. Rhinoceros and wild elephants are no longer found. Dudhi is considered to be a good place for Shikar, and the lovers of sport frequent it during certain season. Hunting has been considerably restricted by the forest authorities. The forests also contain panthers monkeys, wolves wild dogs and boars. Rivers are full of fish. Crocodiles are not plentiful though big rivers like Kanhar contain a few.

The land scape of Dudhi is one of the most pictursque and it has been described as Kashmir of the sough. The people in this tract are some of the most backward people in the province. Their poverty is froverbial and even in these days of a substantial number of them have to defend on Mahwa for their evening meal.

The area is rich in minerals and has got vast potentialities of development, but it has remaind backward on account of the difficulty of communication. During the rainy season communication with the out side world is abruptly interrupted.

HISTORY

There are a number of prehistric caves in the hill ranges, and stone implements of Neolithic age are found at places and caves which also contains rock paintings. No description of this place is found in Chinese Pilgrims. According to tradition, Bhars were original inhabitants of the tract near Ganga. They were conquered by the Seoris who held the

fortress of Chunar up to the twelfth century. Kols occupied that portion of pargana Sakateshgarh which is now known after them as Kolna.

Kharwars held the parganas Singrauli, Agauri and Bijaigarh. Gradually with the rise of Rajput the principalities of Agori, Singrauli and Bijaigarh went over to them. The Pattans do not seem to have much influence in the tract south of Son. Only Chunar figures prominently in the Moghal history. Raja Balwant Singh of Benaras when he became powerful brought Singrauli under his sway and imposed a sum of Rs. 701/- on Singrauli to pay Raja of Agori Barhai. The province of Benaras which then included the entire present district of Mirzapur was transferred to the British as the result of treaty between Shah Alam and the East India Company. The directors of the company however refused to ratify it. Raja Balwant Singh was succeeded by Chet Singh who was defeated by Sir Warren Hastings and a treaty was arranged in 1775. The entire areas now comprised in Mirzapur district, was then transferred to the company.

Pargana Dudhi along with Agori and Singrauli was included in the kingdom of Baland Rajas of the 12th century and passed with them into the hand of Chandel usurpers about 1310 A.D. The Chandels were ejected about 1450 A.D. by the Kharwars only to regain possession under Oran Deo a few years latter. The Chandels retained their hold on Dudhi Deo a few years latter. The Chandels retained their hold on Dudhi Agori and Barhar for about two centuries though a Benbansi chieftain managed to set up a semi-independent rule in Singrauli. The next that is heard of Dudhi is in the seventeenth century when one Bariar Sah who called himself a Rakhel Rajput settled at Pulwa and built a fort there. He seems to have hold on tappas Dudhi. Pulwa and Barhar for a brief period. About 1650 A.D. till he was dispossessed by the Bhuiya chief of Nagar Untari at Palamau the Bhuiyas appear to have divided the country into 'Badhas' and 'Pacnauras' or manners of twelve and five villages respectively. Meanwhile the Benbansis of Singrauli who had been ejected by the Chandels managed to regain their possession under Dario and Dale Singh. Dario slew his brother and took his territory of Singrauli including Duahi. He was succeeded by his son Fakir Shah who assumed the title of Raja and made himself practically independent of the Chandels of Agori Barhar, though he appears to have paid them tribute as a vassal when Balwant Singh ejected the Chandels. Fakir Shah was forced to pay him tribute and the Dudni tappas passed nominally into the hands of British after Chet Singh's expulsion in 1781 A.D. The tappas of Dudhi were at first so little known that they remained for years a kind of debateable land between the Benaras and Bihar sarkars, and by the careful management of the Singrauli Raja they were omitted from general settlement in 1789-90. During the intrigues and struggle of Angori and Singrauli Rajas the proprietorship of Dudhi actually remained in the hands of the Bhuiyas, but in 1808 the Singrauli Raja got himself appointed their manager and by 1830 he secured undisputed control over them. So far the tappa has been almost totally overlooked by British administrators and this might have gone on indefinitely had not the dispute between the Bhuiyas and the Rajah been brought to the notice of the Government by the outbreaks of violence. In 1897 Mr. Roberts was sent to inquire into the rights of the people, and in the course of the inquiry the causes through which the tappas had been kept free of assessment became known. In 1851 formal proceedings were instituted under Regulation II of 1819 (a regulation providing for the assessment of lands that for any reason had escaped settlement) to be decided whether Dudhi was or was not included in the permanent settlement. The result was that all the tappas were declared to be at the absolute disposal of Government. The next step taken by the Singrauli Raja was to claim that a settlement should be made with him as proprietor. The question was not decided till 1856, when the Government made known its intention of holding the tappas under Kham or direct management the Raja being granted as an act of grace an allowance (malikana) of 10 per cent on the collection.

AGRICULTURE AND INDUSTRY

Agriculture though an important industry is not in a flourishing condition. About 10 per cent of the total area is cultivated, 2 per cent is irrigated. Soil being poor not all fields can support permanent cultivation. Residents are found to practice permanent cultivation by leaving land fallow for two or three years.

Fertility of the soil varies from tappa to tappa. The river banks are fertile and black loams are found in abundance. Away from rivers the soil is more and more mixed with sand till we get near the hills less of clay and more of stones, so that even ploughing is difficult. Water is scarce for the rivers like Kanhar, Rihand, Bichi, Lahuwa and many rivulets that get supply of water from them do not carry water throughout the year. Sinking of well is a hazardous process and an expensive affair. The average depth at which water is found is considerable and before it is reached often granite rocks appear and boring operation becomes difficult in the extreme. The rains are not evenly distributed and the nature of soil makes it difficult for the moisture to be absorbed by it. The absence of irrigation facilities and nature of soil combine to make the farming a risky adventure.

A variety of grains are produced in Dudhi though the aboriginal population restrict their cultivation to only two or three of them. The Koiries and Kunbies are the two most important agricultural castes in this area and it is through them that the process of cultivation, manuring irrigation etc. have been introduced among the backward tribes and castes. The aboriginal cultivator in his natural environment knows little about the advantage of mixed sowing and the importance of different crops and their rotation.

CLIMATE.

The winter temperature in Dudhi is quite low but the summer is extremely hot. The rainy season extends over a quarter of the year and the rainfall averages about 95". There has been a considerable reduction in the rainfall during last few decades. Ordinarily the temperature here varies from 109°F in June to 28°F in December showing extreme climatic conditions. During the rains the stream becomes swelling rivers and the tribes believe that the river in spate indicates the festival of some river dwelling spirits and their dances to celebrate it.

PUBLIC HEALTH.

With the exception of a few localities where fever is always rife the district may be considered normally a healthy one. The local returns correspond closely with Provincial averages. From 1901 to 1907 the recorded annual mortality was 35.403 or 32.31 per thousand.

Malaria easily heads the list of diseases in order of virulence. Venereal diseases and skin diseases follow it closely. In fact venereal diseases has so thoroughly impaired human vitality as to make it an easy prey for any disease. Scarcity of water leads to skin diseases.

EDUCATION.

The main difficulty is poverty. The parents attach an economic value to their children. This explains the reason why they do not like the idea of sending their wards to school. The alternative value of the children considered in terms of services rendered at home is considered to be greater than education. In spite of the fact there are quite a number of educated persons in Dudhi. Some have passed even High School or some times Intermediate examination. There is an Inter college in Dudhi proper apart from one primary school. Neighbouring villages have also got primary schools and sometimes middle school.

ABORIGINALS.

The primitive tribes chiefly consists of Majhi, Kharwar, Gond, Dhamiar, Chero, Panika, Baiswar, Bhuiya, Dharkar, Bhurlia, Agaria, Baiga priest, Pathari, Parahia, Gnusia and Koi.

There appears to be a concentration of primitive tribes in pargana Agori. Next comes the 64 villages of pargana Bijargarh. The number of aboriginals in Pargana Dudhi and Singrauli is not excessive. The aboriginals are scattered all over the tracts and have no fixed and specific areas of habitation. They consider themselves to be low caste Hindus. None of these tribes have any rigid tribal organisation probably they are mostly immigrants and none except a few boast of being autochthonous of the localities inhabited by them. Only a few of the tribes are infused with the remnants of totemistic ideology. Kols who form the greater part of the aboriginals in this tract have no totemistic sects now but have under the influence of Hinduism adopted division into seven endogamous gotras. Majhis are also divided into five exogamous subdivisions, but have still retained their totemistic sects. They are however free from the influence of Brahmanism and follow their own rituals involving exorcism of ghosts which is conducted by the Baiga the mere peaceful aspect of the domestic ritual being in the hands of Patari. Bayars have been classed as a separate tribe but in their religious observances or social life they are not different from Chamars. The Gonds of the tract do not possess the same characteristic as those of their class in central Provinces. Dharkars are actually a subcaste of eastern Doms. They still retain their totemistic traditions with regard to the bamboo which they hold sacred. They however call themselves Hindus though they alone of all other tribes have a strong tribal council and very seldom go to the courts of law. Kharwars, Binds, Dharkars, Pankyar, Baiswar and Bhuiyas go to the extent of calling themselves caste Hindu.

Though the various tribes have their own respective godlings they stand on a common basis in their veneration for Deohar which is a sort of temple containing a chain at the end of which there is attached a strap used for expulsion of evil spirit. Another common element is exorcism of spirits and demons through the Baiga and Ojhas. The rest of their religious ritual is not different from the low caste Hindus. None of the tribes have any customs or religious beliefs which may come into conflict with the laws followed elsewhere in the Province.

The tribal population of Dudhi represents various levels of thoughts and actions beliefs and rites while various degrees of liberty characterise their spiritual code. Their trends are generally noticeable. Tribes like the Agharias who own clan goes to whom they periodically offer prayers and sacrifices, but have begun to rename them, borrowing terms from their more advanced compatriots. They worship their clan goddess in garb of Lohasur Devi, sometimes misnamed Durga, but their tribal practices as to sacrifice still remains. A she goat is sacrificed along with burnt offerings of gur and ghee and curd or its preparation. Tribes like Korwas who are on evil days still claim allegiance to their great clan god Raj Chandol, but their interest is more concentrated on propitiating the evil spirits they know by the legion or those whom their shrewd neighbours force on them in order to exploit them with their help. Thus when the days warm up and hot wind begins to blow and out-door work becomes difficult and hazardous the Cheros picture the fire eating goddess A-ngar Mata, as riding a chariot which is wheeled round and round the sky to spread fire which settles as excessive heat below. It is the Cheros who can negotiate with the destructive agent and the Korwas and other tribes must approach the Chero baiga with gur ghee and goat if necessary.

Again there are tribes like the Majhwar, the Kharwar and the Cheros who own their tribal gods along with a long number of beneficent and evil spirits and godlings.

The aboriginals of Dudhi live interspersed over the whole area side by side with caste Hindus and have learnt in course of time to adopt themselves to one level of low caste Hindus. They follow occupational pursuits on the lines of those of the scheduled caste people. Kols, Manjhis and Kharwars are mostly ploughmen a few having land of their own. Bayars are mainly cultivators of rice and their principal occupation is the construction of tanks and mud walls. Binds are for the most part agricultural labourers. They also work on fishing, well sinking, mat and basket making and preparing saltpetre. Dharbars make cane

and bamboo articles. The usual occupation of Bhuiyas is cutting wood and collecting silk worms, lac and other jungle products. Agarias are mostly iron forgers.

These primitive tribes have practically given up their own dialects and have adopted Baghelia variety or eastern Hindi. They have no system of civil right peculiar to themselves and autogenistic to the system of rights and duties recognized and followed elsewhere.

The tribes of this area are not at a very low level of culture. They have gradually mixed up with Hindus and have begun to adopt their social manners and customs.

Dudhi which is a Tehsil for administrative purpose is divided into four Tappas viz. Pulwa, Gonda, Bajia and Adhaura. The chief town of pargana lies approximately at 24 13' N and 83 15' E, about two miles west of Kanhar river. It is at a distance of 95 miles south east from Mirzapur and 45 miles South east from Robeartsgunj. It is connected to the north by the roads running to Chopan via Hathianala or Pannuganj via Kon and Aligarh. Dudhi has an area of 607 sq. miles i.e. 3,98,983 acres. It is the most important place to the south of the Son. In 1901 it had a population of 1779 persons of these 1078 were Hindus, 299 were Muslims and 452 belonged to other religions predominantly the Christianity. It is a flourishing place; has a Post Office, a Police Station, a Dispensary, an Inspection Banglow, a cattle pond and the Sub-registrar's Office etc. It is also the centre of a Community Project Scheme. Apart from a weekly market there is in Dudhi a regular market also with few shops of general merchandise and cloth etc. Dudhi has an establishment of London Missionary Society too, known as Dudni Mission. The population of Dudhi has not increased in the same ratio as in other parts of the district. From 1881 to 1931 there has been an increase from 40,670 to 59,187. Much of the increase is accounted for by the flow of immigrants into the Tehsil.

DESCRIPTION OF THE VILLAGE JABAR

The village Jabar is situated at a distance of one mile to the east of Dudhi. It is a village having compact settlement, and a population of 546 persons of which 252 are males and 274 are females (according to a census done by us in December 1955).

According to the U.P., Government census of 1952 the population of Jabar was 496. This shows that the population of Jabar has increased by 50 since 1952. Details of the census are given below.

Total number of caste and tribes -	10.	
Total number of families -	78.	
Total number of males -		252
Total number of females -	274	
Total population-	526.	

According to the Patwari Jabar has an area of 445 Bighas of which an area of 389 Bighas is cultivable. But according to the Tehsil people its total area is 402 Bighas 4 Biswa and 7 Biswansi or 259.77 arces or 402½ Bighas in all, of which an area of 389 Bighas is cultivable. If we take the latter data as correct then each individual has and holding of .7647 Bigha of which .7384 bighas are cultivable.

At the time of our stay at that place (i.e. December 1956) we could find crops of Pea, gram, rice and braley. Barley was most common crop. The water for the purpose of irrigation was mainly taken out from wells we could see here and there a few trees of guava, banana, mango, and papaya also. There were one or two small groves of mango and guava. No flower tree in the village was, however, visible.

VILLAGE SETTLEMENT

Settlement of village is of a compact nature. Kalwars and Manjhis form bulk of the village population. In status the Kalwars are higher to the Manjhis. Clusters of houses are shown in the map which will give an idea of the village settlement clearly

THE PEOPLE

The people of Jabar are divided into four tribes and six castes. Chero, Manjhi and Bhuiya and Patari are included in the former division and the latter division consists of Gosain, Kalwar, Kahar, Ahir, Teli and Lohar. Gosain have the highest social status among the people of the village. Traditionally they are two generations higher even to the Brahmans.

Agriculture is the main occupation of the people but some, for example the Manjhi, Bhuiya derive their subsistence from the manufacture of ropes and brooms. The tribal people possess very little or/some times no land. It appears that under economic duress they had been mortgaging their holdings and consequently the bulk of them have passed into the possession of the richer people i.e. the Kalwars.

The level of education in this village is terribly low, although there are a few matriculates. A Manjhi youth is a matriculate. Another Kalwar boy is a student of class nine. Two men have passed the Vernacular Middle Examination. There is a Kalwar woman, Kamla who has read up to the eighth class in a Government Institution and has also been to some Gandhi Ashram. Children of several families, are reading in the Primary School.

There is a school in the village, established under the Community Project for adult women. Kamla is a teacher in that school and she gets a salary of Rs.20/- per month. But adult women generally do not go to the school. Few teen aged girls, a few young married ones, and a woman, of 25 years, come to attend the school. While some parents are anxious to educate their sons and daughters others are quite indifferent or do not like the idea of educating their children at all. I met a boy hardly 10 years of age, who told me that he did not go to school because studies do not suit him, and that he feels ill whenever intended to go to school. Believers of this type are not uncommon in the village.

Following is a brief description of the four tribes of this village. It may be remarked here that these, as also the other tribes of Dudhi were included under scheduled castes in the Censuses of India District population Statistics U.P. Mirzapur District 1952.

BHUIYA

They are a Dravidian Tribe and claim descent from the sons of "rishies" Bhadr and Mahesh. They accordingly call themselves Rishasan Bhuiyas. A Mirzapur legend asserts their Kinship with the Musahars and Bhulnars but they themselves claim to be a distinct tribe. But it is very difficult to distinguish them from the latter in as much as they have close affinities, with them. The Bhuiya call themselves Hindus. Their chief deity is "Kali, a Hindu Goddess, who has doubtless succeeded some aboriginal Goddess. They also worship the village God and Dharti Mata. They have a special tribal hero named "Nadu Bir". Most Bhuiyas are ploughmen, but some are makers of catechu and are hence known as khairahas. They are quite industrious simple and confident people.

CHERO

The Chero belong to the Dravidian stock and are probably a branch of the well known Kol tribe with whom they enjoy connubium. As they exist today the Chero are a stratum of labourers and cultivators but in the district of Shahbad they are said to have once been rulers of the country extending from the Ganges to the hills which form the boundaries of South Bihar including the entire extent of the country in the Patna division south of the Ganges. They entered Palamau in 1612 A.D. and ruled that district for nearly 200 years till they were expelled by the British. Their last two famous men were robbers named Nora and Kora. The Cheros vary in colour but are usually of a height brown complexion. They have a

conspicuously high cheek, obliquely set small eyes, broad noses and large mouths with protuberant lips. In Mirzapur they are popularly known as Baigas.

PATARI

These are really a branch of Majhwar tribe. They and the Majhwars claim descent from seven brothers the youngest of whom was compelled to become a family priest. The word patari is synonymous with Pradhan and denotes also a sept of the Raj Gonds of Central Province among whom it performs functions similar to those of Patari of Mirzapur. A Majhwar must be attended as his priest by a patari of the same sept as his own. As a result of this arrangement the parishioners or constituent of a patari are scattered over a large area and they have to under-take long journeys in order to pay their periodical visits. Although the Pataries are the family priests of Manjhwar their social position is much lower to that of latter. No Majhwar will eat with them or drink water from their hands. Patari is moreover looked upon with contempt as a begger and is discredited because he accepts the clothes and other belongings of the deceased which are offered him in the belief that the deceased will receive them in the other world.

MADHWAR

They are indifferently called Majhis and Gond Majhwars. The name is derived from the Sanskrit word 'Madhya', which means middle. The Majhwar means therefore the holders of middle lane, or more probably leader or headman. The Majhwars have a Gond like appearance, their heads being broader and their noses coarser than those of the Kols and Pankhas. Their tradition points to their western origin and fixes the date of their immigration into the district about 1650 A.D. As they themselves inform they come from a series of forts along the line of western Vindhya and Kaimur ranges. They still maintain their connection with their native land by occasional pilgrimages to Shrines at Saangarh and Marwagarh (both in Bilaspur). According to one of their legends when Ramchandra broke the famous bow at the court of Janak the king of Videh and Mithila, its pieces fell into four places one of which on the banks of Narbada is still regarded as a site for pilgrimage. Their connection with Gonds is further kept up by the common worship of the national deities Burha Deo and Ningo and his attendant Baghiya and they say that there are a temple and image of these tribal gods at their place of pilgrimage on the Narbada. In Mirzapur however Ningo resides either in the common village shrine deohar or in some ancient Sal tree which no Manjhi will cut or injure.

The Manjhis are divided into five exogamous subdivision known as Poiya, Tekam or Tekma, Marai, Oike or Waika and Olk each of which included a number of totemic septs and is said to have been derived from a Gond who had five sons. As regards religion they are still in a great measure free from the yoke of Brahmanism. The exorcism of ghosts and evils the discovery of witches and the like are in the hand of the Baiga while domestic ceremonies are in the hand of the patari. They do not worship all ghosts but believe that all diseases are due to them. Many curious stories attach to ghosts. Thus Turkin is said to be a Mohammedan female ghost who lives in the jungle hill south of the son and Barwat a small ghost who lives in Andi hills are sister and brother. They rule over all mountain ghosts in that part of the country in a stream called sukandas a tributary of Kanhar on Sarguja boundary there is a deep water hole supposed to be of unknown depth. In the middle of which is a mound on which grows a kurlu tree. When a ghost becomes troublesome the ojha searches for a piece of deer horn in the jungle and hammers it into the tree by stone. By this magical performance he is supposed to have shut up the ghost. There is another river named Kwasa in Sarguja which is also infested with water ghosts. The Baiga tries to profitiate them by offering sacrifices so that they may not visit the village, release epidemic or do the harvest any harm. In Sarguja there are two caves one on the Martha and other on the Banka hills. In the former lives a male deity called Mahadanider and in the latter lives a demon of the Dano species. Her name is

unknown but she brings diseases and misery and is of a very violent temper. On the Ahlor hill in Saruja lives the ghost of an 'Ahir', a malevolent godling while his wife leaves on the Jhoba hills in the same locality. Similarly on Maura hills in Singrauli lives a demon named Dariapat Deo and on the Chanpur hills in Dudhi Mirg Rani and Kota Rani. A similar deity worshipped by Manjhi is a Raj Chandol. In common with Korwas and many other tribes of this part the Manjhis venerate Karam tree and have a dance connected with it.

The following chart shows the list of festival datewise and monthwise, celebrated by the people of Jabar.

Name of Month	No.	Name of Festival
Chaitra	1.	Navami – Shukla Navmi
Vaishakh	2.	Tritya – Shukla Tritya
Jeth	3.	Beeso – Shukla Beechmi
	4.	Ekadashi – Shukla Ekadashi
Savan	5.	Nagpanchami – Shukla Panchami
	6.	Rakshabandhan – Poornima
	7.	Asthmi – Krishna Asthami
	8.	Teej – Shukla Chaturdashi
	9.	Krama – Shukla Ekadashi
	10.	Ananta – Shukla Chaturdashi
Kwar	11.	Jutia – Shukla Ashthami
	12.	Dashahra – Shukla Dashmi
Kartik	13.	Diwali – Amawas
	14.	Gai Darh – Pariva
	15.	Gaudhan – Dweej
	16.	Chat – Shukla Chat
Magh	17.	Chauth – Shukla Chauth
Phagun	18.	Teras – Dark Teral
	19.	Holi – Poornima

Kalwaras and the other castes of the village celebrate all of these festivals. The tribals sometimes celebrate all sometimes few and sometimes none except Karma. Karma is their most important festival. Ananta and Jutia are comparatively common among the tribals.

Few of the festivals in the above list like Teej, Karma, Jutia, Godhan, Chhat and Cahuth are typically women festivals. We will give detailed description of each in the next chapter.

The festivals and ceremonies can be analysed into certain broad categories. Some of the festival it will be seen, indicate ancestor worship mixed with nature worship. There are defined partriarchs who may not have been the heads of their line. The story of Maha Shivarathre (dark tears of Phalgun) reproduces in a modified form ancestor worship and worship of nature.

Some festivals seem to be based on changes of season, and others on natural phenomena. Diwali and Holi represent the death and resurrection of the season. Shivaratri marks the night on which Mrig Constellation (or Orion of the west) is seen in its best aspect.

The third category includes festivals which have mythological and historical basis. These are the birthdays or different heroes, or some important day of the life of such Heroes. Janmashtami and Dashahra are examples.

The next category includes numerous 'Vart' (fast) for the special use of women such as Jutia Karma, Chauth Chhath Teej and Godhan.

There may be another category which includes special stories like Satya Narayan Katha.

Another type involves bathing for ceremonial purification or remission of sins committed in this life as well as in previous lives.

Apart from these there are few ceremonies designed to bring the force of nature under control. In a village (Jabar) where life and prosperity of the people depend on timely and ample rainfall, worship and sacrifices ensure an adequate supply of rain. The rites consist of Puja offered to God 'Indra' jointly by the village members. It is superintended by Brahman.

Navami:- Ninth day of the bright half Chaitra:

The Puja is generally performed before sunrise. Shitla Mata is worshiped. There is a piece of silver with an image of Shitla Mata engraved on it. This is called 'Sirjania', and is worn round the neck by women and children.

'Supari' (betel nut) and a piece of copper, a piece preferably are kept in a 'Kalsa' (Jug) which is filled with water. A leafy mango twig is placed on it and above all these is placed a 'Tohari' (plate like structure made of clay) filled with rice gram and 'Gur'. A candle is burnt near it. The 'Sirjania' covered by a new yellow thread is also kept near by. Then 'Aipan' (Solution of grinded rice and turmeric) is sprayed over it and vermilion is applied. Seven pairs of 'Prasad' are offered. The Prasad consists of, 'Thekua'* 'Sohari'** or 'Halwa' 'Sohari' 'Hom' of 'Gur' and 'ghee' is performed and the following verse is recited.

O 'Shitla' mother you have come full and prosperous you must go leaving all things
Go after spitting
Relieve us from disease, and leave me
I am begging and spreading my 'Sari' before you.

The festival seems to be connected with the disease of small-pox. The above verse clearly indicates this thing. This is type of disease which villagers attribute to the disfavour of Goddess 'Kali Mai'. Patients stricken with this disease are never allowed to take medicine. Certain taboos are strictly observed during the period of the disease. As long as the disease lasts no person of the patient's family goes to the house of any other person nor others come to the patient's house. The taboo is probably connected with the idea of infection.

On the festival of 'Naumi' annual prayers are offered to 'Shitla' Mai' so that the disease may not break out in the ensuing year and all the infection and germs may go out of the house.

Most of the children and ladies of the village Jabar may be seen wearing this 'Sirjania' round their necks. The worship is performed by the married women.

TRITIYA : - Third day of the bright half of 'Vaishakh'-

* Thekua - Pua in Hindi.

** Sohari - Puri in Hindi

This festival is connected with agriculture and obviously only those families celebrate it whose occupation is agriculture.

It is believed that 'Sagun' of this day will ensure better yield. On this day bullocks are anointed with ghee and are worshipped with flower etc. Then the male members of the house go to their field and perform the 'Sagun'. The ceremony consists of pulling the plough five times. No other work is done this day.

Women have no role to play in this festival except that they prepare special dishes. Kachcha food is not taken on this day. Pakha food along with sweets etc. is therefore prepared. For the rich it is a day of feast also.

BBESO Fifth day of bright half of the month of Vaishaka -

On this day prayers are offered to family gods. Every household in the village has a raised structure which is thought to be the abode of family gods. This place is regarded as sacred and is generally prohibited for outsiders. No outsider is allowed to see it.

Seven jugs (made of clay) are filled with gram or some other grains, but gram is preferred. These jugs are then covered with clay cups filled with Satua*, gur and khatai. After that these jugs are kept near the family god and 'hom' of gur and ghee is offered.

All this worship must be done before taking any food. Alms are offered to Brahmans. Stua and price are specially offered on this occasion.

The use of salt is strictly prohibited on this occasion. All the male and female members of the family participate in the ceremony.

The festival usually comes off after harvesting when the farmer's graineries are full. Therefore, they offer grains to their family gods and utilize them as 'Prasad'. This festival too therefore seems to have an agricultural significance.

Nagpanchami : - Fifth day or bright half of the month of Savan- The day is meant for the worship of 'Nag deota' (Serpant). Clay figures of nag are prepared and worshipped. Milk and 'lava of dhan' are offered with other fruits, sweets and flowers available at the time. Worship is done before taking any food. 'Puja' is done by women only.

The day is also a feast day. Several dainties are prepared. 'Sewain'* is a special dish taken on this day, but Pukka food is also prepared.

In the afternoon lovers of wrestling assemble at some place and give a show of their strength. For all practical purposes it is treated as a rest day and ploughing is not done on this day.

An old woman told me a story connected with the origin of this festival. There was a farmer who was ploughing his field. The plough accidentally entered a hole in which there lived some young ones of snakes. They were crushed to death. When their mother returned, and saw blood stains on the plough she sent to the home of the farmer. There she bit every member of the family, killing them all. She also went to the house of the farmer's daughter' (married). There she found her engaged in the worship of Nag deota. She waited until the girl finished the prayer. In the mean time she dipped herself in the sandal wood paste which was lying near the stool on which figures of snake were drawn. She drank the milk and ate the parched grain placed before the stool as offerings. She was satisfied and her anger subsided. She then stood before the girl and asked her whose daughter she was. On being

* Satua- Flour of parched gram or parched barley

* Sewain –Preparation of milk sugar and sewain

told she confessed that she had killed that family. The girl prayed that they may be restored to life. The snake mother gave her some nectar. The girl went to her father's house, put a drop in the mouth of each of her relations and restored them to life.

Since that time it became a custom that on the fifth day of Savan there shall be no ploughing operations, no vegetables shall be cut from the fields and Nag deota should be fed with milk. The custom is still observed.

RAKSHABANDHAN:- Full moon day of Savan. - On this day Brahmans go round the village and bind a 'Rakhi¹ or amulet made of silk or; cotton thread round the wrist of each and every member of the family. In return the Brahman is offered money whose amount varies from family to family. Rakhi is tied round the wrist of brothers by their sisters also as a charm protecting them from evil during the year. Hence the name rakhi from raksha, meaning protection.

According to the village folk the festival has a great significance. When anyone binds rakhi, round somebody's wrist the latter is bound by duty to give some compensation to the former either in the shape of money (in case of Brahman) or in shape in protection (in case of sister).

This festival has got a social significance determining the interrelation between brother and sisters and Brahman and other castes. By tradition there are four main festivals Holi, Diwali, Dashahra and Rakshabandhan. Rakshabandhan is the chief festival of Brahman, Dashara of Kshatriyas, Diwali of Vashyas and Holi of Shudras.

ASHTMI or JANMASHTAMI: - Ashtmi of dark half of the month of Bhadon.- The whole day of Ashtmi is a fast day. Sometimes even water is not taken the whole day long. But generally phalhar like Halwa of Teekhur, fruits, curd, milk and milk products are taken.

'Jhanki' is decorated and in the night at 12 P.M. birth of Lord Krishna is celebrated by cutting a 'Khira', Bells are rung, and prasad is offered to the image of Lord Krishna. Other things like flower etc. are also offered. Sohar* is sung by the women and after this, fast is broken by taking prasad first.

Krishn is regarded as the eighth incarnation of Vishnu. His maternal uncle Kans was told by Divine Echo that his sister Dewki would give birth to a son who would kill him. On further enquiries from astrologers he learnt that the eighth boy born to her would be that one. He put his sister and her husband Yasudev behind prison bars. They were closely watched and each child as soon as it was born was killed by the king. The eighth one was saved and this became the hero of Mahabharat.

Janmashtmi is the birthday of Lord Krishna. Men as well as women, young boys and girls all keep fast on this day and celebrate the birthday. The fast is kept, according to them, for the sake of devotion only.

TEBJ or KAJRI Tritiya of Bhadon. In Jabar this festival is celebrated only by the Gosains and no other caste or tribe. This is a typical women festival observed for the long life of the husband. This fast according to a folktale was for the first time kept by Parvati for getting Shiva as her husband. She succeeded in her effort and Shiva accepted Parvati as his wife. This was the fruit of this vrat.

Married women keep fast on this day. They go to river to take bath and enjoy the day swinging and singing a particular song known as Kajri.

Kajri:-

* Sonar - A type of song sung on the occasion of the birth of a male child.

The city of Benaras has electric connections
 O lord, I am not seeing the light
 Let it not be known to my mother-in-law or sister-
 in-law or brother-in-law
 I beg of you please take me home
 Which day you will proceed tell me I am not seeing the light.

Next morning the fast is broken after performing the 'Hom' of gur and ghee. Males do not participate in this festival.

GODHAN Second day of bright half of Kartik: -

This festival is celebrated only by those women and girls who have brother. The ritual is as follows. Early in the morning winnowing basket is beaten and the dirt of the house is cleaned and thrown away. Care is taken that no outsider may see it. A-after this bath is taken and the ceremony of 'Kanta Sarapna' is performed in the following way.

The woman will say:-

Whether snake has bitten or scorpion has stung
 My brother went to school And there he died
 By kichaing Jaura Eaaura he will come up.
 and then will touch a thorn in hey tongue and shall say.
 From which mouth I abused
 I shall prick the thorn of rangaili in the same mouth.
 After this yarn is spun out of cotton from charkha or from hand and it is said that;
 Slowly and slowly I am moving the charkha Sff brothers it is continuing.
 As the yarn is continuing so my brothers should continue
 On yarn don't break, my brother may livelong

This is prayer for the long life of brother. After this a chauk is prepared from cowdung. Parched grain are scattered along its sides. A brick is kept in the middle. All the thorns used in Kanta Sarapna ceremony are kept on this brick. And this brick is broken by giving a blow from four 'Lathies' and one 'Moosar' (mace). The following is recited.

I am crusting the Jaura Bhaura
 I am breaking on dark night
 I am crushing my brothers enemies.

Sisters then give the parched gram and gur to their brothers. In return brothers offer them few pice. Sisters sing the following songs.

Brother is going **out** a hunting
 Sister is blessing him
 My brother shall live long
 May orotner oeget a son
 Then he will invite his sister.

This song is again a prayer for the long life of brother. After the puja is over only then food is taken. This festival clearly shows the attitude of sisters towards their brothers. It has got a social significance.

CHAUTH- Fourth day of the bright half of the month of Magh :-

This is also a typical women festival. It is celebrated by married women only. Figures Gaur and Ganesh are kept on a wooden Pirha along with fruits flowers etc. Aipen is sprayed and vermilion is applied. 'Argh' to moon is offered. Issueless women will offer 'Argha' of

water, and women who have children will offer 'Argha' of milk and water, thrice milk and twice water. A thali is placed below the hands and milk or water is poured from above that it may fall into the thali. This liquid is thrown over the roof of the house. 'Phalahar' is taken.

There is a story connected with this festival. There was a Bahujai who had a 'Nanad'. Both wanted to keep fast on 'Chauth'. They went to take clay in the jungle. Both of them asked each other to dig out the clay. The 'Nanad' had ultimately to do the digging. While digging she unconsciously spoiled some eggs which belonged to Shiva mai. The Mai became very angry when she saw her broken eggs and said "I shall eat either the 'Nanad' or the 'Bahujai'". The 'Bahujai' thereupon replied "You had better eat me up because if I die only my parents will weep but if my 'Nanad' dies, what shall I say to my in-laws". Anyhow Shiva mai said "I will eat neither of you but you should give me some compensation. Give me either fruit or flower". The 'Bahujai' agreed to give fruit.

After this event cue Bahujai gave birth to seven children, out none of them remained alive. When she was about to give birth to the eighth child her in-laws turned her out of the house and gave her a hut to live. There after a few days of delivery a haggard lady (who was Shiva mai) came and asked for shelter. She was very much tired and therefore chose to sleep by the side of new born babe. It was Chauth, and the baby's mother was performing the ceremony. But she was very gloomy as she was not sure for the life of child. When Shiva mai saw her condition she took pity on her and blessed her with the life of her child and also returned her seven children.

This story is told at the time of the puja. The story probably points to the significance of the Vrat i.e. children are ensured long life by this vrat.

CHEAT;- Sixth day of the bright half of the month :-

This is a typical women festival celebrated for the welfare of the son. A day before Chhat women go to take bath in some pond or river. After bath a square structure of sand is made. It is wetted by water. 'Argha' of milk and water or only water is offered to sun facing west. A pice, a betel nut, and a bali of dhan' are taken in jug and it is filled with water. The jug is kept on the square. Vermilion is painted on it and finally meditation is done for a few minutes sitting by the side of that square. Two candles are lighted near the square and two by the side of river. The following song is sung.

I am tired of walking
My throat has become sore of talking
Mother Chhat I shall serve you
Your service will bring me good health
I am tired of walking.
My grand son is asking for sweets
My son is asking of wine
My brother wants brother and nephews
I am tired of walking.

The song simply states the things which the worshipper expects from the goddess Chhat. The water of the jug is then thrown away and the betel nut and the pice are taken out. Sweet rice is taken before the moon sets. Strict care is taken that nobody speaks, no jackal or dog barks and if it happens food taking is at once stopped.

Next day the women go to take bath before sunset. 'Argha' of milk or water is offered to sun. Prasad kept in an earthen pot is put over the jug containing water, pice and the betel nut, and then both are kept on a winnowing basket, basket is kept over the squared structure and the following song is sung.

I have served you the whole day and night
 Ask anything which you want.
 At mothers place I ask for brothers and nephews
 At husbands place I ask for prosperity
 I want endurance for forgetting harsh words
 I ask for educated son-in-law
 I ask for maid servants to wash my feet
 Out doors I want cow and cattle
 At home I want prosperity,

The women then come back home and break their fast after performing horn. The above song is type of prayer made to the goddess and deals with the things woman want as a boon from goddess.

The village women told me that this was a very important festival and it ensured long life and good health to children. Every married women having a son keeps this fast.

JUTIA- Kwar Shukla Asthmi :-

This festival is also celebrated by women having sons. This is one of most common festivals of the village. There are several instances in which tribais also celebrate it.

Jutia - a long but narrow structure somewhat rice like in shape, made of silver is worn round the neck by each woman having a son. A woman will wear as many Jutias as the sons she has. It is believed that celebration of this festival will ensure long life to sons.

The procedure of the ceremony is as follows. Strict fast is kept from Saptami night upto Navami morning. Women go to take bath in some river on Ashthami evening. On the way they sing following type of songs.

All friends have come but one
 Gaura Dei with her is very wicked
 She again and again shuts the door
 I shall give a blow and break the door
 All the friends will thus assemble
 And will together take the bath.

The song simply shows their intention of going to river in a group for taking bath.

Some place in the courtyard is cleaned and besmeared with cowdung for the purpose of 'puja'. A rectangular structure made of wood is placed there and on this Gauri, Ganesh and Jutia are placed. They are worshipped by spraying Aipan and applying vermilion. 'Khira' and flowers of Khira and other flowers are offered and the following is said.

I cleaned the earth myself
 Kept the Gauri near Gaur
 Now ask Gauri for a boon
 My own son may live long.

This is prayer to god for the long life of son. After this the story of Chil and Siyar is recited. The story runs thus:- Once there lived two sisters a Chil and a Siyar. Chil had a son but Siyar had none. Chil advised her sister to keep the fast of Jutia. Siyar agreed. So both sisters when the festival came kept the fast and performed the ceremonies jointly. After the ritual ceremony was over Chil sat on the branch of a tree and Siyar on a dead body. Chil suddenly felt that Siyar's mouth is in motion i.e. she is eating something. She asked her why your teeth are making sound. Siyar replied "Oh that is due to Cold".

This vrat even could not bring fruits to Siyar. Siyar could not get any child. She remained gloomy for the whole year. When next Jutia came Ghil again asked Siyar to keep the fast.

The fast this time brought fruits and Siyar got a child. Ghil pointed to her that she could not get a child previously because she did not observe the fast strictly.

KARMA : - Bright Ekadashi of Bhadon. -

This is the most important festival of the village in the sense that all the tribes and castes celebrate it.

The ceremonials of the festival may be divided into two parts, three parts rather: The first part consists in the keeping of the fast which includes only women having brothers. The second part consist of the Puja ceremony and the third part consist of dance and music. The third part is only performed by the tribals only.

Among the tribals it is customary to cut a branch of Karam tree (*Anthocephalus Cadamba*) on the occasion. The branch is then brought by a procession of men to the courtyard of a village elder where it is fixed to the accompaniment of drums. Men and women dance whole day and night under the Karam tree sing Karma songs and drink liquor.

The first and the second part of the festival i.e. the keeping of the fast and offering of puja are commonly observed by both the tribes and castes.

Preparation for celebration of the festival are started from Dashmi. Women intending to keep fast take bath on Dashmi evening. The fast commences at 4 A.M. and lasts throughout the day. Puja is done after sunset. The courtyard is besmeared with cowdung etc. and a branch of Karam tree with five shoots is fixed in the middle of courtyard. An 'Okhil' is placed by the side of this branch. Two models of cow dung one known as the Gaur and the other as Ganesh are also kept. These models are solid structures broad at the base and tapering towards the top. Few 'Jhurs' (Seek in Hindi) are kept in the Okhli. All these things are then worshipped by spraying 'Alpana' or 'Aipan' (prepared by grinding rice with turmeric), water, flowers and rice etc. Vermilion is applied on the tree, 'Okhli', Gaur and Ganesh. Now the woman who has kept the fast makes one knot in each 'jhur' with the thumb and ring finger. In fact if one has two brothers she will make knots in two 'jhurs' if three brothers then in three and so on. After this finishes the knots are opened by the same figures. All the 'jhurs' are then taken together with a lock of hair and held by right hand. Another woman then pours water on this and asks, 'What do you want'. The other replies 'My duty and brother's honesty! Finally the Horn is performed by gur and ghee dhup etc. putting into fire, and then "Halwa of Tikhur" is taken. Next morning the fast is broken by eating 'sag' curd and rice.

Manjhis tell a story about the worship of the Karma tree. There were seven brothers of the Majhwar tribe who lived together. The six elder ones used to go out for work while the youngest stayed at home to cook food. He used to receive help from his six sisters-in-law and when the food was ready he would take it to the field. The fellow was in the habit of planting a branch of Karam tree in the courtyard and of dancing before it with his six sisters-in-law. This usually delayed the cooking and one day the elder brothers coming home SB-expectedly found him thus engaged, tore up the tree in anger and threw it into the river. This enraged the younger brother and he left the home. He came across several odds on his way till he saw Karam Deota floating along the river. He tried to draw near him, but a voice from the branch sternly forbade him to approach because he was a sinner. He then propitiated the godling by the prayers and was directed to go home. On his return he found everything that had been evil on his former journey transformed into good. Even his family house which had fallen into ruins and his brothers who had been reduced to great poverty were restored to their former state. He accordingly called his brothers together and told them that misfortunes had

fallen on them because they had dishonoured Karam Deota. And since that time the deity is worshipped by the tribe.

Here are few songs of Karama Hance :

Man with plough

Ploughing the new fields

O man holding the plough

Your sister is watering cue fields

O man with plough.

The crop has been destroyed

Children are starving, they are searching rice

Five rupees could bring only a little

I am bringing up **the** children through
thick arid thin

The crop has been destroyed.

From west came the water

From .east came the wind

This time he yields have been destroyed

Children are searching rice

They are starving

West is full of grains

East is full of grains

And from these two places came the destructions

Elder brother is sitting on the river bank

Younger brother has gone for hunting to the jungle

There the deers are coming towards their home Through the trees

Swinging their pinna

The gun was at once fired

They died.

Among tribal it is customary to go next morning (Dwadashi) to the river to throw Karma branch and 'Jhur' ceremoniously in the water. When they have done so, then alone they will break the fast.

Karma festival is entirely a folk festival. No brahman presides over the festival. The festival seems to be entirely a tribal festival, although the castes also celebrate it. The caste people, it seems have adopted the festival as a result of long association. The worship of Gauri and Ganesh by the tribals on this day seems to be a Hindu influence; but their going to river for throwing ceremoniously the Karma branch and other materials of the puja, moreover the other ritual i.e. their transplanting of Karma tree ceremoniously in some village elder's house, and their practice of Karma dance this all show that they have retained some of their old customs.

By examining the process of ceremonials add ritual etc in Hindus and tribals of the village it seems that a complete assimilation has taken place in customs and beliefs concerning this festival.

A process of Hinduization of the tribals has been going on for a long time in this village and many of the Hindu ceremonies are observed by them. Karma festival is an example in which complete assimilation of the ceremonies of tribes and castes has taken place. Side by side with this their own indigenous festival has not been allowed to fall into disuse. Culture contact with Hindus has resulted in the adoption of few of latter's festivals for example Jutia and Anant.

A few words may be said about these folk songs and *folk* stories. These are very old and are inherited by generation entirely orally. W. Brennand tells us in his Hindu Astronomy, how ancient myths and allegories originated. He says: "When Hinduism was overpowered by Buddhism the success of the revolution which made Buddhism the state religion is supposed to have been owing to a great increase in the population, and a wide spread discontent among the lower orders, which found in the new Government a relief from the severe discipline of the Brahmanical and the other high classes. Caste was abolished and the freedom of subject was asserted. The overthrow of Aryan (Brahman) rule was therefore easily accomplished. We can only form conjectures regarding the attitude of Brahmins at this juncture of their affairs. It may be that some of them temperised with the ruling powers compelled by circumstances to conform to the spirit of the times, and appeared as converts to the new faith, concealing their opinion to avoid persicution. Others appear to have turned their attention and literary persuits, and created those allegories fables and tales of fiction which have since been the amusement and formed the mythology of the country for many centuries."

Some of these folktales contain the discoveries in natural phenomena, and the other contain few historical facts intermixed with super-natural fiction. They mere over record the manners, customs and beliefs of the time. Compared with similar stories of different provinces, these offer interesting material for a comparative study of manners and customs of different societies at different stages of their existence.

In addition to the fixed periodical festivals there are festivals for special contingencies such as eclipses which are an occasion for bathing and invocation by Brahman. The knowledge of science has not spread sufficiently to discredit the idea that the sun of moon are swallowed by a dargon. The people believe that the old established ceremonies have to be observed to save the heavenly luminary from being devoured and resort to the beating of drums and blowing of horns to drive the demon.

Mention may be made of pilgrimages to many places of special sanctity. Visits are made to them throughout the year while special festivals may attract hundreds of thousands or more, for example Magh and Kumbh melas, the great bathing festivals held at the junction of Ganga and Jamuna at Allahabad. Kumbh is held every three years at Haridwar, Allahabad, Nasik and Ujjain in rotation, so that it is held at the same place every twelve years.

Worship at the pilgrimages may be individual or general. Multitudes may assemble on occasions such as bathing festivals; or single person or families or parties may set out separately. In some place offerings must be made individually as for instance at Gaya, where each pilgrim makes separate offering for the souls of his ancestor in the sure and certain belief that wherever they may be they will be transferred immediately to the heaven. It is also said that ghosts and demons may he prevented from haunting persons and places by performing Shradha ceremony at Gaya.

There are very rare instance in village when people had been to such holy places but they all know about the value of 'Tirth Yatra'.

ANANT- Fourteenth day of the bright half of the month of Bhadon.

This is one of the most common festivals of the village. Most of the families celebrate it. There are many instances in Tribajs where they celebrate it. This festival is observed for prosperity. The procedure of the ceremony is as follows.

Some place in the courtyard is well cleaned and besmeared with cow-dung. Gauri and Ganesh made of cowdung are seated on a wooden Pirha. A fourteen knotted tread called Ananta is than kept on it. Betel nuts, pice, and flowers are offered. Aipan is sprayed and vermilion is applied and horn of gur and ghee is offered.

Some milk in a 'thali' (plate - metallic) is taken and a 'khira' is rotated in it and the following questions are asked of the person rotating the khira. This questioning and answering is done five times.

Q. What are you charming?

A. Sea.

Q. What are you searching?

A. Anant Gosain.

Q. Have you got Him?

A. Yes.

Make a bow to him.

After the ceremony is over Ananta is tied round the arm of each member of the family, male or female. This ananta must be put off next morning before bath otherwise it cannot be taken out during the year except when next Ananta comes. Milk of the 'Thali' is thrown on the roof of the hut. Khira is taken as prasad. Lunch is then taken after performing 'agyari' (putting a piece of each dish into fire) first by males and then by females.

The ritual ceremony of the Puja is exclusively performed by males. This festival is for general prosperity. The Anant thread, it is believed, brings prosperity. It is said that when Yudhishtir (eldest son of pandav) asked Lord Krishna to tell him of a vrat which would grant him kingdom along with prosperity Krishna suggested to him 'anant vrat' and said it would fulfill his desires.

DASHAHRAS- Bright dashmi of Kwar.

Worship of bulls is done on this day. They are dashmi anointed with gee and offered wreaths of flowers etc. Apart from worship of bull a huge effigy of Ravan is burnt by a man who acts as Ram. This aspect of the festival is entirely communal and is arranged jointly by the village members at some place. There they arrange 'Ramlila' from the first day of 'Navratra'. The whole of Lord Rama's (hero of Ramayan) life is played and on the tenth day Ravan is finally killed at the beat of drums.

For the rich it is a feast day. Ploughing is prohibited and therefore it is a rest day as well.

The festival offers a period of recreation and enjoyment for the villagers in their daily routine. The festival is also agriculturally significant because bulls are worshipped this day.

DIWALI- Amavasya of Kartik.

According to traditional division of festivals Diwali is the festival of Vaishya while Dashahra is the festival of Kshatriyas. Worship of balance and weights is done. They are washed with ghee and then offered flowers etc. Clay figures of Lakshmi and Ganesh are worshipped this day. Sweets, flowers, and fruits are offered to them and it is believed that worship of Lakshmi on this day will bring more and more Lakshmi throughout the year. Perhaps balance and weights are worshipped because they are the media by which grains are measured for the purpose of selling.

This festival is also connected with the cleanliness of the house. White washing is done or cowdung is pasted on the mud walls of the house. Houses are then decorated and finally candles are burnt and lightening is done in the night. It is believed that candle burning near the main drain of the home will show way to the goddess Lakshmi. Goddess Lakshmi goes only to those houses which are neat and clean. Moreover evil spirits and ghosts will leave the house when it will be cleaned and lightened (they love darkness, and dirt and live at such places). One who winsingambling this day, it is believed, remains a winner in all aspects of life throughout the year.

If we take into consideration the season or the time of the year we can find some connection between the origin of Diwali and movement of earth round the sun. The nights become longer from this day and snow begins to fall on the peak of Himalaya mountains. This the change of season takes place from this day.

Moreover this festival marks the end of rice crop and the beginning of the second crop. The worship of balance is probably connected with the belief in weighing of the harvest products followed by the counting of cash received in selling them.

GAI DARH :- Pariva of Kartik :-

This festival is observed by those having bullock and cows. These cattle are first anointed with ghee and then taken to some field. Then a small pig is thrown in front of them so that they may be provoked to kill the pig. The idea behind this festival is that if some cattle is caught accidentally by lion tiger or any other ferocious animal, all the cattle may protect their unfortunate kind and killed that tiger or lion in the same way in which they killed the pig.

It looks as if the festival were meant for giving a sort of training to cattle every year lest they should fall victim to dangerous animals and may be able to protect themselves in any such eventuality.

TERAS or SHIVRATRI's Dark Teras of Phalgun-

This is a day of fasting in the honour of Lord Shiv. The whole day long fast is kept 'Nirjal' (without water) or with Phalhar. The Shivling is worshipped in the temple. Milk, 'bel-patra' 'dhatura' are necessary things in the offerings along with flowers.

It is believed that unmarried girls if they keep this fast will get a husband as innocent and good as Lord Shiv himself. Other people keeping this fast will be excused from the sins they have committed throughout the year. Male females young and adult all keep this fast.

HOLI:- Full moon day of Phalgun-

A hole is dug in front of every house and a castor tree and a branch of cotton tree are transplanted on it. Grass, cowdung other garbage of the house and fuel are heaped round the tree. The heap is then burnt. Gulel is then aimed at the ash and this ash is applied on forehead. Prasad is then taken after offering Sohari, pua thekwa, gur etc.

Next morning Holi is played. Coloured water is thrown on every person. People also besmear each other with red powder. In the evening they visit their friends house. They are offered sweets etc. specially prepared for this occasion.

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A Study of the Marginalization of Environment and Women in Climate Fiction (Cli-fi) Genre

Ayush Gaur¹

ABSTRACT

Climate change fictions set a narrative that assimilates the issues which raise the consciousness about the marginalization of the environment as well as women and thus creates a discourse on the condition of subalternity. Technology, Capitalism, and Patriarchy exploit both environment and women in the cultural domain and hence, the paper explores the interwoven structure of the exploitation that create climate change crisis at the global level and psychological crisis at an individual level. The paper discusses the climate fiction genre and its engagement with the environment and women as a unit of the anthropogenic world amidst the challenges: social, political, and economic, that formulates the contemporary literary discourse.

Keywords: Environment, Capitalism, Patriarchy, Marginality

Climate change fictions examine the ethical, moral, and political dilemmas that humans face today in an age of climate emergency. Climate fiction (cli-fi) helps us to identify the reality of climate change and its repercussions on the marginalized sections especially women who suffer the same uprootedness that our nature bears in this Anthropocene age. Climate fiction deals with the apocalyptic visions of the future and in the apocalyptic world, the fate of both women and environment is dismal and bleak that we can analyse when we evaluate climate fiction.

The Canadian author Margaret Atwood calls climate change “the everything change” in an interview to The Huffington Post. In Atwood’s works, the change in every aspect of life is evident and the worst sufferers are women and the environment. Women characters suffer due to commodification of nature and women both. In Atwood’s Maddaddam trilogy,

¹ Research Scholar, Department of English Aligarh Muslim University, India.
 Email: ayushgaur4@gmail.com

women are controlled, objectified, and exploited. There is the reference of Snake women in the novel *Maddaddam*:

The Snake Women sometimes bit people, but they didn't bite Zeb...They were kind. Because that is how Oryx made them. (*Maddaddam*, p.313)

Here, the human intervention is apparent in remodelling nature and its components. Crake, the scientist who has the mission to create a new human species, forms the snake, bird and flower women who can seduce, kill and protect men according to their genetic function attributed to them and hence women become the puppets in the world of men who use them for the debasement. Similarly, the environment suffers the derangement and it can be observed when for drinking purpose the Crakers, the new type of human species uses hand pump and at the same time, Toby, the female guardian of the Crakers thinks:

It's groundwater, and every toxic spill for miles around may have leaked into it...far away fires and maybe nuclear meltdowns sending dirty particulate into the stratosphere, God knows what's in that as well. (*Maddaddam*, p.55)

Between nature and culture, the structuralist binary opposition refers to nature as feminine and weak whereas culture as masculine and strong. The deconstruction of the climate crisis provides a major glimpse upon the effects that climate change creates on the marginalized section of the society and among which women are the most vulnerable community. Climate change leads to fatal accidents that dismantle the family as an economic and social unit and women as the soul of the family suffers the most in it. Patriarchy does not provide much scope for the intellectual development of women, and the climate crisis at the same time creates the condition in which women become crippled, paralytic, and unproductive: sexually and economically both. In Margaret Atwood's *Handmaid's Tale*, change in climate has led to an adverse impact on the fertility of women and men but women as the marginalized one suffer the most. Offred, the woman protagonist states:

Sterile. There is no such thing as a sterile man anymore, not officially. There are only women who are fruitful and women who are barren, that's the law. (Atwood 71)

Reproduction, according to the Essentialist, is the process in which women are the productive forces and the nature shares this trait of being a creator with women but the human interventions have disturbed the natural system; both nature and women are becoming infertile and the infertility of women is treated as a sin on the part of women and there is no repentance for this sin also. Similarly, the land is losing its fertility due to the excessive use of chemicals such as fertilizers and pesticides which Rachel Carson in *Silent Spring*, mentions in minute details when she underlines:

The most alarming of all man's assaults upon the environment is the contamination of air, earth, rivers, and sea with dangerous and even lethal materials... Strontium 90 released through nuclear explosions into the air, comes to earth in rain and enters into the grass or corn or wheat grown there, and in time it takes up its abode in the bones of a human being, there to remain until his death. (Carson, 2000, p. 23)

Man-made alteration of nature has disturbed the biological metabolism of creatures. This anthropocentrism marginalizes the socially weak creatures. As the ideology reinforces the rights of the powerful over the weak, women in the age of Holocene suffers the most. They are suppressed by society and are considered as outclass, bereft of their biological and economic productivity; they remain nonentity in the anthropocentric world. Drenched out of

emotions and feelings, women are treated as mechanical beings for slavery, and amidst adverse impact on sexual lives due to climate change, some women, by chance or fate, retain their biological power of sexual fertility, they are used as sexually productive machines. The condition of women who are indulged in surrogacy is the testimony of the reckless and insensitive attitude that is shown towards the poor women. A writeup in the opinion column of *The Guardian* by Kishwar Desai puts forward the condition:

Most mothers sign contracts agreeing that even if they are seriously injured during the later stages of pregnancy, or suffers any life-threatening illness, they will be sustained with life-support equipment to protect the fetus. Further, they usually agree to assume all medical and psychological risks. (Desai, June 5, 2012)

The future is bleak no matters how scientifically developed we become. The treatment of women characters in climate fiction novels depicts the apathy and insincerity of the dominant classes. Women even if they are educated, are not taken seriously when they raise their concern about climate change.

Women are usually portrayed as domestic workers mainly indulged in housekeeping works and their silence on any issue; big or small about climate change is considered as a norm. Their concerns usually remain like that of a Victorian woman and that is to preserve chastity and to maintain the codes of mannerism. If they speak it is perceived as immoral and as a psychotic disorder. Resistance in the case of women is taken as shameful and categorized as a neurotic disorder that needs proper social and medical treatment so that nobody else from the women community can resist again and also nobody can question it as it is scientifically treated under the framed laws. It is evident in Liz Jensen's *The Rapture* in which the protagonist is a neurotic patient who protects the future calamities accurately. First, she is disbelieved and rejected, later her predictions are miss-represented, and ultimately, she has been tried under the law and restricted within the apocalyptic atmosphere:

The world is full of people like Bethany Krall. Our job is to free them of their fantasies, not collude in them...The government has dismissed the alert as wholly unfounded, insisting that the evidence is not credible. (Jensen, 2009, pp. 127, 301)

In *The Handmaid's Tale*, women are treated as handmaids, the sex workers by law who produce babies for the upper class- sexually infertile women. The Republic of Gilead in *The Handmaid's Tale* is like George Orwell's 1984. Women in the Republic of Gilead, are not allowed to do any work except as the sex workers who are not allowed to move or even see freely. Their sense organs are captivated so that their mind cannot work efficiently. In a completely tyrannical atmosphere, they are treated as machines whose pain and pleasure during sexual intercourse become neutral at such a level that their life becomes unproductive like the land on the earth which has also become barren due to excessive use of fertilizers.

Offered, the protagonist, explains her condition in *The Handmaid's Tale* when she becomes the part of the forceful sexual act which is framed as her profession:

It was like being on an operating table, in the full glare; like being on a stage...This act of copulation, fertilization perhaps which should have been no more to me than a bee is to a flower, had become for me indecorous, an embarrassing breach of propriety, which it hadn't been before. (The Handmaid's Tale, 1996, pp.169-170)

Women authors who write climate change fiction for example Margaret Atwood, Barbara Kingsolver, and Liz Jensen, in case the protagonist is woman, she will be depicted by these writers as more active and resistive to the male attitude of the society about climate crisis but with some common limitations. Unheard and unnoticed, their issues are considered

unqualified for serious considerations. They are treated as subalterns as they do not have their identity but are provided with an identity within the dominant structuralist regime.

Dellarobia Turnbow, the protagonist who has flame-colored hair, in *The Flight Behaviour* is unsatisfied with her family and personal life but is neglected by her family. She is 'reckless' but ultimately resists her desire to be free as to prevent 'the shame and loss' that could infect her children. The protagonist, Bethany Krall in *The Rapture* is treated as evil, instead of showing any sympathetic and respectable concern for her climate predictions she is outrightly rejected as a dangerous lunatic who is in the possession of an evil and who has killed her mother in a frenzy. In *The Handmaid's Tale*, the protagonist Offred is captivated in a lodge, forcefully but legally permitted profession of sexual services. The treatment of all three women protagonists underlines the fact that women and their intellect are discarded at every level, their existence is exploited like that of the environment for the consumerist gratifications.

The climate change crisis dismantles the linear narrative of the world. The world is in a crisis of its own identity and in this sense, the environment as an integral part of nature has become marginalized. The marginalized women remain in a search of her identity, similarly, the environment also remains in flux, reflecting nonlinear and fragmented identity through frequently and randomly occurring natural catastrophes. The marginalized environment due to anthropogenic conditions under capitalist ideology and consumerist culture is the subject matter of climate fictions and women characters in the climate fictions reflect the grave and pathetic conditions of the environment. Both women and the environment are considered as a capitalist object for consumption; both environmental resources and women are used as a medium or tool for obtaining and cultivating human resources for further exploitation without giving any valuable sense to both. Environment as well as women are neglected and ignored after their use whether it is the mining sites or infertile land or women who have sterile gametes. Both are governed by laws made by male members: environment laws and family laws and Justice is denied to both as both are attributed as irrational beings.

Rationality as the weapon of man is propagated since the Renaissance period. The analytical philosophy accounts for rationality and women who are being suppressed and confined within the four walls of a home are treated as irrational beings. Environment and women both are marginalized through technology. According to Plan International:

Without equal access to technology and the internet, girls and women are not able to equally participate in our ever more digital societies. Holding back girls and women in this area affects every aspect of their lives, including their ability to speak out and campaign on issues that affect them.

Climate fiction genre also highlights the democratic movement which focuses on the arrangement of collective experience of society for the climate change crisis. In the 'Ecocriticism and the Politics of Representation, Cheryl Lousley highlights the need of the transformation of subjects in dealing with the climate crisis and inclusion of different communities, gender, and stakeholders' contribution is needed.

Barbara Kingsolver in her novel, *The Flight Behaviour* raises the concern about the migrants Monarch Butterflies which are dying due to climate change. One of the reasons which she provides about the changed pattern in the migration of butterflies and the risk of their extinction, therefore, is:

The sole larval food for butterflies is "weed". Pesticides too, spraying on the increase, as warming temperatures bring in the West Nile mosquito.

New weather patterns affect everything in the migratory pathways.
(Kingsolver, 2012, p. 481)

Here, in the novel, Dellarobia is the female protagonist who works in the lab to identify the cause of the death of the butterflies with the majority of the male scientists. Hence, the fictional work subverts the static state where the thoughtfulness and the responsibility to save environment stays with in the hegemonic structure of the state institutions. In the novel we find how a common woman who is a neglected housewife becomes instrumental in the scientific research to protect the species of the monarch butterflies and hence subverts the power/knowledge hegemony by her active presence.

In a revealing report by BBC, every representation of women in national and global climate negotiating bodies is below 30%. After natural catastrophes women suffer the most as they don't know how to evacuate themselves, engaged in saving their children in households. Oxfam report finds that in 2004 tsunami surviving men outnumbered women by almost 3:1 in India, Sri Lanka, and Indonesia.

Nick Bostrom, an expert, and philosopher of Artificial Intelligence terms the word 'transhumanism' to reflect the possibility of 'a new state of being' due to technology that would be a major evolutionary event in the geological history of the world. It would create a technological rupture and would leave a large part of the world without access to technology and the most vulnerable would be the marginalized sections of the world including women and this concept we can approach in Margaret Atwood's *Maddaddam* trilogy in which Artificial Intelligence has destroyed the lives of the masses by overpowering the natural processes of reproduction which ultimately explodes into a failure and mass extinction.

Women have no property, no formal education, no economic freedom, no say in financial policies. According to a Report of International Union for Conservation of Nature IUCN, 'Extreme weather events such as droughts and floods have a greater impact on the poor and most vulnerable – 70% of the world's poor are women.'

The scientific and social facts are also assimilated and represented in literary forms in the climate fictions. Dellarobia in *The Flight Behaviour* and Offred in *The Handmaid's Tale* have no economic freedom. Offred is formally a sexual slave whereas Dellarobia is an economic slave in patriarchy. They are the most sufferers of Climate Change as they have no power to resist in the manner the male counterparts can do, even then they try to resist, which is a positive sign.

Climate change causes a major impact on the psychology of women characters. Anthropogenic disasters cause scarcity of resources which decreases the already fewer opportunities and options for women to survive. It causes anxiety, depression, pain, and a sense of insecurity among women. Climate crisis subverts the structural setup of society and women at the margin become more vulnerable to the change. Dellarobia, the protagonist leaves her desire to be free and acts honestly to save her family from the impending disaster due to climate change.

Affluent countries and social groups can access technology to tackle climate change but the marginalized and weaker section cannot have the existing technologies. Water purifiers and air purifiers are still out of access to lower-income groups. Women who use *Chulahas* (fire stoves) for cooking are prone to indoor pollution, along with it, the use of incense sticks, cosmetics, and paints create indoor air pollution and women as neglected beings have not been taken care of these harmful air pollutants, at any point in their domestic lives.

Climate fiction discloses the truth that is sedimented and metamorphic due to the constructed reality of the capitalist and patriarchal world in which both the environment and

the women are treated as resources which are for exploitation in many cases both are equally treated as in *The Handmaid's Tale*, women are exploited sexually and the environment is degraded economically under capitalism. It can be deduced from the readings of climate fictions that a parallel narrative has become set by the climate fiction genre, to assimilate and focalize the physical conditions of the environment and the psychological conditions of women and both aspects raise serious issues and concerns which need further elaboration, discourse and analysis on the subalternity of environment and women as the question remains open that Can the Subalterns Speak?

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Awareness of Gram Panchayat Pradhan about Basic Child Care: A study of Lucknow and Bahraich districts of Uttar Pradesh

Md. Shahadat Hussain¹, Zuber Meenai², Neelima Chopra³, Ashvini Kumar Singh⁴

ABSTRACT

Background: Children constitute 40% of the population in India and the majority of them live in rural areas. The panchayats need to understand issues related to their care, protection, development and take necessary steps in their best interest.

Objective: To study the Gram Panchayat Pradhan's (GPPs) awareness of basic child care.

Methodology: Primary data was collected from the GPPs using an interview schedule. Multivariate analysis has been done to present the data. The researcher used the Chi-Square test of association to test the association between the GPPs district and gender with the GPPs awareness of basic child care.

Findings: In general there is low awareness of basic child care among the four groups. Female GPPs were more unaware of basic child care. More unawareness was found among the Bahraich district GPPs compared to the Lucknow GPPs. Further, in Bahraich female GPPs displayed more unawareness compared to their Bahraich male counterparts. Tailor-made training is needed for all the four groups of the GPPs to increase their awareness of basic child care. But the Bahraich GPPs especially the female GPPs should be accorded special attention.

Key Words: Gram Panchayat, Pradhan, Child Care

1. Background

Following the Alma-Ata Declaration and the International Conference on Population and Development 1994, the decentralisation of public health systems was introduced in India as part of broader reforms to improve the health sector performance through community participation (Ray, 2014). Following the 73rd amendment of the Indian constitution, Panchayati Raj has transferred powers in 29 subjects given in the 11th schedule (Article 243G) including Maternal and Child Health listed from item no. 23 to 25.

¹ Research Scholar, Centre for Early Childhood Development and Research (CECDR), Jamia Millia Islamia, India. Email: shahadat.dshm@gmail.com

² Hon. Director, CECDR

³ Assistant Professor, CECDR

⁴ Associate Professor, Deptt. of Social Work Jamia Millia Islamia, India.

The decentralisation of health systems provided opportunities for community participation in health planning with a view that unless the people are involved in the planning process, it is impossible to evolve a meaningful, rational and cost-effective healthcare system, which can provide appropriate healthcare to the people (WHO/UNICEF, 1978; MacCormack, 1983; Bhatia, 1993; Muraleedharan, 1994; Alenoghena, 2014). Bronfenbrenner (1977) postulates that child growth is affected and modified by the physical social environment (microsystem); as well as interaction among the systems within the environment (meso-systems); broader social, political and economic conditions (exo-system); and further, social, political and economic conditions are themselves influenced by the general beliefs and attitudes (macro-systems) shared by the members of the society. There is a growing role of Panchayati Raj Institutions (PRI) in the implementation and monitoring of various developmental programmes and policies including the projects of the Department of Health & Family Welfare, the Department of Women and Child Development etc at the panchayat level especially after the 73rd constitutional amendment in 1992. Hence, there is a need to look into the role of the Gram Panchayat Pradhan (GPP), who is the head of a PRI of child care services.

2. Literature Review

In India, the Panchayati Raj Institutions (PRIs) facilitate people's participation in all developmental activities at the village level (Sundaram, 1998; Sanyal, 2001; Bhatia, 1993; GOI, 2008; GOUP, 2014a). The PRIs hold very important positions in local communities, driving improvements across local, social determinants by planning and service provisioning through government development and welfare programmes (Pattanaik, 2006; GOI, 2008). Under the leadership of the PRIs, the administration is decentralised, and planning and implementation of the development programmes are done from the bottom (Dutta, 1993; Muraleedharan, 1994). In this way, the PRIs are significantly involved in planning, monitoring and provisioning primary services at the grass-root level. Since the 1990s, decentralisation has emerged as a leading paradigm in India (Ghuman and Singh, 2013). It is understood as a political process, whereby power, authority, resources and service delivery responsibilities are transferred from the centre to the local authorities (Ghuman and Singh, 2013; Frumence et al., 2014; Sanyal, 2001, p 23; Litvack et al., 1998; Rondinelli, 1981). The PRIs are the key drivers of decentralisation, which enable decentralisation of administration and democratisation of power (Sanyal, 2001). India has an extensive multi-tiered public health system, where healthcare services are delivered at three levels namely, primary, secondary and tertiary (GOI, 2014). The primary healthcare services are delivered to the population through a network of sub-centres (SCs) and primary health centres (PHCs) (GOI, 2014). This illustrates that there is a need for an effective decentralised health system that can provide a favourable environment to the healthcare providers as well as to seekers to facilitate healthcare service provisioning (NRHM, 2005). Pradhan is the president of a Village Health Sanitation and Nutrition Committee (VHSNC). It is in this context it became imperative to study the awareness of the GPPs of basic child care.

3. Panchayati Raj Institutions in India

The PRIs is a three-tier structure of rural local self-government, linking villages to the district. The Gram Panchayat is the lowest democratically elected body in this three-tier system, which can be for a village or a group of villages. The Gram Panchayat derives its power from sub-national, i.e. the state government, which has a responsibility to nurture and develop the Gram Panchayats (GOUP, 2014a). The chairperson, i.e. the Pradhan of each Gram Panchayat is chosen by direct elections under the superintendence of the state election commission on a five-year time interval (GOUP, 2014a).

4. Objective: To study the Gram Panchayat Pradhan's (GPPs) awareness of basic child care in Lucknow and Bahraich districts of Uttar Pradesh and examine the association of the GPPs

district and gender with their basic child care awareness. It was hypothesized that there is statistically no significant association between the GPPs district and gender with their awareness of basic child care.

5. Methodology: Pilot study data of the doctoral research project of the first researcher have been used for this study. Lucknow and Bahraich districts were chosen for the study. The former being the districts with better child development indicators and the latter being the district with poor child development indicators. The researcher constructed an interview schedule and canvassed to 70 GPPs (Lucknow 35; Bahraich 35). A total of 12 items were culled out from the pilot study data and analysed for this research paper. Multivariate analysis and Chi-Square test of association were used to present the results.

6. Data Analysis and Interpretation:

Two types of variables were used basic profile variables and variables related to the GPPs awareness of basic child care. Each of them is given below.

6.1 Basic Profile

Under the basic profile variables district, gender, education, age category, social category were used. The summarised output is given in Table 1 & Table 2.

Table 1: Gender and Education of the GPPs by district (N=70)

District	Gender		Education			Total
	Male	Female	Upto Upper Primary	Secondary to Sr. Secondary	Graduate & Above	
Lucknow	26	9	6	17	12	35
Bahraich	15	20	22	9	4	35
Total	41	29	28	26	16	70

Source: Primary data

The above table shows the gender and education-wise distribution of the GPPs of the Lucknow and Bahraich districts. There were total of 41 male GPPs (Lucknow 26, Bahraich 15) and 29 females GPPs (Lucknow 9, Bahraich 20). Education among the GPPs were distributed as: from Primary up to Upper Primary 28, Secondary to Senior Secondary 26, and graduate & above 16.

Table 2: Age category and social category of the GPPs by district (N=70)

District	Age Category		Social Category			Total
	Upto 50 Years	51 Years +	General	OBC	SC	
Lucknow	9	26	20	12	3	35
Bahraich	15	20	18	11	6	35
Total	24	46	38	23	9	70

Source: Primary data

Up to 50 years of age and 51 years + there were, respectively 24 (Lucknow 9, Bahraich 15) and 46 (Lucknow 26, Bahraich 20) GPPs in the study. Social category wise there were 38 in the general category (Lucknow 20, Bahraich 18); 23 in the OBC category (Lucknow 12, Bahraich 11), and 9 in the SC category (Lucknow 3, Bahraich 6).

6.2 GPPs awareness of basic child care

It included 12 variables (column 2, from left) given in the below table. These variables are related to basic child care. The table gives the district and gender wise awareness of the GPPs about basic child care.

Table 3: GPP's awareness about basic child care by gender and districts

	Basic Child Care Provisions	District	Male		Female		Total	
			Yes %	No %	Yes %	No %	Yes %	No %
1	A pregnant woman must get a minimum 4 ANC checks up	Lucknow	30.8	69.2	33.3	66.7	32.1	68.0
		Bahraich	06.7	93.3	15.0	85.0	10.9	89.2
		Total	18.8	81.3	24.2	75.9	21.5	78.6
2	Ideally, delivery should be done in a hospital	Lucknow	42.3	57.7	44.4	55.6	43.4	56.7
		Bahraich	33.3	66.7	35.0	65.0	34.2	65.9
		Total	37.8	62.2	39.7	60.3	38.8	61.3
3	Weighing of a baby at birth is a must	Lucknow	38.5	61.5	55.6	44.4	47.0	53.0
		Bahraich	33.3	66.7	30.0	70.0	31.7	68.4
		Total	35.9	64.1	42.8	57.2	39.4	60.7
4	The minimum weight of a baby at birth must be 2.5 kg	Lucknow	26.9	73.1	33.3	66.7	30.1	69.9
		Bahraich	13.3	86.7	15.0	85.0	14.2	85.9
		Total	20.1	79.9	24.2	75.9	22.1	77.9
5	Breastfeeding must be started within one hour	Lucknow	15.4	84.6	11.1	88.9	13.3	86.8
		Bahraich	20.0	80.0	15.0	85.0	17.5	82.5
		Total	17.7	82.3	13.1	87.0	15.4	84.6
6	A baby Exclusive breastfed for a minimum of 6 months	Lucknow	34.6	65.4	33.3	66.7	34.0	66.0
		Bahraich	26.7	73.3	25.0	75.0	25.9	74.2
		Total	30.7	69.4	29.2	70.9	29.9	70.1
7	Talking with a baby is necessary	Lucknow	46.2	53.8	66.7	33.3	56.5	43.6
		Bahraich	26.7	73.3	35.0	65.0	30.9	69.2
		Total	36.5	63.6	50.9	49.2	43.7	56.4
8	A child should be allowed to play freely	Lucknow	50.0	50.0	66.7	33.3	58.4	41.7
		Bahraich	40.0	60.0	45.0	55.0	42.5	57.5
		Total	45.0	55.0	55.9	44.2	50.4	49.6
9	Birth registration for a baby is a must	Lucknow	57.7	42.3	44.4	55.6	51.0	49.0
		Bahraich	46.7	53.3	25.0	75.0	35.9	64.2
		Total	52.2	47.8	34.7	65.3	43.5	56.6
10	Deworming must be done every 6 months for a baby	Lucknow	50.0	50.0	44.4	55.6	47.2	52.8
		Bahraich	73.3	26.7	55.0	45.0	64.2	35.9
		Total	61.7	38.4	49.7	50.3	55.7	44.3
11	Household must safely dispose of child and animal faces	Lucknow	46.2	53.8	33.3	66.7	39.8	60.3
		Bahraich	20.0	80.0	30.0	70.0	25.0	75.0
		Total	33.1	66.9	31.7	68.4	32.4	67.6
12	Every member of a household must use safe drinking water all the times	Lucknow	34.6	65.4	33.3	66.7	34.0	66.1
		Bahraich	26.7	73.3	15.0	85.0	20.9	79.2
		Total	30.7	69.4	24.2	75.9	27.4	72.6

Source: Primary data

6.2.1. A pregnant woman should get a minimum of four ANC check-ups

It was discovered that only 21.5% (Bahraich 32.1%, Lucknow 10.9%) (male 18.8%, Female 24.4%) of the GPPs were aware that a pregnant woman should get a minimum of four ANC check-ups. Thus 78.6% of the GPPs were unaware of it. The female GPPs outshone the male GPPs by 5.4%. The Lucknow GPPs showed 21.2% more awareness than the Bahraich GPPs. The highest awareness was found among the Lucknow female GPPs (33.3%) followed by the Lucknow male GPPs (30.8%), the Bahraich female GPPs (15.0%) and the Bahraich male GPPs (6.7%). The Lucknow female GPPs outflanked the Bahraich female GPPs by 18.3%. The Lucknow male GPPs outperformed the Bahraich male GPPs by 24.1%. Bahraich female GPPs outdid Bahraich male GPPs by 8.3%. No significant difference was noted between the male and female GPPs of the two districts. The Bahraich GPPs need more training on this, especially Bahraich male GPPs.

6.2.2. Ideally delivery should be done in a hospital

The investigator observed the knowledge of GPPs about the provision that ideally delivery should be done in a hospital. It was found that only 38.8% (Bahraich 34.2%, Lucknow 43.4%) (male 37.8% Female 39.7%) of the GPPs were aware of this. The Lucknow GPPs outstripped the Bahraich GPPs by 9.2%. Thus the highest awareness was noted among the Lucknow female GPPs (44.4%) followed by the Lucknow male GPPs (42.3%), the Bahraich female GPPs (35.0%) and the Bahraich male GPPs (33.3%). The Lucknow female GPPs outran the Bahraich female GPPs by 9.4%. The Lucknow female GPPs outstripped the Lucknow male GPPs by 11.1%. The Bahraich GPPs need focused training on this.

6.2.3. Weighing of a baby at birth is a must

It was observed that 39.4% (Bahraich 31.7% Lucknow 47.1%) (male 35.9%, female 42.8%) of the GPPs were aware that weighing of a baby at birth is a must. Thus 60.7% of the GPPs were unaware of it. The Lucknow GPPs outshone the Bahraich GPPs by 15.4% and overall 6.4% more female GPPs were aware than their male counterparts. The Lucknow female GPPs (55.6%) were placed at the top of the pyramid followed by the Lucknow male GPPs (38.5%), the Bahraich male GPPs (33.3%), and the Bahraich female GPPs (30.0%). The Lucknow female GPPs were 25.6% more aware compared to the Bahraich female GPPs. Further, 17.1% more Lucknow female GPPs were aware than the Lucknow male GPPs. The Bahraich female GPPs were the most laggard. Special attention must be accorded to the Bahraich GPPs especially female GPPs on this.

6.2.4. The minimum weight of a baby should be at least 2.5 kg at the time of the birth

The researcher discovered the awareness level of the GPPs that 'the minimum weight of a baby should be at least 2.5 kg at the time of the birth. It came out only 22.1% (Bahraich 14.2% & Lucknow 30.1%) (male 20.1% & Female 24.2%) of the GPPs were aware of it. The Lucknow GPPs evinced 16.0% more awareness than the Bahraich GPPs. The female GPPs surpassed the male GPPs by 4.1%. The Lucknow female GPPs (33.3%) were placed at the top rung followed by the Lucknow male GPPs (26.9%), the Bahraich female GPPs (15.0%), and the Bahraich male GPPs (13.3%). The Lucknow female GPPs outscored the Bahraich female GPPs and the Bahraich male GPPs, respectively by 18.3% and 20.0%. The Lucknow male GPPs outdid Bahraich male GPPs by 13.6%. All the groups need training on this. The Bahraich GPPs need focused training on this.

6.2.5. Every new-born must be breastfed within one hour of the birth

The study demystified that 15.4% (Bahraich 17.5% and Lucknow 13.5%) (male 17.7% and female 13.%) of the GPPs were aware that every newborn must be breastfed within one hour of the birth and the remaining 86.4% were not. The male GPPs outshone the female GPPs by 4.7%. The Bahraich male GPPs registered 20.0 % awareness level, succeeded by the Lucknow male GPPs (15.4%), the Bahraich female GPPs (15.0%) and the Lucknow female GPPs (11.1%). The Lucknow male GPPs surpassed the Lucknow female GPPs by 4.7%. Lucknow male GPPs and the Bahraich female GPPs showed almost similar awareness levels. Lucknow female GPPs need special attention.

6.2.6. A baby must be exclusively breastfed for a minimum of 6 months

It was noticed in the study that merely 29.9% (Bahraich 25.9%, Lucknow 34.0%) (male 30.7%, female 29.2%) of the GPPs were aware that, 'a baby must be exclusively breastfed for a minimum of 6 months' and the rest 70.1% were unaware of it. The highest awareness was found among the Lucknow male GPPs (34.6%) then came closely the Lucknow female GPPs (33.3%), the Bahraich male GPPs (26.7%), and the Bahraich female GPPs (25.0%). The Lucknow GPPs outscored the Bahraich GPPs by 8.1% and the Lucknow male GPPs outstripped the Bahraich male GPPs by 7.9%. Further, 8.3% point difference was noticed between the Lucknow female and the Bahraich female GPPs. There is a need to increase

awareness of this among all the GPPs. But the Bahraich GPPs need to raise more awareness of it.

6.2.7. Talking is necessary with a baby

The scholar noticed that only 43.7% (Bahraich 30.9% Lucknow 56.5%) (male 36.5%, female 50.9%) of the GPPs in two districts were aware that talking is necessary with a baby. Overall 56.4% of the GPPs were unaware of it. The Lucknow GPPs outshone their Bahraich counterparts by 25.6% and the female GPPs outflanked the male GPPs by 14.4%. The highest awareness was noticed among the Lucknow female GPPs (66.7%) followed by the Lucknow male GPPs (42.6%), the Bahraich female GPPs (35.0%), and the Bahraich male GPPs (26.7%). So 31.7% fewer Bahraich female GPPs were aware compared to their Lucknow female counterparts. Further, the Lucknow female GPPs outshone the Lucknow male GPPs by 20.5% and the Lucknow male GPPs outdid Bahraich male GPPs by 19.5%. The Bahraich female GPPs showed 8.3% more awareness than the Bahraich male GPPs. Hence, the Bahraich GPPs need training in general and the Bahraich male GPPs in particular.

6.2.8. A child should be allowed to play freely

It was unfolded in the study that only 50.4% (Bahraich 42.5% Lucknow 58.4%) (male 45.0% Female 55.9%) of the GPPs in both the districts were aware that a child should be allowed to play freely and rest 49.6% of the GPPs were not. The Bahraich GPPs showed 15.9% less awareness than the Lucknow GPPs and 10.9% more female GPPs were aware than the male GPPs. The highest awareness was noted among the Lucknowfemale GPPs (66.7%) succeeded by the Lucknow male GPPs (50.0%), the Bahraich female GPPs (45.0%), and the Bahraich male GPPs (40.0%). There is a sharp 21.7% difference between the Lucknow female GPPs and the Bahraich female GPPs. The Lucknow female GPPs outperformed the Bahraich male GPPs by 26.7%. The Bahraich male GPPs underan the Lucknow male GPPs by 10.0%. In general training of all the GPPs are needed with special attention must be accorded to the Bahraich female GPPs.

6.2.9. Birth registration is a must for every child

The GPP's awareness of the provision that 'birth registration is a must for every child' was unfolded that 43.5% (Bahraich 35.9%, Lucknow 51.1%) (male 52.2%, Female 34.7%) of the GPPs in both districts were aware of it and the rest 56.6% were not. The Bahraich GPPs fell behind the Lucknow GPPs by 15.1%. The female GPPs trail the male GPPs by 17.5%. The highest awareness was witnessed amongst the Lucknow male GPPs (57.7%) followed by the Bahraich male GPPs (46.7%) and the Lucknow female GPPs (44.4%) and the Bahraich female GPPs (25.0%). The Lucknow female GPPs outran the Bahraich female GPPs by 21.7%. The Bahraich male GPPs outdid their Bahraich female counterparts by 21.7%. The Lucknow male GPPs eclipsed the Lucknow female GPPs by 13.3% and the Bahraich male GPPs by 6.5%. Female GPPs were less aware. The Lucknow male GPPs outshone the Bahraich male GPPs by 10.0%. The low level of awareness among the Bahraich female GPPs were the reason to drag down overall awareness in Bahraich despite better male GPP's performance. So the Bahraich female GPPs need special training on this. However, there is a need to increase awareness among all the groups of GPPs about it.

6.2.10. Deworming of each child must be done every six months

Regarding the awareness of the indicator "deworming of each child must be done every six months, it came out that 55.7% (Bahraich 64.2% and Lucknow 47.2%) (male 61.7 % and female 49.7%) of the GPPs in the two districts were aware of it and the rest 44.3% of them were not. The Bahraich GPPs outdid the Lucknow GPPs by 17.0% and the male GPPs outperformed the female GPPs by 12.0%. Awareness level among the 4 groups in decreasing order: the Bahraich male GPPs (73.3%), the Bahraich female GPPs (55.5%), the Lucknow male GPPs (50.0%), and the Lucknow female GPPs (44.4%). The Bahraich male GPPs outclassed the Lucknow male GPPs by 23.3%. The difference between the Lucknow male GPPs and the

Lucknow female GPPs was 5.6%. The Bahraich female GPPs scored 10.6% more than their Lucknow female counterparts. So attention must be paid to the Lucknow GPPs and especially the female GPPs.

6.2.11. Household must safely dispose of child and animal faeces

Regarding the awareness of the variable 'Household must safely dispose of child and animal faeces', it came out that 32.4% (Bahraich 25.0% and Lucknow 39.8%) (male 33.1% and female 31.7%) of the GPPs in the two districts were aware of it and the spared 67.6% were not. The Bahraich GPPs underscored the Lucknow GPPs by 14.8%. No significant difference was noticed between the male GPPs and female GPPs. The level of awareness among different groups were pegged as the Lucknow male GPPs (42.6%), the Lucknow female GPPs (33.3%), the Bahraich female GPPs (30.0%), and the Bahraich male GPPs (20.0%). It shows 26.2% more Lucknow male GPPs were aware than the Bahraich male GPPs. Even 10.0% more Bahraich female GPPs were aware than the Bahraich male GPPs. Conspicuously, the Bahraich male GPPs are a laggard in this regard and need attention. Also, all other group's unaware GPPs need to increase their awareness level about this.

6.2.12. Every household member must use safe drinking water

The researcher observed that only 27.4% (Bahraich 20.9% and Lucknow 34.0%) (male 30.7% and female 24.2%) of the GPPs of the two districts were aware that 'every household member must use safe drinking water'. Thus, 72.6% of the GPPs were unaware of it. The Lucknow GPPs outshone Bahraich by 13.1%. The male GPPs outdid the female GPPs by 6.5%. The awareness among the four categories of GPPs: the Lucknow male GPPs (34.6%), the Lucknow female GPPs (33.3%), the Bahraich male GPPs (26.7%), and the Bahraich female GPPs (15.0%). The Lucknow male GPPs outstripped the Bahraich male GPPs by 7.9%. The Bahraich female GPPs were 11.7% less aware than the Bahraich male GPPs. Thus attention must be accorded to the Bahraich GPPs, especially female GPPs. But unaware GPPs of Lucknow also need to increase their awareness about this.

7. Chi-Square test of association between the GPPs district, GPPs gender and their awareness of basic child care

The following table shows the test of association between the GPPs district, GPPs gender and their awareness of basic child care.

Table 4: Chi-Square Test of Association between the GPP's Basic Child Care Awareness with District and Gender

District and Gender													
Column (1)	Column 2	(Column 3) District				Column 4	Column 5	(Column 6) Gender				Column 7	Column 8
Basic Child Care Provision	Count	Lucknow		Bahraich		Chi Square	Sig	Male		Female		Chi Square	Sig
		Yes	No	Yes	No			Yes	No	Yes	No		
A pregnant woman must get a minimum 4 ANC checks up	Observed	11	24	4	31	4.158	.041	9	32	6	23	.016	.899
	Expected	7.5	27.5	7.5	27.5			8.8	32.2	6.2	22.8		
Ideally delivery should be done in a hospital	Observed	15	20	12	23	.543	.461	16	25	11	18	.009	.926
	Expected	13.5	21.5	13.5	21.5			15.8	25.2	11.2	17.8		
Weighing of baby at birth is a must	Observed	15	20	11	24	.979	.322	15	26	11	18	.013	.909
	Expected	13.0	22.0	13.0	22.0			15.2	25.8	10.8	18.2		
The minimum weight of a baby at birth must be 2.5 kg	Observed	10	25	5	30	2.121	.145	9	32	6	23	.016	.899
	Expected	7.5	27.5	7.5	27.5			8.8	32.2	6.2	22.8		
Breastfeeding must be started within	Observed	5	30	6	29	.108	.743	7	34	4	25	.138	.710

one hour	Expected	5.5	29.5	5.5	29.5			6.4	34.6	4.6	24.4		
A baby Exclusive breastfed for a minimum of 6 months	Observed	12	23	9	26	.612	.434	13	28	8	21	.137	.711
	Expected	10.5	24.5	10.5	24.5			12.3	28.7	8.7	20.3		
Talking with a baby is necessary	Observed	18	17	11	24	2.885	.089	16	25	13	16	.236	.627
	Expected	14.5	20.5	14.5	20.5			17.0	24.0	12.0	17.0		
Child be allowed to play freely	Observed	19	16	15	20	.915	.339	19	22	15	14	.197	.657
	Expected	17.0	18.0	17.0	18.0			19.9	21.1	14.1	14.9		
	Expected	15.5	19.5	15.5	19.5			18.2	22.8	12.8	16.2		
Birth Registration ideally be done before expiry of 21 of birth	Observed	14	21	13	22	.060	.806	17	24	10	19	.349	.554
	Expected	13.5	21.5	13.5	21.5			15.8	25.2	11.2	17.8		
Deworming must be done every 6 months for a baby	Observed	17	18	22	13	1.447	.229	24	17	15	14	.319	.572
	Expected	19.5	15.5	19.5	15.5			22.8	18.2	16.2	12.8		
Household must safely dispose of child and animal faces	Observed	15	20	9	26	2.283	.131	15	26	9	20	.232	.630
	Expected	12.0	23.0	12.0	23.0			14.1	26.9	9.9	19.1		
Every member of household must use safe drinking water all the times	Observed	12	23	7	28	1.806	.179	13	28	6	23	1.043	.307
	Expected	9.5	25.5	9.5	25.5			11.1	29.9	7.9	21.1		

Source: Primary data

The study hypothesised that there is statistically no significant association between the GPPs district and gender with their awareness of basic child care. To test the hypotheses Chi-Square test of association was applied. The result of the Chi-Square test of association is given in the above table. The column presents as Column 1- the basic child care variables, column 2 - observed and expected count, column 3 - district, column 4 - Chi-Square value for association between the district and basic child care awareness, Column 5 Sig/P value for association between district and basic child care awareness, Column 6 gender, column 7 - Chi-Square value for association between gender and basic child care awareness, Column 8 Sig/P value for association between gender and basic child care awareness. All the tests are done at 95% confidence interval and 1 degree of freedom.

Only in one case, the GPP's district has a statistically significant association with the GPPs awareness, 'a pregnant woman must get a minimum 4 ANC checks up', which is significant as the Chi-Square value is 4.158 and Sig/P Value (0.041) < 0.05.

In all other cases, null hypotheses are accepted as the Sig/P value > 0.05. Hence, it can be safely concluded that there is statistically no significant association between the district and the GPPs awareness of the rest of the basic child care variables.

In none of the cases statistically significant association was found between the gender of the GPPs and their awareness of the basic child care variables, as the Sig/P value > 0.05 in all the cases. Therefore, it can be concluded that there is a statistically significant association between the GPP's gender and GPP's awareness of basic child care.

8. Suggestions and Conclusion

The GPPs mainly learn about child care from the interaction with ANM, ASHA, Anganwadi workers (AWW) and also from some NGOs, which support the implementation of MCH services. There is orientation training on VHSNC, but the GPPs hardly attend them. As a

result, they are mainly unaware of the provisions of the MCH provisions, VHSNC. They think that it is the duty of ANM, ASHA, AWW to deliver child care services. They do not have much understanding of community participation. They also think that they are overburdened.

Bahraich female GPPs are the most laggard among the four categories Lucknow male GPP, Lucknow female GPP, Bahraich male GPP and Bahraich female GPP. Probably low education was one reason for their poor awareness compared to the other groups. Cultural taboos etc are also deterrents to their outside exposure and performance. They are more dependent on the male members.

Basic child care variables about which the GPPs of the two districts showed less than 30% awareness: a pregnant woman must get a minimum of 4 ANC checks up; the minimum weight of a baby at birth must be 2.5 kg; breastfeeding must be started within one hour; a baby Exclusive breastfed for a minimum of 6 months; every member of a household must use safe drinking water all the times. Hence, there is a need for special attention to increasing awareness of the GPPs about these variables.

The variables which showed relatively better awareness: talking with a baby is necessary; a child should be allowed to play freely; birth registration for a baby is a must; deworming must be done every 6 months for a baby. But awareness of the GPPs about these variables also needs to be raised, albeit with little focus.

A statistically significant association of gender was found with only one variable - a pregnant woman must get a minimum of 4 ANC checks up. But the district did not have an association with any of the variables. Hence, the variable which is found to have an association must be utilised to improve the awareness of the GPPs.

There is a need to increase awareness among all the four groups of the GPPs. However, Bahraich GPPs and especially female GPPs should be accorded special attention. Tailor-made training may be designed and imparted to them. The variables which have an association with the GPPs district must be explored further and used to enhance their knowledge and awareness about basic child care.

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Empowerment to Exploitation: Women and Vernacular Press in Uttar Pradesh

Mohammad Arafat Hasan Rizvi¹

ABSTRACT

There is staggering evidence of discrimination against women while reporting their issues in the news media. Considering the case of Uttar Pradesh, the cases of crimes and violence against women have consistently remained on top of India's state wise statistics. It is imperative to understand the contrast between cases occurred, cases reported and cases printed because it is a popular belief that crime and violence against women often goes unreported. Seeing through other aspects of issues related to women, it has been noticed that women do not get the media attention they deserve in these times of gender equality and gender justice. The daunting need to explore what is the reality behind these media dynamics has become the rationale of this research study. The study makes content analysis of two major vernacular dailies in Uttar Pradesh and has compared the occurrence of events related to women and their media reporting across these newspapers. It has been an intriguing subject of research to have investigated this perspective of media and how it functions, so as to understand how much attention is given to issues related to women. Though previous studies have shown a great contrast, there is a growing need of more such researches which could establish the role of women in society and its proper acknowledgement by the media. This research study has been based in Aligarh, an Indian city in the state of Uttar Pradesh. The study has made use of one each Hindi and Urdu newspapers, namely Dainik Jagran and Inquilab and compared them on counts of occurrence and publishing of news related to women in a chronological fashion. The results have shown interesting findings and seemingly represent the dichotomy of empowerment and exploitation of women and role of media in the same.

Keywords: Vernacular, Uttar Pradesh, Women, Press, Media

Prologue

Women have been playing an axial role in the history of civilizations, from the dancing girl of Mohenjo-Daro to the winners of beauty pageants and from the citadels of political might to the champions of household chores. The roles women have played all along the history of mankind are certainly the irreplaceable ones and most certainly nothing could suffice it. Society has been scantily grateful towards the contributions of women and there has been a great silence that has been accompanying this gratefulness. That is exactly where the need for feminism stemmed from, gender equality was the natural right of women and still they have to put a lot of efforts to claim equality. Women across the world have been subjected to discrimination and exploitation time and again. Consequently, the reverberating resentment budded into resistance and the waves of feminism took the world under the stride,

¹ Research Scholar, Advanced Centre for Women's Studies, Aligarh Muslim University, India.

Email: arafat.hasanrizvi@gmail.com

ultimately the void that has been sitting since long began to fill. The story has grown several folds in the contemporary times, amidst increasing violence against women, it is society's moment of introspection to ponder about what has it given back to women for all that women have given to the society.

Since the beginning of human history, issues related to women have been seen as no issues at all, the rise of first wave of feminism seemingly changed the genderscape. Women have been made conscious of rights and they have begun claiming them, the only sad part is that they had to ask for it, society could not guarantee them their natural rights. Media has been playing an important role in forming opinions about issues related to women but with all necessary considerations. If one looks around, the scarcity of media taking up women issues with equal importance as issues of men would be easily visible. Irony is that women often do not have any dedicated and exclusive media which could voice their issues and concerns, for issues related to women it is often men who decide what is to be brought to the fore and what not.

It is believed that, if communicated properly all issues could be attended in a remedial manner. Upon successful communication, multiple solutions emerge from within and problems get solved. Communication happens to be the most powerful means of changing the pedagogies and shifting the paradigms. The contribution of new media could not be undermined in wake of its emergence as the lifeline of contemporary world. In the age of social media, communication has undergone sea change, which has ultimately transformed the way people interact, express and communicate with each other.

At present, media has become the most powerful weapon with which any battles could be fought and won easily. Hence, the responsibility of attending to the issues of women rests largely upon this fourth pillar of democracy. People have been relying on the might of media that it can hold people in power responsible for their actions by putting them to question. Women, too, look up to media when they face hardships and challenges. It is a matter of great interest as to explore how effectively media has addressed the issues of women. Moreover, it would be very interesting to learn about the comparison of different media on account of grievance redressal, putting the concerns of women to the fore and making the women visible in the society.

This research study is an endeavour to take the first step towards the long journey of women empowerment through media. It aims to assess and evaluate the effectiveness of print media in taking up the issues revolving around women in the Indian state of Uttar Pradesh. This study enshrines the assessment of vernacular press of Uttar Pradesh, hence the newspapers of Hindi and Urdu languages would be evaluated for showcasing the women centred news stories and features which they have published during the research timeline from December 2015 to November 2020.

Women related issues

The United Nations General Assembly (1993) has defined the frequently used term violence against women as any act of gender violence which results in sexual, physical, or psychological harm to women. In the year 1993, the World Conference on Human Rights was held in Vienna, where for the first time 'gender violence' was recognized as a violation of human rights.

Patriarchy has been defined as a system of social structures and social practices, in which men from the society get to govern, oppress and exploit women to their own interests (Stop-Ferfierszak Projekt and Habeas Corpus Working Group, 2006). The term patriarchy is understood as a mechanism that is used to refer male domination in connection with the power relationships by which men dominate women. It is believed to be a system through which women are deliberately kept subordinate to men. The social life of women suffers in a

patriarchal system. Men control women's reproductive abilities and sexuality. In this system woman has low ownership and control of property and other economic resources including the product of their own work done. In this system women are not allowed to move easily for fulfillment of their needs.

Women related issues in India

Women in India have dealt with great deal of challenges since independence, being subjected to gender based discrimination or likes of it (Kumari, 2014). India's colonial past and malpractices related to women hint towards the inheritance of loss which women have been subjected to. The history of women abuse dates from dancing girl, sati practices, dowry and even rape, continued through centuries and existing even in the present day world. Facets of abuse have changed but the problem still persists, and demands judicious and sustained actions to be taken towards solving the problems. Indian people inadequately invest in girls' education and skill development. The education of girls still is not a preferred practice in the Indian subcontinent largely, but the urban scenario has changed drastically (Ahmad, 1979). In patriarchy system girl is considered liability/burden. In the process of socialization girl child at her early age is taught that she is a temporary member of the family. Therefore, any skill she learns will benefit the family of which she will be member after marriage not the primary family or the family of birth.

Women related issues in Uttar Pradesh

Women in Uttar Pradesh have been facing an array of problems, some dismal while some grave. In this agricultural state of north, women have been largely homemakers for long and limited themselves to the precincts of their homes. In rural areas of Uttar Pradesh women have been even contributing to agricultural practices but the primal roles are played by the men of the households. As men and women are socially conditioned to occupy different roles, they accept the roles and responsibilities bestowed upon them by the social systems they find themselves existing in. They face different expectations and challenges according to their gender; there is an enduring narrative of equality between boys and girls which has a counter narrative too. These biases and narratives are often subtle or invisible. More often, they're not intentional or malicious and are not intended to harm.

Vernacular Press

Vernacular Press or Language Press refers to the language newspapers which ultimately means the newspapers published in different languages spoken in the country. They are classified on the basis of linguistic variability and geographical region in which they are based and circulated. This could be different for different countries, as there are countries in which a single language is spoken throughout the geographical regions or states and territories. Vernacular Press somehow has become the most important tool for invoking nationalism and patriotism among the masses due to its great deal of appeal (Englund, 2015)

Vernacular Press in India

The vernacular press in India has a long history; evidence suggests that 1822 could be considered as the birth year of vernacular press in India (Bhownaggee, 1897). Newspapers in India can broadly be classified into two categories: English newspapers and language newspapers. Language newspapers vary extensively with respect to the geographical region where they are situated. All Indian states have their own popular language newspapers which boast of readerships that often exceed the readership of English newspapers, this explains the rationale for studying and investigating the impact vernacular or the language press upon the portrayal of issues regionally and how it contributes to building a larger image of issues which are rooted locally.

Vernacular newspapers are very popular and influential in India as the country is constituted of languages and cultures which make it a nation of unity in diversity. These newspapers are

also called language newspapers or regional newspapers. In India, language papers are published in more than 100 languages. But the main papers are published in 16 principal languages. Language papers vary from English papers in their style, presentation and approach.

Vernacular Press in Uttar Pradesh

Vernacular Press in Uttar Pradesh refers to the bilingual media that takes account of the events in the region. Vernacular press in Uttar Pradesh emerged as the strongest weapon during the struggle for independence (Narain, 1991). Contemporary researches have suggested that woman and child abuse is the highest reported violence in India and particularly in Uttar Pradesh, one of the largest states of India. According to an estimate made by the UNICEF, over half the children in India are victims of abuse. It is eerie to know that so many children and women are being abused in our country and its even more frightening because it happens within the closed walls of private homes, apart from schools, railway platforms, jails, etc. It could be physical, mental, sexual abuse or torture by negligence. Negligence occurs when the parent fails to cater to the child's development, with regard to his/her health, education, nutrition, shelter and emotional development. Sexual abuse is shrouded in silence and people think it is fit to believe that India has no instances of child abuse.

Primarily, it is an access to resources such as education, gainful employment, and health services. Secondly, it denotes the position, power, prestige, authority that a woman has in various situations. Since many forces determine the overall development of women in a society, a woman's development cannot be defined by a single indicator but has to be viewed as a combination of multiple types of indicators. The present status and role of women in India in general and Uttar Pradesh in particular, needs to be assessed in their entirety.

Research Questions:

- What are the women related issues published in the newspapers of Hindi and Urdu languages?
- Which of the issues have been published mostly and which issues find least of the publishing spaces in the news papers?
- Which of the newspapers publish most news about women related issues?
- What are the different women related issues published individually in Hindi and Urdu newspapers?
- Does gender play a role in the reporting of women related issues?
- Is the news published plagiarized or has similarities or repetitiveness?
- What role does language play in classification of potential news?
- Which are the women related issues that have not been attended by the vernacular press at all?
- Do advertisements and commercials impact the news related to women?
- Which of the newspapers publish editorials and columns related to women most?

Methodology

Research designs differ depending on the research purpose across the various types of researches. The importance of research purpose lies in the fact that each study has its own specific purpose which differentiates it from another study (Sellitz et al, 1959). Research designs are the foundations on which stand extensive data frameworks and research bases which reflect findings of well-structured research process. The present research would be a survey research and hence it will make use of a panel design, ultimately making it a longitudinal survey research as the data would be collected in a chronological order across five years among different datasets represented by different newspapers.

The current study has put an emphasis upon the key dimensions across the 2 newspapers; namely Dainik Jagran and Inquilab selected for the content analysis, some of those dimensions were: themes of stories, geographical emphasis, treatment of stories, origin of the stories, visual presentation, diversity of images and sources, overall structure of newspaper, promotion of content and newspaper listings. As this study involves gender sensitive observation, it was imperative for the researcher to be independent and free of biases and prejudices, as they could have affected the research process from the inception to the conclusion by introducing extraneous variables across the raw data.

This research study has embarked on a very significant content analysis across the 2 leading newspapers and dailies that constitute the vernacular press of the state of Uttar Pradesh in India. The sample for the study was constituted by the newspapers and dailies taken into observation and evaluation for the purpose of collecting raw data. The sample for the research study would be the newspapers of vernacular languages (Hindi & Urdu) of five years. The total number of issues which were consulted was around 1500, the days of non-publication and public holidays were excluded, while collecting the raw data. The study has aimed at placing on record the data spanning from December 2015 to November 2020, looking at 2 different newspaper titles including 1 title of Hindi and 1 title of Urdu, analyzing 500 stories in 1500 issues approximately.

Results

The data obtained through a comprehensive process was first tabulated and fed into the MS-Excel software and was then administered further to obtain results. The results were then categorized chronologically as the study has been largely based on frequencies and occurrences, progressing with the subsequent research timeline. The final results have been displayed in the tables to follow.

Table 1.1: Issues reported by Dainik Jagran during the year 2016

Issues Months	Divorce	Domestic Violence	Religious and Cultural	Women Empowerment and Women in Governance	Women in Sports	Female Feticide	Physical, Verbal and Sexual Abuse	Kidnapping/Killing	Health	Women in Music, Media and Films
January	11	4	2	7	12	6	30	16	19	4
February	10	5	4	6	10	8	21	14	12	3
March	15	4	2	9	11	4	17	11	10	7
April	9	2	12	11	16	14	19	12	13	10
May	11	10	9	7	16	10	13	8	17	11
June	10	15	13	14	10	9	8	11	16	10
July	5	12	7	12	11	10	7	9	19	7
August	15	14	10	14	13	12	11	10	12	10
September	10	12	8	11	13	15	10	19	15	11
October	8	10	11	15	17	9	7	11	13	12
November	11	15	12	12	11	14	10	13	10	9
December	13	17	10	11	9	12	8	14	11	10

A careful observation of the Table 1.1 shows that the issues featured by a Hindi language newspaper Dainik Jagran in the year 2016. Among all the issues, it was Physical, Verbal and Sexual Abuse that emerged frequently in the news and could be understood as the most featured issue in the month of January. Similarly in the month of February, the most frequent issue was Physical, Verbal and Sexual Abuse while Women in Music, Media and Films was the least occurring story. During the month of March, it was again Physical, Verbal and Sexual Abuse that got featured most while Religious and Cultural issues were among the least featured stories. In April too, Physical, Verbal and Sexual Abuse was the most featured issue while the least featured was Domestic Violence. In the month of May, health was the widely covered issue among all the issues while Women Empowerment and Women in Governance remained the least covered issue. Health emerged as the most frequently emerging issue in June while Physical, Verbal and Sexual Abuse was the least featured issue. In the month of July, Health was the most featured issue while Domestic Violence remained the least featured issue overall. During August it was Divorce that got maximum editorial attention while the least published stories were Religious and Cultural, Kidnapping and Killing and Women in Music, Media and Films. In September, Kidnapping and Killing was the most covered issue while Religious and Cultural issues were among the least featured stories. During October, Women in Sports was frequently published while Physical, Verbal and Sexual Abuse was least published issue. In November, Domestic Violence was the most frequent issue that was featured and the least featured issue was Women in Music, Media and Films. Finally in the month of December, the most frequently published issue was Domestic Violence while Physical, Verbal and Sexual Abuse was the least featured issue among the rest.

Table 1.2: Issues reported by Inquilab during the year 2016

Issues Months	Divorce	Domestic Violence	Religious and Cultural	Women Empowerment and Women in Governance	Women in Sports	Female Feticide	Physical, Verbal and Sexual Abuse	Kidnapping/Killing	Health	Women in Music, Media and Films
January	11	4	2	7	12	6	25	16	19	4
February	10	5	4	11	10	8	27	14	10	8
March	9	2	4	9	10	9	14	11	8	12
April	2	4	9	10	9	13	14	2	10	9
May	4	9	5	15	13	12	12	4	15	13
June	12	2	7	2	12	9	14	9	2	12
July	2	4	9	10	9	13	12	2	10	9
August	9	2	4	9	10	9	14	11	8	12
September	5	12	7	12	11	10	7	9	19	7
October	15	14	10	14	13	12	11	10	12	10
November	15	4	8	9	11	4	17	11	10	7
December	14	16	10	12	8	13	10	15	10	12

Table 1.2 displays the issues featured by Urdu language newspaper, Inquilab in the year 2016. The month of January shows that Physical, Verbal and Sexual Abuse had emerged for

the maximum times in the news and could be taken as the most featured issue, while Religious and Cultural stories were the least reported ones. In February, the most frequent issue was again Physical, Verbal and Sexual Abuse and Religious and Cultural stories were among the least published. During the month of March, Physical, Verbal and Sexual Abuse remained the most featured issue while Domestic Violence was the least featured issue. In April, Physical, Verbal and Sexual Abuse was the most featured issue while the least featured was news about Divorces. In the month of May, Women Empowerment and Women in Governance along with Health were the widely covered issues while kidnapping and Killing along with Divorce remained the least covered issues. In June, Physical, Verbal and Sexual Abuse emerged as the most frequently emerging issue while Women Empowerment and Women in Governance along with Health and Domestic Violence were the least featured issues. In July, Female Feticide was the most reported issue while Kidnapping and Killing along with Divorce were the least reported issues. During the month of August, Physical, Verbal and Sexual Abuse got maximum editorial attention while the least published stories were about Domestic Violence. In September, Health was the most covered issue while Divorce issues were among the least featured stories. During October, Divorce was frequently published while Religious and Cultural issues along with Kidnapping and Killing and Women in Music, Media and Films were among the least published issues. In November, Physical, Verbal and Sexual Abuse was the most frequent issue that was featured and the least featured issue was Domestic Violence. Finally in the month of December, the most frequently published issue was Domestic Violence while Women in Sports was the least featured issue in the newspaper across the month.

Table 1.3: Issues reported by Dainik Jagran during the year 2017

Issues Months	Divorce	Domestic Violence	Religious and Cultural	Women Empowerment and Women in Governance	Women in Sports	Female Feticide	Physical, Verbal and Sexual Abuse	Kidnapping/Killing	Health	Women in Music, Media and Films
January	08	07	08	13	14	04	23	25	08	10
February	12	10	07	11	12	11	11	14	06	08
March	11	06	03	06	09	06	19	17	13	04
April	7	04	18	19	18	11	17	18	15	14
May	13	15	07	13	12	12	24	05	14	15
June	08	10	17	06	15	05	10	09	09	18
July	07	10	06	03	12	13	06	13	21	06
August	10	15	13	17	14	09	21	16	15	09
September	12	19	10	18	11	18	20	08	12	05
October	06	05	12	04	16	10	09	21	23	14
November	06	13	13	09	09	19	16	11	20	19
December	08	12	08	14	11	09	10	07	21	03

The overview of Table 1.3 shows that the women related issues as featured by Hindi language newspaper Dainik Jagran in the year 2017. The month of January shows that Kidnapping and Killing had emerged for the maximum times (25) in the news and could be taken as the most featured issue, while Domestic Violence stories were the least (07) reported ones. In February, the most frequent issue was again Kidnapping and Killing and Health stories were among the least published. During the month of March, Physical, Verbal and Sexual Abuse remained the most (19) featured issue while Religious and Cultural issues were least (03) featured. In April, Women Empowerment and Women in Governance was the most (19) featured issue while the least (04) featured was news about Domestic Violence. In the month of May, Physical, Verbal and Sexual Abuse (24) was the widely covered issues while Kidnapping and Killing (05) remained the least covered issues. In June, Religious and Cultural (17) issues emerged as the most frequently reported issues while Women Empowerment and Women in Governance (06) was the least featured issue. In July, Health (21) issues were the most reported while Women Empowerment and Women in Governance (03) was the least reported issue among all. During the month of August, Physical, Verbal and Sexual Abuse (21) got maximum editorial attention while the least published stories were about Female Feticide (09) and Women in Music, Media and Films (09). In September, Physical, Verbal and Sexual Abuse (20) was the most covered issue while Women in Music, Media and Films (05) issues were among the least featured stories. During October, Health (23) was frequently published while Women Empowerment and Women in Governance (05) issues along with were the least published issues. In November, Health (20) was the most featured and the least featured issue was Divorce. Finally in the month of December, the most frequently published issue was Health (21) while the least featured issue in the newspaper across the month was Women in Music, Media and Films (03).

Table 1.4: Issues reported by Inquilab during the year 2017

Issues Months	Divorce	Domestic Violence	Religious and Cultural	Women Empowerment and Women in Governance	Women in Sports	Female Feticide	Physical, Verbal and Sexual Abuse	Kidnapping/Killing	Health	Women in Music, Media and Films
January	19	4	11	25	7	12	7	16	2	4
February	10	8	10	27	9	10	11	14	4	5
March	8	12	9	14	10	9	9	11	4	2
April	10	9	2	14	15	13	10	2	9	4
May	15	13	4	12	9	10	15	4	5	9
June	2	12	12	14	12	11	2	9	7	2
July	10	9	2	12	14	13	10	2	9	4
August	8	12	9	14	11	13	9	11	4	2
September	19	7	5	7	15	13	12	9	7	12
October	12	10	15	11	2	12	14	10	10	14
November	10	7	15	17	10	9	9	11	8	4
December	10	12	14	10	12	10	12	15	10	16

The overview of Table 1.4 shows the women related issues as featured by Urdu language newspaper, Inquilab in the year 2017. The month of January shows that Women Empowerment and Women in Governance (25) had emerged for the maximum times in the news and could be taken as the most featured issue, while Health (02) stories were the least reported ones. In February, the most frequent issue was again Women Empowerment and Women in Governance (27) and Health (02) was the least published. During the month of March, Women Empowerment and Women in Governance (14) remained the most featured issue while Women in Music, Media and Films (02) was the least featured issue. In Women in Sports (15) was the most featured issue while the least featured were the Religious and Cultural (02) and Kidnapping and Killing (02) issues. In the month of May, Divorce (15) along with Physical, Verbal and Sexual Abuse (15) were the widely covered issues while kidnapping and Killing along with Divorce remained the least covered issues. In June, Women Empowerment and Women in Governance (14) emerged as the most frequently emerging issue while Divorce (02), Physical, Verbal and Sexual Abuse (02) and Women in Music, Media and Films (02) were the least featured issues. In July, Women in Sports (14) was the most reported issue while Religious and Cultural (02) and Kidnapping and Killing (02) were the least reported issues. During the month of August, Women Empowerment and Women in Governance (14) got maximum editorial attention while the least published stories were about Women in Music, Media and Films (02). In September, Divorce (19) was the most covered issue while Religious and Cultural (02) issues were the least featured stories. During October, Religious and Cultural (15) issues were frequently published while Women in Sports (02) was the least published issue. In November, Women Empowerment and Women in Governance (17) was the most frequent issue that was featured and the least featured issue was Women in Music, Media and Films (04). Finally in the month of December, the most frequently published issue was Kidnapping and Killing (15) while Divorce (10), Women Empowerment and Women in Governance (10), Physical, Verbal and Sexual Abuse (10) and Health (10) were the least featured issues in the newspaper across the month.

Table 1.5 : Issues reported by Dainik Jagran during the year 2018

Issues Months	Divorce	Domestic Violence	Religious and Cultural	Women Empowerment and Women in Governance	Women in Sports	Female Feticide	Physical, Verbal and Sexual Abuse	Kidnapping/Killing	Health	Women in Music, Media and Films
January	11	4	2	7	12	6	30	16	19	4
February	10	5	4	9	2	12	2	10	9	7
March	2	7	12	2	10	9	4	15	13	14
April	4	9	2	4	15	13	7	2	12	12
May	7	12	2	7	2	12	9	10	9	14
June	9	2	4	9	10	9	14	11	8	12
July	2	4	9	10	9	13	14	2	10	9
August	4	9	5	15	13	12	12	4	15	13
September	12	2	7	2	12	9	14	9	2	12
October	2	4	9	10	9	13	12	2	10	9
November	11	7	13	8	11	12	10	9	11	10
December	12	14	10	18	10	11	9	12	10	11

The overview of Table 1.5 shows the issues featured by Hindi language newspaper, Dainik Jagran in the year 2018. The month of January shows that Physical, Verbal and Sexual Abuse had emerged for the maximum times in the news and could be taken as the most featured issue, while Religious and Cultural stories were the least reported ones. In February, the most frequent issue was again Physical, Verbal and Sexual Abuse and Religious and Cultural stories were among the least published. During the month of March, Physical, Verbal and Sexual Abuse remained the most featured issue while Domestic Violence was the least featured issue. In April, Physical, Verbal and Sexual Abuse was the most featured issue while the least featured was news about Divorces. In the month of May, Women Empowerment and Women in Governance along with Health were the widely covered issues while kidnapping and Killing along with Divorce remained the least covered issues. In June, Physical, Verbal and Sexual Abuse emerged as the most frequently emerging issue while Women Empowerment and Women in Governance along with Health and Domestic Violence were the least featured issues. In July, Female Feticide was the most reported issue while Kidnapping and Killing along with Divorce were the least reported issues. During the month of August, Physical, Verbal and Sexual Abuse got maximum editorial attention while the least published stories were about Domestic Violence. In September, Health was the most covered issue while Divorce issues were among the least featured stories. During October, Divorce was frequently published while Religious and Cultural issues along with Kidnapping and Killing and Women in Music, Media and Films were among the least published issues. In November, Physical, Verbal and Sexual Abuse was the most frequent issue that was featured and the least featured issue was Domestic Violence. Finally in the month of December, the most frequently published issue was Kidnapping and Killing while Women in Sports, Physical, Verbal and Sexual and Women in Music, Media and Films were the least featured issue in the newspaper across the month.

Table 1.6: Issues reported by Inquilab during the year 2018

Issues Months	Divorce	Domestic Violence	Religious and Cultural	Women Empowerment and Women in Governance	Women in Sports	Female Feticide	Physical, Verbal and Sexual Abuse	Kidnapping/Killing	Health	Women in Music, Media and Films
January	11	4	2	7	12	6	30	16	19	4
February	10	5	4	6	10	8	21	14	12	3
March	15	4	2	9	11	4	17	11	10	7
April	9	2	12	11	16	14	19	12	13	10
May	11	10	9	7	16	10	13	8	17	11
June	10	15	13	14	10	9	8	11	16	10
July	5	12	7	12	11	10	7	9	19	7
August	15	14	10	14	13	12	11	10	12	10
September	10	12	8	11	13	15	10	19	15	11
October	8	10	11	15	17	9	7	11	13	12
November	11	15	12	12	11	14	10	13	10	9
December	13	17	10	11	9	12	8	14	11	10

The overview of Table 1.6 shows the issues featured by a Urdu language newspaper, Inquilab in the year 2018. The month of January shows that Physical, Verbal and Sexual Abuse had emerged for the maximum times in the news and could be taken as the most featured issue, while Religious and Cultural stories were the least reported ones. In February, the most frequent issue was again Physical, Verbal and Sexual Abuse and Religious and Cultural stories were among the least published. During the month of March, Physical, Verbal and Sexual Abuse remained the most featured issue while Domestic Violence was the least featured issue. In April, Physical, Verbal and Sexual Abuse was the most featured issue while the least featured was news about Divorces. In the month of May, Women Empowerment and Women in Governance along with Health were the widely covered issues while kidnapping and Killing along with Divorce remained the least covered issues. In June, Physical, Verbal and Sexual Abuse emerged as the most frequently emerging issue while Women Empowerment and Women in Governance along with Health and Domestic Violence were the least featured issues. In July, Female Feticide was the most reported issue while Kidnapping and Killing along with Divorce were the least reported issues. During the month of August, Physical, Verbal and Sexual Abuse got maximum editorial attention while the least published stories were about Domestic Violence. In September, Health was the most covered issue while Divorce issues were among the least featured stories. During October, Divorce was frequently published while Religious and Cultural issues along with Kidnapping and Killing and Women in Music, Media and Films were among the least published issues. In November, Physical, Verbal and Sexual Abuse was the most frequent issue that was featured and the least featured issue was Domestic Violence. Finally in the month of December, the most frequently published issue was Kidnapping and Killing while Women in Sports, Physical, Verbal and Sexual and Women in Music, Media and Films were the least featured issue in the newspaper across the month.

Table 1.7: Issues reported by Dainik Jagran during the year 2019

Issues Months	Divorce	Domestic Violence	Religious and Cultural	Women Empowerment and Women in Governance	Women in Sports	Female Feticide	Physical, Verbal and Sexual Abuse	Kidnapping/Killing	Health	Women in Music, Media and Films
January	13	15	07	13	12	12	24	05	14	15
February	12	10	07	11	12	11	11	14	06	08
March	12	19	10	18	11	18	20	08	12	05
April	11	06	03	06	09	06	19	17	13	04
May	10	15	13	17	14	09	21	16	15	09
June	08	07	08	13	14	04	23	25	08	10
July	08	10	17	06	15	05	10	09	09	18
August	08	12	08	14	11	09	10	07	21	03
September	7	04	18	19	18	11	17	18	15	14
October	07	10	06	03	12	13	06	13	21	06
November	06	05	12	04	16	10	09	21	23	14
December	06	13	13	09	09	19	16	11	20	19

The overview of Table 1.7 shows the issues featured by Hindi language newspaper, Dainik Jagran in the year 2019. The month of January shows that Physical, Verbal and Sexual Abuse had emerged for the maximum times in the news and could be taken as the most featured issue, while Religious and Cultural stories were the least reported ones. In February, the most frequent issue was again Physical, Verbal and Sexual Abuse and Religious and Cultural stories were among the least published. During the month of March, Physical, Verbal and Sexual Abuse remained the most featured issue while Domestic Violence was the least featured issue. In April, Physical, Verbal and Sexual Abuse was the most featured issue while the least featured was news about Divorces. In the month of May, Women Empowerment and Women in Governance along with Health were the widely covered issues while kidnapping and Killing along with Divorce remained the least covered issues. In June, Physical, Verbal and Sexual Abuse emerged as the most frequently emerging issue while Women Empowerment and Women in Governance along with Health and Domestic Violence were the least featured issues. In July, Female Feticide was the most reported issue while Kidnapping and Killing along with Divorce were the least reported issues. During the month of August, Physical, Verbal and Sexual Abuse got maximum editorial attention while the least published stories were about Domestic Violence. In September, Health was the most covered issue while Divorce issues were among the least featured stories. During October, Divorce was frequently published while Religious and Cultural issues along with Kidnapping and Killing and Women in Music, Media and Films were among the least published issues. In November, Physical, Verbal and Sexual Abuse was the most frequent issue that was featured and the least featured issue was Domestic Violence. Finally in the month of December, the most frequently published issue was Kidnapping and Killing while Women in Sports, Physical, Verbal and Sexual and Women in Music, Media and Films were the least featured issue in the newspaper across the month.

Table 1.8 : Issues reported by Inquilaab during the year 2019

Issues Months	Divorce	Domestic Violence	Religious and Cultural	Women Empowerment and Women in Governance	Women in Sports	Female Feticide	Physical, Verbal and Sexual Abuse	Kidnapping/Killing	Health	Women in Music, Media and Films
January	12	10	07	11	12	11	11	14	06	08
February	08	07	08	13	14	04	23	25	08	10
March	7	04	18	19	18	11	17	18	15	14
April	11	06	03	06	09	06	19	17	13	04
May	07	10	06	03	12	13	06	13	21	06
June	10	15	13	17	14	09	21	16	15	09
July	13	15	07	13	12	12	24	05	14	15
August	06	13	13	09	09	19	16	11	20	19
September	08	12	08	14	11	09	10	07	21	03
October	06	05	12	04	16	10	09	21	23	14
November	08	10	17	06	15	05	10	09	09	18
December	12	19	10	18	11	18	20	08	12	05

The overview of Table 1.8 shows various women related issues featured by Urdu language newspaper, Inquilab in the year 2019. The month of January shows that Physical, Verbal and Sexual Abuse had emerged for the maximum times in the news and could be taken as the most featured issue, while Religious and Cultural stories were the least reported ones. In February, the most frequent issue was again Physical, Verbal and Sexual Abuse and Religious and Cultural stories were among the least published. During the month of March, Physical, Verbal and Sexual Abuse remained the most featured issue while Domestic Violence was the least featured issue. In April, Physical, Verbal and Sexual Abuse was the most featured issue while the least featured was news about Divorces. In the month of May, Women Empowerment and Women in Governance along with Health were the widely covered issues while kidnapping and Killing along with Divorce remained the least covered issues. In June, Physical, Verbal and Sexual Abuse emerged as the most frequently emerging issue while Women Empowerment and Women in Governance along with Health and Domestic Violence were the least featured issues. In July, Female Feticide was the most reported issue while Kidnapping and Killing along with Divorce were the least reported issues. During the month of August, Physical, Verbal and Sexual Abuse got maximum editorial attention while the least published stories were about Domestic Violence. In September, Health was the most covered issue while Divorce issues were among the least featured stories. During October, Divorce was frequently published while Religious and Cultural issues along with Kidnapping and Killing and Women in Music, Media and Films were among the least published issues. In November, Physical, Verbal and Sexual Abuse was the most frequent issue that was featured and the least featured issue was Domestic Violence. Finally in the month of December, the most frequently published issue was Kidnapping and Killing while Women in Sports, Physical, Verbal and Sexual and Women in Music, Media and Films were the least featured issue in the newspaper across the month.

Table 1.9: Issues reported by Dainik Jagran during the year 2020

Issues Months	Divorce	Domestic Violence	Religious and Cultural	Women Empowerment and Women in Governance	Women in Sports	Female Feticide	Physical, Verbal and Sexual Abuse	Kidnapping/Killing	Health	Women in Music, Media and Films
January	08	07	08	14	13	04	23	08	25	10
February	12	10	07	12	11	11	11	06	14	08
March	11	06	03	09	06	06	19	13	17	04
April	7	04	18	18	19	11	17	15	18	14
May	13	15	07	12	13	12	24	14	05	15
June	08	10	17	15	06	05	10	09	09	18
July	07	10	06	12	03	13	06	21	13	06
August	10	15	13	14	17	09	21	15	16	09
September	12	19	10	11	18	18	20	12	08	05
October	06	05	12	16	04	10	09	23	21	14
November	06	13	13	09	09	19	16	20	11	19
December	08	12	08	11	14	09	10	21	07	03

The overview of Table 1.9 shows the issues featured by Hindi language newspaper, Dainik Jagran in the year 2020. The month of January shows that Physical, Verbal and Sexual Abuse

had emerged for the maximum times in the news and could be taken as the most featured issue, while Religious and Cultural stories were the least reported ones. In February, the most frequent issue was again Physical, Verbal and Sexual Abuse and Religious and Cultural stories were among the least published. During the month of March, Physical, Verbal and Sexual Abuse remained the most featured issue while Domestic Violence was the least featured issue. In April, Physical, Verbal and Sexual Abuse was the most featured issue while the least featured was news about Divorces. In the month of May, Women Empowerment and Women in Governance along with Health were the widely covered issues while kidnapping and Killing along with Divorce remained the least covered issues. In June, Physical, Verbal and Sexual Abuse emerged as the most frequently emerging issue while Women Empowerment and Women in Governance along with Health and Domestic Violence were the least featured issues. In July, Female Feticide was the most reported issue while Kidnapping and Killing along with Divorce were the least reported issues. During the month of August, Physical, Verbal and Sexual Abuse got maximum editorial attention while the least published stories were about Domestic Violence. In September, Health was the most covered issue while Divorce issues were among the least featured stories. During October, Divorce was frequently published while Religious and Cultural issues along with Kidnapping and Killing and Women in Music, Media and Films were among the least published issues. In November, Physical, Verbal and Sexual Abuse was the most frequent issue that was featured and the least featured issue was Domestic Violence. Finally in the month of December, the most frequently published issue was Kidnapping and Killing while Women in Sports, Physical, Verbal and Sexual and Women in Music, Media and Films were the least featured issue in the newspaper across the month.

Table 1.10: Issues reported by Inquilab during the year 2020

Issues Months	Divorce	Domestic Violence	Religious and Cultural	Women Empowerment and Women in Governance	Women in Sports	Female Feticide	Physical, Verbal and Sexual Abuse	Kidnapping/Killing	Health	Women in Music, Media and Films
January	08	07	08	13	14	04	23	25	08	10
February	12	10	07	11	12	11	11	14	06	08
March	11	06	03	06	09	06	19	17	13	04
April	7	04	18	19	18	11	17	18	15	14
May	13	15	07	13	12	12	24	05	14	15
June	08	10	17	06	15	05	10	09	09	18
July	07	10	06	03	12	13	06	13	21	06
August	10	15	13	17	14	09	21	16	15	09
September	12	19	10	18	11	18	20	08	12	05
October	06	05	12	04	16	10	09	21	23	14
November	06	13	13	09	09	19	16	11	20	19
December	08	12	08	14	11	09	10	07	21	03

The overview of Table 1.10 shows the issues featured by Urdu language newspaper, Inquilab in the year 2020. The month of January shows that Physical, Verbal and Sexual Abuse had emerged for the maximum times in the news and could be taken as the most featured issue, while Religious and Cultural stories were the least reported ones. In February, the most

frequent issue was again Physical, Verbal and Sexual Abuse and Religious and Cultural stories were among the least published. During the month of March, Physical, Verbal and Sexual Abuse remained the most featured issue while Domestic Violence was the least featured issue. In April, Physical, Verbal and Sexual Abuse was the most featured issue while the least featured was news about Divorces. In the month of May, Women Empowerment and Women in Governance along with Health were the widely covered issues while kidnapping and Killing along with Divorce remained the least covered issues. In June, Physical, Verbal and Sexual Abuse emerged as the most frequently emerging issue while Women Empowerment and Women in Governance along with Health and Domestic Violence were the least featured issues. In July, Female Feticide was the most reported issue while Kidnapping and Killing along with Divorce were the least reported issues. During the month of August, Physical, Verbal and Sexual Abuse got maximum editorial attention while the least published stories were about Domestic Violence. In September, Health was the most covered issue while Divorce issues were among the least featured stories. During October, Divorce was frequently published while Religious and Cultural issues along with Kidnapping and Killing and Women in Music, Media and Films were among the least published issues. In November, Physical, Verbal and Sexual Abuse was the most frequent issue that was featured and the least featured issue was Domestic Violence. Finally in the month of December, the most frequently published issue was Kidnapping and Killing while Women in Sports, Physical, Verbal and Sexual and Women in Music, Media and Films were the least featured issue in the newspaper across the month.

Discussion

On the basis of the results displayed in the tables and graphs displayed, a number of conclusions have been drawn which would follow. The criteria undertaken in classifying the results have taken into account various trends and patterns which have been either inherent across the study or have emerged during the study. Therefore it is anticipated that the final outcome would certainly divulge important details about the dynamics and modalities involved in the reporting of issues related to women by vernacular press of Uttar Pradesh.

Conclusion

A comprehensive comparison and in depth analysis of the results obtained have concluded that:

- Physical, Verbal and Sexual Abuse has remained the most published issue across the newspapers.
- Health issues have remained the least published subject across all the newspapers.
- Hindi newspapers have largely published news related to crime against women.
- Urdu newspapers have largely focused upon news related to women in sports and women in music, media and films.
- Women related news has been covered mostly by men in both Hindi and Urdu newspapers, comparatively Hindi newspapers have more female reporters than Urdu newspapers.
- Hindi newspapers have many similarities in reported news which could be attributed to the outsourcing of news from common news agencies.
- Urdu newspapers have shown contrasts in news about the same subject which explains that Urdu newspapers have comparatively more independent reporting.
- Both Hindi and Urdu newspapers have not paid enough attention to news about parenting, home making and maternity.
- Hindi newspapers have a large network of reporters therefore the news published in them have had greater follow ups.

- Urdu newspapers have a limited network of reporters and limited circulation hence the news published is not followed up much.
- Hindi newspapers have comparatively more advertisements than the Urdu newspapers which explain both readership and circulation.
- Urdu newspapers do not receive many advertisements and commercials so they have remained focused on whatsoever limited news they publish.
- Both Hindi and Urdu newspapers have lacked in editorials by women, this could be attributed to several reasons including an uneven empanelment of women journalists in the vernacular press.

Future Research Suggestions

The present research study has yielded fresh perspectives of the discipline and has opened several avenues for extensive inquiries into the dynamics of vernacular press in Uttar Pradesh. Some of the important future research suggestions would be as under:

- The span of the research could be extended by increasing the number of newspapers which are to be observed so as to obtain a bigger picture of what lies within.
- The chronological timeline could be extended in order to administer a comparative study between the newspapers and this would prove helpful in the pitfalls of reporting that suffers a lot at the hands of mammoth electronic media.
- The gender perspective of the research could be utilized for conducting a comparative study between women and men so as to ascertain the ratio in which the news gets divided or fragmented.
- The news from all the newspapers could be categorized on the basis of geographical regions and thus it could fetch a more appropriate and accurate picture of what is being reported from where and how.
- Civility is one important factor that could be undertaken in analyzing the news, as it would contribute to the classification of news on the basis of routing, whether it has been routed from an urban area or a rural area.
- The accountability of law enforcement agencies could be analyzed too, in order to assess the follow up of the news published once. This would provide insights into the recurrence of events and reporting of news.
- Future researches could also include the analysis of editorials and supplements which has not been undertaken by the researcher in the present study due to paucity of time and workload.

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Comparative efficacy of conventional insecticide and eco-friendly biopesticide in the management of *Anopheles stephensi* mosquito (Vector of *Plasmodium* parasite): A synthesis of child outcomes.

Khowaja Jamal¹

ABSTRACT

Of the total deaths annually due to malaria, most of which are children under the age of 5 years worldwide (WHO 2015). Malaria is caused by parasites from the genus *Plasmodium*. For the control of malaria parasite *Plasmodium* spp., the vector mosquito *Anopheles* has to be controlled. As the mosquitoes complete their development in water, their control in aquatic habitat is easier. The synthetic insecticides, due to their quick action, are considered as the first line of action, but their large scale use has resulted in environmental hazards and development of resistance. Therefore, environmentally safe plant products having insecticidal properties are considered to be a potential alternative tool in mosquito control programs in the recent time. The present study was specifically designed to evaluate the comparative larvicidal activity of conventionally used synthetic insecticide cypermethrin and a leaf extract of naturally occurring *Parthenium hysterophorus* against the 4th instar larvae of *Anopheles stephensi*. The static exposure of five different concentration viz., 10, 20, 40, 60 and 80 mg/L of cypermethrin to the 24 hrs old 4th instar larvae of *A. stephensi* caused 39.5%, 46.75%, 60.25%, 71.25% and 83.25% mortality respectively as compared to control (2.5%), however, the same concentrations of leaf extract of *Parthenium hysterophorus* resulted in 14.25%, 26.50%, 38.75%, 45.5% and 59.25% mortality as compared to control (3.75%). These results suggest that the leaf extracts of *Parthenium hysterophorus* could be useful as an alternative for synthetic insecticides for the control of the *A. stephensi*. Further detailed research is needed to identify the active ingredient in the extracts that can be use in mosquito management program.

Key words: *Anopheles stephensi*, *Parthenium hysterophorus*, *Cypermethrin*

Introduction

Arthropods are awfully perilous vectors of pathogens and parasites that may hit as epidemics or pandemics in the increasing world population of humans and animals (Bonizzoni et al., 2013; Mehlhorn et al., 2012; Benelli et al., 2016). Among them, mosquitoes (Diptera: Culicidae) act as vectors, transmitting important pathogens and parasites of so

¹ Assistant Professor, Department of Zoology, Aligarh Muslim University, India.,
 Email: drkhowajajamal@gmail.com

many noxious diseases such as malaria, dengue, chikungunya, Japanese encephalitis, Zika virus and lymphatic filariasis (Jensen and Mehlhorn, 2009; Benelli and Mehlhorn, 2016; Pastula et al., 2016; Saxena et al., 2016). Each year, mosquito-borne diseases infect nearly 700 million people, resulting more than one million deaths (Amerasan et al 2016). Unfortunately, no treatment is on hand for most of the arboviruses transmitted by mosquitoes, with special reference to malaria which is an important cause of global morbidity and mortality (Smith et al., 2005) that affects 350–500 million people each year (Murugan et al., 2015) living in many parts of the world and kills over 500,000 people annually, most of which are children under the age of 5 (WHO, 2015). Malaria is caused by *Plasmodium* parasites through the bites of infected *Anopheles* mosquitoes. Mosquito are usually targeted with synthetic insecticides, insect growth regulators and microbial control agents, however, there indiscriminate use cause development of resistance, biological magnification through food chain thereby resulting strong adverse effects on the human health and environment.

To overcome these problems, major emphasis has been made on the use of natural products which can provide an alternate to synthetic insecticides (Junwei et al., 2006). Many plants have been found to contain toxic chemicals which are helpful for the control of insects (Robert, 2001) and are useful for field applications in mosquito control programmes (Sethuraman et al., 2010; Yankanchi and Patil, 2010; Arivoli et al., 2011; Palanisamy et al., 2012; Muthu et al., 2012; Patil et al., 2014). The pharmacological and insecticidal properties of plants have been recognized in many parts of the world, especially in India, where plant materials are easily available and their use in health practices is a tradition.

Therefore, this study was carried out with the aim to investigate the comparative efficacy of plant *Parthenium hysterophorus* and conventionally used insecticide cypermethrin against the larvae of *Anopheles* mosquito.

Parthenium hysterophorus is a belligerent ever-present annual herbaceous weed belonging to Asteraceae family, with no economic importance. It is commonly called as Santa maria or famine weed. In India, it is locally known as carrot grass, congress grass or *Gajar Ghas*. Chemical analysis of *P. hysterophorus* (Seema, 2011) has indicated that all its parts including trichomes and pollen contain toxins called sesquiterpene lactones (SQL). Maishi et al.1998 reported that *P. hysterophorus* contains a bitter glycoside parthenin. Cypermethrin is a type II pyrethroid insecticide which is widely used throughout the world in agriculture, forestry, horticulture, public health and animal husbandry.

Materials and Methods

The mosquito larvae of *Anopheles stephensi* were collected from various parts of AMU campus and were reared to adults in the laboratory at 75±5% relative humidity, 27± 2°C temperature and 14L:10D. The larvae were fed on a powdered mixture of dog biscuits and yeast tablets in the ratio of 3:1. The emerged adults were fed with rat blood and with 10% glucose solution (Patil et al., 2014). The plant leaves of *Parthenium hysterophorus* were collected from the Aligarh Muslim University Campus, shade dried at room temperature, powdered coarsely and extracted with petroleum ether (BP 60-80°C) in the soxhlet apparatus for 8-10 hrs (500 ml of petroleum ether for 100 g) according to Karmegam et al. (1997) method. The weighed quantity of the plant material was reduced to a viscous dark green residue and the crude extracts were further concentrated to paste. Five different concentrations of *Parthenium hysterophorus* and cypermethrin insecticide viz. 10mg, 20mg, 40mg, 60mg and 80mg/L aqueous solutions were prepared in ten separate jars. In each jar, 100 4th instar larvae (24h old) of *A. stephensi* were introduced for static larvicidal essay. Each experiment was conducted with four replicates and control was also run simultaneously (WHO, 2005). Dead larvae were counted after 06 hrs, 12 hrs, 18 hrs and 24 hrs.

Results and Discussion

Mosquitoes are the principal vectors of many diseases that contribute to major disease burden in India. The disease transmission can be interrupted by controlling the vectors using various methods. The larval stages of the mosquitoes are attractive targets for pesticides exposure because they breed in water and are easy to deal them in this habitat. The indiscriminate application of conventionally used synthetic pesticides in the water body has built up resistance in vector mosquitoes necessitating exploring of some better alternative means (Hag et al 1999). The biopesticides, especially those derived from plants, have the capability to replace these conventionally used insecticides (Amer and Mehlhorn, 2006). A considerable number of plant materials have been tested against the three medically important mosquito genera *Aedes*, *Anopheles* and *Culex* showing susceptibility to such biopesticides (Shalan, et al 2005). Sukhthankar et al (2014) carried out larvicidal bioassays with methanolic extract of leaves of *Chromolaena odorata* (family Asteraceae) against late instar larvae of disease vectors *Anopheles stephensi*, *Culex quinquefasciatus* and *Aedes aegypti* and recorded highest mortality (90%) in *Cx. quinquefasciatus* at 110 ppm followed by *Ae. aegypti* at 138 ppm and *An. stephensi* at 8306 ppm. Rajan and Varghese (2017) studied the comparative larvicidal activity of aqueous extracts of dried leaf powder of *Lantana camara* and *Catharanthus roseus* against the larvae of mosquito and reported that *Lantana camara* was an ideal candidate as a larvicide than *Catharanthus roseus* and required 80mg/100ml concentration to kill 100% larvae in six hours.

The present results also showed the larvicidal activity of different concentrations of conventionally used cypermethrin and leaf extract of *Parthenium hysterophorus* against the 4th instar larvae of *Anopheles stephensi* which have been shown in figure 01 and 02. The static exposure of five different concentration viz., 10, 20, 40, 60 and 80 mg/L of cypermethrin to the 24 hrs old 4th instar larvae of *A. stephensi* for different durations caused varied mortality. The exposure of 10, 20, 40, 60 and 80 mg/L of cypermethrin for 6 hours duration caused 10.25, 13.25, 20.25, 22.75 and 26.25% death of the 4th instar larvae respectively (Fig. 01) as compared to control (1-1%), however, the exposure of the same concentration of leaf extract of *Parthenium hysterophorus* for similar duration showed 3.5, 5.75, 6.25, 8.75 and 11.25% larval loss respectively (Fig.02) as compared to control (1.25). Similarly the exposure of same concentrations of cypermethrin for 24 hrs duration caused 39.5%, 46.75%, 60.25%, 71.25% and 83.25% mortality respectively as compared to control (2.5%), however, the same concentrations of leaf extract of *Parthenium hysterophorus* resulted in 14.25%, 26.50%, 38.75%, 45.5% and 59.25% mortality as compared to control (3.75%).

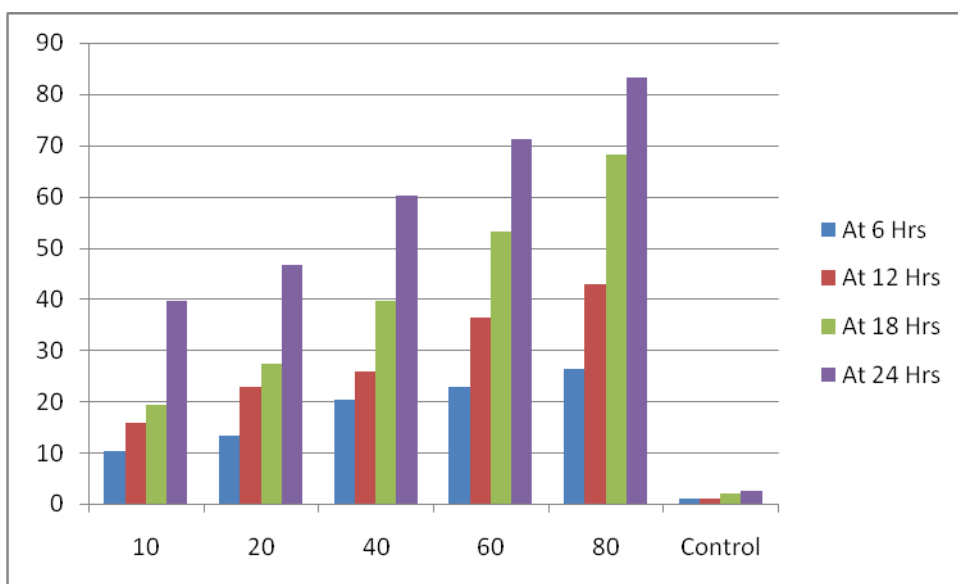


Fig.01. Mean mortality of 4th instar larvae of *Anopheles stephensi* following static exposure of different concentrations of cypermethrin for different durations.

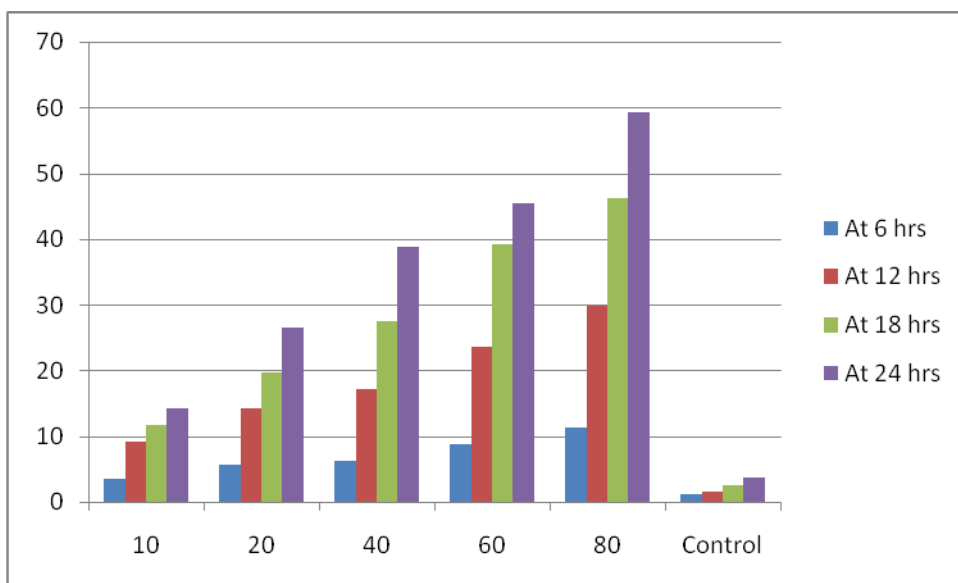


Fig.02. Mean mortality of 4th instar larvae of *Anopheles stephensi* following static exposure of different concentrations of *Parthenium hysterophorus* for different durations.

Mohan et al (2007) studied the comparative toxicity of cypermethrin alone and in combination with the root extract of *Solanum xanthocarpum* against anopheline larvae and recorded that petroleum ether extract was most toxic, with LC₅₀ of 1.41 and 0.93 ppm and LC₉₀ of 16.94 and 8.48 ppm at 24 and 48 hours after application, respectively, followed by carbon tetrachloride and methanol extracts. The values for cypermethrin were an LC₅₀ of

0.0369 ppm after 24 hours and 0.0096 ppm after 48 hours and LC₉₀ of 0.0142 and 0.0091 ppm after 24 and 48 hours, respectively. The ratios of cypermethrin and petroleum ether extracts tested were 1:1, 1:2 and 1:4. Of the various ratios tested, the cypermethrin and petroleum ether extract ratio of 1:1 was observed to be more efficient than the other combinations.

The larvicidal, pupaecidal, repellent, ovicidal and oviposition-deterrent activity of various plants against the *Anopheles stephensi* have also been studied by Ramkumar et al (2015), Dinesh, et al (2015), Hadjiakhoondi (2006), Roni et al (2013), Elango et al (2010). Maurya et al (2007) also studied the larvicidal activity of leaf extracts of *Aloe barbadensis* (Liliaceae) and *Cannabis sativa* (Moraceae) against the *Anopheles stephensi* under laboratory conditions and reported that the carbon tetrachloride extract of *A. barbadensis* was the most effective as compared to the other extracts tested. Yadav et al. (2013) evaluated the larvicidal properties of plant extract of *Thevetia peruviana* in different solvents against the larvae of malaria and dengue vectors and observed that the leaf extracts in acetone solvent was most effective (LC₅₀ 0.0268% against *An. stephensi* and 0.0219% against *Aedes aegypti*), while chloroform extract was least effective (LC₅₀>0.05%). Raghavendra (2009) studied the comparative efficacy of the aqueous and hexane extracts of dried fruit of *Solanum nigrum* against *Anopheles culicifacies*, *An. stephensi*, *Culex quinquefasciatus* and *Aedes aegypti* and showed that the hexane extract possesses good mosquito larvicidal efficacy killing 100% larvae at 100 ppm as compared to aqueous extract which registered the same mortality at 1000 ppm. Shamia et al (2006) evaluated the larvicidal efficacy of *Ageratum conyzoides*, *Argemone mexicana* and *Azadirachta indica* against *Anopheles stephensi* to develop an effective ecofriendly insecticide of plant origin and recorded that methanol extract of *A. indica* was remarkably more effective as compared to petroleum ether extracts of *Ag. conyzoides*, carbon tetrachloride extract of *Ar. Mexicana* and petroleum ether extract of *Az. Indica*. The impact of *Az. Indica* methanol extract on the life cycle of malaria vector was further recorded and observed that methanol extract of *Az. Indica* causes deformities in different developmental stages, extending the developmental period, reducing the hatching rate, influencing adult emergence and prolonging the larval-pupal periods of the malaria vector.

Meenakshi and Jayaprakash (2014) tested different dilutions (100, 200, 300, 400, 500 ppm) of the crude extract of mangrove plant *Rhizophora mucronata* for larvicidal property against *Anopheles stephensi* and *Aedes aegypti* and reported that the larva of *A. stephensi* was more susceptible than *Aedes aegypti*. Varun et al (2013) studied the activity of leaf extracts of three invasive weeds- *Vernonia cinerea*, *Prosopis juliflora* and *Cassia tora* against 3rd instar larvae of *Anopheles stephensi* and showed that the leaf extracts of these plants can be used as ecofriendly larvicide. The exposure of 2% dilution of leaf extract of *Agave sisalana* to the 3rd instar larvae of *An. stephensi* produced 100 mortality, whereas, same mortality is achieved by the application of 1% dilution to the larvae of *Cx. quinquefasciatus* and *Ae. Aegypti* (Singh et al., 2014)

Batabyal et al (2007) tested the toxicity of seed extracts of three Indian medicinal plants, *Azadirachta indica*, *Momordica charantia* and *Ricinus communis* against the larvae of *Anopheles stephensi* and reported that *A. indica* methanol extract can be used as an alternate to synthetic insecticides. Similarly the ethanolic leaf extract of *C. obtusifolia* against *A. stephensi* can also be used as an alternative to synthetic insecticide in mosquito control programs (Rajkumar and Jebanesan, 2009).

Nathan et al (2005) studied the larvicidal, pupicidal, adulticidal and antiovipositional activity of neem limonoids against *Anopheles stephensi* Liston (Diptera: Culicidae) and observed that Azadirachtin, salannin and deacetylgedunin possess high bioactivity at all doses as compared to the rest of the neem limonoids. The study of Pannerseelvam et al (2012) to evaluate the larvicidal, pupicidal, repellent, and adulticidal activities of methanol crude extract of *Artemisia nilagirica* against two important vector mosquitoes, viz., *Anopheles*

stephensi and *Aedes aegypti* (Diptera: Culicidae) suggests that the leaf extract have the potential to be used as an ideal eco-friendly approach for the control of vector mosquito as target species. Kamaraj et al (2010) studied effect of various parts (viz., leaf, flower, bark and root) of ten medicinal plants viz., *A. vasica*, *A. squamosa*, *C. auriculata*, *H. indicus*, *H. javanica*, *P. somniferum*, *P. zeylanica*, *S. indicum*, *S. torvum*, and *V. negundo* in different solvents viz., hexane, chloroform, ethyl acetate, acetone and methanol and reported that highest larval mortality was found in leaf acetone extract of *Adhatoda vasica*, bark ethyl acetate extract of *Annona squamosa*, methanol leaf and flower extract of *Cassia auriculata*, leaf ethyl acetate extract of *Hydrocotyle javanica*, methanol leaf and seed extract of *Solanum torvum* and leaf hexane extracts of *Vitex negundo* against the fourth instar larvae of *An. stephensi* and *Cx. quinquefasciatus*. Further they suggest that the leaf methanol extract of *S. torvum* and bark ethyl acetate extract of *A. squamosa* from Southern India have the potential for use to control mosquitoes. Patil et al (2010) studied the comparative larvicidal activity of crude chloroform, dichloromethane and methanol extracts of the leaves and roots of six Indian plants, *Aegle marmelos* L., *Balanites aegyptica* L., *Calotropis gigantea* L., *Murraya koenigii* L., *Nyctanthes arbor-tristis* L. and *Plumbago zeylanica* L., against the early fourth instar larvae of *Aedes aegypti* L. and *Anopheles stephensi* and reported that the methanol extracts of plants were more effective than the other extracts. Varied larvicidal and ovicidal activity of leaf extract of *Acalypha indica* in different solvents viz, benzene, chloroform, ethyl acetate and methanol against *Anopheles stephensi* was also reported by Govindarajan et al (2008).

Govindarajan in 2011 further studied the larvicidal and ovicidal activity of crude hexane, ethyl acetate, benzene, chloroform, and methanol extracts of the leaf of three plants, *Eclipta alba*, *Cardiospermum halicacabum*, and *Andrographis paniculata*, against the early third-instar larvae of *Anopheles stephensi* (Liston) (Diptera: Culicidae) and reported that all extracts showed moderate larvicidal effects; however, the highest larval mortality (100%) was found with methanol extract of *E. alba* at 200 ppm. The methanol extracts of *Pelargonium citrosa* leaf for their biological, larvicidal, pupicidal, adulticidal, antiovipositional activity, repellency and biting deterency was also tested against *Anopheles stephensi*. The larval mortality was dose dependent. The extracts significantly decreased fecundity, egg hatchability and longevity. The larval, pupal and adult growth and development was completely inhibited by the treatment. The leaf extract treatment also significantly enhanced biting deterency. Therefore, these plant derived materials could be useful as an alternative for synthetic insecticides controlling field populations of mosquitoes (Jeyabalan et al 2003). The adulticidal, repellent, and ovicidal potential of the crude hexane, ethyl acetate, benzene, aqueous, and methanol solvent extracts of some medicinal plants viz., *Andrographis paniculata*, *Cassia occidentalis*, and *Euphorbia hirta* against the mosquito vector, *Anopheles stephensi* (Diptera: Culicidae) was also studied by Panneerselvam and Murugan (2013) who observed that all extracts showed moderate adulticide effects; however, the highest adult mortality was found in methanol extract of *A. paniculata* followed by *C. occidentalis* and *E. hirta*. On the basis of the results they suggest that the leaf extracts of *A. paniculata*, *C. occidentalis*, and *E. hirta* have the potential to be used as an ideal eco-friendly approach for the control of the *A. stephensi*.

To conclude, the results of the present study showed that the leaf extracts from *Parthenium hysterophorus* can be used in the control of mosquito vector *Anopheles stephensi* in malaria management programme. Further study is required to purify the active compounds from this plant for developing larvicide.

Child outcome projections:

As the application of pesticides has turned out to be an obligatory input to agriculture and public health, their versatile use had resulted in contamination of all basic necessities of life, i.e. air, water and food. The possible hazards from pesticide residues in food have been

much discussed and hotly debated in the scientific literature, the popular press and the political arena. However, the indiscriminate use of these pesticides, due to their high killing efficiency, in mosquito management developed resistance in the target insect on one hand and contaminate the environment reaching the human body through food on other hand resulting in human health problems especially in children. Earlier studies also show that the main route of pesticide exposure in urban areas is through dietary intake of fruits and vegetables (Tang et al., 2018). The presence of cypermethrin residues along with other pesticides in fruits and its health risks for the infants, toddlers and adults was studied by Lozowicka, et. al (2016). The study found that the fruit with the highest contribution to the ADI were found to be apples (316%, 58%), cherries (96%, 37%) and pears (129%, 33%) for infants and adults. Findings further indicated that dietary exposures to insecticide residues in fruit may be likely to pose certain health risks for the infants and toddlers. Likewise, Fluegge, Nishioka, & Wilkins (2016), while studying the effects of simultaneous prenatal exposures to organophosphate and synthetic pyrethroid insecticides on infant neurodevelopment at three months of age found that both insecticide exposures have been inconsistently linked with poorer neurodevelopmental outcomes. On the same lines, Sun, et. al (2011) conducted an estimation of dietary exposure to cypermethrin residues for the Chinese children. The study revealed that one vegetable and one fruit covered 30.7 and 22.5% of the total intake for children, respectively. Exposure to cypermethrin was found alarmingly high amongst rural children of the chosen population. Galea et al (2015) investigated exposure to cypermethrin in relation to spray events on children living near the agricultural lands. Although the study could not establish a link between high exposure risk and spraying event but the sample was nevertheless at high risk of exposure to the pesticide with bad health outcomes. In their monumental systematic review, Burns et al (2013) collated evidence of adverse neurodevelopmental outcomes in infants and children due to pre-partum exposure to pesticides that includes cypermethrin.

Since natural products of plant origin with insecticidal properties have been tried in the recent past for control of variety of insect pests and vectors, *Parthenium hysterophorus* is among one of them which is a well known herb in India. Bagchi, Raha and Mukherjee (2016) through an extensive review, studied the threats and benefits of this herb. While hedonising the effects, they found the herb as a multi-faceted indigenous medicine that has benign effects on children while used as a pesticide. Kalaiselvi et al (2013) tested the antioxidant potential and antimicrobial potential of the leaf extract *Parthenium hysterophorus*. The antioxidant property was determined using DPPH (1,1-diphenyl-2-picrylhydrazyl) assay and hydrogen peroxidase assay. The anti-bacterial and antioxidant properties were found to be better for the aqueous leaf extract and the extract containing the silver nanoparticles.

To conclude, *P. hysterophorus* may be chosen as a preferred option as a pesticide as compared to cypermethrin while considering environmental safety and general wellbeing of human population especially children.

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Role of Anganwadi as a Catalyst for Utilization of Maternal Health Services

Qurratul Aein Ali¹ and Saima Obaid²

ABSTRACT

The development of a child starts with the mother's womb and after birth it largely depends on various factors like nutritional status, basic primary educational setup, sharpening of mental ability and skills, to name a few. Along with child, maternal health is also important as majorly, maternal and child under nutrition is the attributable cause of more than one third of the mortality of children under five years of age (LANCET, 2008) which in itself is an alarm to awaken and restructure various programs and policies so as to reach towards the required result. Integrated Child Development Services (ICDS) is one of such an initiative. This scheme cater to the needs of mother and children and under this scheme the basic needs of issues associated with child development are taken care of like providing them with supplementary nutrition, immunization, basic education etc. This paper is an attempt to study the current scenario of women's health and development through Anganwadi centers and the functionality of Anganwadi in utilization of maternal and child health related service. Randomly selected studies in the identified localities namely rural and urban/semiurban areas of Aligarh dist. highlighted some issues in availing the services through Anganwadi, like ignorance of the community, lack of coordination and among service providers and beneficiaries and lack of willingness from the Anganwadi workers' etc are some of the issues to be address. But wherever there are good relationship and coordination this agency namely Anganwadi actually proven to be a catalyst in bringing positive changes.

Keywords: *Anganwadi, Integrated Child Development Services(ICDS), Nutrition, Maternal and child health*

Introduction:

Women's health is one of the major determinants of the health of the entire community (WHO, 2005). Women's health concerns are interrelated and influenced by early marriage, illiteracy, unsafe abortions, poor environmental hygiene, social and cultural influences and malnutrition, (Raju, K et.al 2017). Deficiency of vitamins, proteins, minerals, various other social factors, and poor health is a causal factor of malnutrition among women and adolescent girls around the globe and pose risks to the survival of mothers and children especially in countries like India (Manoharan, 2017). There are many social factors associated

¹ Assistant Professor, Deptt of Social Work, Aligarh Muslim University, India
 Email: qurratulali@gmail.com

² Research Scholar, Deptt of Social Work, Aligarh Muslim University, India

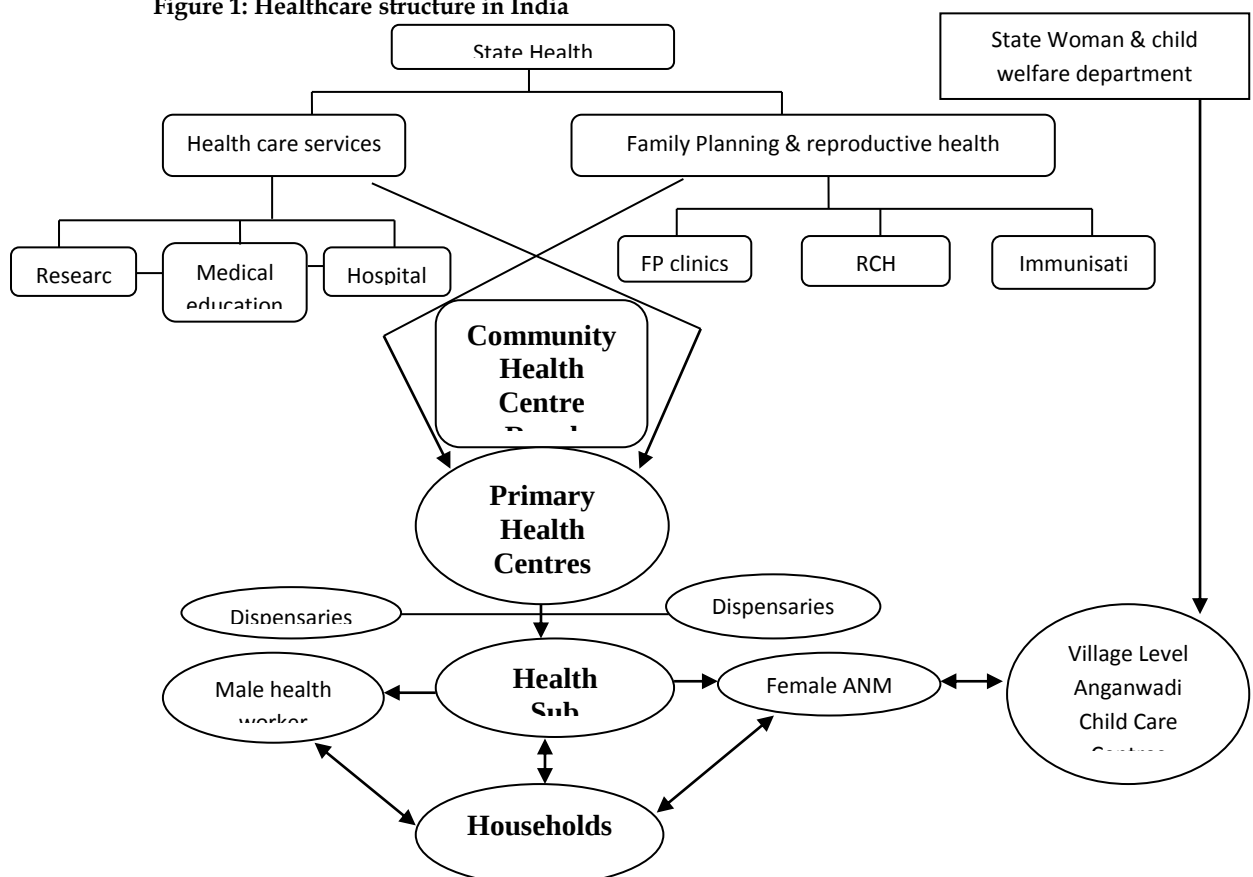
with the status and utilization of the maternal and child health services, like education accessibility, awareness, economic status etc. child development has also been buffeted by society and culture (Smuts & Hagen, 1985). In India, the government has taken multiple steps to cater to the issues related to women health and development in the form of some schemes like ICDS etc.

The healthcare structure in India is well knit and structured in such a way which targets one and all, ranging from metropolitan cities to smallest villages. Despite of strongly knit policies and well-structured healthcare facilities at all levels, India's utilization of basic healthcare services is still poor which can be attributed to illiteracy and unawareness, negligence, cultural factors, poverty and some other factors (Shariff, A. & Singh, G, 2002). The lower utilization of general healthcare services has also weakened maternal healthcare services utilization among women. As per the existing literature, more focus has been on family planning and contraceptive methods whereas very few studies have been found to be on the utilization of services related to improving neonatal, infant and maternal health basics. In India itself, more than 50 percent of children born have a high incidence of mortality in the first year of their birth (Measham & Chatterjee, 1999). With this high intensity of child mortality, it becomes important to understand the reproductive health care aspects and its structure whereby focus can be centered upon in order to reduce maternal and child mortality in India.

Concerted efforts are needed to address the vulnerabilities of the large population, especially when it becomes difficult for them to access and afford health facilities. An increasing recognition that "healthy women means healthy nation" is required to achieve development targets.

There are many studies on the ICDS in relation to the Child development are there but rarely any studies are to analyze the role of ICDS/ Anganwadi in women's health/ maternal health outcomes.

Figure 1: Healthcare structure in India



India has a broad network of healthcare structure regulated by central and state government at different levels. Figure 1 depicts the health care services structure in India where reproductive health care is one of its important segments consisting of family planning services, reproductive and child health services and immunization services. These services are provided at community as well as primary level.

Anganwadi child care centers have its prime importance, because of its easy accessibility, holistic nature and community-based approach.

Integrated Child Development Scheme (ICDS)

As a part of outreach programs, voluntary female workers are stationed at village and unit level which works in line with the formal and traditional healthcare system. These workers are Anganwadi workers which impart their services through Anganwadi centers running under Integrated Child Development Services (ICDS) which was launched on October 2nd, 1975 focusing on women and child health.

The basic unit of this program is Anganwadi centers. These women and child care Anganwadi centers are run by State women and child welfare department. An Anganwadi center is established over a population of 1000 households where it is her duty to register pregnant women and provide them with nutritional and medicinal supplements, assist them in getting regular health checkups, provide nutritional and health counseling to expectant and lactating mothers, imparting non formal and pre school education to children in the age group 3-6 years and assist them in getting immunized. Along with that, an Anganwadi worker is always supposed to be in touch with the community women in order to help them with their maternal and child health issues and make them aware about those issues and motivate them to learn new things related to child healthcare practices.

As Anganwadi worker can turn out to be the most important pivot of connecting women at village level with the reproductive healthcare system due to her involvement with the people at grassroots level, it is crucial to understand their functionality and role in improving and strengthening our maternal healthcare system and hence improving maternal and child mortality rates and creating more healthy society. This paper tries to study the prospective improvement that Anganwadi centers could bring in utilization of reproductive healthcare services in India.

Maternal Health

Most of the deaths from causes related to pregnancy and childbirth occur in the developing world, and almost all of these deaths are preventable with existing knowledge and technology. International health community which includes the World Bank, the World Health Organization, the United Nations Population Fund, and agencies in 45 countries in response to this challenge launched the Safe Motherhood Initiative in 1987. This initiative was aimed to halve the number of maternal deaths by year 2000 by providing programmes focusing majorly on the provision of following three services:

- a) Information and education: It was designed to create demand for clinical services, alert women and others to possible complications, and help develop transport links with obstetric units in district hospitals.
- b) Community based obstetrics: With trained nurse midwife staff to provide prenatal care, supervise normal deliveries, and refer women who develop complications.
- c) District hospital facilities: To provide essential obstetric services, including neonatal resuscitation. **Naomi Craft (1997)**

According to the Fact sheet of the WHO, approximately 1000 women die every day from preventable causes of the pregnancy and childbirth. Out of that 99% deaths occur in developing nations, moreover it is higher in the rural areas than urban areas, more young

face more risk of pregnancy than older women. Factsheet of WHO(2012) further defined that skilled care during ante natal care, delivery and post natal care can save women and newborn babies (Ali.Q,2017).

“India’s maternal health condition is not at all satisfactory, it had the largest number of maternal deaths in the world” (Barry, 2007). “In the year 2009, the count of maternal deaths was 212 on every 100,000 live births, although the MMR dropped from 212 deaths per 100,000 live births in 2007-09 to 178 in 2010-12, yet, India is behind the target of 103 deaths per live births which has to be achieved by 2015 under the United Nations mandated MDG” (Mehta, 2014), according to the findings of “Targets Overview of MDGs” it is slow and off track. Clearly, the initiatives have not been effective enough in encouraging political prioritisation of this issue in India or implementing adequate strategies “Maternal mortality remains a major challenge to health systems worldwide, even though a sharpened focus on reduction of maternal mortality became a defining part of Millennium Development Goal 5” (Ronsmans et al., 2006).

To improve the maternal Health status, it is recommended to have at least three antenatal cares, but the fact as per the National Family Health Surveys show increase in antenatal care, but the target is not achieved according to NFHS-1, 65%; NFHS-2, 66%; and NFHS-3, 77%, women were getting any type of antenatal care. In access to antenatal care rural urban gap is also very wide. In urban areas (84% in NFHS-1; 86% in NFHS-2; and 91% in NFHS-3) on the contrary in rural areas (59% in NFHS-1; 60% in NFHS-2; and 72% in NFHS-3) women were having access to any type of antenatal care (Ali.Q, 2017).

Malnutrition and Health Impact

In India, 55% women are anemic and every third woman is under-nourished (NFHS-3).

“Malnourishment in women can be harmful to both mother and baby during pregnancy and childbirth for many reasons. If the woman has suffered from malnourishment most of her life, her body is likely to be underdeveloped, with a narrow birth canal, making labour difficult and increasing the risk of obstructed labour and foetal death” (Bale et al., 2003).

Recommended dietary allowances, nutrient intakes, and gaps

RECOMMENDED DIETARY ALLOWANCES, NUTRIENT INTAKES, AND GAPS												
	Age Group 1-3 years			Age Group 4-6 years			Pregnant Women			Lactating Women		
	RDA	Intake	Gap	RDA	Intake	Gap	RDA	Intake	Gap	RDA	Intake	Gap
Energy (Kcal)	1240	687	553	1690	978	712	2175	1654	521	2425	1852	573
Protein (g)	22	18.6	3.4	30	26.5	3.5	65	45	20	75	46.7	28.3
Iron(mg)	12	4.3	7.7	18	6.8	11.2	38	12	26	30	11.8	18.2
Vitamin A (µg.)	400	56	344	400	66	334	600	111	489	950	107	843
Calcium(mg)	400	161	239	400	66	334	1000	352	648	1000	320	680
Thiamin(mg)	0.6	0.4	0.2	0.9	0.6	0.3	1.1	1.0	0.1	1.2	1.2	0

Riboflavin(mg)	0.7	0.3	0.4	1.0	0.3	0.7	1.3	0.5	0.8	1.4	0.6	0.8
Niacin(mg)	8.0	4.7	3.3	11.0	7.4	3.6	14.0	12.4	1.6	16	14.4	1.6
Vitamin C (mg)	30	9	21	40.0	15.0	25	40	26	14	80	28	52
Free folic acid (µg.)	30	18	12	40	26	14	400	48	352	150	52	97

[Source: MWCD, 2009]

India has a high number of malnourished people and our child malnutrition rate is also unacceptable high. iron, vitamins calcium, protein deficiencies are very common.

To combat this issue of high malnutrition, ICDS has developed its programs and services especially targeting the vulnerable section who are more deficient n din need of extra support.

Following are some of the components of ICDS.

A. For children less than 3years of age:

- On 5th day of each month, bachpan diwas is celebrated and children are provided with supplementary nutrition in the form of premix laddoos.
- Regular growth monitoring
- Routine immunization
- Health checkup to monitor timely growth
- Referral services in case of requirement of any urgent medical attention

B. For children between 3-6 years of age:

- Providing preschool and non-formal education in the form of plays and toys which enhances their motor learning skills.
- On 25th day of each month, ladli diwas is celebrated and they are provided children with supplementary nutrition in the form of namkeen daliya.
- Regular growth monitoring
- Routine immunization
- Health check-up
- Referral services in case of requirement of any urgent medical attention

C. Nursing and expectant mothers:

- Timely health checkup
- On 15th day of each month mamta diwas is celebrated and they are provided with supplementary nutrition like meetha daliya to fulfill their nutritional requirement.
- Distribution of Iron tablets and immunization for Tetanus toxoid
- Awareness regarding nutrition and health education.

D. Women in the age group of 15-45 years:

- Providing them nutritional and health education

E. Adolescent girls between 11-18 years of age:

- Supplementary nutrition to fulfill their nutritional requirement(Daliya, Premix Laddoo, etc)
- Timely health checkup and immunization
- Iron Folic Acid and deworming tablets.

- Non-formal education along with home-based skill training which includes tailoring and candle making etc
- Referral services in case of requirement of any urgent medical attention
- Training them on the management of Anganwadi center.

It is also important to understand the status of the utilization of these services, and to understand the gap so to achieve the millennium goals.

Methodology:

For this study, various case studies have been conducted in and around areas of Aligarh city (Aligarh lies in Uttar Pradesh state of India having a total area of 3700.4 square km. The district is closely situated to National Capital of India, Delhi). Study includes villages and suburbs for the purpose of analyzing the causative factors which hampers the utilization of maternal and child health care facilities which are already available at their end. The respondents of this study were selected purposively in the selected areas, cases have been studied for qualitative analysis which is presented in the form of case studies.

Case studies related to issues and challenges and impact of Anganwadi centers in the improvement of maternal and child health

A:- From rural areas:

1. Samreen (name changed) is of 27 years of age belongs to Abbasi caste. She has never been to school. Her husband works in a polish factory as a laborer and earns 10,000 rupees monthly. She gave birth to four children out of which three were born at home and for the youngest one she opted for government hospital as the birth place. Her two children died due to some unknown reasons and remaining two are alive who were born with a very low weight whereby health personnel responsible for providing assistance in such cases should have kept an eye on the existing condition of children and mother but according to her no proper attention and special care was given to them by any means as no ASHA and Anganwadi worker have contacted her. As per her obstetric history she has previously suffered one miscarriage, the reasons of which are not known to her. *She has not taken much services from Anganwadi center due to lack of attention and poor attitude of the Anganwadi worker towards the client's problems and issues.* Also, her two living children were born with very low weight and for that also no attention and special care was given by ASHA and Anganwadi worker to minimize the problem.
2. Naghma (name changed) is of 27 years of age, an uneducated lady. Her husband is a laborer and their family income is around rupees 7000 per month. She is expecting her first child and being taken care of by Anganwadi worker in an appreciable manner. She has been given timely supplementation and Iron Folic Acid tablets by the worker along with timely advices of food intake, proper rest and all other precautions to be taken by her. She is being helped by the worker in getting the required tests done during pregnancy by visiting the Primary Health Centers time to time. Being uneducated, she herself would not have been able to avail these healthcare services in required manner, *but due to assistance from Anganwadi worker, she has been able to maintain a healthy pregnancy and is now aware about the role of good dietary intake for improving her unborn child's health.* As it is her first pregnancy, so she was very nervous in the beginning as she was not aware about anything but now she is hopeful that due to all the support and counseling she is getting from Anganwadi worker, she will be able to manage her reproductive health in good condition.
3. Mehjabeen (name changed) is a high school pass out, of 28 years of age, belongs to Abbasi family. Her husband works in a polish factory with earnings of around 10,000 rupees per month. She has three children born through both caesarean

section and normal mode of delivery. Out of those, two were born in hospital and one child was born at home. *The reason behind her going to private clinic is not getting required care and attention either through Anganwadi or from ASHA, as previously she had also suffered one miscarriage due to her inability to carry the child as she was anemic at that time which was diagnosed by the doctor she was seeing in a private clinic. At the time of interview, her two children who were born underweight are still not growing well as per their age, reasons being her inability to provide needed care and lack of counseling.*

4. A 19-year-old Sabina (name changed) has been married in an Abbasi family since last 4 years. Her husband works in a polish factory and able to earn an income of around 12000 rupees monthly. She has given birth to two children, the eldest one was born in a private clinic while the youngest one in a government hospital which died later due to jaundice. The reasons for weak newborn could be attributed to her non availing of any ante natal care during her pregnancy. At present, she is pregnant with her third child and visibly she seems weak and anemic. Even though she was in a deplorable condition *she did not want to seek assistance from Anganwadi worker because of worker's ignorant attitude.* But after suggestions provided by her significant others, she is seeing a doctor privately running clinic nearby for maintaining good health during this pregnancy. *She is totally dissatisfied with the Anganwadi services and during her interview often complained about facilities they are entitled to get from Anganwadi centers but are not provided and despite of all hurdles they are bound to seek healthcare services from privately running clinics which charges a lot of money.*
5. Pavitra (name changed) is not educated, 28 years old belongs to Lodhi family. Her husband is a contractor and earns around 20000 rupees per month. She gave birth to three children at home without any professional medical assistance and her one child died due to some unknown reasons after 6 months of birth. As per her obstetric health, she had also suffered a miscarriage earlier due to anemic conditions. *After regularly visiting Anganwadi center in her locality, she got to know various new information regarding maternal and child healthcare aspects which she has started following for taking care of her and nutritional requirement of her children. Only complain for the anganwadi was about irregular distribution of nutritional food items which she can not buy from outside on a regular basis. She is now also able to seek urgent medical attention when required by her children as earlier she used to ignore those signs of ill health considering it to be a normal issue for a child. Due to timely assistance provided by ASHA for immunization, she is able to provide them regular vaccination and her children are growing well now.*

As it is evident from the above case studies, multiple factors have been found to be affecting poor utilization of maternal health care related services among women in rural areas. These are illiteracy, unawareness about maintaining good maternal health due to early marriage and childbearing, lesser age gaps among multiple pregnancies due to which the mother is unable to take care of herself, lack of coordination and will of the Anganwadi workers with the community, negligent and bad attitude of the workers towards beneficiaries.

Lack of community participation and willingness towards the Anganwadi services was also also identified as the factors behind poor utilization of the services.

whereas in some of the areas/centers (very few) Anganwadi workers have been working in a commendable manner and are able to assist the community women and motivate them to get more services professional health service providers.

B:- From urban/semiurban areas:

1. Archana (name changed) is 30 years old belonging to Lodha caste and she has never been to school. Her husband works as a laborer and earns a monthly salary of rupees 5000. She gave birth to five children out of which three died in womb due to some internal gynecological complications. Her children were born underweight and due to lack of nutrients they still were not growing according to their age. She, being uneducated was not aware about the nutritional requirements of herself and children. But after her child started going *Anganwadi center for non-formal education, she also started attending meetings and got to know about newer perspectives of maternal and child health through Anganwadi worker. The changes that she brought afterwards in her family nutritional status after getting aware has changed her perception of Anganwadi center as earlier she considered these centers as only a place of getting food items.* She has now gained more confidence to discuss issues related to maternal health with the ASHA and Anganwadi workers.
2. Kavita (name changed) is 22 years of age and have studied up to 5th class and belongs to Prajapat family. Her husband is a tea vendor and earns around 5000 rupees per month. She has delivered four children at home, out of which two died due to diarrhea. No proper care and handling was done of the newborn during birth by the local dai (midwife). it has been assessed that she considers these centers for distribution of food items only and not availing assistance for getting maternal and child health related services. Though ASHA and anganwadi workers also visits in their area, but her negligent attitude doesn't allow them to discuss anything related to the health of their children and themselves. She doesn't have much faith on these services. As per the observation, her remaining two children were also underweight and not growing as per their age group, in this case her unawareness was the reason and even lack of will of the anganwadi workers create this miserable situation.
3. Nazmeen (name changed) is of 26 years of age, belongs to Pathan family has studied till 12th class. Her husband works in a lock factory with earnings of around 8000 rupees per month. She has one child of around 1 year of age born in government hospital and she is expecting her second child and taking ANC in government hospital. She had suffered two miscarriages previously due to her weak and anemic condition as less care was provided to her from the family side as well as she herself was unaware about maintaining good health. *She visits the Anganwadi centre often only to take nutritional food items from there, but she has pointed out regarding the irregular distribution of items.*
4. Shashi (name changed) aged 45 years belongs to Prajapat caste. She is not educated and her husband works as a laborer with earnings of around 7000 rupees monthly. *She took ante natal care during her pregnancy in government hospital after getting information and motivated by the anganwadi worker, she also takes food items and assistance related to immunization of their children. But also complained about the irregularity of the supply and distribution of nutritional food*
5. Sunita (name changed) is 25 years of age belonging to Dhobi caste and she has studied upto 5th class. Her husband is a laborer in a brick kiln nearby and earns around 5000 per month. Earlier she suffered two miscarriages due to anemia and weakness, and then she discussed it with ASHA and along with her she went to nearby health center for consulting with doctor. She gave birth to two children in government hospital afterwards who were healthy and she herself is able to take care of her health as now after much counseling given by ASHA she understands the importance of food and nutrition in managing better health conditions. *Her one child studies in Anganwadi center and is learning slowly but gradually. Overall, she is satisfied with the working of Anganwadi worker and hopes to get better facilities in the*

nearby future with respect to education provided to children and provision of food supplements to the beneficiaries.

Above cases depict the issue of urban beneficiaries especially with regard to maternal health as most of the women are hesitant to share the existing problems and issues related to maternal health with any professional due to which sometimes they result in creating more complex situations which may negatively affect mother or child's health. Though urban areas have better accessibility to healthcare and educational service, and Anganwadi is not the only resource they have.

Discussion:

On the basis of the analysis of these cases few reasons have been identified, which are needed to be address.

Negligence and illiteracy of the women

From the analysis of these studies, it can be said that, most of the times the women who are uneducated are much hesitant to seek medical advice even though they have some kind of complications. In many of the cases, early marriage and childbearing were the root cause of mishandling of pregnancy and resulting in miscarriages afterwards. If community women are provided with right guidance and proper assistance by health service providers, it may help in attaining self-reliance by women living in those areas and they will be able to improve their maternal health and can take good care of their families in terms of health and nutrition.

Though ICDS program is well woven to cater to the needs of mother and child, through direct and indirect support of health service providers in assisting the women during their pregnancy and afterwards and connecting them with formal medical structure, the utilization of these services is much dependant on beneficiaries as most of them are hesitant, reluctant and unaware of the shortcomings of neglecting maternal and child health care issues. For them, there is a strong need for behavior modification of those women and increase their participation in all activities of Anganwadi centers which can be done through regular counseling and visits of Anganwadi workers to their homes.

Mismanagement of the resources:

Some of the ladies has taken the food items from the Anganwadi regularly and sell those items to the fruit vendors. Reason asserted by them for this practice is presence of large amount of "Laha" in Dalia and Panjeeri that they get from Anganwadi centre which is not suitable for their consumption so they find it an easy alternative to sell it and get some fruit or money in place of those items.

This misconception needs to address and communicated them properly with the fact.

Lack of coordination and willingness of the Anganwadi workers

Many of the cases have pointed towards negative attitude or carelessness of Anganwadi worker in carrying out their roles properly.

Anganwadi workers are least concern about the counselling sessions, which is an integral part of the service. Breastfeeding issues are not much discussed by Anganwadi worker with the beneficiaries.

Caste and religion

It has also been observed that the beneficiaries in the rural areas are more caste and religion oriented in taking the benefits of the anganwadi services, as the Muslim women in the rural areas have less connection and faith in Anganwadi workers compare to the urban Muslim women/beneficiaries who utilize the services without concerning the religion and caste of the Anganwadi workers. (Majority Anganwadi belong to Hindu community, even in the Muslim majority areas).

It has also been found that the Anganwadi workers in the rural areas are also not having any good remarks towards the Muslim beneficiaries, unlike their counter parts in the urban areas.

Very few Hindu beneficiaries were also reluctant intaking services from the lower caste workers.

Conclusion:

India's healthcare system can only be strengthened when it is efficient enough to serve people at unit or village level because most of the services are confined to urban areas. As still a large majority of Indians reside in villages, it becomes important to provide them with better healthcare service and specifically maternal healthcare as women living in rural areas are mostly unaware and ignorant about the ill effect of neglecting maternal health. Anganwadi centers working in villages can prove to be a better source of information and assistance to the people as they can get benefitted more from utilizing the healthcare services provided at their end. In this paper, case studies have been presented which signals upon the issues in availing of services through Anganwadi, like ignorance, lack of coordination among service providers and beneficiaries, and wherever there are good relationship and coordination this agency namely Anganwadi actually proven to be a catalyst in bringing positive changes.

I view of this; it is advisable the policy makers to motivate the Anganwadi workers more in developing good rapport with the community members and to develop more positive relationship with the community members which would be resulted into more and more successful outcomes.

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A comprehensive review of Indian Juvenile Justice System and neighboring Asian countries reflecting effectiveness of Life skills Education as an intervention for Juvenile Delinquents

Annie Khanam¹

ABSTRACT

The United Nations Convention of Child Rights has long been a guideline for issues related to children and their rights all over world. This brief review reflects the problems and issues of system involved in the applicability of the Juvenile Justice System all over Asia. It throws a light on the recommended changes and improvements in the policy implementation of juvenile justice in Asian countries by UNICEF and Beijing Rules. The Indian juvenile Justice system has been explained in the light of policy implications and their effectiveness in reality. The paper also discusses implications of life skills education with reference to the renewed juvenile justice act 2015. This article puts forth better indicators of dealing with issues of juvenile delinquents within the framework of convention of child rights. The paper provides for a definitive solution in form of life skills based interventions for Juvenile Delinquents.

Key Words: *Juvenile Delinquency, Convention of Child Rights, Juvenile Rehabilitation, Restorative Justice, Life Skills Education Training*

Introduction

The Second United Nations Congress, on the Prevention of Crime and Treatment of Offenders held in London in August 1950 defined the term 'juvenile delinquency' as all violations of criminal law and maladjusted behaviors of minors which society disapproves. These days the most debatable issue in the circuits of social policies and their application is of children in conflict with the law. It has gained an increasing concern for countries all over the world. Specific reformative measures are being sorted and initiatives are under construction in most countries. Looking into the Asian countries scenario, it is evident that all these countries have taken up a wide range of procedures for children who commit crimes, still there is not even one country in the region that has completely defined the structure of the laws and system that separately deal with the issues and problems related to Juvenile

¹ Research Scholar, Deptt. of Psychology and Mental Health, Gautam Buddha University, India
Email-annievijaysingh@gmail.com

delinquents and treats these young offenders in a different manner than adults at every stage of the proceedings (UNICEF, 2007).

The causes and conditions for juvenile crime are usually found at each level of the social structure, including society as a whole, social institutions, social groups and organizations, and interpersonal relations (Goonesekere, 1997). The study 'Root Causes of Juvenile Crimes', carried out in collaboration with the Department of Women and Child Development and the UNICEF, analyzed the cause for juvenile crimes. The study revealed that a majority 94 per cent of the boys were not under parental care. Also, about 89 per cent of them came from poor economic background. The study states that those facing economic stress in their day-to-day lives are forced to work at a young age where they get in touch with anti-social groups. Most of the juveniles are school dropouts and come from families below the poverty line (United Nations Publications, 2004). There are a number of factors that can be held responsible for delinquent behavior in children in Asian countries like poverty, broken homes, emotional abuse, rural urban migration, break down of social values, faulty education system, atrocities and abuse by parents or guardians, negative influence of media and unhealthy living conditions. The neglect of these factors by parents and care givers and the nation creates detrimental effect on their physical, mental and overall growth of these children.

Juvenile Delinquency in Asian Countries

Juvenile crime and delinquency in a large part of Asian countries is evidently an urban phenomenon. Youngster's population comprises of a large segment of criminally active population in the Asian countries. There has been an evident increase in drug-related offenses along with growth in female juvenile delinquency. The financial crisis of 19th century has created a stagnancy of economies and large scale unemployment, which can be considered partially responsible for juvenile crimes (Dijk, 2013). In a report by UNICEF on East Asian countries scenario of juvenile justice system, it suggests that alternative measures based on restorative justice approaches may be considered appropriate for children in conflict with law. Deprivation of liberty should be used as a last resort for a shorter period of time (UNICEF, 2017). There should always be a balance between punishment and rehabilitation. Prime focus is to look at the aspect that in Asian countries mostly children's cases are often processed through justice system that is meant for proceedings of adults. It is need of the hour to adapt the system in accordance to rights and specific needs of children in conflict with law (UNICEF, 2018). In accordance to a report presented by the Raoul Wallenberg Institute states that, juveniles who are institutionalized are deprived of their independence in ASEAN (Association of Southeast Asian Nations) countries. This problem can be reduced to a significant level, with alternatives that specifically address the causes and implications of delinquent behavior in children (The Raoul Wallenberg Institute, 2015).

Guidelines of Convention of Child rights on Juvenile Justice System

The Convention on the Rights of the Child (CRC) has given the core guidelines for the treatment of children in conflict with the law, it states that every country and region should treat every alleged or accused child in the sense of dignity and worth of their rights. This way reinforcing the child's respect for human rights. By taking into account a child's age and promoting the reintegration process, the child is lead to reformation and a constructive role in society (UNICEF, 1989). The Convention on the Rights of the Child (CRC) and UN guidelines encourage good practices which ensure the dignity of the child and promotes reintegration and mainstreaming of these children into the community. As the present scenario reflects most of the children in Asian countries are deprived of liberty because institutionalization has always been prioritized as a remedial measure to eradicate juvenile delinquency. Every Asian country requires to actively analyze the juvenile justice system, in order to introduce positive changes in the trial and justice system. The juvenile delinquents

suffer and get stuck into the vicious cycle of crime as they become victims of outdated policies and theoretical laws (Khanam & Bhadra, 2016).

Issues of Juvenile Justice System in Asian countries

The UN committee on the Rights of the Child has expressed its concern about the issue of juvenile delinquents rights in Asian countries. All children under the age of 18 are put under the category of juveniles in Afghanistan, Bhutan, India, Maldives and Pakistan. In Nepal, Sri Lanka and Bangladesh a juvenile is defined as a person under the age of 16 (SCF-UK, 2004). In most countries there are many clauses that restrict a complete applicability of juvenile laws and therefore lack in providing the special status and protection to children alleged to have committed criminal offenses. India has passed an amendment to its Juvenile justice act that places children of ages 16 to 18 to be tried as adults if have committed a heinous offense, that lays imprisonment of 7 years or more under Indian Penal Code (Ministry of Women and Child development, 2014). In Pakistan, the federally administered tribal areas or the provincially administered tribal areas do not come under the provisions of the juvenile laws of the country. The provisions like that of the Hudood Ordinances still imply on basis of sharia laws, if the child has reached puberty (Pakistan Juvenile Justice Systems Ordinance 2000, Section 247; Hudood Laws, 1979). Sri Lanka and Nepal, jointly charge children with adults if they are found guilty with adults and are subject to adult proceeding. Bangladesh overlooks the juvenile justice protections and children above 16 years and allows life imprisonment and death penalty (UNICEF, 2007).

In accordance to the Beijing Rules, most of the Asian countries favor bail over punitive reforms. At the same time the grounds of refusal of bail are also many including moral danger and reverting to adult criminality. Many children are at greater risk of pretrial detention, as their parents cannot be located or they cannot afford to pay for release. As a result these children remain in closed facilities like observation homes and in adult prisons (UNICEF, 2005). Delays in criminal justice system due to failure of police, prosecutors and judges in common in all Asian countries (UNICEF, 2005). Generally countries throughout have been ignorant towards executing the separate legislation for Juveniles, which results in treatment of these children as no different from adults (School of law and centre for legal research and development, 2002). Except Bhutan all the countries have a legislation to establish separate juvenile courts, designating observation or remand homes. Depriving Juveniles of their liberty can be used as the last resort and it would be for the shortest period as stated in convention of child rights and Beijing rule (UNICEF, 1989).

Problems at the observation and rehabilitation homes in Asian countries

All the Asian countries take up special considerations like child's background and reason for the criminal offense while giving sentencing options like care, supervision, guidance, foster care, probation, educational training and institutionalizing children as the last resort (United Nations, 1989). A special Juvenile Rehabilitation center is established by most of the countries. Ones in Pakistan, Sri Lanka, and Bangladesh follow a strict regime based on the brostal model to rehabilitate delinquent children. In countries like Bangladesh, India, Pakistan, Sri Lanka and Bhutan the institutional care comes up for a big concern (SCF-UK, 2004). As most of these institutes lack basic infrastructure and display a decrepit standard of health and hygiene. Sanjay Gupta from the NGO, Childhood Enhancement through Training & Action (CHETNA), said the real challenge begins now. An evaluation of all types of juvenile institutions shows that lifestyle in these institutions is not at all satisfactory and inmates enjoy little freedom. The institutions are mostly over-crowded, management is centralized with a low budget allocated to them and training programs are very traditional, individualized attention is not paid. Inmates lead a monotonous, aimless life that nowhere relates to rehabilitating them. The observation homes prove as breeding grounds of adult criminality. (Bura, 2012). To reform the juvenile, the authorities must

proactively work to put systems in place for proper counseling and activities for development of these children so that when they come out they can be mainstreamed (Pandit, 2013). The juvenile delinquents that enter the system should be provided utmost care and protection. The observation homes are meant as rehabilitation facilities, where children in conflict with law are kept to bring positive changes in their lives (Khanam & Bhadra, 2016). On the contrary such observation homes act as breeding grounds of criminality for these children. Problems like overcrowding, failure of authorities to meet all the guidelines in the justice system lay a negative effect on the children that are inmates there (Dhar, 2016).

Current scenario of the Juvenile Justice System in India

As per the current definition, the term 'Juvenile Delinquents' or 'Children In Conflict With The Law' refers to any person below the age of 18 who has come in contact with the justice system as a result of committing a crime or being suspected of committing a crime (Ministry of Law and Justice, 2015). The Juvenile Justice (Care and Protection of Children) Bill, 2014 was introduced by the Minister of Women and Child Development, Menaka Gandhi, in the Lok Sabha on August 12, 2014. It repeals the Juvenile Justice (Care and Protection of Children) Act, 2000 (Ministry of Women and Child Development, 2014). The Bill defines a child as anyone less than 18 years of age. A special provision has been inserted for the possibility of trying 16-18 year olds committing heinous offences, as adults (Ministry of Law and Justice, 2015). A heinous offence is defined as one for which the minimum punishment under the Indian Penal Code is seven years (PRS Legislative Research, 2015).

Life Skills Education Training-a positive behavioral intervention for juvenile delinquents

The behavioral problem of adolescents, in relation to violence and drugs misuse has been a root cause of delinquent behavior (Barnardos, 2018). Poor decision making and getting engaged into high risk behavior increases proneness towards maladaptive behaviours. Life skills as defined by UNICEF is an approach that focuses on behavior change and development. It addresses the areas of knowledge, skills and attitudes (UNICEF for India, 2018). Research evidence as provided by UNICEF states that life skills as abilities help the adolescents to promote mental well being, make safer choices and enhance decision making and problem solving abilities (UNICEF for India, 2018). Worldwide development professionals have considered life skills in their general application to health and social context. Life skills can be of great utility in addressing issues like prevention of drug and alcohol use, violent behaviors, suicide prevention (Barnardos, 2018). It is evident that life skills education based intervention plan if applied in the juvenile observation homes can successfully address issues like conduct and behavioral problems, low self esteem, poor decision making and communication skills (Khanam & Bhadra, 2016). The environment at the observation and correctional homes at most of the Asian countries needs to be flexible and rehabilitative in nature (Bura, 2012). Punitive approaches should be replaced with supportive and experiential learning approaches like life skills education (J. M. Kretschmar, 2014).

Conclusion

Beijing Rule has guided most countries to incorporate professional education, life skills training, vocational guidance and development of appropriate intervention and correctional models within the institutional set ups (Wernham, 2004). Besides the changes in system, there is also a need of public awareness activities on child rights convention. Many NGO's in South Asian countries like Maldives, India, Pakistan conduct public campaigns with active participation of media on child rights, numerous training programs, seminars and workshops on police sensitization, capacity building to deal with juvenile delinquents issues and problems, for children in conflict with law (UNICEF, 2005). Establishment of measures of diversions and restorative justice is the need of hour. Maldives is the only country that has established alternate forms of restoration and resolution methods. Establishment of high level

inter agency task force was recommended in the report on juvenile justice system by UNICEF (UNICEF, 2007). This would bring in these reforms from single agencies to inclusion of government structures as a part of these efforts to create a holistic strategic approach that will address all aspects of a juvenile justice system.

There is an ongoing reform on juvenile justice initiative in all countries. Afghanistan, Bangladesh and Nepal have established high level juvenile justice task forces. India, Pakistan and Bhutan are also in line to develop effective mechanisms based on global indicators (UNICEF, 2006). An evaluation of Ohio's Behavioral Health/Juvenile Justice initiative in 11 counties found the various intervention program benefits most young offenders diverted from detention centers to community-based agencies to treat mental health issues, drug problems (J. M. Kretschmar, 2014). Life skills education Training as a format establishes its effectiveness in promoting positive behavior in juvenile delinquents (Singh & Bhadra, 2015). In accordance to the guidelines by Beijing rules and UNICEF, life skills is an effective training methodology of restoration and rehabilitation of juvenile delinquents (UNICEF for India, 2018).

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The salience of demographic factors in the operation of altruism amongst school children: A factorial experiment

Daud Salim Faruquie¹ and Saman Khowaja²

ABSTRACT

A 3×2×2 factorial design was employed to test the effects of age levels, gender, urban context, and their interaction on level of altruism. The factors included three age levels (high, middle and low), gender (male, female), and urban context (metropolitan, non-metropolitan). The subjects with age ranging 10-15 years were all school going children and were tested on the altruism scale. Analysis revealed that selected demographic factors didn't have their main effect on altruism level except the interaction of age and gender. The findings have been discussed in the light of psycho-social theories and a social policy projection has been presented for the use of policy makers and stakeholders.

Keywords: Altruism, School Children, Age, Gender, Urban Context

Urban ethnotheories have expounded change in human behavior due to their built environment and related culture (Kärtner, 2013; Penderi, & Petrogiannis, 2011) but owing to their operant learning (Burkey et al, 2016; Lancy, Bock, & Gaskins, 2010). Altruism is one such behaviours which is claimed to have changed (Kurzban, 2015; Fletcher, & Doebeli, 2009). Altruism refers to any behavior or action that benefits others without any expectation of personal gain or reward (Batson & Shaw, 1991). The concept of altruism has been studied in various fields, including psychology, sociology, biology, and philosophy. Researchers have explored the factors that motivate altruistic behaviors (Steele et al, 2008), the social and situational factors that can inhibit or promote altruism (Vollhardt, 2009; Berkowitz, 1972) and the potential impact of altruism on individuals and society as a whole (Wilson & Csikszentmihalyi, 2007; Fehr, & Fischbacher, 2003).

Several key theories have been proposed to explain altruistic behaviors. Kin selection theory suggests that individuals are more likely to help others who are genetically related to them, as this increases the likelihood of their own genes being passed on (Hamilton, 1964). Reciprocal altruism theory suggests that individuals may engage in altruistic behaviors if they believe that others will reciprocate in the future (Trivers, 1971). Social identity theory proposes that individuals are more likely to help others who are perceived as part of their own social group (Tajfel, 1979). Empathy, or the ability to understand and share the feelings of others, has also been found to play a significant role in motivating prosocial behaviors.

¹ Director, Centre for Evidence-based Policy, Practice and Interventions, India.
 Email: director.ceppi@fedi.in

² Guest Faculty, Industrial Chemistry Section, Department of Chemistry, Aligarh Muslim University, Aligarh, India

Research has shown that individuals who experience high levels of empathy are more likely to engage in altruistic behaviors, such as donating to charity or volunteering (Batson & Shaw, 1991).

Another important aspect of altruism is the bystander effect, which refers to the phenomenon where individuals are less likely to intervene in an emergency situation when others are present (Darley & Latané, 1968). Research has shown that the presence of others can diffuse responsibility and reduce the likelihood of individuals taking action to help others (Darley & Latané, 1968). More recent research has focused on the effective altruism movement, which emphasizes evidence-based approaches to promoting altruistic behaviors and achieving the greatest possible positive impact (MacAskill, 2015; Beyer, 2017; Overall, 2017). This approach involves evaluating the effectiveness of different interventions and causes, and prioritizing those that are likely to have the greatest impact.

Various demographic factors influence the complexity of altruism (Krebs, 1970). Research has shown that age, gender, social class, and culture are some of the key demographic factors that can affect altruistic behavior (Chen et al, 2013; Piff et al, 2010; Theurer & Wister, 2010).. For example, women are generally more likely than men to engage in altruistic behaviors, such as volunteering and donating to charity (Eagly & Crowley, 1986; Barreto et al., 2015). Age has also been found to play a role, with older individuals being more likely to engage in altruistic behaviors than younger individuals (Luo & Han, 2014). Social class and culture can also influence altruistic behavior (Laidley, 2013). Research has shown that individuals from higher social classes may be more likely to engage in altruistic behaviors, but may also be more likely to do so for self-interested reasons (Piff et al., 2010). Cultural values and norms can also shape altruistic behavior, with some cultures placing a higher value on collectivism and helping others than others (Smith et al., 2017; Perlow & Weeks, 2002).

Altruism tends to function slightly distinctively in urban life (Sampson, 2012). Metropolitan cities present unique challenges and opportunities for altruistic behavior due to their dense populations, diversity, and complex social structures (Bar-Yam, 2016; Sampson, 2013). Research has examined various aspects of altruism in metropolitan cities, including the influence of social norms, the role of urban design, and the impact of social media (Ramaswami et al 2012, Sampson, 2012).

Nier (2018) found that social norms play a significant role in promoting altruistic behavior in metropolitan cities. People tend to help others when they believe it is expected of them and when they perceive that others will also help (Rosener, 2011). This suggests that creating a culture of helping and kindness in urban areas can encourage more altruistic behavior (Schnall et al, 2010; Robinson III & Curry, 2005).

The arrangement of urban spaces can also influence altruistic behavior (Manolache, 2013). Research indicates that the establishment of green areas like parks and gardens can foster a sense of unity and promote behaviors that benefit the environment (Kuo & Sullivan, 2001). Other design components, such as public art and effective lighting, can similarly boost perceptions of safety and interconnectedness, potentially encouraging altruistic behaviour (Van der Meer, 2010). Additionally, in metropolitan areas, social media has emerged as a potent tool for encouraging altruism (Kwon & Wen, 2010; Selfhout et al., 2010). Platforms like Facebook and Twitter can serve to rally communities for charitable endeavors and link volunteers with chances to assist (Murthy & Gross, 2013). Social media also aids in the exchange of resources and support, enabling individuals to aid one another during crises (Sutton et al., 2014).

Altruism has been widely studied in the context of school education too (Shin, Ahn & Kim, 2018). In India, where social values and norms play a strong role in shaping children's

behavior, understanding altruism among school children is particularly important (Faruque, 2015). Research has examined various factors that may influence altruistic behavior among Indian school children, including cultural values, parental attitudes, and peer relationships (Patil & Adsul, 2017). Indian children tend to exhibit more altruistic behavior when they are raised in families that prioritize values such as compassion and service to others (Srivastava & Chakrabarti, 2018). Additionally, children who have positive relationships with their peers tend to show more helping behavior (Kaur & Sidhu, 2016). These findings suggest that family and peer relationships play an important role in shaping altruistic behavior among Indian school children.

The school environment itself may also influence altruistic behavior (Robinson III & Curry, 2005). Creating a positive school climate that promotes social-emotional learning can increase children's altruistic behavior (Jindal-Snape et al., 2018). Moreover, incorporating service-learning opportunities into the curriculum has been found to increase children's pro-social behavior (Rahman et al., 2018).

There are, however, cultural factors that may limit altruistic behavior among Indian school children. Rao & Shultz (1993) in this connection suggested that the hierarchical social structure in India may discourage children from helping those who are seen as socially inferior. Also, certain cultural practices, such as the caste system, may contribute to social divisions and inhibit altruistic behavior (Bhattacharya & Satyanarayana, 2013). Overall, altruism among Indian school children is shaped by a complex interplay of cultural, familial, and social factors (Srivastava & Joshi, 2013).

The purpose of the present study was to extend the analysis of the association between some demographic factors and altruism by sampling altruistic behavior in children with different age levels, gender and type of cities in a social experimental setting.

Hypothesis and research questions

To help understand the relationship of our targeted demographic factors with the level of altruism of school going children more decisively, we ask the following research questions:

RQ1: How does the level of altruism among school children vary across different age levels, genders, and types of cities?

RQ2: To what extent do age, gender, and urban context independently contribute to the variation in the level of altruism displayed by school children?

RQ3: Are there any significant interaction effects among age, gender, and urban context that collectively influence the level of altruistic behavior in school children?

Necessarily, to guide the direction of our experimental research, we propose a null hypothesis based on the aforementioned literature and reasoning:

H₀1: There is no significant interaction effect of demographic factors on the operation of altruism among school children.

This null hypothesis proposes that the demographic factors considered in this study do not have a statistically significant impact on the way altruism operates among school children. This implies that the differences in altruistic behavior that might be observed are not due to the variations in demographic factors but could be attributed to other factors or chance.

Method:

Design of the study: This study used a 3 (Age levels: 10-11, 12-13, 14-15) × 2 (gender: male and female) × 2 (levels of civility: metropolitan and non-metropolitan cities) between-subjects fully factorial experimental design. According to these categories, 12 sub-groups were

formed and 10 subjects were taken for each subgroup making a sample of 120 for this experiment.

Sampling method: Three hundred school children aged 10 to 15 years from a non-metropolitan city (Aligarh) and a metropolitan city (New Delhi) were randomly contacted and were requested to complete the test of Altruism. A total number of 264 children provided analyzable data. Out of this pool, 120 children were selected for the experiment with the help of MS Excel software. The data of 120 consisted of all sub-group categories which was transported to SPSS software for analysis.

Outcome measure: A three point Altruism test developed by Penny Jain was used. The test consists of 25 items suitable to the socio-cultural settings of Indian society and follows Likert rating style. The split half reliability of the test is 0.91 whereas the questionnaire satisfies the content and face validity.

Analysis: Preliminary analysis covered descriptive statistics, t-test and one-way ANOVA to see the status of subgroups and any differences across the subgroups. Main analysis was Univariate GLM having Level of Altruism as dependent or outcome variable whereas age levels, gender and urban context (all in categorical forms) were independent variables. Analysis of variance was computed in the main analysis too.

Results:

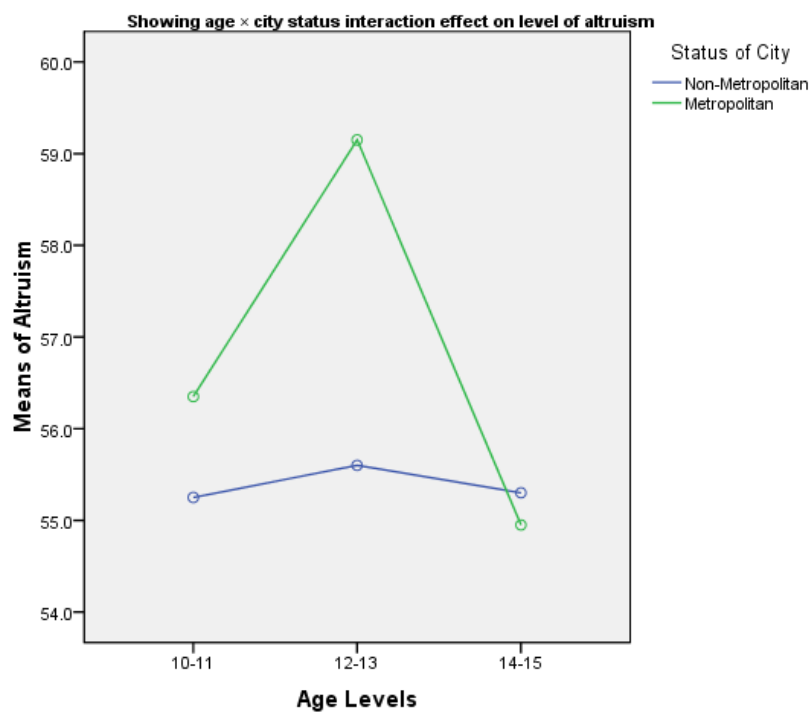
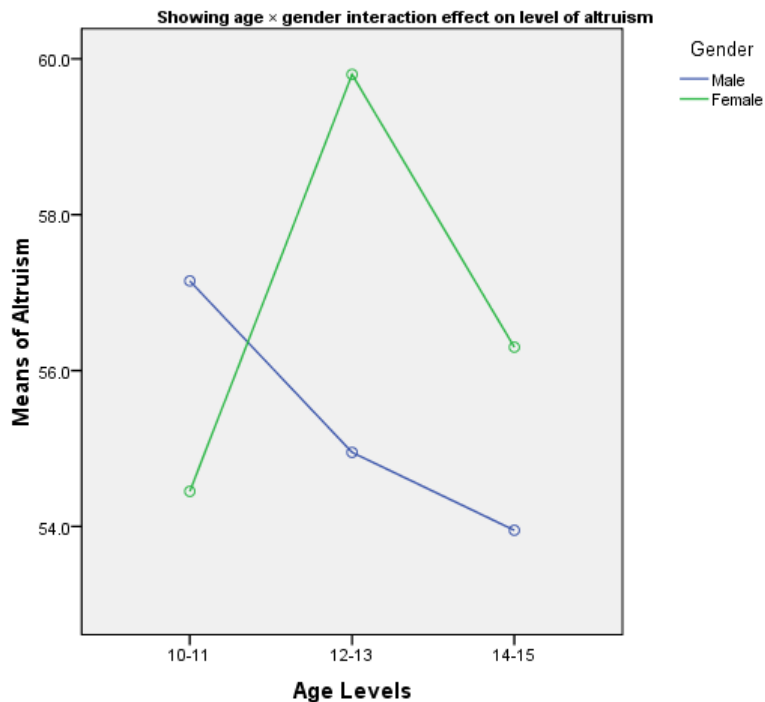
Preliminary analysis provided measures of central tendency for the whole sample of 120 as well as of the subgroups ($\bar{x}$ = 56.10, σ = 5.85, Male: $\bar{x}$ = 55.35, σ = 5.98; Female: $\bar{x}$ = 56.85, σ = 5.66; Metropolitan: $\bar{x}$ = 56.82, σ = 5.86; Non-metropolitan: $\bar{x}$ = 55.38, σ = 5.80; Age 10-11: $\bar{x}$ = 55.80, σ = 6.35; Age 12-13: $\bar{x}$ = 57.38, σ = 5.60; Age 14-15: $\bar{x}$ = 56.10, σ = 5.85). After computation with t-test and one way ANOVA, intergroup differences on means did not show any statistically significant differences across various groups.

Table 1 presents the effects of age levels, gender and urban context on altruism of our subjects. The results indicate that the main effects of all three independent variables are statistically non-significant. Most of the interaction effects are also statistically non-significant. However, the interaction effect of age levels and gender is statistically significant.

Table 1: Tests of Between-Subjects Effects
Summary of the Analysis of Variance of the Effects of Age Levels, Gender and Urban Context on Altruism scores

Source of Variance	Sum of Squares	df	Mean Square	F
Gender (A)	67.500	1	67.500	2.196
urban context (B)	61.633	1	61.633	2.005
Age Levels (C)	106.650	2	53.325	1.735
A × B	13.333	1	13.333	.434
A × C	295.850	2	147.925	4.812*
B × C	77.717	2	38.858	1.264
A × B × C	128.317	2	64.158	2.087
Within	3319.800	108	30.739	
Total	381736.000	120		
Corrected Total	4070.800	119		

The following two figures indicate interactions of age levels with gender and age levels with urban context. Figure 1 clearly indicates a significant interaction effect during the lowest age level where male altruism is going downwards whereas female altruism is going upwards.



It is also visibly clear that altruism grows differently among metropolitan school children as compared to their non-metropolitan counterparts. On the one hand, male subjects began with high altruism but they go consistently downwards with the progression of age whereas girl subjects begin with low altruism which steeply rises at age level 12-13 and then shows a downfall at 14-15 years. On the other hand, similar subjects representing different urban context collectively show a different pattern of altruism. While metropolitan subjects main a consistent but low level, their non-metropolitan counterparts who begin slightly higher, go further high but then go steeply downwards even lower than metropolitan children.

Discussion:

Altruism seems to have a significant impact on the well-being of individuals and communities (Moir & Jessel, 2010; Batson, 2014) and especially among children, it can lead to positive outcomes such as increased empathy, social connectedness, and positive self-esteem (Eisenberg, Fabes & Spinrad, 2006; Carlo et. al. 2010). The factors that influence altruism among school children are complex and multifaceted (Smetana & Villalobos, 2009; Narvaez et. al, 2013). Demographic factors such as age, gender, social class, and culture can all play a role in shaping altruistic behavior (Davis, 1991; Liu & Liao, 2014). Review of research in this study has suggested that girls tend to engage in more altruistic behaviors than boys (Eisenberg & Fabes, 1998; Malti, et. al., 2009), and that cultural values around collectivism and individualism can influence the degree to which individuals prioritize the needs of others (Markus & Kitayama, 1991; Triandis, 1995; Chen & Bond, 2010). Our study has indicated that altruism manifest differently in female and male children which might be due to a combination of biological, social, and environmental factors (Zahn-Waxler, 1984; Eberhard, 1975). Major factors which operate as mediators and moderators of gendered altruism could be socialization and gender norms (Badgett, 1999; Salgado, 2018), empathy and emotional expression (Eisenberg, 2002; Zahn-Waxler, 1984), communication and collaboration (Zahavi, 1977), cultural and family influences (Jellal & Wolff, 2002), biological factors (Eberhard, 1975) and context and situational factors (Carlo et al, 1991; Fagin-Jones & Midlarsky, 2007). Importantly, while investigating the relationship between altruism among female school children and considering their urban context and age is a valuable endeavor, it's crucial to approach the topic with nuance and an understanding of the multifaceted factors that influence altruistic behavior.

Understanding the interplay of our selected demographic factors and how they shape altruistic behavior among school children is important for several reasons (Bayer & Reyna, 2012). First, it can help us to identify strategies for promoting and fostering altruistic behavior in schools and communities (Piliavin & Charng, 1990; Staub, 2005; Liu & Chiu, 2009; Van Lange, 2012). Second, it can shed light on the broader societal factors that influence social behavior and highlight potential areas for intervention and policy change (Schwartz, 1992; Aquino & Reed, 2002; Yamagishi, 2011). Moreover, in India, collectivist cultural values can contribute to greater levels of altruistic behavior among school children (Singh, 2017) and factors such as parental modeling and peer influence can play a significant role in shaping altruistic behavior among children (Khandelwal & Chakrabarti, 2014). Therefore, by gaining a deeper understanding of the interplay of these factors, policymakers and educators can develop targeted interventions to promote altruistic behavior and cultivate a more compassionate and socially responsible society.

Policy Projection:

The study investigated the relationship between age, gender, urban context (metropolitan vs. nonmetropolitan), and the level of altruism exhibited by school children. Altruism, a vital social behavior, contributes to positive community development and

individual well-being. The findings suggest the need for targeted policies aimed at fostering altruistic behavior among school children, recognizing the nuances influenced by age, gender, and urban environment. Following three major areas of this policy projection might help the policy makers and stakeholders to refine their decisions and practices:

I- Policy Objectives:

Promote Altruism Education: Develop and implement educational programs within school curricula that emphasize the importance of empathy, kindness, and helping others. Tailor the content to various age groups and address gender-specific socialization patterns.

Encourage Gender-Neutral Altruism: Design interventions that challenge traditional gender norms and stereotypes related to altruism. Encourage boys and girls alike to engage in various forms of altruistic behavior, fostering a more inclusive and equitable society.

Urban-Specific Initiatives: Tailor altruism-promoting initiatives based on the unique characteristics of metropolitan and nonmetropolitan areas. For example, in metropolitan areas, initiatives could focus on creating volunteer opportunities that reflect urban challenges, while nonmetropolitan areas could emphasize community cooperation and support.

Age-Appropriate Interventions: Implement age-specific strategies to nurture altruism. Younger children might benefit from activities that develop empathy and cooperation skills, while older children could engage in service-learning projects that address community needs.

Community Engagement: Collaborate with local communities, schools, parents, and civic organizations to create a holistic approach to nurturing altruism. Engage families in promoting altruistic values at home and within their neighborhoods.

II- Implementation Strategies:

Curriculum Integration: Collaborate with educational authorities to integrate altruism education into school curricula, aligning with developmental stages and gender considerations.

Workshops and Seminars: Organize workshops for educators, parents, and community leaders to provide them with tools to effectively promote altruism and challenge gender biases.

Digital Platforms: Develop age-appropriate digital resources such as games, videos, and interactive modules that highlight the significance of altruism, showcase diverse role models, and emphasize gender equality.

Altruism Awards: Establish awards or recognition programs to celebrate students who actively engage in altruistic actions. Recognize both small acts of kindness and larger community-oriented projects.

Collaborative Partnerships: Collaborate with NGOs, youth organizations, and local authorities to extend the reach of altruism-promoting initiatives and ensure a coordinated effort.

III- Monitoring and Evaluation:

Data Collection: Continuously collect data on altruistic behaviors among school children, considering age, gender, and urban context. Monitor changes over time to assess the effectiveness of interventions.

Feedback Mechanism: Establish channels for students, parents, and educators to provide feedback on the impact of initiatives. Use this feedback to refine and adapt strategies.

Research-Based Approach: Support ongoing research to deepen the understanding of the relationship between age, gender, urban context, and altruism. Use research findings to inform policy adjustments.

Through this study and policy analysis, the author aims to help create an environment that fosters altruism among school children, addressing age and gender differences while recognizing the influence of metropolitan and nonmetropolitan contexts. By implementing targeted strategies and promoting inclusive values, we seek to cultivate a generation of empathetic and compassionate individuals who contribute positively to their communities and society as a whole.

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