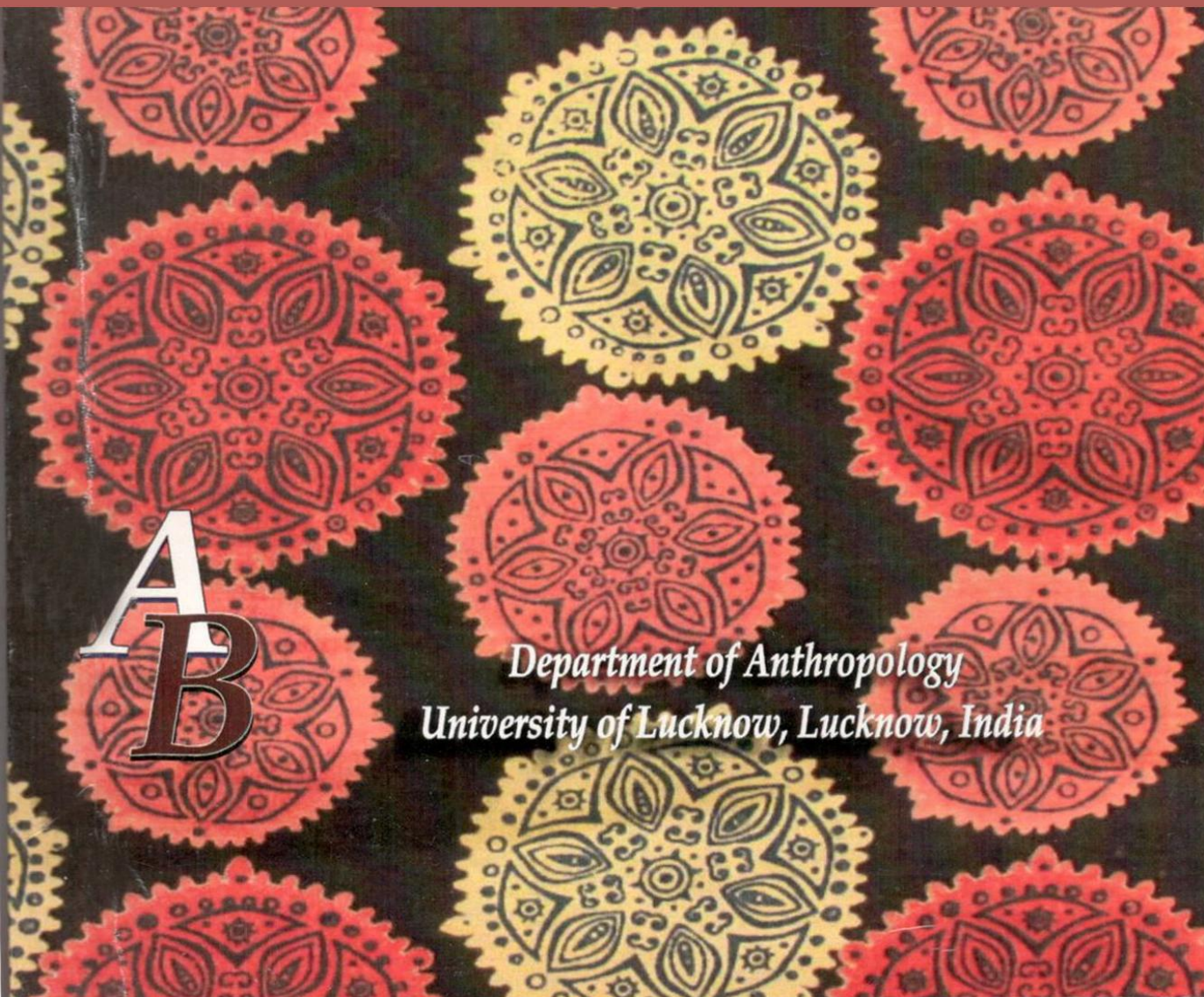


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A study of population structure among Bhoska tribals of Northern India

Udai Pratap Singh¹

Abstract

Present study conducted on 400 Bhoska households of Himalayan Foothill and Tarai area (200 households each) Northern India, delineates the structure of the population on the basis of variables like composition of age and sex, socio-economic pursuits, educational and marital status, fertility and mortality trends. Analysis of data indicates that the Bhoksas of both the area have more or less similar population composition despite slight variations observed in terms of almost each traits due to a bit diverse natural niche. It is also noted in the study that the population variables and rates of natural increase of both the Bhoska groups are appreciably influenced by the socio-economic factors.

Introduction:

It is generally agreed that the structure of a population is, however, complex and manifested in a series of biological and socio-culture characteristics. Some structures of population resemble with that of another population than some structures differ. This is found oftenly true especially in the case of neighbour populations, where there is possibility of high level of biological and cultural exchange (Harison and Boyce, 1972). It is likely that there is structural heterogeneity within the population due to inflow and outflow of genes as well as of cultural traits. Harison et al (1972) opines that determinants of structure are innumerable and broadly classified as biological and cultural factors. Cultural factors can certainly be independent of biological variety in population structure. Thus socio-cultural characteristics and their implication on age and sex composition, fertility, mortality trends of the population are of vital concern in considering the dynamics of any population.

The People:

Bhoska, a Scheduled Tribe of Uttar Pradesh (now in Uttaranchal) has the unique socio-cultural history. They inhabit mainly the Tarai area of the Nainital district and Foothill area of Dehradun district. In addition, they are also scattered over a little area of Bijnor and Pauri Garhwal districts. Few Bhoska villages are also situated in the neighbour state of Himachal Pradesh. However, the largest concentration are inhabited either in the Tarai area of Nainital district of Kumaun region or in the Foothill area of Dehradun district of Garhwal region in the state, making two large separate pocket of the population.

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A close scrutiny of social organization and mating system of the Bhoksas reveals that there are at least two breeding isolates within them viz. the Tarai and Foothill Bhoksas. Flow of genes is regulated within their own group by endogamy. Both Foothills (also called Mahre Bhoksas) and Tarai Bhoksas consider it beneath their dignity to marry their daughters with one another. Thus, currently there is no genetic linkage between these two groups of Bhoksas who are the products of centuries breeding in isolation (Singh and Shukla, 1990, Singh, 1992). Ethnographic history indicates that the population is an emigrant group who came from outside the state. It is believed that they have settled initially at a place called *Banbasa* in the Tarai area of Kumaun region. It was at a later stage that a split group from the initial settlement further migrates and scattered over Doon valley area of Himalayan Foothill (Crooke, 1896, Elliot, 1896).

Topographically Foothill area appears between the river Yamuna and Siwalik Hills and Haridwar region. Major parts of this area are plain valley between Himalayan and Siwalik hills. Climate of Foothill region is moderately cold. Summer is pleasant and winter is rather chilly. Temperatures vary between 1.3° C and 41.1° C in the whole calendar year. Normal annual rainfall of this area is 21835 mm. but its amount differs from place to place. On the other hand, in the Bhabhar and Tarai area's temperature is relatively high. The minimum and maximum temperatures are 7.5° C and 42.1° C respectively. The normal annual rainfall is 51.3'. This area is notorious for unhealthy climate because various water borne and infectious diseases used to be broke out. Although both *Rabi* and *Kharif* crops are cultivated in the Foothill and Tarai area, but soil of both the area is different. The soil of Tarai area is swampy and alluvial; hence it is more fertile as compared to the Foothill area. Tarai Bhoksas own comparatively more landholdings. Their diets are also supplemented by the variety of fishes available in numerous ponds, small lakes and in rivers and by the flesh of many wild small animals of the dense and swampy forest. Thus, it is noted that although Tarai Bhoksa group inhabit slightly unhealthy climate (region which is known as belt of malaria and small pox), but they are rather more well to do in terms of nutritional view point as compared to their another counterpart (Atkinson, 1883, Cunningham, A, 1906, Census of India, 1981).

The Objectives:

In view of aforementioned heterogeinic distribution of the population and slightly diverse environmental niche of the Tarai and Foothill areas, there is much scope for an intensive population survey. In accordance with this view, present study is conducted with the following objectives:

- (i) To delineate the structure of both the Bhoksa populations in terms of composition of age and sex comparatively.
- (ii) To find out socio-economical characteristics of both the groups in relation to the population structure and environment.
- (iii) To decipher the trends of fertility and mortality of Tarai and Foothill Bhoksas and it's bearing on population increase and also to put the data of the present study together with the census figures of Indian population.

Material and Methods:

In order to collect demographic informations door-to-door survey of 400 households of Bhoksas (200 Hs of Tarai Bhoksas and 200 Hs of Foothill Bhoksas) was conducted randomly in 17 villages of Tarai area of Nanital district and 8 villages of Foothill area of Dehradun district as shown in Table 1. It covers 6-6634% of the total Bhoksa population (42801 individuals according to Census of India, 1991). For having variety of data, some villages from road side and some from amongst those situated to the interior areas, were randomly selected. Special care was taken to estimate the correct ages of the people. This was done

relatively on the basis of chronology of the events, rituals, festivals, crops of the area. Informations were collected by employing research tools like, interview schedule, geneology, case study and observation. In the last phase of the field work, about 10% of total schedules were repeated to estimate the error involved in the recall method.

Table 1: Villagewise Distribution of the Bhoksa Households Surveyed and their Proportion of the Village Population (1981)

District	Development Block	Villages	No. of Household surveyed	Village Population	Proportion of Sample %
Nainital (Tarai & Babhar area)	1. Bajpur	1. Beriadaulat	11	855	2.75
		2. Haripura	10	127	2.50
		3. Barahami	09	369	2.25
		4. Bannakhera Khod	09	799	2.25
		5. Bhikhampuri Mandirwali	10	243	2.50
	2. Gadarpur	6. Bhajpuri Kulha	09	2951	2.25
		7. Buxaura	17	240	4.25
		8. Kopa Kripali	07	1456	1.75
		9. Khempur	12	671	3.00
	3. Kashipur	10. Semalpuri	17	133	4.25
		11. Bazawala	04	49	1.00
	4. Ramnagar	12. Pipalsana	31	235	7.75
		13. Lalitpur	20	163	5.00
		14. Lalpuri	04	163	5.00
		15. Numberdarpuri	15	130	3.75
		16. Rajpur Chhota	12	102	3.00
		17. Rajpura Bada	02	163	0.50
Tarai area	4. Blocks	17 Villages	200	8696	50.00
Dehradoon (Foothill area)	1. Vikas Nagar	1. Dandawala	06	49	1.50
		2. Sekhuwala	40	242	10.00
		3. Sabhawala	52	578	13.00
		4. Pirwala	09	115	2.25
		5. Ghero (Tiperpur)	30	809	7.50
		6. Devtawala	14	78	3.50
Foothill area	2. Doiwala	7. Hoshiyarpur	25	206	6.25
		8. Garhimaichek	25	211	6.25
	2 Development Blocks	8 Villages	200	2288	50.00
Total	6 Development blocks	25 Villages	400	10984	100.00

Sex Composition:

Age and sex are the universal categories for the analysis of population structure. Sex and age are always relevant in every culture and society throughout the world. Children are born only by females in fecund ages and the probability of mortality within a year is greater among children than in young adults. One of the principal mode of defining demographic rates, is, therefore to relate such demographic events to births and deaths.

Sex wise distribution of the population by age has been observed in 400 households belonging to twenty five villages divided in two groups i.e. Bhoksa belonging to Tarai-Bhabhar area and Foothill area (200 households each) has been shown in Table-2. This table reveals that Tarai Bhoksas comprise 52.6% males and 47.4% females. It is clear from the table that the highest percentage of females is noted in the younger age group (0-9 years) while it is minimum in the older age groups. These figures give an over all sex ratio of 899 females per thousand males. However, this ratio is much lower when corpored with Census of India, 1991 for general population (927 females per 1000 males).

Table : 2
Sexwise Age Composition Among Tarai And Foothill Bhoksa Tribals

Age Group	Tarai Bhoksa								Foothill Bhoksa					
	M		F		M		F		M		F			
	F	%	F	%	F	%	F	%	F	%	F	%	F	%
0 - 4	105	6.3	100	6.0	205	12.3	73	6.1	83	6.9	156	13.0		
5 - 9	121	7.3	125	7.5	246	14.8	102	8.6	87	7.3	189	15.9		
10 - 14	109	6.5	106	6.4	215	12.9	84	7.1	81	6.8	165	13.9		
15 - 19	87	5.2	74	4.4	161	9.6	67	5.65	62	5.23	129	10.98		
20 - 24	92	5.5	69	4.1	161	9.6	63	5.3	44	3.7	107	9.0		
25 - 29	84	5.9	61	3.7	145	8.7	54	4.6	41	3.4	95	8.0		
30 - 34	47	2.8	60	3.6	107	6.4	30	2.5	34	2.9	64	5.4		
35 - 39	62	3.7	55	3.3	117	7.0	45	3.8	30	2.5	75	6.3		
40 - 44	44	2.6	25	1.5	69	4.1	34	2.9	12	1.0	46	3.9		
45 - 49	24	1.4	23	1.38	47	2.8	18	1.5	16	1.3	34	2.8		
50 - 55	21	1.26	23	1.38	44	2.6	16	1.3	15	1.26	31	2.56		
55 - 59	23	1.38	22	1.32	45	2.7	16	1.3	16	1.3	32	2.6		
60 - 64	21	1.26	15	0.9	36	2.2	10	0.8	7	0.59	17	1.39		
65 - 69	17	1.00	12	0.7	29	1.7	10	0.8	9	0.75	19	1.55		
70 +	20	1.2	20	1.2	40	2.4	13	1.09	14	1.18	27	2.28		
Total	877	52.6	789	47.4	1666	100	635	53.5	551	46.5	1186	100		

The Foothill Bhoksa or Mahre Bhoksas of Garhwal, on the other hand, comprise 53.5% males and 46.5% females. It is further noted that males are always more numerous than females except in 0-4, 30-34 and 70 years age groups. The sex ratio works out to 867 females per thousand males. It is also much lower as compared to the general Indian population (Census of India, 1991). A comparison of the Bhoksas of two regions indicates that the males are preponderant in both areas yet females have a slightly higher percentage in Tarai areas.

This preponderance of males over females may be due to various biological, cultural, psychological and ecological factors. Sons are given more attention resulting into a better chance of their survival. On the contrary, daughters are not properly cared for, their ailments are sometimes overlooked and sometime not properly treated resulting into lesser chance of their survival.

Age Structure :

It has been pointed out by Hawley (1959, 364) that the age structure of a population is a product of birth, death and migration rates that have operated over a period of three to four generations. It is noted that the percentage of persons is increasing gradually from 0-4 to 5-9 and just after 10-14 age group. However, it decreases from 65-69 years. The main age categories 0-14, 15-44, 45-60 and 61+ years reflect differences in the two Bhoksa groups. The dependent younger population (0-14 years) is larger in the Tarai area Bhoksa (666) than the Foothill area (510). Same trend is found for dependent age population which is 69 and 46 individuals respectively. In the category of economically active age groups of the population there is a remarkable difference between Tarai and Foothill Bhoksas. Economically active population (15-64 years). has a higher number in Tarai area (932) than in the Foothill area (631). On the other hand, age pyramid made on the pooled data clearly indicates presence of higher proportion of individuals in the younger groups than the older one (Figure 1).

Mean Age :

A statistical evaluation of the mean age (all age group combined) by sex is presented in Table-3. The mean age evaluation clearly indicates that generally the Bhoksa populations have irrespective of the sexes, a similar chance of survival in both the Tarai and Foothill regions (Tarai Bhoksa 23.795+ 0.78055 and Foothill Bhoksa 23.025+1.1101). However, in both the regions males accounts for a slightly higher mean age as compared to the females indicating that males are able to cope up with the environmental situation in a better way than their females. It is further noted that the male Bhoksas of Foothill area differ slightly from the Tarai one in terms of the individual age records as they account for the higher standard deviation.

Table : 3
Mean Age Of Bhoksas Population

Group	Statistical Evaluation			
		Mean	SE	S.D.
Tarai Bhoksa				
Male	877	24.34	± 0.70791	± 22.7413
Female	789	23.25	± 0.8532	± 22.7413
M + F	1666	23.795	± .78055	± 33.354
Foothill Bhoksa				
Male	635	23.95	± 1.1933	± 30.0711
Female	551	22.10	± 1.0270	± 24.1079
M + F	1186	23.025	± 1.1101	± 27.0895
Pooled	2852	23.41	± 0.9454	± 30.2218

Index of Ageing and Dependency Ratio:

Index of ageing means per cent load of the aged population (65+) on the younger group 0-14 years (Karmel, 1941). The index is higher among both the males and females of Tarai Bhoksa (11.04 and 9.67 respectively) than the that of the Foothill Bhoksa (8.88 for males and 5.18 for females). This means that there are more persons of the younger age group belonging to Foothills than the younger group of Tarai Bhoksa, whereas members of older group are slightly higher in the Tarai group than that of Foothill. The index of ageing for pooled sample of the general Bhoksa tribal population works out to 8.93.

The dependency ratio refers to the per cent age load of dependent population (0-14 + 65+ age groups) on the economically active group (15-64 years age group) (Table-3). The table shows that there are more economically active members in Tarai section of Bhoksa than in the Foothill. The dependency ratio is lower in Tarai group (78.86) in comparison to Foothill Bhoksa (86.53). Females in both the groups have a higher dependency ratio than the males (i.e. 85.01 and 95.31 per cent for females whereas 73.66 and 79.66 per cent for males among Tarai and Foothill Bhoksa groups respectively).

Table : 4
Population Categories, Sex Ratio, Index Of Ageing And Dependency Ratio
Among Bhoksa Tribals

Population	Age Group	Tarai Bhoksa				Foothill Bhoksa				Pooled Sex Ratio
		M	F	M + F	Sex Ratio	M	F	M + F	Sex Ratio	
Dependent Children	0 – 14	335	331	666	988.0	259	251	510	969.1	978.5
Active Population	15 – 64	505	427	932	945.2	354	277	631	782.5	814.0
Dependent aged	65 +	37	32	69	864.8	23	13	36	565.2	715.0
Total No.	All ages	877	789	1666	899.6	635	551	1186	867.7	883.6
Index of Ageing		11.04	9.67	10.36	--	8.88	5.18	7.06	--	8.93
Dependency Ratio	--	73.66	85.1	78.86	--	79.66	9531	86.53	--	81.96

Table : 5
Family Size among Bhoksas

Number of Person in Family (Family Size)	Tarai Bhoksa		Foothill Bhoksa		Total Bhoksa	
	Frequency	Percentage	Frequency	Percentage	F	%
0 – 3	9	4.5	25	12.5	34	8.5
4 – 6	68	34.0	108	54.0	176	44.0
7 – 9	72	36.0	54	27.0	126	31.5
10 +	51	25.5	13	6.5	64	16.0
Total	200	100	200	100	400	100.0
Mean	7.71±	0.213	5.70±	0.236	6.75	0.225

Table : 6
Frequency of Family Type among Tarai and Foothill Area Bhoksa Population

Family Type	Tarai Bhoksa		Foothill Bhoksa		Pooled
	Household Frequencies	Percentage	Household Frequencies	Percentage	
1. Non-Familiar Household	03	1.5	01	0.5	4
2. Nuclear Families	86	43.0	122	62.0	208
3. Extended Family	111	55.5	77	38.5	188
Total	200	100.00	200	100.00	400

Family Size :

Size of the family is an important social variable as it effects the economic prosperity of the family and in turn their nutritional status. In view of its overall significance and analysis of the Bhoksa family size (as presented in Table 6), it is observed that a Bhoksa family may have as low as 3 members to as high as more than 10 individuals. The distribution of the family size indicates that while among the Foothill Bhoksas families having 4-6 individuals are quite common. As many 54% family adhere to this norm of 4-6 individuals per family. This is followed by 27.0% families having 7-9 members. A lower frequency of 6.5% families have over 10 individuals. On the other hand, among the Tarai Bhoksas this generally ranges from 7-9 individuals accounting for 72% of the families which are more or less equal to the families having 4-6 individuals (68%). It is further noted that while the Foothill Bhoksa have much lower 6.5% families having 10 individuals but the Tarai Bhoksas have one forth of the total (25.5%) families having more than 10 individuals. Thus on the whole it is quite clear that

Foothill Bhoksa families are comparatively smaller with a mean value of 5.78 ± 0.236 individual per family as compared to 7.71 ± 0.213 individuals in a family of Tarai Bhoksas. Thus, on an average a Bhoksa family is characterized by having at least 6 or more than 6 individuals as its number. This is certainly higher than the current norm of family size in India.

Family Type :

Majumdar and Madan (1956) have pointed out that family is not only biological, social and functional unit but also is a group of deliberately formed association. The composition of the family differs in space and time. Its primary group comprises husband, wife and their unmarried children which is referred to a Nuclear Family. However, in the event this nuclear is remain incomplete such households are called as Non-familiar households. On the other hand, if the nucleus of the family is extended by the addition of certain closely related Kins then it is referred to as Extended family. An Extended family includes extension in both side vertically and horizontally.

In view of the above a three-fold classification of the Bhoksa families is given in Table 7. It is quite clear that among the Tarai Bhoksas as many as 55% households fall in the category of Extended family. This is followed by 43% Nuclear family and only 1.5% households are non-familiar households. On the other hand, Foothill Bhoksas are characterized by Nuclear family having as many as 62% households followed by only 38.5% households which are classified as Extended family. Just one household included in the sample could be classified into Non-Familiar households.

Table : 7
Couples Per Family Among Bhoksas

Couple Numbers	Tarai Bhoksa		Foothill Bhoksa		Total	
	Household Frequency	Percentage	Household Frequency	Percentage	F	%
0	1	0.5	5	2.25	6	1.5
1	116	58.0	152	76.0	268	67.0
2	49	24.5	36	15.5	85	21.25
3	21	10.5	6	3.00	27	6.75
4 +	13	6.5	1	0.5	14	3.5
Total	200	100.00	200	100.00	400	100.00

Thus, the Extended families are more preponderant among the Tarai Bhoksas, whereas the Foothill Bhoksas generally have the Nuclear family (62%) a close knit group.

Frequency Of Couple In A Family :

The number of couples in a family determine the growth and size of the population. When the composition is examined in term of the number of couples per family, it is noted that Foothill Bhoksa households are characterized by a single couple (76%). There are only 18.5% household having 2 or 3 couples and incidently just one household is noted to have 4 couples. On the other hand, Tarai Bhoksa's situation is slightly different, even one couple is more preponderant among them (noted in 58% households). There are over 49% households having 2-3 or more couples. When the Bhoksas of both the regions are pooled together, it is found that on an average Bhoksa households are characterized by the preponderance of a single couple (67.0%). This is followed by the households which have 2 or 3 couples (28.0%). The Bhoksa households having more than 4 couples are 3.5% only.

Educational Status :

Educational facilities provided in the Bhoksa areas by the Government and Non-Government Organizations are not adequate. Even the Govt. of India has planned to provide free education along with free lodging and Board arrangement but these facilities have not been fully awaited by the Bhoksas. The Non-Government Organization including the voluntary agencies have set up school up to the 8th standard (Junior High School) both in the Tarai and Foothill areas. In the Tarai area of Nainital district, there are 12 Junior High School, 5 Higher Secondary School, 2 Inter Colleges and one Degree College. In addition, the primary level school (Basic) launched by the Government of India as well as by the Voluntary Agencies are numerous. Such basic schools are usually available within a distance of 1-3 Kms. from a Bhoksa village. It is noted that the Foothill area has lesser number of educational institutions. There are 6 Junior High School, 3 Higher Secondary School and 2 Inter Colleges at this area (i.e. Vikasnagar and Doiwala). However, for higher education one has to approach the college at the district headquarters i.e. Dehradun. Though basic school are numerous in the official record yet many of them are non-functional.

Thus, in spite of the meagre facility for formal education in the Bhoksa area, they do not have interest to get it. As they are settled agriculturists, they supplement their income by using their children in their daily pursuits including the collection of food from the forest, fishing, hunting, wood-gathering and sericulture. Perhaps because of this reason, they do not encourage their children for formal education.

While conducting the demographic survey for the purpose of the study all those persons who were just able to read and write were considered literate. However, children below 5 years age were excluded from this counting of literate in accordance with the procedure adopted during the Census operation.

It is quite apparent from the Table 8 that the rate of literacy among the Bhoksas worked out to 12.62% which is quite low as compared to general literacy rate in the country. However, looking at the Bhoksas situation, it is noted that the rate of literacy is higher in the males as compared to their females. Hardly 1.78% of the Bhoksa females were literate at the time of the survey. The male Bhoksas have a higher rate of literacy (23.45%) as compared to their females.

Table : 8
Status Of Education Among The Two Groups Of Bhoksa

Educational Categories	Tarai Bhoksa			Foothill Bhoksa		
	Male	Female	M + F	Male	Female	M + F
1. Illiterate	73.09	97.88	85.48	80.02	98.56	89.29
2. Just literate (can read & write)	13.93	1.50	7.72	10.89	1.08	5.99
3. Primary	7.56	0.38	3.97	6.07	.36	3.22
4. Junior High School	4.56	0.12	2.34	1.94	--	0.97
5. High School	0.60	0.12	0.36	0.97	--	0.34
6. Intermediate	0.24	--	0.12	0.16	--	0.08
7. Graduate	0.12	--	0.06	0.16	--	0.08
8. Technical Education	0.12	--	0.06	0.16	--	0.08

A groupwise comparison of the Bhoksas indicate that the Tarai Bhoksas (both male and female) have a higher literacy rate (14.52%) as compared to their counterpart in the Foothill area of Dehradun (10.79%). In the category of literate a majority may be classified into the just literate who can read and write only (i.e. 7.72% in the Tarai Bhoksas and 5.99 in the Foothill Bhoksas). Very few Bhoksas seem to have gone up to the level of Junior High School. However, in the Foothill area none of the female Bhoksa received the education up to Junior

High School level. There are only two males (i.e. one in the each group) who have studied up to the Graduate level. Two males (one in each group) have also received technical education.

This variation in the two sexes may due to the existing belief among the older Bhoksas that the ultimate aim of school education is getting jobs and since females are not supposed to get jobs, hence a lower rate of literacy among females. As for the variation in the two groups, it may be due to the economical status, as Tarai Bhoksas are more well off in comparison to their counterpart in the Foothill area, the youngers among Foothill Bhoksas are supposed to help in the daily economic pursuits of their parents, hence a more lower rate of literacy among Foothill Bhoksas.

Thus, it may be stated that the rate of literacy among the Bhoksa is much poorer (12.62%) as compared to the state of Uttar Pradesh (41.0%) and that of India in general (52.21%). The training of the Bhoksa children is a by-product of other activities rather than a specialized cultural process, and is effected by a progressive participation of the growing individuals in adult pursuits. A Bhoksa family, the domestic institution is the important transforming agency who trains individuals in so far as their beliefs, behaviour, personal hygiene and dietary habits etc., are concerned. Changes in attitudes and behaviour are securely instituted in the household unit. Much of their education (informal) is acquired by imitation of, or participation in, a series of the acts of the elders.

Occupation:

In order to make an arrangement of the primary occupational categories of the total working population and also the burden of non-workers each and every member of 400 households included in sample was enquired about his or her occupations. It is significant to note that there are substantially higher number of non-workers as compared to workers. The work participation rate is higher in the Tarai Bhoksa male (44.35%) as compared to their females (25.6%). Among the Tarai Bhoksa males 448 persons were classified as non-workers and 389 person as workers. Where as among the females, there are 202 workers and 587 non-workers. On the other hand, the Foothill Bhoksas include 277 workers and 358 non-workers among the males, while 209 workers and 242 non-workers among the females. The rate of work participation is higher (37.93%) among the females of Foothill Bhoksas as compared to the females of Tarai Bhoksa. However, on pooling the sample of the two Bhoksa groups, it is further noted that the proportion of non-worker Bhoksas is higher as compared to that of the worker Bhoksas indicating low rate of work participation (37.87%). When it is compared with the General Work participation rate of the State of Uttar Pradesh, it is noted that the work participation rate among Bhoksa is slightly higher as compared to the State.

Table : 9
Sexwise Distribution Of The Bhoksa's Occupations

Occupational Level	Tarai Bhoksa			Foothill Bhoksa		
	M Frequency	F Frequency	Total Frequency	M Frequency	F Frequency	Total Frequency
Cultivation	220 (56.6)	--	220 (37.2)	109 (39.4)	1 (0.5)	110 (22.5)
Agriculture Lab.	80 (20.6)	5 (2.5)	85 (14.4)	79 (28.5)	10 (4.8)	89 (18.3)
Fishing/Forestry	15 (3.9)	35 (17.3)	50 (8.5)	10 (3.6)	45 (21.5)	55 (11.3)
Household Industry/Animal Husbandry	3 (0.8)	95 (47.0)	98 (16.6)	1 (0.4)	55 (26.3)	56 (11.5)
Artisan/Craftmen	8 (2.1)	2 (1.0)	10 (1.7)	3 (1.1)	1 (0.5)	4 (0.8)
Construction	3 (0.8)	--	3 (0.5)	4 (1.4)	--	4 (0.8)
Trade & Transport	4 (1.0)	--	4 (0.7)	2 (0.7)	--	2 (0.4)
Service	21 (5.4)	--	21 (3.6)	5 (1.8)	--	5 (1.0)
Sericulture/Animal	12 (3.1)	55 (27.2)	67 (11.3)	49 (17.7)	85 (40.7)	134 (27.6)
Other	23 (5.9)	10 (5.0)	53 (5.6)	15 (5.4)	13 (6.2)	28 (5.8)
Total worker	389 (44.35)	202 (25.6)	591 (34.97)	277 (43.62)	209 (37.93)	486 (40.77)
Total non-workers	448 (55.65)	587 (74.4)	1035 (65.03)	358 (56.38)	342 (62.0)	700 (59.23)
Total	877	789	1666	635	551	1186

Table : 10
Distribution Of Lands Among Bhoksa Families

Lands in Acre	Tarai Bhoksa		Foothill Bhoksa	
	Frequency	Percentage	Frequency	Percentage
Land less	17	8.5	66	32.5
Upto 5	121	55.5	134	66.0
6 - 9	40	20.0	3	1.5
10 +	32	16.0	--	--
Total	200	100.00	203	100.00

Table : 11
Bhoksa Family Income Distribution

Income Range (in Rs.)	Mean Value (m)	Tarai Bhoksa		Foothill Bhoksa		Pooled
		Frequency	Per capita income	Frequency	Per capita income	PCI
0 - 400	200	86	3.25	124	4.0	3.625
			10.5		13.5	12.000
			31.25		65.0	48.125
			45.5		66.5	56.000
400 - 800	600	97	58.5	66	78.75	68.625
			68.75		27.5	48.125
			123.5		42.25	82.875
			67.5		30.0	48.750
800 - 1200	1000	17	29.75	10	21.25	25.500
			28.5		23.25	25.875
			22.0	--	--	11.000
Total		200	489.00	200	372.5	430.75

It is observed that a larger proportion of the population is engaged in the cultivation or agriculture work followed by the agriculture labours among the worker Bhoksas, Sericulture

and the household industry (i.e. rope making, basketry work etc.) are usually done in the house. Few of them have taken recourse to animal husbandry, fishing/forestry, artisan/craftsmen as their main occupation. Few of them engaged in building construction, trade and transport and service as their main occupation.

Land Ownership:

It is clear from the Table 11 that over 90% of Tarai Bhoksas have agricultural land under their ownership. On the other hand, among the Foothill Bhoksas those having lands do not exceeds beyond 67.5%. In other words, a very few proportion of the Tarai Bhoksas (8.5%) are landless as compared to their counterpart in the Foothill area (32.5%). It is further noted that the Tarai Bhoksas are richer in having more lands as compared to the Foothill Bhoksas. There are 55.5% Tarai Bhoksas having lands up to 5 acres. Another 20% have lands up to 10 acres and 16% Tarai Bhoksas have lands beyond 10 acres. On the other hand, among Foothill Bhoksas a fairly high proportion of the 66% have land up to 5 acres. And just 1.5% Foothill Bhoksas have lands. This account makes clear that Foothill Bhoksas are comparatively, poorer in so far as the land holding is concerned. At the same time the proportion of landless Bhoksas is appreciably higher in the Foothill group as compared to their counterpart of the Tarai area.

Per Capita Income:

According to the estimate given in a Report of National Census, the pooled income of all family/household members is divided by the number of family units gives the per capita income. A family unit is defined as a number of individual above 12 years + all members below 12 years considered as a half unit.

Thus on the basis of above estimate, the per capita income of each family/household was calculated which works out to 372.50 Rs. per annum for the Foothill Bhoksa and 489.00 Rs. per annum for the Tarai Bhoksas. On pooling the two Bhoksa groups, it is approximately 430.75 Rs. per annum as the per capita income which is much lower than the general per capita income in India, 2001. When the formula are described according to the Income range, it is noted that there are most of the households who has it average income below the Rs. 400 per annum. Groupwise comparison reveals that a majority of the households among the Foothill Bhoksas belong to the lower per capita income range (i.e. 0-400) followed by the middle per capita income range (400-800). There is a least number of households which fall under the relatively high per capita income range (800 +). On the other hand, among Tarai Bhoksas, there is a preponderance of the households which belong to the middle per capita income range closely followed by the households having lower per capita income range. The households belonging to the high per capita income range among the Tarai Bhoksas are slightly in higher number as compared to their counterpart of the Foothill area.

Thus, it is clear from the above details that the Foothill Bhoksas are not economically well off as compared to the Bhoksas of Tarai area.

Marital Status :

An accurate classification of the population by marital status presents serious difficulties, mainly due to the definition of 'married'. Couples living in a consensual union may or may not report themselves as 'married'. A second source of uncertainty regarding this arises from 'separation' which may be *de fact* or *de jure*. In order to avoid such confusion in the present study, 'separated' have been put with 'divorced' and not with 'married'. These marital status categories, namely, Never Married, Married, Widowed, Divorced or Separated have been used following the Census of India (1991), which includes another category - 'Unspecified', this additional category has not been used as practically in all cases in the village marital status contions were specified.

Table : 12
Marital Status Among Tarai Bhoksa

Age Group	Never Married				Married				Widowed				Seperated/Divorced			
	M	F	T	%	M	F	T	%	M	F	T	%	M	F	T	%
0 - 4	105	100	205	12.3	--	--	--	--	--	--	--	--	--	--	--	--
5 - 9	121	125	246	14.76	--	--	--	--	--	--	--	--	--	--	--	--
10 - 14	109	106	215	12.9	--	--	--	--	--	--	--	--	--	--	--	--
15 - 19	76	53	129	7.74	11	21	32	1.92	--	--	--	--	--	--	--	--
20 - 24	49	13	62	3.72	43	55	98	5.88	--	--	--	--	--	--	--	--
25 - 29	17	0	17	1.02	65	59	124	7.44	1	2	3	0.18	1	1	2	0.12
30 - 34	--	--	--	--	45	56	101	6.05	1	3	4	0.24	1	1	2	0.12
35 - 39	2	--	2	0.12	52	49	101	6.06	5	2	7	0.42	3	4	7	0.42
40 - 44	--	--	--	--	30	20	50	3.00	11	5	16	0.96	3	--	3	0.18
45 - 49	--	--	--	--	20	23	47	2.82	4	--	4	0.24	2	--	2	0.12
50 - 54	--	--	--	--	16	14	30	1.80	1	7	8	0.48	4	--	4	0.24
55 - 59	--	--	--	--	15	16	31	1.86	6	6	12	0.72	2	--	2	0.12
60 - 64	--	--	--	--	13	8	23	1.38	6	7	13	0.78	2	--	2	0.12
65 +	--	--	--	--	10	9	19	1.14	10	11	21	1.26	--	--	--	--
Total	480	410	890	53.42	329	329	658	39.5	51	43	94	5.64	18	6	24	1.44

Table 12 shows that the percentage of never married persons is highest among both the groups. There are 53.42 and 57.25 per cent unmarried persons. The proportion of married individuals are 39.5 per cent and 39.29 per cent persons existing in Tarai and Foothill villages of Bhoksas. The percentage of spinster (Widow/widower) is 5.64 in Tarai area whereas it is 3.2 per cent in Foothill group. The number of separated persons are lowest in both the Bhoksas groups. The decline in Frequency of never married persons can be seen from age group of 10-14 years (12.9%) to 25-29 years (1.02%) from the later age group of 15-19 to the percentage of never married declines gradually and ultimately diminishes at the age group of 30-34 years.

As the frequency of never married person declines the frequency of married persons rises, indicating that more and more persons get married as they proceed towards the age group of 15-19 years. Highest peaks, 7.44 and 6.15 per cent of married persons among the Tarai and Foothill Bhoksas respectively are in age group of 20-29. The frequency of married person first increases from age group of 10-14 to 20-29 and then there is a gradual decline with an exception among Foothill Bhoksas population where a steeple is clearly observed at the age level of 35-39 years. However, it may be noted that among the Bhoksas a majority of married persons belong to the age group of 20-39 years. Widowed Bhoksas belonging to age of 35 years and above are numerous. A majority of separated divorced person among the Bhoksa population belongs to the age group of 35-54 years. When a comparison is made between the two sexes, it is noticed that a high percentage of males are never married (30.36%) than the females (24.65%) among them.

Age At Marriage :

The details of age at marriage of the Bhoksas in the two areas for two sexes separately are given in table-14. A close scrutiny of the table makes immensely clear that lowest age when a male person gets married in the Bhoksa community fall in the age group 13-15 years.

Table : 13
Marital Status Among Foothill Bhoksa

Age Group	Never Married				Married				Widowed				Seperated/Divorced			
	M	F	T	%	M	F	T	%	M	F	T	%	M	F	T	%
0 - 4	73	83	156	13.15	--	--	--	--	--	--	--	--	--	--	--	--
5 - 9	102	87	189	15.93	--	--	--	--	--	--	--	--	--	--	--	--
10 - 14	83	75	158	13.32	--	01	01	0.08	--	--	--	--	--	--	--	--
15 - 19	45	24	69	5.81	22	30	52	4.38	--	--	--	--	--	--	--	--
20 - 24	29	05	34	2.86	34	39	33	6.15	1	--	1	0.08	2	--	2	0.16
25 - 29	32	07	39	3.28	21	34	55	4.63	2	--	2	0.16	1	--	1	0.08
30 - 34	--	--	--	--	27	34	61	5.14	1	--	1	0.08	--	--	--	--
35 - 39	--	--	--	--	44	30	74	6.23	4	3	4	0.32	--	--	--	--
40 - 44	--	--	--	--	33	13	46	3.87	4	3	4	0.32	--	--	--	--
45 - 49	--	--	--	--	17	12	29	2.44	1	8	9	0.75	--	--	--	--
50 - 54	--	--	--	--	15	14	29	2.44	7	2	9	0.75	--	--	--	--
55 - 59	--	--	--	--	09	05	14	1.18	2	1	3	0.25	--	--	--	--
60 - 64	--	--	--	--	08	08	16	1.35	3	8	3	0.25	--	--	--	--
65 +	--	--	--	--	10	06	16	1.35	3	8	11	0.93	--	--	--	--
Total	386	293	679	57.25	233	233	466	39.29	13	25	38	3.2	3	--	3	.24
Total Tarai Bhoksa	480	410	890	53.42	329	329	658	39.5	51	43	94	5.66	18	6	24	1.44
Total Foothill Bhoksa	386	293	679	57.25	233	233	466	39.29	13	25	38	3.2	3	--	3	.24
Tarai Bhoksa	866	703	1569	55.33	562	562	1124	39.40	64	68	132	4.43	21	6	27	0.84

However among Foothill Bhoksas a comparatively higher mean age at marriage is noted than the Bhoksas of Tarai area. On pooling the data the mean age at marriage works out to 18.80 ± 0.368 for the Bhoksas.

Fertility and Mortality:

Fertility and mortality determine the size, growth and structure of any population. They, in reference to specific phenotypes and genotypes in a population are the manifestation of the selection process and are highly influenced by the socio-cultural, economical and environmental factors. Table-15 reveals that child/women ratio and child birth index both are higher in Tarai Bhoksa as compared to Foothill counterpart because of comparatively large family size, landholdings and better economic conditions in Tarai Bhoksa group. Since methods of family planning are comparatively more accepted by Tarai Bhoksas because of their better status of literacy and economy. Average age at the first conception among Tarai mothers are relatively higher. Percentage of never pregnant abortion and still birth, mother in Tarai women also higher either due to rather more acceptance of family planning or due to genetic environmental anomalies present in the area.

Table : 14
Frequency Distribution Of Bhoksa Couples By Their Age At Marriage

Category	Male		Female		M + F
	No.	Percentage	No.	Percentage	
1. Tarai Bhoksa					
Less than 13	--	--	7	02.13	7

13 – 15	19	05.78	105	31.91	124
16 – 18	109	33.13	130	39.51	239
19 – 21	131	39.82	65	19.76	196
22 – 24	39	8.81	18	5.17	47
25 – 27	225	07.60	3	9.12	28
38 +	6	1.82	1	0.30	7
Total	329	100.00	329	100.00	658
Mean SE	18.95 ± 0.3415		16.98 ± 0.4265		17.92 ± .384
2. Foothill Bhoksa					
Less than 13	--	--	--	--	--
13 – 15	03	01.30	54	23.48	57
16 – 18	35	01.52	70	30.43	105
19 – 21	103	44.78	87	37.83	190
22 – 24	42	18.26	16	6.96	58
25 – 27	39	16.96	2	0.87	41
28 +	8	3.47	1	0.43	9
Total	230	100.00	230	100.00	
Mean SE	21.38 ± 0.2461		17.98 ± 0.3933		19.68 ± 3197
Pooled Bhoksas	20.17 ± 0.2938		17.98 ± 0.3195		18.80 ± 0.368

Table : 15
Reproductive Performance Of Women Among Bhoksa Tribals

Variables	Tarai Bhoksa	Foothill Bhoksa	Pooled Bhoksa
No. of women who became pregnant	334	246	480
Never pregnant	39	28	67
Average age of first conception	19.24 ± 1.45	18.47 ± 1.2	18.88 ± 1.33
Live birth	1542	1047	2589
Child birth index	3.86	3.55	3.72
Child women per 1000	694.6	595.9	647.7
Abortion/still birth	32	24	67
Percentile acceptance of family planning	13.95	11.42	12.69

Percentage of never pregnant women, abortions and still birth are low in Foothill Bhoksas because of better environmental conditions.

Table : 16
Certain Measures Of Fertility And Mortality Among Bhoksa Tribals

Population	Fertility Rate		Mortality Rate	
	C.B.R. (Per 1000)	G.F.R. (Per 1000)	C.D.R.	I.M.R.
Tarai Bhoksa	39.63	191.16	16.86	204.55
Foothill Bhoksa	35.41	175.59	13.21	169.49
Pooled	37.52	183.38	15.04	187.02

Table-16 depicts the fertility and mortality trends in terms of rates like CBR, GFR, CDR and IMR etc. which are significant indicators of population. It is noticed that Crude Birth Rate (CBR) is higher among Tarai Bhoksas than the Foothill Bhoksas. A similar trend is noted in the case of General Fertility Rate (GFR) due to the better economy of Tarai Bhoksas. In case of age specific fertility, percentage of live birth is rather lower in the minimum and maximum age of reproductive period of Tarai Bhoksa women (Table 17). Since male child is rather highly preferred in Bhoksa Tribe, so male child birth is higher in all ages of Bhoksa mothers except the early age groups (15-19, 20-24, 25-29 years) of Foothill Bhoksa women.

Table : 17
Age Specific Fertility Rate Among Bhoksas

Age Group	Tarai Bhoksa			Foothill Bhoksa		
	M	F	Age Specific General Fertility	M	F	Age Specific General Fertility
10 - 14	--	--	--	--	--	--
15 - 19	27.0	13.5	40.5	--	16.1	16.1
20 - 24	101.4	144.9	246.3	68.2	136.4	204.6
25 - 29	163.9	131.1	295.0	97.6	73.2	170.8
30 - 34	100.0	66.7	166.7	205.8	117.6	323.4
35 - 39	72.7	54.5	127.2	33.3	100.0	133.3
40 - 44	80.0	--	80.00	--	--	--
45 +	43.5	43.5	87.0	--	--	--

Table : 18
Age Specific Mortality Rate (October 1988-October 1989)

Age Group	Tarai Bhoksa			Foothill Bhoksa		
	M	F	M+F (General)	M	F	M+F (General)
0 - 1	200	172.4	186.44	200	235	218.6
0 - 4	19.05	--	9.76	27.4	24.1	25.6
5 - 9	16.05	--	8.1	9.8	--	5.3
40 - 44	22.7	--	14.5	--	--	--
50 - 54	47.6	43.5	45.5	--	--	--
60 - 64	47.6	--	27.8	100	142.9	117.6
65 - 69	58.8	--	34.5	200	222.2	210.5
70+	350	200	275	284.6	285.7	333.3

Crude Death Rate (CDR) and Infant Mortality Rate (IMR) are higher among Tarai Bhoksas than the Foothill Bhoksas. Both the measures of mortality indicates relatively higher rates among Tarai Bhoksa solely because unhealthy environmental conditions present in the area as compared to the surroundings of Foothill counterparts. A similar trend is also noticed in age specific mortality rates (Table-18).

Thus, it is clearly found that Tarai Bhoksas have rather higher rates of fertility on one hand, and on the other, they have moderate rate of mortality because of relatively better conditions of economy and better situations of environment. Hence, it makes the crude rate of natural increase of Tarai Bhoksas moderately greater (22.20 per 1000) than the Foothill Bhoksas (17.73 per 1000) who are experiencing poor nutritional status and unhealthy economic conditions.

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Indigenous Knowledge System: Concepts and Discourses

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Sophisticated knowledge of the natural world is not confined to science. Human societies all across the globe have developed rich sets of experiences and explanations relating to the environments they live in. These 'other knowledge systems' are today often referred to as traditional ecological knowledge or indigenous or local knowledge. They encompass the sophisticated arrays of information, understandings and interpretations that guide human societies around the globe in their innumerable interactions with the natural milieu: in agriculture and animal husbandry; hunting, fishing and gathering; struggles against disease and injury; naming and explanation of natural phenomena; and strategies to cope with fluctuating environments. Indigenous knowledge is the local knowledge that is unique to a culture or society. Other names for it include: 'local knowledge', 'folk knowledge', 'people's knowledge', 'traditional wisdom' or 'traditional science'. This knowledge is passed from generation to generation, usually by word of mouth and cultural rituals, and has been the basis for agriculture, food preparation, health care, education, conservation and the wide range of other activities that sustain societies in many parts of the world. Indigenous people have a broad knowledge of how to live sustainably.

The idea of indigenous knowledge

Although the manifestation of what is taken to be indigenous knowledge could presumably be traced back roughly to the origins of humankind, the idea of indigenous knowledge is a relatively recent phenomenon. It has arguably gained conceptual and discursive currency only during the last twenty-odd years. Especially in recent years it has been the subject of congresses, conferences, meetings, as well as countless papers, articles and reports. What, then, is 'indigenous knowledge'? What is the emphasis on indigenous knowledge meant to achieve? 'Indigenous knowledge' is generally taken to cover local, traditional, nonwestern beliefs, practices, customs and world views, and frequently also to refer to alternative, informal forms of knowledge. Although some writers reject this contraposition, 'indigenous knowledge' is commonly contrasted, implicitly or explicitly, with 'knowledge from abroad', a 'global', 'cosmopolitan', 'western', 'formal' or 'world' (system of) knowledge (*cf* Hountondji, 1995; Cresswell, 1998; Semali and Kincheloe, eds, 1999 *passim*; Odora Hoppers, 2002a; Odora Hoppers 2002 *passim*). Rather perplexingly, while a lot has been said and continues to be said about the idea of indigeneity, I have yet to come across a writer or author willing to furnish an explanation of their understanding or concept of 'knowledge'. Although the term 'knowledge' is used in liberal abundance, no account is given of the actual meaning of the term. Thus, there is a general failure among theorists to appreciate and engage with the ramifications of the concept. Instead, 'indigenous knowledge' is unquestioningly employed as an umbrella concept to cover practices, skills, customs, worldviews, perceptions, as well as theoretical and factual understandings. With regard to the second question, as to what the focus on indigenous knowledge is hoped to achieve, there are several related ideas that appear again and again (*cf* Semali and Kincheloe, 1999 *passim*; Odora Hoppers, 2002 *passim*): reclamation of cultural or traditional heritage;

decolonization of mind and thought; recognition and acknowledgement of self-determining development; protection against further colonization, exploitation, appropriation or commercialization; legitimation or validation of indigenous practices and world views; and condemnation of, or at least caution against, the subjugation of nature and general oppressiveness of non indigenous rationality, science and technology. Western knowledge, science, technology and 'rationality' have led to, or have had as a significant goal, the subjugation of nature, and so far have been devastatingly efficient. The pursuit of nuclear energy, wholesale deforestation and destruction of flora and fauna, factory farming of nonhuman animals for human consumption, vivisection and genetic engineering are deplorable and – indeed – *irrational*. The inferiorisation of indigenous peoples' practices, skills and insights has, to a large extent, been arrogant and of similarly questionable rationality. The concept of indigenous knowledge, and its 'legitimation' or 'validation', as a remedy or countermeasure is completely misguided. There is a general lack of appreciation of the semantic and logical problems involved in employing and applying the concept of 'knowledge' beyond the sense of practice or skill, while still referring to the knowledge in question as 'indigenous' and – as such – as 'fundamentally different', 'unique' and 'incommensurable' or 'incompatible' with 'modern' knowledge (Prakash, 1999, pp.160, 167, 168; Reynar, 1999, p.301, fn. 2). There is almost a complete absence of definition, even of working definitions, of this crucial idea in the various papers that have been written and published over the years.

Towards a definition of 'knowledge'

If we consider how the terms 'know' and 'knowledge' are commonly used, we are able to recognize and distinguish between three main kinds: *knowledge that* or *factual knowledge*, *knowledge-how* or *practical knowledge* and, lastly, *knowledge of persons, places, or things* or *knowledge by acquaintance*. If discussion of the uniqueness of indigenous people's knowledge interprets it in the third sense, it is fairly uncontroversial. Acquaintance with states of affairs, geographical terrain etc. differs from individual to individual, society to society, culture to culture – take Afghan familiarity with their own mountainous regions, something not shared by American or Russian soldiers. However, in the discussion that follows, we concentrate primarily on the first two as the kinds of knowledge that are relevant here. The understanding of 'indigenous knowledge' as 'indigenous practice, skill or know-how', too, is reasonably unproblematic. It makes perfect sense to say that (different individuals in) different cultures or societies possess skills or know-how not shared by others. Of course, there is often a close connection between practical and factual knowledge. A traditional healer *knows how* to cure people – and this implies that she presumably *knows that* certain roots, berries or barks have the requisite disease- curing properties. The Inuit who *knows how* to distinguish between several shades of white as well as several different types of snow will be able to orientate himself accordingly, will *know that* an animal is at a certain distance from him and that a certain stretch of snow or ice will support his weight. The problem arises when the two kinds of knowledge are treated as if there is no distinction between them, or at least as if they are mutually dependent. In order to establish why this is problematic, it is needed to provide a definition of factual knowledge, or *knowledge-that*. Traditionally, this kind of knowledge (often also referred to as *propositional knowledge*) has been argued to have three necessary and logically independent components: belief, justification and truth. In order for a person to know something (*p*), she has to *believe that p*, she has to be *justified in believing that p* (i.e. she has to be *in a position to know that p*), and *p* has to be *true*. Each of these components has been considered essential. In isolation they do not amount to knowledge, but in combination they are considered sufficient for knowledge. This definition has been challenged in recent years, mainly with regard to the sufficiency of the three conditions (Gettier, 1963). In principle the objections can be met, perhaps by adding a fourth condition: a person's *justification for believing that p must be suitably connected to the truth of p*. Now, even if

these conditions are jointly sufficient for knowledge, there remains considerable room for debate over what precisely the justification condition involves – what degree of justification is required, what kind of justification is appropriate etc. (Horsthemke, 2001). However, for present purposes this (amended) definition should suffice. This conception of factual or propositional knowledge is only plausible but indispensable for clearing up some of the confusions in the debate around indigenous knowledge. In other words, the philosophical account of the nature of knowledge may be used as a yardstick. Thus, the onus will be on anyone who is opposed to the analysis presented here to propose not only an alternative but a more feasible definition, one that is sufficiently unambiguous and comprehensive. To assert, as some theorists may do, that the philosophical definition presented here is itself an instance of an oppressive, formal, non indigenous system of thought, would be to shirk the issue and to attempt to employ the very concepts that are problematised in a tacitly self-validating manner.

In some instances, ‘indigenous knowledge’ is taken to cover all kinds of beliefs, with little or no reference to truth or justification. This elevates to the status of knowledge not only mere assumption and opinion, but also superstition, divination, soothsaying and the like (as Semali, 1999, p.98, and Crossman and Devisch, 2002, p.117, attempt to do). In the absence of any explicit mention of truth, then, the applicable idea would be that of ‘indigenous beliefs’.

The Director General of United Nations Educational, Scientific and Cultural Organization (Mayor, 1994) defines traditional knowledge:

The indigenous people of the world possess an immense knowledge of their environments, based on centuries of living close to nature. Living in and from the richness and variety of complex ecosystems, they have an understanding of the properties of plants and animals, the functioning of ecosystems and the techniques for using and managing them that is particular and often detailed. In rural communities in developing countries, locally occurring species are relied on for many - sometimes all - foods, medicines, fuel, building materials and other products. Equally, people's knowledge and perceptions of the environment, and their relationships with it, are often important elements of cultural identity.

Warren (1991) and Flavier (1995) present typical definitions by suggesting:

Indigenous knowledge (IK) is the local knowledge – knowledge that is unique to a given culture or society. IK contrasts with the international knowledge system generated by universities, research institutions and private firms. It is the basis for local-level decision making in agriculture, health care, food preparation, education, natural-resource management, and a host of other activities in rural communities. (Warren 1991)

Indigenous Knowledge is (...) the information base for a society, which facilitates communication and decision-making. Indigenous information systems are dynamic, and are continually influenced by internal creativity and experimentation as well as by contact with external systems. (Flavier et al. 1995: 479)

Most indigenous people have traditional songs, stories, legends, dreams, methods and practices as means of transmitting specific human elements of traditional knowledge. Sometimes it is preserved in artifacts handed from father to son or mother to daughter. In indigenous knowledge systems, there is usually no real separation between secular and sacred knowledge and practice - they are one and the same. In virtually all of these systems, knowledge is transmitted directly from individual to individual.

How do Native people define traditional knowledge?

- It is practical common sense based on teachings and experiences passed on from generation to generation.

- It is knowing the country. It covers knowledge of the environment - snow, ice, weather, resources - and the relationships between things.
- It is holistic. It cannot be compartmentalized and cannot be separated from the people who hold it. It is rooted in the spiritual health, culture and language of the people. It is a way of life.
- Traditional knowledge is an authority system. It sets out the rules governing the use of resources - respect, an obligation to share. It is dynamic, cumulative and stable. It is truth.
- Traditional knowledge is a way of life -wisdom is using traditional knowledge in good ways. It is using the heart and the head together. It comes from the spirit in order to survive.
- It gives credibility to the people.

Comparisons between indigenous and scientific knowledge

The temptation to compare scientific and traditional knowledge comes from collecting traditional knowledge without the contextual elements. For example, Native people have a far richer and more subtle understanding of the characteristics of ice and snow than do non-indigenous people. In fact, some Native classification is available only by virtue of its relationship to human activities and feelings. These comparisons sometimes incorrectly lead science practitioners to trivialize traditional understanding. Whereas scientific practice generally excludes the humanistic perspective, traditional understanding assumes a holistic view including language, culture, practice, spirituality, mythology, customs and even the social organization of the local communities. For many indigenous people today, the communication of traditional knowledge is hampered by competition from other cultures that capture the imagination of the young. They are bombarded by technology that teaches them non-indigenous ways and limits the capacity of elders to pass on traditional knowledge to the young. As the elders die, the full richness of tradition is diminished, because some of it has not been passed on and so is lost. It is important therefore to find ways of preserving this knowledge. Too often, traditional knowledge is incorrectly made parallel only to science. Science is but a small part of non-indigenous knowledge. Similarly, to suggest that traditional knowledge is only the equivalent of science is to diminish incorrectly the strength and breadth of traditional knowledge. Thus, the suggestion that traditional knowledge should be characterized as traditional science diminishes its breadth and value. While it is not appropriate to compare scientific and traditional knowledge as equivalents, the use of traditional knowledge in scientific knowledge in science means that the two knowledge bases will be in contact with each other as practitioners attempt to weave the two together.

Why is Indigenous Knowledge Important?

Significant contributions to global knowledge have originated from indigenous people, for instance in medicine and veterinary medicine with their intimate understanding of their environments. Indigenous knowledge is developed and adapted continuously to gradually changing environments and passed down from generation to generation and closely interwoven with people's cultural values. Indigenous knowledge is also the social capital of the poor, their main asset to invest in the struggle for survival, to produce food, to provide for shelter or to achieve control of their own lives. Today, many indigenous knowledge systems are at risk of becoming extinct because of rapidly changing natural environments and fast pacing economic, political, and cultural changes on a global scale. Practices vanish, as they become inappropriate for new challenges or because they adapt too slowly. However, many practices disappear only because of the intrusion of foreign technologies or

development concepts that promise short-term gains or solutions to problems without being capable of sustaining them. The tragedy of the impending disappearance of indigenous knowledge is most obvious to those who have developed it and make a living through it. But the implication for others can be detrimental as well, when skills, technologies, artifacts, problem solving strategies and expertise are lost. Indigenous knowledge is part of the lives of the rural poor; their livelihood depends almost entirely on specific skills and knowledge essential for their survival. Accordingly, for the development process, indigenous knowledge is of particular relevance for the following sectors and strategies:

- Agriculture
- Animal husbandry and ethnic veterinary medicine
- Use and management of natural resources
- Primary health care (PHC), preventive medicine and psychosocial care
- Saving and lending
- Community development
- Poverty alleviation

The following case studies illustrate four ways in which indigenous people in different parts of the world use their knowledge to live sustainably. Each way is illustrated by one or more case studies from different parts of the world.

- A spiritual relationship with the land
- Natural remedies and medicines
- Sustainable resource management
- Sustainable social relationships

A Spiritual Relationship With The Land

For indigenous people, the land is the source of life- a gift from the creator that nourishes, supports and teaches. Although indigenous peoples vary widely in their customs, culture, and impact on the land, all consider the Earth like a parent and revere it accordingly. 'Mother Earth' is the centre of the universe, the core of their culture, the origin of their identity as a people. She connects them with their past (as the home of ancestors), with the present (as provider of their material needs), and with the future (as the legacy they hold in trust for their children and grandchildren). In this way, indigenesness carries with it a sense of belonging to a place. At the heart of this deep bond is a perception, an awareness, that all of life - mountains, rivers, skies, animals, plants, insects, rocks, people - are inseparably interconnected. Material and spiritual worlds are woven together in one complex web, all living things imbued with a sacred meaning. This living sense of connectedness that grounds indigenous peoples in the soil has all but disappeared among city dwellers - the cause of much modern alienation and despair. The idea that the land can be owned, that it can belong to someone even when left unused, uncared for, or uninhabited, is foreign to indigenous peoples. In the so-called developed world, land is in the hands of private individuals, corporate investors, or the state and can be sold at the will of the owner. For indigenous peoples land is held collectively for the community (though competition between communities, and with outsiders, for rights of use, has sometimes led to conflict). According to indigenous law, humankind can never be more than a trustee of the land, with a collective responsibility to preserve it. The predominant Western world view is that nature must be studied, dissected, and mastered and progress measured by the ability to extract secrets and

wealth from the Earth. Indigenous people do not consider the land as merely an economic resource. Their ancestral lands are literally the source of life, and their distinct ways of life are developed and defined in relationship to the environment around them. Indigenous people are people of the land. This difference has often led to misunderstandings. Many have assumed that indigenous people have no sense of territory because they do not necessarily physically demarcate their lands. However, indigenous people know the extent of their lands, and they know how the land, water, and other resources need to be shared. They understand only too well that to harm the land is to destroy ourselves, since we are part of the same organism.

Case Study: The Penan and Kedayan of Brunei

The Penan of rural Brunei have great regard for the forest. This is manifested in their perceptions of their forest environment, especially their prevailing 'Molong' concept of natural resource conservation. 'Molong' gives the Penan a sense of caring and stewardship over their forest resources. This involves responsible and moderate use of forests, so that they will continue to be sustaining for future generations. Greed has no place among the Penans. In practice, this means that when they harvest a clump of sago or rattan, they use only the mature stems, and leave the young shoots for harvesting in a few years time. Penans also greatly respect and protect the *dipterocarp* trees which produce the seeds that the wild boar eat. They do not pollute the rivers because they also know that wild boars eat the plants that grow by the river banks. They also let the boar get their share of the sago trees and protect the acorn-producing trees which the boars also love. The Penans have a great fear of treefellers who cut the trees indiscriminately in their jungle because they are afraid that the disturbance will decrease their food supply. The forest seems to be everything to the Penans. They feel an affinity with it and are thankful for its supply of staple foods, building materials, medicines and raw materials for their handicraft. The forest is their world and they live in harmony with it and so guard it tenaciously. Until the last few decades, the Kedayans, another rural people of Brunei, have survived by carefully utilizing forest, land and wildlife for their livelihood. Through their day-to-day activities of agriculture and hunting, they utilized and extracted forest resources to produce food and manufacture materials for their consumption and tools for their survival activities, respectively. They have been practicing this way of life through many generations, using a complex and highly adaptive system, such as cultivation of hill and swamp rice. To cultivate their staple food, rice, they used different agricultural techniques, both shifting and permanent, depending on the different types of padi (such as, tugal, paya, hambur, tanam) they were growing. Well into the 20th century, the Kedayans were traditionally shifting agriculturists, felling, burning and planting hill padi in successive hillsides in succeeding years. An example of areas subjected to this method of rice cultivation is the very rural parts of Temburong, such as Kampong Piasaw-Piasaw. Today, a large part of Temburong is still covered with forest - evidence that the Kedayans have not over-exploited or misused their forest environments. In short, it has been their harmonizing and systematic methods of using their environments (particularly land and forests) that have enabled them to practice similar economic activities through many generations to produce food and manufacture materials, not only for themselves but also to sell the surplus to non-agricultural people in the country.

(Sources: Adapted from Burger, J. (1990) *The Gaia Atlas of First Peoples: A Future for the Indigenous World*, Penguin Books, Ringwood, p. 20; Ulluwishewa, R., Kaloko, A. and Morican,

D. (1997) *Indigenous Knowledge and Environmental Education*, Paper presented at Environmental Education Workshop, University of Brunei, Darussalam, pp.3-4.)

Natural Remedies and Medicines

In many parts of the world, indigenous societies classify soils, climate, plant and animal species and recognize their special characteristics. Indigenous people have words for plants and insects that have not yet been identified by the world's botanists and entomologists. The Hanunoo people of the Philippines, for example, distinguish 1600 plant species in their forest, 400 more than scientists working in the same area. Of the estimated 250,000 to 500,000 plant species in the world, more than 85% are in environments that are the traditional homes of indigenous people. Nearly 75% of 121 plant-derived prescription drugs used worldwide were discovered following leads from indigenous medicine. Globally, indigenous peoples use 3000 different species of plant to control fertility alone. The Kallaywayas, wandering healers of Bolivia, make use of 600 medicinal herbs; traditional healers in Southeast Asia may employ as many as 6500 plants for drugs. Almost all trees and many plants have a place in medicinal lore. Some scientists now believe that indigenous knowledge may help them to discover important new cures for diseases such as AIDS and cancer. Many developed countries realize the potential for indigenous medicine. It is locally available, culturally acceptable, and cheaper than imported drugs.

Case Study: Medicinal Plants in India

Indigenous people work on body and mind together to help cure illness. Medicinal plants are used to treat the spiritual origins of disease as well as the physical symptoms. The vast knowledge of such plants is now beginning to be acknowledged by the rest of the world. So is the role played by indigenous people as custodians of the world's genetic heritage. A botanical survey of India revealed that tribal peoples of the north-east use plant drugs to cure fevers, bronchitis, blood and skin diseases, eye infections, lung and spleen ulcers, diabetes, and high blood pressure. Knowledge of their use is passed on by the 'vaiyas', Indian herbal medicine doctors. In a single area of 277 sq. km (107 sq. miles) 210 types of medicinal plants have been found. The Kameng and Lohit peoples in Arunachal Pradesh crush a bulk of *Fritillaria cirrhosa* to a paste to relieve muscle pains. Research has now confirmed the presence of a chemical similar to cocaine in a related *Fritillaria* plant that brings relief to muscular pain. Growing evidence of plant-based contraception is available among many tribal peoples. Worldwide, over 3000 plants are employed for contraceptive use. In the Karjat tribal area of Maharashtra, near the west coast of India, a native herb taken twice a year is said to be effective. The Karjat study concludes that traditional health practices can provide up to half of local primary health needs. Enlightened health-care workers are beginning to re-introduce traditional plant remedies where allopathic drugs have become common-place. Properly studied and recorded, this traditional knowledge could revolutionize the world of medicine.

(Source: Burger, J. (1990) *The Gaia Atlas of First Peoples: A Future for the Indigenous World*, Penguin Books, Ringwood, pp. 32, 38.)

Sustainable Resource Management

The industrial world is facing an ecological crisis. Yet few industrial economists would admit they could learn from indigenous people. Their economies are often called 'primitive', their technology dismissed as 'Stone Age', and most governments assume they can benefit only from salaried employment. Yet these traditional ways of life have proved highly durable. Hunting and fishing have allowed the Inuit to survive in the Arctic; nomadic pastoralism provides a livelihood for people in the arid Sahelian region of Africa; shifting cultivation has sustained hundreds of distinct cultures in the fragile ecosystem in the Amazon and the forests of Southeast Asia. Non-indigenous people have not been able to survive in these extreme conditions without destroying the balance of the ecosystem. The key to this success is sustainability. Indigenous people today use the resources available without depleting them. They use their intimate knowledge of plants, soils, animals, climate, and seasons, not to exploit nature but to co-exist alongside it. This involves careful management, control of population, the use of small quantities but a wide diversity of plants and animals, small surpluses, and minimum wastage. Plants provide food, medicines, pesticides, poisons, building materials; animals provide meat, clothes, string, implements, oil. Indigenous knowledge of nature has ensured the survival of many people in fragile habitats. But it is a knowledge centered not on exploitation but on the harmony of the natural world. All flora and fauna have a place in an ordered universe made up of humankind, nature, and spirits. Indigenous cultures also help to protect the natural world from destruction through religion and rituals. Animals are commonly held in respect and their numbers maintained, often through careful management. Those following the Buddhist religion in India, for example, have survived many droughts because they will not kill an animal or a tree. They breed cattle selectively, monitor the feeding of their camels, and live on milk, yogurt and a few cultivated crops. Many people have developed a detailed understanding of animal behaviour. Those living in tropical forests, for example, recognize

that where two different ecological zones meet, the hunting is more productive. Many even grow crops or trees to attract certain animals and increase their numbers.

Case Study: The Karen of Thailand

Shifting cultivation (sometimes called 'slash and burn') is a sustainable economic system that need not harm the environment. It is the most commonly practised system among indigenous people of Asia and lowland Latin America, and provides them with a high degree of economic independence and cultural integrity. Given sufficient land and low population density, it is a highly successful way of using the forest. The Karen of Thailand practise this system. The economy of the Karen people is based almost exclusively on subsistence dry rice production. An area is cleared of trees, undergrowth is burned, rice planted and later harvested. Each year a new site is chosen and the cycle takes seven years to return to the site first cleared. The system permits regeneration of the forest and thin tropical soils, and does not expose the steep slopes to heavy rains, which would eventually wash away the soil in a fixed field system. Money has virtually no place in a Karen community. If a village has enough food it is prosperous. When villagers say 'we have enough rice', it means not simply that they will survive, but that they have everything they need. If, however, shifting cultivation is unable to provide for the entire needs of a village, the people grow chilli or bamboo shoots, or they may collect and sell honey or other forest produce. Nearly all the income raised is used to buy rice.

(Source: Burger, J. (1990) *The Gaia Atlas of First Peoples: A Future for the Indigenous World*, Penguin Books, Ringwood, pp. 40, 44)

Sustainable Social Relationships

Social cohesion has been the key to survival for many indigenous cultures. Food gathering and hunting depend on mutual support and co-operation, and disharmony within a part of the group is dangerous to the whole. In many cultures men and women have developed complementary, if not equal, roles; political decisions are arrived at by consensus in many cultures, and other social arrangements that benefit the entire community have often been incorporated into indigenous cultural traditions. Marriage, for example, is an integral part of the social system - political, economic, and spiritual - in many indigenous societies. For example, in Thailand, a Hmong groom must pay a high dowry but, in turn, the wife becomes a member of the husband's clan under the direct authority of the household. Marriage can also ensure political stability for the community (by regulating exchange between groups), and continuing harmony with the spirit world. For essentially religious reasons, marriage may be prohibited between a man and woman of the same kin group; in other societies it can only take place within the kin group. The notion of marriage as a relationship founded only on the bond of romantic love is rarely, if ever, seen in traditional societies. The nuclear family, too, is a rare concept. A complex interweaving of lineage, clan, and family connections means that most individuals are related to each other - tradition that fosters the sense of belonging to the group, and of the need to share. Even decisions about having a child are, in some societies, controlled by laws, helping to keep the population stable. In Melanesia, children are sometimes adopted to rebalance the size of families. The physical architecture of a village frequently reflects the social architecture of the people. In some communities, for example, among the highlanders of West Papua (Irian Jaya) the chief's home is separated from the other houses to emphasize the social hierarchy. By contrast, the Karen of Thailand, who have a high degree of household autonomy and social equality, have no village centre and all live in similar houses.

Case Study 1: Maori of Aotearoa (New Zealand)

The Maori established a system of justice with a highly developed oratory, but no codified set of laws, courts, and judges. When the British imposed their own legal system on New Zealand, the rules took no account of Maori culture. Traditional Maori justice was based both on the material and the spiritual worlds; redress for minor offences was determined by the community, more serious ones by the elders or chiefs. Punishment would be exacted by a transfer of goods known as *utu*, or satisfaction, to the injured party. Persistent theft or murder, however, was punishable by *muru*, or plunder, but only after full and formal discussion with reference to the true or customary principles. Other offenders might receive a beating, the withdrawal of community assistance, or, worst of all, banishment. In some respects there are similarities between traditional Maori law and that imported by the British. But the similarities ended with matters of the spirit world. Chiefs with spiritual power could use it to conserve parts of the land for a feast. Access to the land was prohibited and violation would anger the spirits. Strangers unwittingly entering such areas would force the community to exact compensation, or even kill the intruder, in order to avoid being punished themselves by the spirits. Respect for the spirit world was fundamental to Maori society, but fell outside the comprehension of the British legal system.

Case Study 2: Papua New Guinea

World wars have torn societies apart, but not all societies are so destroyed by conflict. Within some indigenous communities, conflict is regulated by customary law. Rather than starting a war, aggression is normally channelled into a ritualized process of war-making and long-term destruction is minimal. In Papua New Guinea hostilities between groups are a part of the cycle of events encompassing long periods of peace and enmity. War is just one aspect of cultural life. The idea of annihilating the other group is absent; indeed, the Tsembaga and Mae Enga are known as the peoples who marry their enemies. War is a means by which the individual and the group find their identity, and is largely ceremonial. War may be precipitated by theft, poaching, or - most serious - the killing of someone else's pig - or long-standing disputes over territory and resources may create permanent hostilities. The Big Man, the nonhereditary chief, may try to avoid war by negotiating compensation or an exchange of gifts, but he cannot impose a decision. Equally, individuals do not take justice into their own hands as an unresolved dispute entails obligations for the whole group. But even on the point of war there is always a ritual means of stepping back from open confrontation. Anger can be channeled into a 'nothing fight', a competition of insults and shouting; or else it may lead to a real fight, with blows exchanged and sometimes even serious casualties. After a war a lengthy process of peacemaking begins. Gifts, ceremonies, and marriages establish links and obligations between the parties.

(Source: Burger, J. (1990) *The Gaia Atlas of First Peoples: A Future for the Indigenous World*, Penguin Books, Ringwood, pp. 50, 61-62)

Indigenous communities have lived in harmony with the environment and have utilized resources without impairing nature's capacity to regenerate them. Their ways of living are sustainable. Traditional knowledge incorporates knowledge of ecosystem relationships and a code of ethics governing appropriate use of the environment. This code includes rules and conventions promoting desirable ecosystem relations, human-animal interactions and even social relationships, since the latter continue to be established and reaffirmed through hunting and other activities on the land. Traditional knowledge articulates with nontraditional knowledge to form a rich and distinctive understanding of life and the world. Many Natives view the extraction of their traditional knowledge from its broader cultural context as a form of theft and, understandably, have been reluctant to share the depth and breadth of what they know with outside interests. They also fear that, because many wildlife

managers and decision-makers do not understand their culture, customs or values, their traditional knowledge will somehow be used against them (e.g. setting quotas and other hunting regulations). At best, piecemeal extraction of traditional knowledge from its larger cultural context invites misrepresentation and misinterpretation. At worst, it represents a form of misappropriation and cultural exploitation. Indigenous knowledge shaped their values and attitudes towards environment, and it is these attitudes and values, which have guided their actions and made them sustainable. Therefore, indigenous knowledge can help to develop sensitive and caring values and attitudes and, thereby, promote a vision of a sustainable future.

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Violation of Basic Human Rights and Crime among Dalit Slum Women of Lucknow City

Vibha Agnihotri¹

According to Human Rights “We are all Born free & Equal ” and have the right to “Social Security ”, then why not the Dalit. No Slavery & No Torture are also mentioned in the Human Rights then why we consider Dalit are our slaves & torture them. One of the Human Rights states “The Right to Life”, if we consider the living standards of Dalit, will we call it a life worth living? Thus present study explores how two Dalit slum women faced triple level of subjugation and violation of Basic Human Rights on the basis of caste, class and gender. Abuse violence and discrimination against women are widely tolerated and systematic. The issues with women’s rights are still being ignored and remain as a ‘social epidemic’. Many governments turn a blind eye towards the increasing problems with the discrimination and violence against women Abused victims of rape, unfair treatments in the workplace, domestic violence etc., have got no one to turn to the health of Indian women is also intrinsically linked to their status in society. Research on women’s status has found that the contributions Indian women make to families often are overlooked, and instead they are viewed as economic burdens. Majority of Indian women are economically active, their work goes largely unrecognized and poorly remunerated. No more than one in five women is reported to be working, nor is more than one in seven working women in the organized sector. The above inequalities severely constrain the ability of women and adolescent girls to acquire good health and woman-centered health services. At the household level, these disparities translate into a lack of autonomy and control over household resources - both material and knowledge. Women have little decision making authority and freedom of movement; few women, including working women, have any control over the households' economic resources.

Women's lack of control over economic resources is widespread. There is a strong son preference in India, as sons are expected to care for parents as they age. This son preference, along with high dowry costs for daughters, sometimes results in the ill- treatment of daughters. They typically have little autonomy, living under the control of first their fathers, then their husbands, and finally their sons. Gender disparities in nutrition are evident from infancy to adulthood. In fact, gender has been the most statistically significant determinant of malnutrition among young children and malnutrition is a frequent direct or underlying cause of death among girls below age 5. Seclusion practices and other behavioral norms

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further reinforce women's lack of freedom of movement, self-confidence and their acceptance of self-denial, including in matters relating to health seeking and food intake. Violence against women, rape and incest are all part of women's lives and yet remain invisible in that there are few services that address these issues. Underlying poor health among Indian women is their poor overall status on the one hand and an inadequate delivery system to cater to the needs of secluded, shy and de-valued women on the other. For daughters, sometimes results in the ill-treatment of daughters.

Materials and Methods

The main purpose of gathering demographic information in this survey was to find out the functioning of the various demographic processes among the population of Lucknow. An attempt was made to see the distribution of these five populations by age, sex, marital status, literacy, etc. and to examine certain fertility and mortality differentials so as to understand the population dynamics. The unit for demographic data was considered to be a household. The total numbers of households covered were 750. One hundred fifty households each from five slums have been collected household from each selected area have been chosen. Since it was not possible to gather data from all households of all the slums in Lucknow, a representative sample was chosen.

Result and Discussion

Indian women have low levels of both education and formal labour force participation. They typically have little autonomy, living under the control of first their fathers, then their husbands, and finally their sons. All of these factors exert a negative impact on the health status of Indian women. Poor health has repercussions not adequate care for their children. Finally, a woman's health affects the household economic well-being, as a woman in poor health will be less productive in the labor force.

"Gender disparities in nutrition are evident from infancy to adulthood. In fact, gender has been the most statistically significant determinant of malnutrition among young children and malnutrition is a frequent direct or underlying cause of death among girls below age 5. Girls are breast-fed less frequently and for shorter durations in infancy; in childhood and adulthood, males are fed first and better. Adult women consume approximately 1,000 fewer calories per day than men according to one estimate from Punjab. Comparison of household dietary intake studies in different parts of the country shows that nutritional equity

Seclusion practices and other behavioral norms further reinforce women's lack of freedom of movement, self-confidence and their acceptance of self-denial, including in matters relating to health seeking and food intake. Violence against women, rape and incest are all part of women's lives and yet remain invisible in that there are few services that address these issues. In short, women's poor health status in India is affected by a variety of socio-cultural and biological factors. Underlying poor health among Indian women is their poor overall status on the one hand and an inadequate delivery system to cater to the needs of secluded, shy and de-valued women on the other.

Violation of Basic Human Rights in Education

Education has been regarded in all societies and throughout human history both as an end in itself and as a means for the individual and society to grow. Its recognition as a human right is derived from the indispensability of education to the preservation and enhancement of the inherent dignity of the human person.

In India, it is generally seen that people have been suffering discrimination particularly in education for centuries. The top most criteria being caste and the second being gender. As regards to the educational level it is noted that slum people are educated but they have low educational levels. Education gives women a greater power over their situations, circumstances, leading to greater utilization of modern health care. It's been observed that educated women are more exposed to modern development and changes which help them to seek better health care. In addition, the educational background of the husband is also likely to influence the utilization of health services by women. However following the census of India, 1991, children below 5 years ago were educated from this count of literates.

Table 1(a): Educational Status among Telibagh Slums

Educational Categories	Males	Percentage	Females	Percentage	Total	Percentage
Illiterate	59	15.32	103	28.45	162	21.69
Literate	0	0	3	0.83	3	0.4
Primary	64	16.62	47	12.98	111	14.86
Junior High School	50	12.99	59	16.3	109	14.59
High School	68	17.66	32	8.84	100	13.39
Intermediate	47	12.21	36	9.94	83	11.11
Graduate	67	17.4	63	17.4	130	17.4
Post Graduate	21	5.45	12	3.31	33	4.42
Higher Education	9	2.34	7	1.93	16	2.14
Total	385	100	362	100	747	100

Table 1(b): Educational Status among Gontinagar Slums

Educational Categories	Males	Percentage	Females	Percentage	Total	Percentage
Illiterate	74	25.61	123	44.73	197	34.93
Primary	70	24.22	84	30.55	154	27.30
Junior High School	76	26.30	40	14.55	116	20.57
High School	34	11.76	14	5.09	48	8.51
Intermediate	21	7.27	6	2.18	27	4.79
Graduate	11	3.81	6	2.18	17	3.01
Post Graduate	1	0.35	1	0.36	2	0.35
Higher Education	2	0.69	1	0.36	3	0.53
Total	289	100.00	275	100.00	564	100.00

Table 1(c) : Educational Status among Aishbagh

Educational Categories	Males	Percentage	Females	Percentage	Total	Percentage
Illiterate	151	57.20	187	65.38	338	61.45
Primary	53	20.08	54	18.88	107	19.45
Junior High School	33	12.50	18	6.29	51	9.27
High School	10	3.79	13	4.55	23	4.18
Intermediate	5	1.89	6	2.10	11	2.00
Graduate	4	1.52	6	2.10	10	1.82
Post Graduate	7	2.65	2	0.70	9	1.64
Other	1	0.38	0	0.00	1	0.18
Total	264	100.00	286	100.00	550	100.00

Table 1(d): Educational Status among Central zone

Educational Categories	Males	Percentage	Females	Percentage	Total	Percentage
Illiterate	40	14.55	73	24.66	113	19.79
Primary	49	17.82	49	16.55	98	17.16
Junior High School	46	16.73	49	16.55	95	16.64
High School	60	21.82	44	14.86	104	18.21
Intermediate	33	12.00	22	7.43	55	9.63
Graduate	40	14.55	51	17.23	91	15.94
Post Graduate	4	1.45	4	1.35	8	1.40
Other	3	1.09	4	1.35	7	1.23
Total	275	100.00	296	100.00	571	100.00

Table: 1(e): Educational Status among Aliganj

Educational Categories	Males	Percentage	Females	Percentage	Total	Percentage
Illiterate	66	20.95	79	25.73	145	23.31
Primary	41	13.02	57	18.57	98	15.76
Junior High School	37	11.75	39	12.70	76	12.22
High School	38	12.06	23	7.49	61	9.81
Intermediate	50	15.87	38	12.38	88	14.15
Graduate	70	22.22	62	20.20	132	21.22
Post Graduate	13	4.13	9	2.93	22	3.54
Other	0	0.00	0	0.00	0	0.00
Total	315	100.00	307	100.00	622	100.00

Thus it is clear from table that highest frequency of literacy is noted for those who were lived at Central zone and Aliganj because they enjoy good location but as far as educational status of women is concern all the samples of 5 areas are showing low educational status because of three main factors. First there is an economic status because they are urban poor and all the female living in slums, second due to gender bias in male and female education, lastly because of their caste status, as they are Dalit.

Occupation

The difference in wages between men and women can be seen in several countries. However, this disparity is greater for the Dalit slum women in India. The reason being, they are given the menial jobs at menial places like cleaning public washrooms or sweeping roads. This unfair treatment not only raises several health issues but challenge the overall well-being of these women.

The authors who studied the socio-economic conditions of slum-dwellers suggested that a majority of the slum dwellers were migrants from different places within the country and were unskilled workers with low occupational status and low income. They are drawn mainly from the weaker sections of the community. Consequently, slum dwellers have no option but to live in houses of substandard quality. The policy makers therefore are unable to solve the problem of growth of slums which has its roots in the very demand for low level occupation in the urban centres.

Several that wages, salaries and pensions were the predominant source of income of the slum dwellers followed by receipt from enterprises and income from property, in order of importance. Income from self employment is also a predominant source of income among the slum dwellers.

Slum and squatter families are deprived of basic services like water nutrition, health care, housing, education nutrition, health, case, housing, education and environmental sanitations. Urban settlements need a minimum of these basic services for healthy existence.

The occupation-wise distribution of all the indicates that More than 60 percent are working as sweepers, labourers, etc. but their income is very low compared to males. The urban paradox is encapsulated in the fact that the slums remain large pockets of deprivation in cities where medical facilities and infrastructure abound. male member were mostly engaged in the private jobs, followed by labour works like labour, driver, Farmer, Sweeper, tailor and Carpenter etc. while females were mostly working as house maid , School aya , Sweeper etc.

Table 2(a) : Occupation categories of Telibagh Slums

Occupational Categories	Number of males	Percentage	Number of females	Percentage	Total	Percentage
Govt. Job	3	1.52	1	0.99	4	1.34
Pvt. Job/house maid	18	9.13	13	12.87	31	10.40
Labour	47	23.85	39	38.61	86	28.85
Cobbler	26	13.19	0	0	26	8.72
Chowkidar/school ayaa	5	2.53	14	13.86	19	6.37
Agriculture	8	4.06	3	2.97	11	3.69
Carpenter	14	7.10	0	0	14	4.69
Rickshaw Puller	22	11.16	0	0	22	7.38
Mechanic	18	9.13	0	0	18	6.04
Sweeper	31	15.73	28	27.72	59	19.79
Tailor	5	2.53	3	2.97	8	2.68
Total	197	100.00	101	100	298	100.00

Table 2(b) Occupation categories of Gomtinagar Slums

Occupational Categories	Number of males	Percentage	Number of females	Percentage	Total	Percentage
Govt. Job	2	1.27	1	1.0	3	1.21
Pvt. Job/ housemaid	11	7.01	9	9.0	20	8.09
Labour	32	20.38	21	21.0	43	17.40
sweepers	26	16.56	20	20.0	46	18.62
Agriculture	8	5.09	1	1.0	9	3.64
Carpenter	8	5.09	0	0.0	8	3.23
Rickshaw Puller	16	10.19	0	0.0	16	6.47
Mechanic	12	7.64	0	0.0	12	4.85
Tailor	3	1.91	0	0.0	3	1.21
Others	39	24.84	48	48.0	87	35.22
Total	157	100.00	100	100.00	247	100.00

Table 2(c) : Occupation Categories of Aishbagh Slums

Occupational Categories	Number of males	Percentage	Number of females	Percentage	Total	Percentage
Govt. Job	4	2.53	2	2.06	6	2.35
Pvt. Job	12	7.59	4	4.12	16	6.27
Labour	33	20.88	30	30.92	63	24.70
Business	12	7.59	1	1.03	13	5.09
Agriculture	5	3.16	2	2.06	7	2.74
Carpenter	9	5.69	0	0.00	9	3.52
Contractor	0	0.00	0	0.00	0	0.00
Driver	17	10.75	0	0.00	17	6.66
Sweeper	8	5.06	19	19.58	27	10.58
Rickshaw Puller	7	4.43	0	0.00	7	2.74
Other	51	32.27	39	40.20	90	35.29
Total	158	100.00	97	100.00	255	100.00

Table 2(d) : Occupation Categories of Central Zone Slums

Occupational Categories	Number of males	Percentage	Number of females	Percentage	Total	Percentage
Business	12	7.27	4	3.69	16	5.77
Govt. Job	11	6.66	3	2.72	14	5.05
Pvt. Job	26	15.75	3	2.72	29	10.46
Mechanic	36	21.81	0	0.0	36	12.99
Labour	53	32.12	34	30.90	87	31.40
Tailoring	5	3.03	2	1.81	7	2.52
Sweeper	16	9.69	27	24.54	43	15.52
Teacher	0	0.0	0	0.0	0	0
Other	6	3.63	39	35.45	45	16.24
Total	165	100.00	110	100.00	277	100.00

Table 2(e) : Occupation categories of Aliganj Slums

Occupational Categories	Number of males	Percentage	Number of females	Percentage	Total	Percentage
Govt. Job	4	2.07	0	0.00	4	1.29
Pvt. Job	21	10.88	10	8.69	31	10.06
Labour	56	29.01	31	26.95	87	28.24
Business	3	1.55	0	0.00	3	0.97
Teacher	0	0.00	0	0.00	0	0.00
Agriculture	35	18.13	7	6.08	42	13.63
Carpenter	9	4.66	0	0.00	9	2.92
Contractor	0	0.00	0	0.00	0	0.00
Driver	11	5.69	0	0.00	11	3.57
Electrician	3	1.55	0	0.00	3	0.97
Sweeper	0	0.00	25	21.73	25	8.11
Rickshaw Puller	21	10.88	0	0.00	21	6.81
Cook	0	0.0	1	0.86	1	0.32
Other	30	15.54	41	35.65	71	23.05
Total	193	100.00	115	100.00	308	100.00

Violence Against Women

Gender-based violence is a global public health, economic development and human rights problem of epidemic proportions. Throughout the world, violence against women and girls is perpetrated within marriage and families by husbands, intimate partners and relatives; within communities by strangers and traditional leaders; in the workplace; across international borders as women are trafficked for sex and labor; and as a tool of war by military forces. With the slum women, the barbarious nature of the act increases as not only their husbands or other male counterparts abuse them and beat them, they starve them, not get them treatment, resulting in death of several of these women. Thus the present study clearly shows that Dalit women in Lucknow city suffer from cream amount of subjugation and violence against them.

This is a violation of their basic human rights provided to them not only by our Constitution but as human beings. There is great amount of discrimination among Dalit men and women in terms of education, socio-economic status and health. The law- makers as well as the policy makers should therefore look into these violations in this regard stop these violations. Along with that policies and programmes should be brought amount for providing equal status to the Dalit women in Lucknow city as well as the entire country so that no woman is made to feel belittle just because of her caste or the fact that she is a woman. Women empowerment should be the goal of each and every citizen of this country to stop these violations of human rights against women.

Conclusion

Thus the present study clearly shows that Dalit women in Lucknow city suffer from cream amount of subjugation and violence against them. All women face discrimination and exploitation based on gender but Dalit women face triple level of discrimination and exploitation based on gender, caste and poverty. The slum women experience widespread social isolation, are often illiterate and lack negotiation capacity to demand improved public services, where as they are particularly vulnerable to the many health risks that occur as a consequence of complex and consistent associations of health with caste, class and gender. Present study clearly shows that how Gender disparities in education persist with far more girls than boys failing to complete primary school. Slum women and girls face severe

discrimination in personal rights (e.g. sexual and reproductive choices) and access to personal services such as education, Apart from poverty, other contributing factors to poor health among the slum women, is the low awareness and malpractice of ended health practices. The high cost of health care and low accessibility victimizes the poor.

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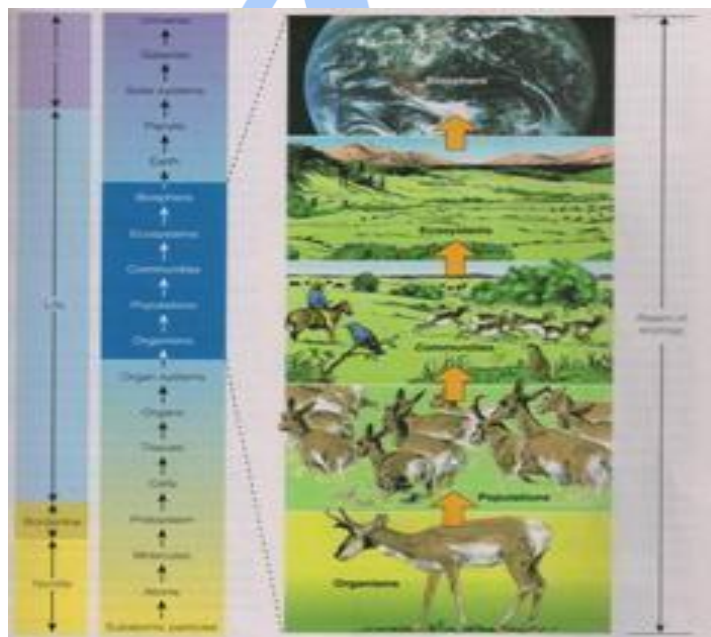
Right to Environment and Development

Vaishali Saxena¹

'Can civilization afford to surrender itself entirely to the.....driving force of the just one of its subsystem – namely, the pull of a dynamicrecursively closed, economic system which can only function and remain stable by taking all relevant information, translating it into and processing it in, the language of economic value.'

(Habermas,1991:33)¹

When we talk of human rights, it has made special provision for life, security and prosperity. It has extended right to life to environment. Environment is essential for life, security and prosperity. Through environment, social justice could be obtained for the people of the world. By proper use of the environment, development is possible in the world. Every individual want peace, security, prosperity and development. From this perspective this paper discusses right to environment and development.



Environment has traditionally been used to describe the surroundings in which we live- i.e. trees, animals, plants, rain clouds, people and so on. But we also live amidst buildings

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roads, cars, and so on. Thus our environment consist not only of a self organizing, natural environment but also of an intentionally organized, artificial, built, or, constructed environment. These two kinds of environments are quite different from each other but there exist profound implication i.e. the fate of natural 'green bits' of the planet is now completely bound up with how we construct and live in the human constructed 'brown-bits' of the planet.²

Human Constructed Environment Impacts Natural Environment- A Case of Arctic North

Although many of indigenous people of the Eurasian Arctic derive their livelihoods from reindeer herding, the most ubiquitous renewable resource of the circumpolar north is its wildlife. The arctic is hunting ground, where the quarry includes fish and mammals, such as whale, walrus and seal and land mammals including musk ox, caribou, arctic fox and polar bear.

Hunting, trapping and fishing as practice by indigenous people yield food and raw material for household use as well as providing for cash income through the sale of meat, hides, furs, ivory and bone. Native people have an interest in the long term survival of wild life population, naturally as their future livelihood is based on it. However there is no scholarly consensus regarding extent to which past indigenous populations actively managed wild life stocks. Biologist such as Thomas and Schaefer has argued against the existence of any conscious aboriginal system of wild life management. They suggest that the past impact of hunting and fishing were kept in check simply by the small scale and limited technological sophistication of human population. Anthropologist and sociologist, on the other hand, see an effective mean of wildlife management in traditional knowledge. They argue, moreover, that the social structure of pre contact aboriginal societies discouraged individualism and promoted communal system of property sharing. In a situation that was antithesis of Hardin's 'tragedy of commons', the exploitation of wildlife was governed by an effective system of customary law. The strength of these unwritten rules related to the cultural as well as economic significance of wildlife. Animals were not just key economic and dietary resources; they were also imbued with spiritual value and hence accorded considerable respect.

What both these perspective of aboriginal practice have in common is an acceptance of the past sustainability of indigenous hunting and fishing. Whether or not they were actively managed, wildlife population was viewed as resources that should be used to benefit the whole community, present as well as future. By contrast hunters and fishers who exported arctic resources to meet the demands of external industrial society which display no commitment to sustainability and indigenous livelihood. The effects of pattern of hunting driven largely by desire for maximum short term gains and immediate profits apparent from 18 century onwards decline of important arctic species, including whales, walrus, seals, musk arctic fox. Indeed commercial boom was often followed by bust as wildlife population was decimated and locally exterminated.

The severity of these human impacts on such animal populations is also reflection of difficulties in achieving ecological sustainability in hostile arctic environment. Arctic ecosystem is extremely very fragile, display limited diversity, low productivity and slow growth rates. They also posses low buffering capacity, lacking the resilience to recover quickly from any disturbance whether natural or man-made. Thus regional studies, including work on Lancaster Sound in eastern Canada, have emphasised three defining characteristics of arctic eco-systems. First, they are simple, therefore, disproportionately large percentage of energy flows through specific species within the food web. In Lancaster Sound, the arctic cod plays a major role, both as a consumer of organisms at lower trophic level and

as an agent concentrating these small particles of energy into units large enough to be eaten by large seals, whales, polar bears and birds at higher trophic levels. Second, these eco-systems have low resistance to impacts. Consumption of the annual production of the cod by the main marine level, in Lancaster Sound, ringed seal, is close to maximum possible. This leaves little leeway for any increased harvest of cod and seals by polar bears and human hunters. Third, Arctic eco-systems exhibit bio amplification, reflecting the length of food chain supporting the higher vertebrates. Human impacts- including over-harvesting, pollution and environmental change- on the plankton, shrimps and smaller fish that they make up the lowest trophic level of the marine food chain may thus precipitate the collapse of populations of larger mammals such as seals and polar bears.

The modern civilization sees nature for its instrumental value, treating it as raw material for industries. To destroy the nature, it provides its justifications to eradicate poverty from the society. Many of the world's poor population do not have access to the basic necessities for a healthy, productive and decent life. 37% of the world population (2.4 billion) do not have access to adequate sanitation, 25% (1.6 billion) are without access to electricity, 17% are without Clean drinking water.³ Hence their daily life is focussed on getting enough food, water and fuel to survive. Desperate to grow enough food, world deplete and degrade forest, soil, grasslands and wildlife for survival for short term living. They do not have the luxury of worrying about long term environmental sustainability.

This social and economic order creates the crisis of sustainability. Supplying each person with resources and absorbing the waste from such resource use creates large ecological footprints or environmental impact. The per capita ecological foot prints are the amount of biologically productive land and water needed to supply each person with the resources. It is an estimate of an average environmental impact of individual of different countries and areas. Humanity's ecological footprints exceed the earth's ecological capacity to replenish its renewable resources and absorb waste by about 21%. If these estimates are correct, we are drawing down renewable resources 21% faster than the earth can renew them.⁴

The down to earth environmentalists point to the rapidly degrading land, water and forest and argue that the highly wasteful; lifestyle of few countries and individuals are depriving the many of even the basic necessities. In this context, it is significant to point out the per capita ecological footprint of the United States is 9.6 whereas of India is only

The consumption of the few is making it difficult to sustain even the minimal sustenance of the many. For example, in the US the ecological impact per person (measured as the productive land and sea require to provide resources and to absorb wastes) is more than four times China's and more than nine times of India's. In this context, Mathew Stillewell discusses the problems of poor- communities as well as of poor nations. He laments- 'The excessive emission of the wealthy have destabilize the climate, harming the poor and threatening our future. Already climate change causing the oceans to rise and acidify, melting ice caps, glaciers and permafrost, damaging forest, coral reefs and other eco systems and intensifying fires, floods and droughts and other extreme weather events. It is increasing water stress, hindering the production of food, altering disease vectors and threatening the infrastructure and resources that are the life, blood of millions of people. Poor countries and communities that have done least to cause climate change suffer first and worst from its adverse effects.'⁶

It has been recognized that for disproportionate contribution to the cause of climate change and its adverse effects, the wealthy owe a twofold climate debt:⁷

- For overusing and substantially diminishing the earth's capacity to absorb green house gases – denying that capacity to the poor countries that most need it in the course of their development- the developed countries have run up an 'emission

debt'.

- For the adverse effects of these excessive emissions- contributing to the escalating losses, damages and lost development opportunities facing developing poor countries – the developed countries have run up an 'adaptation debt' .

The extent of developed countries emission debt reflects their excessive past, present and proposed use of shared atmospheric space. With less than 20 per cent of the population, developed countries have produced more than 70 per cent of historical emissions since 1850, far more than their fair share based on their equal per person emissions. After diminishing the earth's atmospheric space- denying it to poor countries and communities – the same rich countries are now propose consuming a disproportionate share of the remaining space until 2050 as compared to equal per capita share.

Developed countries representing a minority of people have appropriated the major part of a shared global resource for their own use- a resource that belong to all and should be fairly shared with the majority of people. Developed countries by using their future assigned amounts on their past excessive levels, they are effectively proposing to write off the full amount of their historical emission debt, and to simultaneously appropriate what their economic value as trillions of dollars of remaining atmospheric space that should rightfully allocated to south (representing poor).

Their proposal, if adopted would lock poor countries into low and rapidly decreasing per capita shares, denying them the atmospheric space and finance needed to build the house, schools, roads and infrastructure the developed world already has. Their proposal would deepen the debt of developed countries rather than honouring it, leveraging past injustices into a future climate regime and proposing a system in which the 'polluter profits' and the 'poor pay' for the excessive historical and current consumption by rich countries.⁸

Rich countries must accept responsibility for adverse effects of their historical and continuing high per person emission on poor countries and communities. Among the hardest hit are:

Farmers and farming communities. In some countries rain fed agriculture is expected to drop by up to 50 per cent by 2020, leaving millions of people without food.

- Indigenous and Local communities worldwide are harmed by changing eco systems and threats to their livelihood.
- Women. Seventy per cent of world's poor are women. Women provide half the world's food. They are hardest hit by climate change and must be at the heart of any solution.
- Poor communities. At particular risk are those communities concentrated in high risk areas, such as coastal and river flood plains or areas prone to extreme weather events.
- People relying on the scarce water resources. Between 75 and 250 million people are likely to face increased water stress by 2020 due to climate change.
- Communities susceptible to health impacts. The health of millions of people will likely be affected through increased malnutrition, increased disease burden, death and injury due to extreme weather events.

Kuala Lumpur Declaration issued in 1992, prior to UNCED cogently states this responsibility of the rich countries. To paraphrase the words of Dr. Mahamithir Mohamad, former Prime Minister of Malaysia, the developed countries have caused most of the

pollution and destroyed their own environmental heritage, so they should clean up their own mess, instead of laying claim to the resources of developing world.⁹ Principle 7 of the Rio Declaration acknowledges this paradigm of developing countries –

“The developed acknowledges the responsibility that they bear in the international pursuit of sustainable development in view of the pressures their societies place on the global environment and of the technologies and financial resources they command.”

However justified this argument may be in principle; in practice developed countries withstand such claims by virtue of their greater political power. The USA in particular has steadfastly refused to acknowledge that it has any such responsibilities, stating only that the participation of states in the climate change regime should be based on current conditions or more specifically in accordance with the means at their disposal and their capabilities.

The Development Threshold and Responsibility

Keeping in view the above analysis, an attempt has been made to resolve the right to development through development threshold- a level of welfare below which people are not expected to share the cost of climate transition. This threshold is emphatically not based on poverty line which is typically defined to be so low (US\$1 or US \$ 2 a day) as to be more properly called a ‘destitution line’. Rather it is said to be higher than the global poverty line ‘to reflect a level of welfare that is beyond basic needs but well short of today’s level of affluent consumption.¹⁰

People below this threshold are taken as having development as their proper priority. As they struggle for better lives, they are not similarly obligated to labour to keep society as a whole within sharply limited global carbon budget. In any event, they have little responsibility for ecological problems (approximately 70 per cent of the population that lives below the development threshold is responsible for only about 15 per cent for all cumulative emissions) and little capacity to invest in solving it. People above the threshold, on the other hand are taken as having realized their right to development and as bearing the responsibility to preserve the right for others. They must as their income rise, gradually assume greater fraction of the cost curbing the emissions associated with their own consumption, as well cost of ensuring that, as those below the threshold rise towards than above it, they are able to do so along sustainable paths. These obligations are taken to belong to those who are above the threshold, be it in poor countries or in rich countries.

United States	4.6	45,922	45,922	29.7	29.2	29.4	26.3	21.8
EU 27	7.3	33,040	32,101	30.9	21.2	26.0	22.2	17.6
EU 25	5.8	38,419	35,407	29.1	17.8	23.4	19.9	15.6
EU 12	1.5	12,122	19,243	1.8	3.4	2.6	2.3	2.1
Japan	1.8	42,985	99,874	10.2	5.0	7.6	6.3	4.7
Russia	2.0	10,543	20,036	2.3	9.4	5.8	5.4	5.0
China	19.6	4,542	7,794	4.8	5.4	5.1	12.2	21.6
India	17.6	1,422	3,454	0.2	0.3	0.3	0.9	2.8
Brazil	2.8	10,684	11,183	2.6	3.1	2.8	2.8	2.7
South Africa	0.7	7,203	10,465	0.4	1.3	0.9	0.9	0.9
High Income	15.1	40,317	38,970	81.9	65.5	73.7	65.5	53.9
LDC's	11.4	767	1,585	0.1	0.5	0.3	0.3	0.3
World	100	9,088	11,086	100	100	100	100	100

Source: Sivan Kartha, Tom Athansiou, Paul Baer, *Development Dialogue*, 2012

Taking into account this development threshold, a responsibility capacity index can be constructed.¹¹

This notion of responsibility has five main component:¹²

1. Common but differentiated responsibility: developed countries should bear the main cost of action in line with their historical responsibility for causing the problem and there should be special condition to allow developing countries to participate. This actually led to a new interpretation of sustainable development, in the shape of an argument that the onus should be on developed countries to adjust their current patterns of consumption and production to ensure more environmentally sound development.
2. Additionality: developed states should transfer 'new and additional funds' to developing countries to pay for any actions that they took to combat climate change, and not simply reallocate existing aid budgets.

No further loss of sovereignty: that would perpetuate their exploitation by developed countries are extending their imperialism and the dependency relationship that led to the export of so much of the past surplus generated in the developed world. This also explains the developing countries opposition to notion of conditionality under which any new funding received from developed states could only be used for environmental protection. They also wanted this money to come from special fund rather than the global environmental facility, which they saw are controlled by World Bank and so by USA.

3. The right to continue their social and economic development: From this perspective it is totally hypocritically of the developed countries to ask their poorer counterpart to curb their development to mitigate an environmental problem caused by the past unsustainable development of the global north.
4. The right to prioritize action: to tackle their own immediate environmental problems – such as poor air and water quality- before long term problems like global warming. As Anwar Saifullah, Pakistani environment minister at the time of UNCED noted – 'Eighty per cent of our water is untreated. That is our biggest problem. When I have to worry about the basic provisions of life, it is luxury to talk of the global environment'.

The global lifestyle is not sustainable. The human beings are consuming faster than the earth can replenish and dumping waste faster than the earth can assimilate. There is disproportion between the increase of human population, natural resources and its consumptions. Therefore global sustainability would become much worse. Globally, our ecological impact exceeds the earth's capacity to regenerate by about 50 per cent. If Present trend continue, by the mid 2030 we will require equivalent to two planets.

In the context of equity, the earth should be treated as one unit and be equitably shared among all creatures. The rights of the animals and non human beings are considered by many governments while formulating policies. It is being applied only for human beings and only within the context of the nation.

In many countries resources from rural areas are appropriated by the affluent often in the name of development or national interests. International and national concerns for equity must be understood in this context.

It is the fact that there has been global consciousness of the evil effects of dam constructions in the form of deforestation, diseases, seism cities etc. Therefore there is opposition as in case of Narmada in Madhya Pradesh, Subernarekha in Jharkhand. the issue which involved is development of big industries, cities at the cost of farmers and people living in the forest and hills with perfect harmony with the nature. Since they live in the remote areas, their voice is suppressed by those who exert influence over the government policies. There is threat to human life due to materialistic civilization and development. In order to achieve goals of the development man has become butcher of the nature. Man is living where trees are disappearing, there is less water in the rivers and there is lack of fertile

soil. The media comes with the stories of global warming and increase in carbon dioxide and so many horrifying facts regarding it. But, man continues to behave in a manner which accelerates the process of degradation instead of maintain harmonious relationship between man and nature.

India is one of the countries which have made commitment in its constitution and laws for environment protection and improvement. Following legislations and gestures are worthy of mention in this context:

1. The proclamation of 1950 made a direct reference to environmental protection and improvement.

Similar kind of provision is found in 42nd amendment act of 1976. It has given a new dimension to public responsibility by making it obligatory for the Central government and State governments and every citizen to protect and improve the environment.¹⁹ It has made several changes in the 7th schedule of the constitution. Initially the forest was in the State list but this subject was transferred to the concurrent list (17A).

2. In 1986 government of India has enacted another act which is popularly known as environmental protection Act. The act has included such objectives regulation of environmental pollutants, hazardous substances endangering environment safety and health. This act also authorises Central Government to issue direction for the closure, prohibition or regulation of industry, it has also authorised the Central Government to stop or regulate the supply of electricity or water even without obtaining the Court order.
3. In 1971, the Government of India has taken commendable initiative by assimilating the subject of environment with the process of planning and national development.
4. The present ministry of Environment and Forestry was established in September 1985 with the objective of conservation of natural resources and protection of degraded parts of the environment. Many action plans are being carried out by the ministry- Ganga Action Plan, Wasteland Development Survey of natural resources etc.¹³
5. A National Environment Policy was framed in 2006 to pay attention to this concern.
6. The 10th Five year plan has witnessed 89.59 per cent increase in the budgetary allocation from the 9th five year plan.
7. Subgroup of the 12 plan recommended for national environment awareness campaign and centre of excellence for environment education, research and training.

There can be no viable human development if the ecological cost of economic development is such that essential ecological services are not preserved. Hence attention must be paid not only to air and water pollution, destructions of soils, forests species and the green house effect but also to climatic and hydrological cycles in their dependence on human interventions, to the capacity for waste assimilation and recycling of nutrients, to the polarization of the crops, to the maintenance of genetic diversity, to all transformations that has repercussions on the ecosystems.

The environment can no longer be perceived as luxury product of interest to the rich countries and social strata. It must be seen as one of the vital dimension of the existential milieu and as a potential asset. To establish equanimity, the best concluding words are the words of Aldo Leopold, in a now famous essay 'land Ethics'- : A thing is right when it tends to preserve the integrity, stability and beauty of biotic community, it is wrong when it tends otherwise." ¹⁴

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Conserving Culture through ICT: A Case-study of Jaunsar- Bavar

Anjali Chauhan¹

It has been more than two decades since computers were introduced in India, more than fifteen years, since the internet was introduced in our country and another decade and a half since mobile telephony was introduced in India. This trio (computers, internet and mobile) has changed the way the country thinks, works, lives and entertains itself.

The term 'Information and Communication Technologies' (ICT) refers to technologies designed to access, process and transmit information. ICT encompasses a full range of technologies – from traditional, widely used devices such as radios, telephones or TV, to more sophisticated tools like computers or the Internet. The mix of technologies used should be determined mainly by the specific local context and demand.'**

Although, ICT does not have the capacity to preserve the community sentiments and emotions but certainly it has the capacity to preserve

- a) indigenous knowledge system regarding ethno medicine, technology, human ecology
- b) cultural features like literature in local languages (some of which may be endangered), dance, music and instruments
- c) rituals, fairs and social events

'ICT is having a transformative impact on our everyday economic, social and cultural lives. The new technology, especially the Internet, holds promise for Aboriginal nations and the hope for the future is that ICT can be effectively and appropriately harnessed by Aboriginal peoples to propel forward their process of cultural renewal. Indeed, some of the most promising ICT applications are in the cultural field. The preservation and protection of Aboriginal languages, ecology and heritage is of utmost importance to sustaining Aboriginal cultures. Although technologies can serve as tools to enable the transfer of cultural information – language, stories, practices and symbols – they also pose risks. A critical challenge for the future is the identification and mitigation of the potential risks of ICT such as misrepresentation and misappropriation of culture and cultural homogenization. The continuity and renewal of Aboriginal cultures are deeply rooted in the self-determination of Aboriginal peoples and how they wish to shape and evolve their cultural futures. This is no less true when it comes to Aboriginal peoples harnessing the potential of ICT.'¹

In spite of the challenges there is no doubt that the new technology can be utilised for preservation of culture. Since the pace of culture change is very rapid .The world is losing out on its cultural heritage and diversity. One has to realise that cultural loss is occurring

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rapidly so we must preserve it before it is evaded. Moreover this technology has reached urban, rural as well as the isolated tribal areas too. Though the people are making attempts to record certain event they are amateur attempts and lack complete anthropological details.

'As Indigenous communities endeavour to maintain their traditional ways of knowing, many are turning to information and communications technologies (ICTs) to sustain and stimulate their Indigenous knowledge traditions^{2,3,4}. They are using analogue and digital video and audio recording devices, as well as a constellation of computer, mobile, and Internet-related technologies, to capture, store, and make available to future generations important aspects of their languages, arts, and understanding.

But this new technology must be adopted with precaution. 'In this digital era, the development of the indigenous cultures can be aligned to advances in ICTs. ICTs can be used to share and globalize these cultures. Actually, ICTs exist to ensure that these cultures are shared and appreciated globally. ICT is the most accessible mode of transmission. ICT artefacts like the internet, website, cell phone and television, DVD and CDs can be and are used by the traditional cultural group. Through songs, the group makes the world know about their existence, that of their communities and country; while at the same time helping maintain their everyday life needs/economic goals.

Indeed opportunities for development and popularization of cultures have opened up due to the use ICTs. ICT is defined as a diverse set of technological tools and resources used to communicate, store and manage information.

Challenges are inevitable whenever something new is tried. Being a group comprised of people from rural and humble poor background, it has been difficult for the group to secure money that would enable them to take advantage of technology. They could not get a loan from any bank as banks too discriminate in terms of economic standing. The poor who have 'no material property or finance' are excluded. Corresponding to this financial constraint has been the difficulty for them to get sponsorship to record their pieces, package them in available technological gadgets and market them all over the world. Much of what they did to advance to where they are now is because of their talent and determination which led to the group's popularity growing within a very short period of time.⁵

When we use this new technology to preserve cultural traits we create E-Heritage. E-Heritage can be defined as 'Use of ICT and digital technologies for representing & preserving cultural heritage: tangible – sites, monuments, artefacts, world heritage – UNESCO – Great Barrier Reef, Angkor vat, movable heritage – museum artefacts, underwater heritage -3 million shipwrecks and intangible – stories, performances, dance, music, language, knowledge.'⁶

The Need for Digitisation of Culture

There may arise a question as to what is the need for digitisation of culture. Firstly the digitisation of Culture will preserve it for future generations. For e.g. the indigenous knowledge which is the possession of the senior generations will get evaded with them.

But if we preserve it can be utilised in planning processes for the region. Secondly the people can propagate their culture. This can get them benefit through increased ethno-tourism. Those who have migrated can share sentiments with community people, so diaspora significance is also one of the factors. Thirdly we can showcase the cultural heritage to the world. Every culture is precious for its people because it gives them a unique identity, so by creating E-Heritage we can prevent cultural loss to some extent.

Challenges

Indigenous knowledge is usually cast in terms not typically associated with Western knowledge: local, holistic, and *agrapha*⁷ relational, conscious, animate and interactive⁸ non-formal, undocumented, dynamic and adaptive⁹ empirical rather than theoretical, negotiated, shared, distributed in fragments, situated within broader cultural traditions.¹⁰ As a result, where Indigenous knowledge is rooted in a physical or ritual place, situated within a human community, orally and experientially shared, and subject to change, the design of preservation technology is often in opposition: 'the prime strategy for conserving indigenous knowledge is *ex situ* conservation, i.e., isolation, documentation and storage in international, regional and national archives'¹¹. The collective, oral-based knowledge systems of many Indigenous people are a poor match for technologies that 'reflect Western values of individualism, the privileging of texts and the commodification of knowledge trends that run counter to and likely threaten many indigenous traditions (cf. Bowers et al. 2000)'¹². The problem with ICTs is that they tend to foster individualism (i.e. computers are designed for single users), *ex situ* conservation, and literalism (i.e. facts stored in databases, removed from narrative or proverbial structures). In addition, Indigenous knowledge bases are often housed in ways that are not conducive to communal sharing. The act of disconnecting knowledge from its source 'will remove from that knowledge the very context which infuses it with life. Because indigenous knowledge is continuously generated and renewed in the living practices of people, archiving in isolation from practice removes its ongoing relevance.'¹³

The question of Obsolescence

Over the last few years, *digitization* has become the buzzword for cultural preservation. A salient feature of digital formats is that we are no longer tied to a particular technology for access. Whereas a record album could only be played on a turntable, a song saved in the mp3 format can be played on a variety of machines (computers, mp3 players, some DVD players, etc.). Although this would suggest that information now has a greater likelihood of avoiding obsolescence, we must recognize that 'the digital information on which we all rely is actually remarkably fragile. Society needs to ensure that digitally encoded information can still be understood and used in the future when the Software, systems and everyday knowledge will have changed.'¹⁴

As new technology replaces the old, there is evolution of means of conversion of the old forms of data into the new forms. So the question of obsolescence may be ruled out. According to some latest reports now M-DISCTM available which can preserve data upto a 1000 years. 'M-DISC is the only data storage solution to withstand rigorous testing by the U.S. Department of Defense. Even today's leading archival optical discs weren't up to the challenge. M-DISC is resistant to extreme conditions of light, temperature, humidity

and more. M-DISC cannot be overwritten, erased or corrupted by natural process. Best of all, it's compatible with any DVD drive, so you can access your data anywhere, anytime.'¹⁵

What we did

People studied- Jaunsar-Bawar is a hilly region comprising of three sub-divisions Chakrata tehsil, Tiuni and Kalsi in Dehradun district, the northern part comprises Uttarkashi district, and some parts of Himachal Pradesh. The region spreads over 1002 km² and 400 villages,⁵ between 77.45' and 78.7'20" East to 30.31' and 31.3'3" North. It represents the geographical region inhabited by the 'Jaunsari' tribe. Jaunsar- Bawar comprises two regions, inhabited by the two predominant tribes: 'Jaunsar', the lower half, while the snow-clad upper region is called 'Bawar'. The area lies between the river Yamuna in the east and river Tons in the west. The main means of livelihood are agriculture and animal husbandry. Geographically, Jaunsar-Bawar region is known for its rich reserves of forested areas, in the high hills region, with trees of Deodar, Pine, and spruce.

The people of this area claim their descent from legendary Pandavas of Mahabharat. They attribute their practise of polyandry to this origin. The people speak Jaunsari language which is of Indo-Aryan and Indo-Iranian origin and is different from Garhwali language.

Research Methodology- Indigenous knowledge is scattered, and retained by oral traditions and we have to gather it through intensive and extensive Anthropological fieldwork. The traditional knowledge is preserved through the transmission of these oral tradition from one generation to the next and the people believe more in demonstration and practice of their traditions rather than documentation. There are scanty written articles by local people and the available written references are insufficient. This may be owed to illiteracy of the local people and to the inability of the outsider researcher to learn their language.

The geographical terrain of this area is extremely difficult and the villages are perched distantly on different mountains. But still we had to interview scores of people before we could get authentic information and validate it. Once we could get the information we first documented the information and then did attempted the digital preservation.

Step 1 Empirical study and documentation- The first thing we did was that we explored about the various categories of songs and dances. We then documented the songs in Devnagri script, since there is no script for Jaunsari and it is only a dialect. Later they were also translated in Hindi and English. Then an anthropological analysis was done of these songs. We discussed the contents of the song, the occasion on which they are sung, the style of singing, the instruments played etc. All these documents have been typed in MS Word 2003 and converted into pdf files and saved. Thus the oral literature of an endangered language has been written and conserved. The collection consists of some of the oldest famous Jaunsari songs of various categories.

Step 2 Musical instruments- We then searched for the traditional instruments- (*dhol, damanau, sarnai, karmai, bimui, hudka*, etc.) An Anthropological analysis of these instruments was done. The researcher noted their details like material from which they are made, the styles of playing the instrument, who makes them (of what caste), who plays them and on what occasions etc. We clicked digital photos of these instruments in JPG format. Then we requested the players to play each instrument separately and did video recording on a Sony handy camera. These short films and then be converted to Avi format/mov format/mp4/after editing into VOB format.

Step 3 Songs-The various styles of singing that are popular in Jaunsar bawar are fast being influenced by modern music. We decided to cover these in the traditional form (*chode*,

bharat, laamad, jungu, harul, tande-ke-geet, aande-pande ke geet). So we searched the older famous artists. Then we made audio recording through the sony voice recorders. These audios can be converted to mp3 format.

Step 4 Dances- We tried to cover these dance forms (*Jhainta, gundiya raso, harul*, etc) through programmes organised by us (It is an important fact that though the stage performances lose their cultural context, yet the style can be seen which are done in villages on different occasions throughout the year) and popularised and propagated. We also covered various variety of dance forms as well as the songs. In these videos not only the dance-forms can be seen but the costumes worn by the dancers in different dance sequences can be seen and also the accompanying musical instruments are also visible.

Step 5 Events-like fairs and games- We were so excited by the outcomes of the previous attempts that we decided to hear some film- making experts with professional HD movie cameras. We made a documentary on one of the fairs called *bissu* with special focus on a traditional game called *Thoda*. The outcome was a 15 minute movie called *THODA: THE GAME OF THE WARRIOR CLAN*. This movie will be converted into MOV format/ Avi format / mp4 format /DVD in VOB format.

Future Moves

Once this content is developed we plan to launch a website of this area (with local ownership) wherein all this information can be uploaded and accessed by all. This would display the local culture to anyone who is interested in knowing more about them. But for doing so the digital information shall have to be converted into Web format or a link can be provided on the website and video can be uploaded on you tube in mp4 format. We shall also preserve the data on M-Discs.

Limitations

It is easy to sing a song but it is very difficult to recite it and write it. Earlier, mostly these songs were taught by oral traditions. Moreover the people who know them are largely illiterate and belong to the senior generations. So it was a challenging and time-taking task to write these songs. At the same time it is also important to know the language to be able to interpret this literature. One has to follow the annual calendar of events to be able to cover the different kinds of songs and dance forms.

Secondly it is difficult to convince people to sing for recording. The older people of Jaunsar Bavar are very simple and shy by nature and become extremely conscious about it.

Thirdly, it is definitely time-consuming and expensive job. If we do the task by ourselves we need to use gadgets that are very expensive. At an advanced stage, it also requires collaboration of Anthropologists and (for technical knowledge) IT experts.

Conclusion

Though the entire task of digitising the rich cultural traits of Jaunsar Bavar is an ambitious project, yet it shall have a long lasting outcome. It can open up opportunities for the local artists. It will display the natural beauty of the area and open it up for ethno-tourism. It will preserve the cultural identity as well as the language of the people. It will also bear the information of the indigenous knowledge systems of this area.

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Child Labour and Education in India : An Anthropological Discourse

Santosh Upadhyay

From ancient times, children were required to do sonic work either at home or in the field along with their parents. The problem of child labour was identified as a major problem in the 19th century when the first factory was started in mid 19th century and legislative measures were first adopted as early as 1881. It is an unfortunate manifestation of economic compulsions as well as socio-cultural perceptions. Children have the right to a joyful childhood. Every child has the right to grow up in a safe and nurturing environment with protection and guidance from their guardians. Whether in the cities or in villages, at home or in schools, a child is always a child and deserves a childhood free from exploitation and abuse.

In addition, nearly 85 per cent of child labourers in India are hard to reach, invisible and excluded, as they work largely in the unorganised sector, both rural and urban, within the family or in household-based units, which are generally out of the purview of labour laws. Over the years, the Government of India (GoI) has multiplied its efforts to address the needs and rights of exploited children.

Child labour is the practice of having children engaged in economic activity, on part or full-time basis. The practice deprives children of their childhood, and is harmful to their physical and mental development. A good education system is fundamental to a nation and for a nation like India which is growing, it is of paramount importance to reflect on our present education system and incorporate sustainable changes in it, to make it compatible with the global dynamism. Why India is still a developing country and what is stopping it from being a developed country? This particular question strike every time when we read something about India's education system. I see India's education system as a stumbling block towards its objectives of achieving inclusive growth.

The word education comes from the word 'educere' which means to bring about what is already in. Different philosophers and educationists have defined education differently. Froebel defined education as '*the unfoldment of what is already enfolded in the germ. It is the process by which the child makes internal external*'. For Swami Vivekananda, '*education is the manifestation of the divine perfection already existing in man*'. According to Mahatma Gandhi, '*Education is an all round drawing out of the best in the child and man - body, mind and spirit*'. However, for the purpose of educational statistics, education, according to UNESCO, '*is understood to involve, organized and sustained communication designed to bring about learning*'.

Visual Look

Lets have a glance over some plates –



Hypotheses

1. Child labour in India is prevalent in almost all sectors of unorganized sector of economy including agriculture, households, brick kiln and carpet weaving because of their availability at low wages.
2. Many legislative measures and strategies were adopted to provide protection to children and impart education. The efforts to eliminate child labour and achieve universalisation of primary education have utterly failed in the country.
3. In India, in the early stages of the development process, the incidence of child labour is noticed as a symptom of poverty and structural changes in the economy. The government directed its policies towards accelerating the transition process by development efforts to check the growing child labour. But problem could not be tackled due to wide-spread illiteracy and poverty.
4. The legislative measures have failed to eliminate child labour even from hazardous occupations.

Research Methodology

The data for the present study was collected through primary as well as secondary sources. The primary sources include Annual Reports of Ministry of Labour, parliamentary debates on enactment of child Labour Legislations like Juvenile Justice (Care and Protection of Children) Act, 2000, the Commissions for Protection of Children Act, 2005 and Right to Education Act, 2009 etc. Basic focus was on the anthropological

field work methods like participant observation and interview. The secondary sources include books, articles published in journals and newspapers. As the child labour is available in different professions as household servants, brick kiln, carpet weaving, dhabhas, shops, agriculture etc. so, a list of professions was prepared, where the children are working in maximum numbers.

Defining Child Labour

According to the International Labour Organization (ILO), "child labour is where children are deprived of their childhood because they are forced to work long hours for little or no money, deprived of education and in conditions harmful to their mental and physical development." It refers to work that is mentally, physically, socially or morally dangerous and harmful to children, or work whose schedule interferes with their ability to attend regular school, or work that affects in any manner their ability to focus during school or experience healthy childhood. '*National Institute of Public Cooperation and Child Development*' opines the same.

UNICEF defines child labour differently. A child, suggests UNICEF, is involved in child labour activities if between 5 to 11 years of age, he or she did at least one hour of economic activity or at least 28 hours of domestic work in a week, and in case of children between 12 to 14 years of age, he or she did at least 14 hours of economic activity or at least 42 hours of economic activity and domestic work per week. UNICEF in another report suggests, "Children's work needs to be seen as happening along a continuum, with destructive or exploitative work at one end and beneficial work - promoting or enhancing children's development without interfering with their schooling, recreation and rest - at the other. And between these two poles are vast areas of work that need not negatively affect a child's development."

India's Census 2001 office defines child labour as participation of a child less than 17 years of age in any economically productive activity with or without compensation, wages or profit. Such participation could be physical or mental or both. This work includes part-time help or unpaid work on the farm, family enterprise or in any other economic activity such as cultivation and milk production for sale or domestic consumption. Indian government classifies child laborers into two groups: Main workers are those who work 6 months or more per year. And marginal child workers are those who work at any time during the year but less than 6 months in a year.

Some child rights activists argue that child labour must include every child who is not in school because he or she is a hidden child worker. UNICEF, however, points out that India faces major shortages of schools, classrooms and teachers particularly in rural areas where 90 percent of child labour problem is observed. About 1 in 5 primary schools have just one teacher to teach students across all grades.

The Current Scenario/Statistics

Child labour is present everywhere i.e. in developed, developing and underdeveloped world though ratios differ. Asia leads by 61% followed by Africa 32%. According to UNICEF, there are 250 million children aged between 5-14 years employed as child labour in developing countries out of which 120 millions work full time. Among the developing countries, India has the highest number of child labours under the age of 14 years which is approximately 12.6 millions. In India, as per census report, the current figure of child labour in India is as following -

- 1971 - 1.07 crores (5-14 yrs child)
- 1981 - 1.36 crores (5-14 yrs child)
- 1991 - 1.70 crores (5-14 yrs child)
- 2001 - 2.05 crores (5-14 Yrs child)

As per other sources the total child labour in different industries and service sector is about 5 crores in our country. In Construction Industry in India about 4-7 lakh child labour engaged in work. They are in unskilled manual job. These child labours used to move from one place to another along with their parents. In 2001, out of a 12.6 million child workers, about 120,000 children in India were in a hazardous job. UNICEF estimates that India with its larger population has the highest number of labourers in the world less than 14 years of age, while sub-saharan African countries have the highest percentage of children who are deployed as child labour. International Labour Organisation estimates that agriculture at 60 percent is the largest employer of child labour in India, while United Nation's 'Food and Agriculture Organisation (FAO)' estimates 70% of child labour is deployed in agriculture and related activities. Outside of agriculture, child labour is observed in almost all informal sectors of the Indian economy. As per Global Report on Child Labour (by ILO), in 2004 there were 218 million child labourers globally fell by 11% in the last four years, while that of children in hazardous work decreased by 26%.

Less than half of India's children between ages six and fourteen, 82.2 million are not in school. They stay at home to care for cattle, tend younger children, collect firewood, and work in the fields. They find employment in cottage industries, tea-stalls, restaurants, or as household workers in middle class homes. They become prostitutes or live as street children, begging or picking rags and bottles from trash for resale. Many are bonded laborers tending cattle and working as agricultural labourers for local landowners. Most children who start school drop out. Of those who enter first grade, only four out of ten complete four years of school. Depending upon how one defines "work", (employment for wages, or full-time work whether or not for wages), child labourers in India number from 13.6 million to 44 million, or more.

Causes of Child Labour in India

There are various causes for it. Some are as following -

- Poverty and unemployment.
- No land reform in most of the states.
- Unequal distribution of Assets;
- Non implementation of Government declared minimum wage;
- Non extension of existing social security benefits as per laws of the land;
- The low literacy levels of adults;
- The legacy of the Zamindari system and prevalence of bonded labour;
- General acceptance of the society in engagement of child labour.

UNICEF suggests that poverty is the big cause of child labour. Biggeri and Mehrotra have studied the macroeconomic factors that encourage child labour. Macroeconomic causes encouraged widespread child labour across the world, over most of human history. They suggest that the causes for child labour include both the demand and the supply side. While poverty and unavailability of good schools explain the child labour supply side, they suggest that the growth of low paying informal economy rather than higher paying formal economy - called organised economy in India - is amongst the causes of the demand side. India has rigid labour laws and numerous regulations that prevent growth of organised sector where work protections are easier to monitor, and work more productive and higher paying. The unintended effect of Indian complex labour laws is the work has shifted to the unorganised, informal sector. As a result, after the unorganised agriculture sector which employs 60% of child labour, it is the unorganised trade, unorganised assembly and unorganised retail work that is the largest employer of child labour. If macroeconomic factors and laws prevent growth of formal sector, the family owned informal sector grows, deploying low cost, easy to hire, easy to dismiss labour in form of child labour. Even in situations where children are going to school, claim Biggeri and Mehrotra, children engage in routine after-school home-based manufacturing and economic activity. Other scholars too suggest that inflexibility and structure of India's labour market, size of informal economy, inability of industries to scale up and lack of modern manufacturing technologies are major macroeconomic factors affecting demand and acceptability of child labour.

Cigno *et al.* suggest the government planned and implemented land redistribution programs in India, where poor families were given small plots of land with the idea of enabling economic independence, have had the unintended effect of increased child labour. They find that smallholder plots of land are labour-intensively farmed since small plots cannot productively afford expensive farming equipment. In these cases, a means to increase output from the small plot has been to apply more labour, including child labour.

Child labour – Nature of Job

Presently there are various fields which engage child labour. Some are as –

- Earth cutting,
- Bucket carrying,
- Brick stacking,
- Brick loading and unloading,
- Helper to Mason, Carpenter, Painter, Plumber,
- Helper to cook for preparing food at the work site,
- Prepare tea and supply,
- Operation of water pump,
- Bonded Labour,
- Diamond industry,
- Fireworks manufacture,

- Silk manufacture,
- Domestic labour,
- Coal mining,
- Non-governmental organisations, etc.

Legal and Constitutional Provisions against Child labour laws in India

India has passed a number of constitutional protections and laws on child labour. The major national legislative developments include the following -

- 1881 - Factory Act — below 7 years of age not allowed to work.
- 1933 - Factory Act — amended minimum age for work raised to 15 yrs.
- The Constitution of India in the Fundamental Rights and the Directive Principles of State Policy prohibits child labour below the age of 14 years in any factory or mine or castle or engaged in any other hazardous employment (Article 24). The constitution also envisioned that India shall, by 1960, provide infrastructure and resources for free and compulsory education to all children of the age six to 14 years. (Article 21-A and Article 45).
- The Factories Act of 1948: The Act prohibits the employment of children below the age of 14 years in any factory. The law also placed rules on who, when and how long can pre-adults aged 15-18 years be employed in any factory.
- 1950 - Central Minimum Wage Rule recommended for 4 hours duty in a day for child labour.
- The Mines Act of 1952: The Act prohibits the employment of children below 18 years of age in a mine.
- The Child Labour (Prohibition and Regulation) Act of 1986 : The Act prohibits the employment of children below the age of 14 years in hazardous occupations identified in a list by the law. The list was expanded in 2006, and again in 2008.

Law breakers punishment (Section-14) (1) Rs. 10,000/- to Rs. 20,000/- fine and

(2) One month to 12 month jail.

- Building and Other Construction Workers (Regulation of Employment and Conditions of Service) Act 1996 : There is total bann on Child Labour engagement in Building & Construction Industry.
- The Juvenile Justice (Care and Protection) of Children Act of 2000: This law made it a crime, punishable with a prison term, for anyone to procure or employ a child in any hazardous employment or in bondage.
- The Right of Children to Free and Compulsory Education Act of 2009: The law mandates free and compulsory education to all children aged 6 to 14 years. This legislation also mandated that 25 percent of seats in every private school must be allocated for children from disadvantaged groups and physically challenged children.

There are some other labour laws which deal about child labour besides the Acts mentioned above –

- Beedi and Cigar Workers (Conditions of Employment) Act, 1966.
- Bonded Labour System (Abolition) Act, 1976.
- Plantations Labour Act, 1991 5) Mines Act, 1952

India formulated a National Policy on Child Labour in 1987. This Policy seeks to adopt a gradual & sequential approach with a focus on rehabilitation of children working in hazardous occupations. It envisioned strict enforcement of Indian laws on child labour combined with development programs to address the root causes of child labour such as poverty.

Consequences

The presence of a large number of child labourers is regarded as a serious issue in terms of all welfare peripheries. Children who work fail to get necessary education. They do not get the opportunity to develop physically, intellectually, emotionally and psychologically. Children in hazardous working conditions are in worse condition. Children who work, instead of going to school, remain illiterate which limits their ability to contribute to their own well being as well as to community they live in. Child labour has long term adverse effects for India.

To keep an economy prospering, a vital criterion is to have an educated workforce equipped with relevant skills for the needs of the industries. The young labourers today, will be part of India's human capital tomorrow. Child labour undoubtedly results in a trade-off with human capital accumulation. According to the International Labour Organisation (ILO), there are tremendous economic benefits for developing nations by sending children to school instead of work. Without education, children do not gain the necessary skills such as English literacy and technical aptitude that will increase their productivity to enable them to secure higher-skilled jobs in future with higher wages that will lift them out of poverty.

Case Studies

Case Study 1 : Rescue from Child Labour

On 26th January 2013, on the freedom day, I decided to have some field work and participant observation. The basic enlighten was to do some 'action' in this regard. I firstly visited the Charbagh area of Lucknow. Charbagh is the main centre of child labour in this city. I focused the railway station periphery. While, I was searching, I saw a hotel where some children, aged between 10-14, were seen to be working. I went there and sat at the chair, looked at the waiter (who himself was a child). The waiter said "*Sahaba Kya chahiye*" ? (what do you need ?) Immediately, he started telling us the menu of the hotel. In the meanwhile, we saw two children washing the utensils. They were aged between 8-12. One was a girl among the two. She looked like very sick; hardly could she conduct her job. During this, the waiter again said, "*Sahaba Kya chahiye*" ? I ignored again. The hotel biller came to me, and he then asked "*Are Bhai Kya chahiye*" ? In reply, I directly questioned to him, "How many children are working with you" ? He was not in the position to get such an answer, and hardly could he feel easy, I questioned the same again. He then replied, "*Are apko isase kya matalab*" (it is none of your business).

But, during this conversation, the waiter replied, "*Sahab ham log 12 hai*" (we are 12). The hotel biller ran to call his owner. Within some seconds, the hotel owner came. He looked like a giant person. He questioned us "*Tum media se hai ya police se*" (do you belong to media or police". I replied, "*Mai study kar rahe hai*" (I am just conducting study). He became very angry and ordered his guard to throw me out from the hotel.

I myself departed from there and ran to Naka Kotwali. There, I told the whole story to SO. The SO told me that, it is the routine matter and almost every hotel, every commercial shop I can find the same scenario. He advised me not to indulge myself in this matter and should leave the matter. But, till now, I was adamant to take some action. I thought, I should do at least something ? I came back to my house. On very next day, I brought this matter to higher police officers, and commission for children. The officers took immediate intervention and the Naka SO was ordered to make a raid in this regard. I came back to Naka Kotwali. Now, the inspector was ready to take some action.

In the same night, at around 10 PM, and the team sprang into action he made a raid in the same hotel. The police nabbed four traffickers and ten children between the ages of 8 to 12 years. Two children could not be found. Six children belonged to Bilaspur, 02 from Patna and surprisingly, 02 from Lucknow itself. Also, to be noted that, 02 children left their houses willingly, while others were misguided by their known or relatives, and due to some incidents they were here. Four of them were working here for the last four years. A FIR was lodged and the traffickers were booked under the Indian Penal Code, Child Labour Act, Juvenile Justice Act and the Bonded Labour Act. The matter was also brought to the notice of the CWC. A large scale networking exercise between the labour departments, senior superintendent of police of Lucknow, station superintendent of Lucknow railway station, the DM of Lucknow and the police stations of Naka resulted in the children being restored to their homes with minimum delay. Within one week, nine of the ten were handed over to their homes safely, while, one child (of Patna) was handed over to his parents after a month long time as their parents could not be contacted easily.

Case Study 2 : Case study on Sivakasi fireworks industry

Sivakasi is a small municipal town in Ramanathapuram district. In the immediate vicinity of the town are two other municipal areas, Thiruthangal and Sattur. It is famous for three types of industries – fireworks, match sticks and printing. 90% of India's fireworks are produced here. There are nearly 450 fireworks factories in Sivakasi employing almost 40,000 workers directly and about 1 lakh indirectly such as paper tube making, wire cutting, box making in the country side. Due to lack of modern machines child labour is extensively used. Employers take advantage of their economic condition and force them to work at low wages. According to official Harban Singh's report, which was conducted in 1976, in spite of working 12 hours a day younger children aged 4-10 earn an average of Rs. 2 per day. The older ones get maximum of Rs. 6-7 per day. According to a magazine published by 'The Hindu' in April 29-May 12, 2012, children earn around Rs. 20-30 per day.

Talking about the working conditions, according to sources children are taken to industries like animals in buses filling almost 150-200 children in a bus. And they have to leave their house as early as 3AM in the morning and come back at 9PM at night. There are agents to make sure that they get up and go for work. Some children stay at home

and work. Even they have to work for long hours. According to a magazine Sumathi age 11 of Ammapatti village rolls 2300 paper pipes a day for just Rs. 20 though she had been working for a year in a fireworks unit. Also Chellaiyan age 12 working in a factory in anaikuttam village earns Rs. 30 though working 12 hours a day. Expecting them to think about their health, education and personal growth at this situation is impossible.

Education is nowhere in their life. They are unable to think beyond their food. It's a fact that children are the future of any nation or community. If this condition of children prevails what can be expected for a country. According to International Labour Organization (ILO), if child labour will be banned and all children get proper education, world's total income would be raised by nearly 22% over 20 years, which accounts for more than \$4 trillion. Banning child labour will help in boosting the economy of a country. But the situation here is worse. Most working children in Sivakasi have not been to school. According to a sample survey conducted in 16 factories covering 4,181 children, 3,323 (79.48%) are illiterate ; 474 children (11.34%) were educated upto primary school level. Dropouts were 384 (9.2%).

Health is very important. And children working in these factories suffer a lot due to the hazardous working conditions. Also they don't have enough time and money to spend on health issues. Filling their stomach is their prime goal. Hence by the time they grow up they lose their health and are no longer like other normal people of their age. Asthma and TB are prevalent among 90 per cent of them who are involved in gun powder filling and are directly in contact with the chemical ingredients of crackers and matches. These workers usually do not wear any protective clothes and their whole skin can be seen covered with the chemicals such as sulphur, aluminium powder and gun powder. 'Snake Tablet' – one type of firework, which uses nitric acid, causes skin diseases. Working on this type of firework is considered to be highly dangerous for workers.

Actual Problem of its Abolition

Legislation is weak, because of the impediments that lie within society; chronic poverty forces poor parents to put their children into the labour force; parents do not believe that they or their children would benefit economically if their children were in school; and children acquire skills through employment not through formal education. They also point to opposition by employers to the enforcement of child labour legislation; employers prefer children to adults because they are more pliable, work for lower wages, are not unionized, have supple fingers that enable them to work in many crafts more effectively than adults, and the low wages paid to children enable some industries to survive that might otherwise not be able to compete either in domestic or international markets.

There is historical comparative evidence to suggest that the major obstacles to the achievement of universal primary education and the abolition of child labour are not the level of industrialization, per capita income and the socio-economic conditions of families, the level of overall government expenditures in education, nor the demographic consequences of a rapid expansion in the number of school age children, for widely-suggested explanations.

The Indian law prohibits the employment of children in factories, but not in cottage industries, family households, restaurants, or in agriculture. Indeed, government officials do not regard the employment of children in cottage industries as child labour,

though working conditions in these shops are often inferior to those off the large factories. India is a significant exception to the global trend toward the removal of children from the labour force and the establishment of compulsory, universal primary school education. Poverty has not prevented governments of other developing countries from expanding mass education or making primary education compulsory.

Of particular importance, are the attitudes of officialdom itself, especially officials of the state and central education and labour departments and ministries? The desires of low-income parents to send their children to work or to employ them at home, and of employers who seek low wage, pliable, non-unionized labour, is of secondary importance because elsewhere in the world a large proportion of parents and employers have also supported child labour and opposed compulsory education. Intervention from within the state apparatus itself and the absence of a political coalition outside the state apparatus pressing for government and statements by politicians, officials, educators, and social activists notwithstanding, there is very little political support in India for compulsory education or for the enforcement of laws banning the employment of children.

At the core of these beliefs is the Indian view of the social order, notions concerning the respective roles of upper and lower social strata, the role of education as a means of maintaining differentiations among the social classes, and concerns that "excessive" and "inappropriate" education for the poor would disrupt existing social arrangements. Indians reject compulsory education, arguing, that primary schools do not properly train the children of the poor to work, that the children of the poor should work rather than attend schools that prepare them for "service" or white-collar occupations, that the education of the poor would lead to increase unemployment and social and political disorder. That the children of the lower classes should learn to work with their hands rather than with their heads (skills more readily acquired by early entry into the labour force than by attending schools) that schools dropouts and child labour are a consequence, not a cause, of poverty, and that parents, not the state, should be the ultimate guardians of children.

The Indian position rests on deeply-held beliefs that there is a division between people who work with their minds and rule and people who work with their hands and are ruled, and that education should reinforce rather than break down this division. These beliefs are closely tied to religious notions and to the premises that underlie India's hierarchical caste system. It is not merely that India's social organization is inegalitarian and that caste implies a system of social ranking, neither of which is unique to India. What is distinctive is a particular kind of social mobility, the mobility of groups rather than individuals. While there is considerable group mobility in India, powerful forces of both institutions and beliefs resist changes in groups' status. Even those who profess to be secular and who reject the caste system are imbued with values of status that are deeply embedded in Indian culture. One does not readily escape from the core values of one's society.

India has made less of an effort to move children out of the labour force and out of their homes into the school system than many other countries not for economic or demographic reasons but because of the attitudes of government officials, politicians, trade union leaders, workers in voluntary agencies, religious fixtures, intellectuals, and the influential middle-class toward child labour and compulsory primary-school education.

How it may be Demolished Government's Role

Since the adoption of a National Child Labour Policy in 1987, the Government of India has spearheaded a major child labour elimination programme through its flagship National Child Labour Projects (NCLP). Thus far, 150 NCLPs have been launched across the country to provide educational and other rehabilitation services to children withdrawn from hazardous industries. The National Policy on child labour envisages the focusing of different development and welfare programmes under project based plans of action (National child labour project or NCLPS) in areas with high concentration of child labour. NCLP work covered 133 child labour endemic districts covering 13 States. This national programme is complemented by efforts. India has been participating in IPEC since 1992 and, building on the experience, a comprehensive and large-scale project on child labour. A National Authority for the Elimination of child Labour has already been constituted by the Govt. of India to facilitate coordination and convergence of poverty alleviation health and education programme targeting child Labour and family. In December 1996, Supreme Court Judgment directing the Union and State Governments to indentify all child labourers working in hazardous processes and occupation withdraw them from work and provide them with quality education.

Recently the Government of India has moved away from its earlier objective of establishing compulsory elementary education and removing all children from the labour force. The Labour Ministry has indicated that "despite the provisions of restrictive labour laws, the practice (of child labour) continues unabated because exploitation of children is of financial advantage to employers and an economic compulsion to parents." The government, therefore, accepts child labour as a "harsh reality" and proposes that measures be taken to improve the working conditions of children rather than to remove them from the work force.

Under new legislation the government proposes to give attention to eliminating the employment of children in hazardous occupations, improving conditions of work, regulating the hours of work and wages paid, and providing informal supplementary education programmes for working children. These new policies, long-advocated by a number of government officials, represent a significant modification of the policies recommended by the Committee on Child Labour that primary attention be given to the enforcement of child-labour laws. A similar position was taken by India's ministry, which concluded that in lieu of compulsion, alternative voluntary, informal education should be provided to working children. Substantial funding was provided for pan time education in the sixth and seventh Five Year Plans. The National Council of Educational

Research and Training (NCERT), the paramount institution in its field, funded by the Ministry of Education, recommended the creation of more all-girl schools, the greater use of women teachers, and the initiation of campaigns by social workers to persuade parents to keep their daughters in school.

Role of the Employer

Especially, I like to refer here the attitude of thousands of small and medium size contractors are not positive in accordance with GOI policy declaration for eradication of child Labour. The Labour suppliers are used to supply child labour along with other adult workers in earth cutting, site leveling and masonry work. You will find child labour in all the big construction projects at the initial stage. Thus, the role of employer is the actual key. Every employer has to take oath and to fulfill its utmost.

ILO Global Goal and Targets (finalized in 95th Session in 2006)

The action plan proposes that ILO and its member states continue to peruse the goal of effective abolition of Child labour by committing themselves to the elimination of all worst forms of child labour by 2016. To this effect, all member states would, in accordance with Convention No. 182, design and put in place appropriate time-bound measures by the end of 2008. The proposed action plan rests on three pillars-

1. Supporting national responses to child labour, in particular through more effective mainstreaming of child labour concerns in national development and policy frame works,
2. Deepening and strengthening the world-wide movement as a catalyst; and
3. Promoting further integration of child labour concern within overall ILO priorities.

Restoring Childhoods

The Government of India/UNICEF partnership on the issue of child labour is shaped around the following main objectives:

1. Promoting children basic right to education. Core to UNICEF programme, is the emphasis on children's entitlement, access and retention in education as major strategy to eliminate, but most importantly to prevent child labour. Initiatives include mass enrolment campaigns, support to transitional education programmes (bridge schools), community based sensitisation programmes, education quality package for formal education, as well as initiatives aimed to facilitate and strengthen strategic convergence among key institutional stakeholders.
2. Capacity building of marginalised communities towards the elimination of child labour and towards the protection/promotion of child rights. UNICEF India is supporting the establishment of women self help groups (SHGs) in various project areas of the country. Other initiatives to empower communities towards the protection and promotion of children rights include village planning exercises, the establishing of community level anti-child labour watching committees, as well as the regular sensitisation and support to local systems such as the Panchayati Raj (village council) institutions.
3. Advocacy and social mobilisation against child labour. Building on field level experiences, at central level UNICEF is also developing a National Communication strategy against child labour.

What Role Education Can Play ?

Even 23 years after having banned child labour in India, the country continues to be home to the On the World Day against Child Labour, celebrated every year on June 12, there was a common consensus - moral outrage is the first step to eliminate child labour, and access to quality, equitable education for all children is imperative. The International Labour Organisation (ILO) launched the World Day against Child Labour in 2002 to focus attention on the global extent of child labour and action to eliminate it. Every year, the day links governments, employers' and workers' organisations, and civil society, among others, in the campaign against child labour.

According to a 2008 study by ILO, among the most important factors driving children to harmful labour is the lack of availability and quality of schooling. Many

communities, particularly rural areas do not possess adequate school facilities. Even when schools are sometimes available, they are too far away, difficult to reach, unaffordable or the quality of education is so poor that parents wonder if going to school is really worthwhile. In government-run primary schools, even when children show up, government-paid teachers do not show up 25% of the time. The 2008 ILO study suggests that illiteracy resulting from a child going to work, rather than a quality primary and secondary school, limits the child's ability to get a basic educational grounding which would in normal situations enable them to acquire skills and to improve their prospects for a decent adult working life. The UNICEF report claimed that while 90% of child labour in India is in its rural areas, the availability and quality of schools is decrepit; in rural areas of India, claims the old UNICEF report, about 50% of government funded primary schools that exist do not have a building, 40% lack a blackboard, few have books, and 97% of funds for these publicly funded schools have been budgeted by the government as salaries for the teacher and administrators. A 2012 Wall Street Journal article reports while the enrolment in India's school has dramatically increased in recent years to over 96% of all children in the 6-14 year age group, the infrastructure in schools, aimed in part to reduce child labour, remains poor - over 81,000 schools do not have a blackboard and about 42,000 government schools operate without a building with make shift arrangements during monsoons and inclement weather.

Between boys and girls, UNICEF finds girls are two times more likely to be out of school and working in a domestic role. Parents with limited resources, claims UNICEF, have to choose whose school costs and fees they can afford when a school is available. Educating girls tends to be a lower priority across the world, including India. Girls are also harassed or bullied at schools, sidelined by prejudice or poor curricula, according to UNICEF. Solely by virtue of their gender, therefore, many girls are kept from school or drop out, then provide child labour. A BBC report, similarly, concludes poverty and inadequate public education infrastructure are some of the causes of child labour in India. *International Labour Organisation (ILO)* and *Spreading Smiles through Education Organisation (OSSE)* opine the same.

Highlighting how education can transform a child's life, especially girls, Shantha Sinha, said: "Going to school opens up new avenues and opportunities with girls learning to think, explore, discover, question and acquire knowledge. Besides, it also delays an early marriage. Only if all working children are in school can it lead to equity and justice, further deepening the foundation of our democracy." She added: "On this day, we must create a social trust and faith in the poor, to stand by them, and celebrate their victories for having taken the right decision to send their children to schools instead of work."

The governments of all developed countries and many developing countries have removed children from the labour force and required that they attend school. They believe that employers should not be permitted to employ child labour and that parents, no matter how poor, should not be allowed keeping their children out of school. Modern spates regard education as a legal duty, nor merely a right; parents are required to send their children to school, children are required to attend school, and the state is obligated to enforce compulsory education.

Compulsory primary education is that policy instrument by which the state effectively removes children from the labour force. The state thus stands as the ultimate guardian of children, protecting them against both parents and would be employers.

Many countries, of Africa with income levels lower than India have expanded mass education with impressive increases in literacy. China which had an illiteracy rate comparable to that of India 40 years ago now has half the illiteracy rate of India. South Korea and Taiwan, both poor countries with high illiteracy rates a generation ago, moved toward universal and compulsory education while their per capita incomes were close to that of India. Adult literacy rates in both countries are now over 90 per cent. In contrast, India's adult literacy rate in 1981 was 40.8 per cent. Between 1961 and 1981 the total number of adult illiterates in India increased by 5 million to 437 million. India is the largest single producer of the world's illiterates. The historical evidence de-linking mass education from the level of national and per capita income is also persuasive.

In many countries the diffusion of mass literacy preceded the Industrial Revolution, and governments often introduces compulsory education when levels of poverty were high; German municipalities in 1524; Massachusetts in 1647; Scotland, Austria, and Sweden in the late 18th and early 19th centuries; Japan in 1872; newly-independent South Korea and Taiwan shortly after the World War II. This study attempts to provide an explanation for why India's policies toward children in education and employment are different from those of so many other countries. Why is the Indian state unable, or unwilling, to deal with the high and increasing illiteracy, low school enrolments, high drop out rates, and rampant child labour?

Conclusion

After a long background, causes, and all other aspects we have seen, we can conclude now that there are various types of child labour in India and in the world. There are also various causes of it. The government of India has been continuously trying to eradicate it with many of the legal and other activities. So far we have achieved the goal at some extent. It should be also kept in mind that child labour cannot be totally eradicated unless it is supplemented by comprehensive socio-economic programmes and educational uplift of the under privileged sections of the society and by a total change in the attitude of the society towards child labour. In short, the general improvement in socio-economic conditions of people will result in gradual elimination of child labour. But, one important factor which can really play the role is the 'actual education'. The abolition of child labour and the establishment of compulsory education must await a significant improvement in the well-being of the poor. Education acts reciprocally. On one side, it demolishes the child labour, and on the other side, if the child labour decreases, it increases. Thus, the benefit is from both sides. That's why, the paper basically emphasizes that if we focus on the actual education of the society, and there will certainly achievement of the goal of child labour abolition. Yea, it is also a truth that this should be employed in concordance with other measures with other measures.

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Gender Discrimination in India: Anthropological perception

Aishwarya Awasthi¹

"You can tell the condition of a Nation by looking at the status of its Women." Jawaharlal Nehru, Leader of India's Independence movement, and India's first Prime Minister. So, how is women's status in India? Today's India offers a lot of opportunities to women, with women having a voice in everyday life, the business world as well as in political life. Nevertheless India is still a male dominated society, where women are often seen as subordinate and inferior to men. India is known for its cultural diversity and plurality of language, ethnicity and religion, which are in fact rooted in the interplay of its geography and the historical forces. India is a cultural complex where the different racial groups have mingled to produce a composite culture and a variety of complex social formations.

It is interesting to note that apart from the rural urban disparities being very sharp, there are intra-rural disparities as between larger village settlements and smaller isolated habitations in remote areas. Besides, socio-economic and political considerations, the geography_ecology_culture formations have historically determined the gender based division of labour and resources in each of the settings and thus impinge on the educational and social participation of girls and women. On the one hand is the urban elite middle class section of population where girls are doing better than boys, in secondary/higher secondary examinations and gender discrimination is low, on the other hand, are poverty groups where being girls is an additional handicap, although even boys belonging to these groups of population also have very low participation and survival rates in education.

However India is moving away from the male dominated culture, discrimination is still highly visible in rural as well as in urban areas, throughout all strata of society. While women are guaranteed equality under the constitution, legal protection has a limited effect, where patriarchal traditions prevail.

The status of women in India has been subject to many great changes over the past few millennia. From equal status with men in ancient times^[6] through the low points of the medieval period to the promotion of equal rights by many reformers, the history of women in India has been eventful. In modern India, women have held high offices in India including that of the President, Prime Minister, Speaker of the Lok Sabha and Leader of the Opposition. As of 2011, the Speaker of the Lok Sabha and the Leader of the Opposition in the Lok Sabha (Lower House of the parliament) were women. However, women in India continue to face atrocities such as rape, acid throwing, dowry killings, forced prostitution of young girls. Discrimination is the prejudicial treatment of an individual based on their actual or perceived membership in a certain group or category, "in a way that is worse than the way people are usually treated."^[1] It involves the group's initial reaction or interaction,

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influencing the individual's actual behavior towards the group or the group leader, restricting members of one group from opportunities or privileges that are available to another group, leading to the exclusion of the individual or entities based on logical or irrational decision making.

Discriminatory traditions, policies, ideas, practices, and laws exist in many countries and institutions in every part of the world, even in ones where discrimination is generally looked down upon. In some places, controversial attempts such as quotas or affirmative action have been used to benefit those believed to be current or past victims of discrimination – but have sometimes been called reverse discrimination themselves. Though gender discrimination and sexism refers to beliefs and attitudes in relation to the gender of a person, such beliefs and attitudes are of a social nature and do not, normally, carry any legal consequences. Sex discrimination, on the other hand, may have legal consequences.

Current condition of Women

Trust Law, a news service run by Thomson Reuters, has ranked India as the worst G20 country in which to be a woman. This is the country where the leader of the ruling party, the speaker of the lower house of parliament, at least three chief ministers, and a number of sports and business icons are women. It is also a country where a generation of newly empowered young women are going out to work in larger numbers than ever before. But crimes against women are rising too. People have called her Braveheart, Fearless and India's Daughter, among other things, and sent up a billion prayers for a speedy recovery.

When the unidentified woman died in a Singapore hospital early on Saturday, the victim of a savage rape on a moving bus in the capital, Delhi, it was time again, many said, to ask: why does India treat its women so badly? Female fetuses are aborted and baby girls killed after birth, leading to an appallingly skewed sex ratio. Many of those who survive face discrimination, prejudice, violence and neglect all their lives, as single or married women.

With more than 24,000 reported cases in 2011, rape registered a 9.2% rise over the previous year. More than half (54.7%) of the victims were aged between 18 and 30. Most disturbingly, according to police records, the offenders were known to their victims in more than 94% of the cases. Neighbours accounted for a third of the offenders, while parents and other relatives were also involved. Delhi accounted for over 17% of the total number of rape cases in the country.

And it is not rape alone. Police records from 2011 show kidnappings and abductions of women were up 19.4%, women being killed in disputes over dowry payments by 2.7%, torture by 5.4%, molestation by 5.8% and trafficking by an alarming 122% over the previous year. The Nobel Prize-winning economist Amartya Sen has estimated that more than 100 m women are "missing" worldwide – women who would have been around had they received similar healthcare, medicine and nutrition as men. New research by economists Siwan Anderson and Debraj Ray estimates that in India, more than 2m women are missing in a given year. The economists found that roughly 12% of the missing women disappear at birth, 25% die in childhood, 18% at the reproductive ages, and 45% at older ages. They found that women died more from "injuries" in a given year than while giving birth – injuries, they say, "appear to be indicator of violence against women".

Deaths from fire-related incidents, they say, is a major cause – each year more than 100,000 women are killed by fires in India. The researchers say many cases could be linked to demands over a dowry leading to women being set on fire. Research also found a large number of women died of heart diseases. These findings point to life-long neglect of women in India. It also proves that a strong preference for sons over daughters – leading to sex selective abortions – is just part of the story.

Clearly, many Indian women face threats to life at every stage-violence, inadequate healthcare, inequality, neglect, bad diet, lack of attention to personal health and well-being. Analysts say deep-rooted changes in social attitudes are needed to make India's women more accepted and secure. There is deeply entrenched patriarchy and widespread misogyny in vast swathes of the country, especially in the north. And the state has been found wanting in its protection of women. Angry citizens believe that politicians, including Prime Minister Manmohan Singh, are being disingenuous when they promise to toughen laws and speed up the prosecution of rapists and perpetrators of crime against women. How else, they ask, can political parties in the last five years have fielded candidates for state elections that included 27 candidates who declared they had been charged with rape? How, they say, can politicians be believed when there are six elected state legislators who have charges of rape against them. But the renewed protests in Delhi after the woman's death hold out some hope. Has her death come as an inflexion point in India's history, which will force the government to enact tougher laws and people to begin seriously thinking about the neglect of women.

Impact of Discrimination

Discrimination at infancy- Although women and men are important for reproduction. The cultural construct of Indian society which reinforces gender bias against men and women, with varying degrees and variable contexts against the opposite sex has led to the continuation of India's strong preference for male children. Female infanticide, a sex-selective abortion, is adopted and strongly reflects the low status of Indian women. Census 2011 shows decline of girl population (as a percentage to total population) under the age of seven, with activists estimating that eight million female fetuses may have been aborted in the past decade. The 2005 census shows infant mortality figures for females and males are 61 and 56, respectively, out of 1000 live births, with females more likely to be aborted than males due to biased attitudes. A decline in the child sex ratio (0- 6 years) was observed with India's 2011 census reporting that it stands at 914 females against 1,000 males, dropping from 927 in 2001 - the lowest since India's independence. The demand for sons among wealthy parents is being satisfied by the medical community through the provision of illegal service of fetal sex-determination and sex-selective abortion. The financial incentive for physicians to undertake this illegal activity seems to be far greater than the penalties associated with breaking the law.

Domestic Violence- Domestic violence was common and a serious problem. In a survey by the National Family Health Survey released in 2002, 56 percent of the women said that domestic violence was justified. These sentiments led to underreporting and, combined with ineffective prosecution, made progress against domestic violence difficult. According to the National Crime Records Bureau (NCRB), there were 49,170 cases of domestic violence reported in the country from 1998-2001.

Rape- The issue of rape received increased political and social attention during the year. The majority of rapes are never reported to the authorities. The NCRB reported that there were only 16,075 cases of rape from 1998-2001. However, the Home Ministry reported in February that, in 2001, there was a 16.5 percent increase in reported rape cases as compared to 2000. The press consistently reported that violence against women was increasing, although local women's organizations claimed that there simply had been increased reporting. Only 10 percent of rape cases were adjudicated fully by the courts, and police typically failed to arrest rapists, thus fostering a climate of impunity. Mass rapes often formed part of the tactics of intimidation used by upper caste gangs against lower castes, and gang rapes often were committed as a punishment for alleged adultery or as a means of coercion or revenge in rural property disputes. The number of reported rape cases and the extent of prosecution varied from state to state. In Assam, 30 percent of rape cases involved girls below 18 years of age. Most of the victims were maidservants, some as young as 6 years old. For example, in

October, a 17-year-old girl allegedly was gang-raped by Presidential Body Guards in New Delhi. There was no action taken by the authorities in this case at year's end.

Dowry- Dowry disputes also are a serious problem. Although providing or taking dowry is illegal under the Dowry Prohibition Act, dowry was practiced widely. In the typical dowry dispute, a groom's family members harassed a new wife whom they believed had not provided a sufficient dowry. This harassment sometimes ended in the woman's death, which family members often tried to portray as a suicide or accident. According to NGOs, approximately 7,000 deaths each year in the country are from dowry-related burnings. Although most dowry deaths involved lower and middle-class families, the phenomenon crossed both caste and religious lines. According to the NCRB, between 1998-2001, there were 6,851 reported dowry-related deaths in the country. In August, the Government announced that defendants under the Anti-Dowry Act would be able to be released on bail.

Women usually at a disadvantage in dowry disputes, began to speak out against dowry demands. For example, in August, Nisha Sharma filed a complaint with the police when her father was asked for more dowry minutes before she was to be married. The potential groom was detained for 14 days while formal charges were filed for violating the country's laws against dowries.

Under the Penal Code, courts must presume that the husband or the wife's in-laws were responsible for every unnatural death of a woman in the first 7 years of marriage-- provided that harassment was proven. In such cases, police procedures required that an officer of deputy superintendent rank or above conduct the investigation and that a team of two or more doctors perform the postmortem procedures. According to human rights monitors, in practice police did not follow these procedures consistently. Sati, the practice of burning widows on the funeral pyres of their husbands, was banned, but continued to be practiced in some areas. There were no developments in the arrest of 15 persons in connection with the 2002 sati incident in Madhya Pradesh. Honor Killing- "Honor killings" are also a problem. Human Rights organizations estimated that up to 10 percent of all killings in the northern states of Punjab and Haryana were so-called honor killings; however, many more women are believed to be affected by this crime. In Muzaffarnagar, 13 cases of honor killings were reported during the first 9 months of the year, up from 10 in 2002.

Traditional practices- Several traditional practices that were harmful to women continued during the year. In March, 100 women in Tamil Nadu were walked on by a Hindu priest with nails in his shoes in a ritual intended to cure them of physical and mental illnesses; the state's human rights commission issued a request to investigate the incident. There were no developments in the 2002 cases of a tribal woman in Madhya Pradesh forced to bathe in urine and the woman in Indore forced to engage in the practice of "agnipariksha". In remote villages, witchcraft accusations and punishments still occurred. Societal violence against women was a serious problem. In January, the National Commission for Women reported that it was dissatisfied with the Gujarat government's handling of rape cases stemming from the 2002 riots, noting that there were no convictions during the year. Numerous laws exist to protect women's rights, including the Equal Remuneration Act, the Prevention of Immoral Traffic Act, the Sati (Widow Burning) Prevention Act, and the Dowry Prohibition Act. However, the Government often was unable to enforce these laws, especially in rural areas in which traditions were deeply rooted. According to press reports, the rate of acquittal in dowry death cases was high, and due to court backlogs, it took an average of six to seven years to conclude such cases.

Prostitution- Prostitution is being common. According to UNICEF, the country contained half of the one million children worldwide who enter the sex trade each year. Many indigenous tribal women were forced into sexual exploitation (see Section 6.c.). In recent

years, prostitutes began to demand legal rights, licenses, and reemployment training, especially in Mumbai, New Delhi, and Calcutta. In 2002, the Government signed the South Asian Association for Regional Cooperation (SAARC) Convention on Prevention and Combating Trafficking in Women and Children for Prostitution. The country is a significant source, transit point, and destination for many thousands of trafficked women

Sexual harassment was common, with a vast majority of cases unreported to authorities. Sexual harassment of women in the workplace became a subject of NHRC consideration during the year. The NHRC instituted a committee to investigate harassment of women in the legal profession and asked universities to establish complaint committees immediately. The commission suggested the creation of a telephone hot line for complaints, initially starting in New Delhi, and gave advice to the media on reporting incidents of harassment against women. During the year, women joined the National Security Guard for the first time as a result of an internal change in policy which had previously prohibited women from this organization.

Discrimination at workplace- The law prohibits discrimination in the workplace, but enforcement was inadequate. In both rural and urban areas, women were paid less than men for the same job. Women experienced economic discrimination in access to employment and credit, which acted as an impediment to women owning a business. The promotion of women to managerial positions within businesses often was slower than that of males. State governments supported micro credit programs for women that began to have an impact in many rural districts. The Government continued to review legislation on marriage; it passed the Indian Divorce (Amendment) Act during 2001; the act widely had been criticized as biased against women. The Act placed limitations on interfaith marriages and specified penalties, such as 10 years' imprisonment, for clergymen who contravened its provisions.

Law and property rights are also enforced inefficiently and inheritance is usually the sole right of sons and not the daughters. Even though laws are now enforced for the rights of women on parental property, not many people are aware of it and the social structure is such that daughters do not usually insist on their property rights. Society favors men and gives them higher authority and this makes women vulnerable to crimes like rapes, eve teasing, sexual abuse etc. Though the number of women officers is growing, yet the number is not comparable with men holding higher ranks. The discrimination against women is not only hampering the growth of women at social, economic and personal level but also significantly lower female-to-male ratios impact the growth in both agriculture and industrial sectors. Thus, gender discrimination also impedes the country's growth. While women are the most common sufferers and remain suppressed due to social pressure, there are some disadvantages that men have over women as laws favor women in certain cases. For instance, in case of adultery husband can be jailed for his unfaithfulness towards wife.

Conclusion

Females of our country have faced the discrimination for ages now and still continue to exist in various forms. Any denial of equality, gender and opportunity on the basis of gender is gender discrimination. Nature doesn't discriminate men from women. But women worldwide have been the victim of inequality not only in terms of social and political rights but also on grounds of employment opportunities. The male dominant society of India makes its women habitual of this discrimination. As a result, most women fail to understand their own rights and freedom. Having looked at the status of women in India, we come back to the previously quoted statement from Jawaharlal Nehru "You can tell the condition of a Nation by looking at the status of its Women." The concluding questions are: which nation can claim to be a free and prosperous society, where half of its population is being oppressed? And which striving nation can *afford* to oppress half of its population? Obviously,

the answer to that question is: nothing! Sustainable and long-term development is not possible without the participation and empowerment of women, only if they participate in the economic and societal development, the full potential of a society of *India's* society will be unfolded.

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Tourist Profiling for Analysing Socio-cultural Impacts of Tourism: A Case Study of Kushinagar, Uttar Pradesh

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This paper is the result of a research conducted in the fields of both (sustainable) tourism and anthropology. A reflection on cultural changes and possible impacts that influence and accelerate these changes is carried out. Many of the theory of anthropology is used in order to study the possible impacts of tourism on host communities. The two research fields were then combined to identify those characteristics of tourists that may cause various levels of impact on the destination. The parameters on which these characteristics are classified include the demographic, geographic, economic, socio-cultural, behavioural and life style based profiles. A variety of articles dedicated to tourism impacts on local communities were examined to identify the socio-cultural aspects of tourism. The study is an outcome of extensive research done at Kushinagar, Uttar Pradesh. This Buddhist site is located in the vicinity of a small town of Uttar Pradesh, but is extremely rich in attracting Buddhist pilgrims and spiritualists from all over the world.

Introduction

Tourism is an activity that has major impacts on the well being and culture of the host population. As an economic benefactor it has become the way to a better future. Since tourism can significantly contribute to sustainable development the United Nation Economic Programme (UNEP) and United Nations World tourism Organization (UNWTO) promotes and encourages member countries to adapt while developing tourism the principles of sustainability.

The Earth Summit in 1992 in Rio de Janeiro has promoted sustainable development to a primary concern during the last few years, with more and more international NGO/NPOs devoting resources to sustainable development projects and discussions. United Nations Division for Sustainable Development defines sustainable development as "Development that meets the needs of the present without compromising the ability of future generations to meet their own needs".

Tourism holds a special place as a contributor to sustainable development and its challenges. Its economic significance on the destinations is just one aspect of its ability to support sustainability. Another major benefit is that as an activity it bonds a relation between the visitors, industry and the local communities.

The nature and objectives of sustainable tourism

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Tourism has an immense power to positively contribute to destination development. As given by the UNWTO (Sustainable Development of Tourism: Conceptual 2004) the various objectives of sustainable tourism is as follows:

Sustainable tourism development guidelines and management practices are applicable to all forms of tourism in all types of destinations, including mass tourism and the various niche tourism segments. Sustainability principles refer to the environmental, economic and socio- cultural aspects of tourism development, and a suitable balance must be established between these three dimensions to guarantee its long- term sustainability.

Thus, sustainable tourism should:

- 1) Make optimal use of environmental resources that constitute a key element in tourism development, maintaining essential ecological processes and helping to conserve natural heritage and biodiversity.
- 2) Respect the socio-cultural authenticity of host communities, conserve their built and living cultural heritage and traditional values, and contribute to inter- cultural understanding and tolerance.
- 3) Ensure viable, long-term economic operations, providing socio- economic benefits to all stakeholders that are fairly distributed, including stable employment and income-earning opportunities and social services to host communities, and contributing to poverty alleviation.

Sustainable tourism development requires the informed participation of all relevant stakeholders, as well as strong political leadership to ensure wide participation and consensus building. Achieving sustainable tourism is a continuous process and it requires constant monitoring of impacts, introducing the necessary preventive and/or corrective measures whenever necessary.

Sustainable tourism should also maintain a high level of tourist satisfaction and ensure a meaningful experience to the tourists, raising their awareness about sustainability issues and promoting sustainable tourism practices amongst them.

The concept of sustainable tourism was first addressed in 1980, in Manila Declaration on World Tourism, but became a central issue in the late 1990's and in 1999 a Global Code of Ethics in Tourism (CGET) was published by the UNWTO. Its main goal is to define "...a comprehensive set of principles whose purpose is to guide stakeholders in tourism development: central and local governments, local communities, the tourism industry and its professionals, as well as visitors, both international and domestic." The CGET comprises of ten articles, and is the first of this kind which also have a mechanism for enforcement.

Another relevant programme is the joint initiative of the UNWTO and UNCTAD called Sustainable Tourism - Eliminating Poverty (ST-EP). ST-EP is aimed at "...longstanding work to encourage sustainable tourism - social, economic and ecological - which specifically alleviates poverty, bringing development and jobs to people living on less than a dollar a day.

Possible socio-cultural impacts on a local community

The most famous definition of culture by Tylor from his 1958 book (orig. 1871):

“Culture... is that complex whole which includes knowledge, beliefs, arts, morals, law, custom, and any other capabilities and habits acquired by man as a member of society.”

Ap and Compton (1998) did a review on the existing literature on the impact tourism could have in order to create a ‘Tourism Impact Scale’. They finish their interpretation on their findings with a closing remark: “The extent to which these effects can be attributed to either tourism or modernization is largely unknown.” (Ap and Compton, 1998: 123). Acculturation further is largely catalyzed by the phenomenon of globalization. For an illustration of this phenomenon a citation of the book called *Anthropology: The Exploration of Human Diversity* (Kottak, 2002) is given:

“The term globalization encompasses a series of processes, including diffusion and acculturation, working to promote change in a world in which nations and people are increasingly interlinked and mutually dependent. Promoting such linkages are economic and political forces, along with the modern systems of transportation and communication. The forces of globalization include international commerce, travel and tourism, transnational migration, the media, and various high-tech information flows.”

As mentioned earlier Ap and Compton (1998) tried to establish a ‘Tourism Impact Scale’. They divided the possible tourism impacts in different classes, which one of them focused on the positive and negative social and cultural impacts. Their study on these specific impacts had the following results:

Socio-cultural impacts of tourism Positive Social Impacts

- Improves quality of life
- Increases availability of recreation facilities/opportunities
- Improves quality of fire protection
- Improves quality of police protection

Positive Culture Impacts

- Improves understanding and image of different communities or cultures
- Promotes cultural exchange
- Facilitates meeting visitors (an educational experience)
- Preserves cultural identity of host population
- Increases demand for historical and cultural exhibits

Negative Social and Cultural Impacts

- Increased prostitution
- Increased alcoholism
- Increased smuggling
- Heightened tension
- Increasingly hectic community and personal life
- Creation of a phony folk culture

Cuellar, (1995) specified the possible (individual) cultural changes by giving three levels of functioning, these are:

“Affective: Emotions that have cultural connections: The way a person feels about important aspects of identity, the symbols one loves or hates, and the meaning one attaches to itself

Cognitive: Beliefs about male/female roles, ideas about illness, attitudes towards illness, fundamental values

Behavioural: Language (verbal behaviour), customs, foods preference, music preference”

Importance of creating Tourists Profiles

While studying the various socio- cultural impacts of tourism on host communities it is also pertinent to understand the profile of the visiting tourists. The socio economic background and the psychological behaviour of the tourists will hugely define the level of impact on the visited (host) community. The tourism industry is dependent on tourist willingness to visit a destination.

This motivation is mainly driven by their own personal wants and needs. To analyse the level of impact it is most crucial to better understand who is visiting the destination and why. The important information's collected from the visitors that will build their portfolio should include:

- Demographic Profiles: the age range, gender, education level, country of origin, and nationality of the visitors
- Purpose of Trips: Have the visitors come for leisure, religion, pilgrimage, business or are they visiting friends and family? Have they come for educational or volunteer purposes? Why are they traveling to the focus area?
- Travel Motivations: What psychological, physical, emotional, and professional needs are visitors seeking to fulfill while on their vacation? What sites are they visiting during their stay and why?
- Experiences and Knowledge Being Sought: Are they interested in gaining a deeper understanding of the wildlife, the local culture, or local history? What attractions are they coming to experience? What are they planning to do during their visit?
- Services Purchased: What kind of tours and packages are they buying and from whom? Do they purchase their tickets internationally or locally? What other services are they using? Are they satisfied with the services they are purchasing? Who is benefiting most from the revenue of these purchases? How much do they generally spend? How many tourists are staying in the focus area as opposed to those just stopping?
- Travel Behavior: What are the travel party sizes? Have the visitors been to the destination before? How much money have they spent at the destination? What information/reservation method did they use? What types of transportation did they use to get to the destination and once at the destination? How many are “touring?” How many are just going to the destination?

An exhaustive information about the tourists will not only help the stakeholders to improve and augment their services to the tourists but this information shall provide the base to assess the level of influences they have on the local communities.

Study at Kushinagar

To understand the above theory of tourist impacts on the destination an exhaustive study was carried out at Kushinagar. Kushinagar is a major centre of Buddhism. It is the place where Lord Buddha attained Nirvana near the Hiranyavati River and was cremated at the Ramabhar stupa. It was once a prosperous center of the Malla kingdom. Many of its stupas and viharas date back to 230 BC-AD 413. In ancient times, the town was also known as Kushinara and Kasia.

Location

Kushinagar is situated at a distance of 53 km west of Gorakhpur, in Uttar Pradesh, in the northern part of India.

Attractions

Nirvana Stupa and temple - This stupa made of bricks, excavated by Carlleyl in 1867, stands at a height of 2.74 meter. The excavations leading to the finding of the copper vessel and the Brahmi inscription on it proving the matter that Buddhas ashes were buried in the pace, made this place a suddenly important destination for all Buddhists devotees. Besides, the huge reclining statue of Buddha in the temple is also very attractive.

Mahaparinirvana temple - This is more than 6 meters long statue of reclining Buddha. The image was unearthed during the excavations of 1876. Carved from Chunar sandstone, the statue represents the dying Buddha reclining on his right side.

Wat Thai temple - The unique temple, built to celebrate the victory of King Bhumibol's great accession of the throne, and the subsequent Golden Jubilee, is worth a watch, especially because of the innumerable trees that were planted here. Besides, there's the Chinese temple, the Meditation Park and an International Buddha trust, and the Birla temple to add charm to roaming around in the city.

Ramabhar Stupa - About 1.5 km away from Mahaparinirvana Temple, this large Stupa rises to a height of 49 ft. It marks the site where the Lord Buddha was cremated. In ancient Buddhist texts, this Stupa has been referred to as 'Mukut-Bandhan Vihar'.

- Japanese temple - A beautiful eight metals statue of the Buddha, which was brought from from Japan, can be visited here.
- Profile of International Tourists Visiting Kushinagar
 - Demographic Profiles- Most of the tourists from the Buddhist countries belong to the age category of 50 and above. They travel in groups and keep confined to themselves. There is very less intermingling with hosts.
- The tourists from Western countries usually travel as FIT's and are usually above the age of 35.
- Purpose of Trips: The tourists from the Buddhist countries mainly visit this sire for pilgrimage. They light candles and offer prayers at the sleeping statue of Buddha. Many tourists also visit to pay homage to the place where the Lord attained Mahaparinirvana-escape from the cycle of rebirth forever. On the other hand the westerners visit for spiritual reasons. They mostly do not consider Buddhism as a religion but view it more as a philosophy and a way of life.
- Travel Motivations: For Buddhists the main motivation is religion. The travel time as mentioned earlier is during winters which suit the tourists who prefer avoiding Indian summers. Travel to Kushinagar is also convenient as the place is well connected by a

four lane national highway.

- **Experiences and Knowledge Being Sought:** It offers a rustic rural atmosphere and is extremely peaceful and rejuvenating. The visitors enjoy the palpable silence of the surroundings. They experience a peace that is almost non-existent in city life.
- **Services Purchased:** While the Buddhists prefer staying in monasteries of their own countries the Europeans stay in a variety of hotels located close to the site. The economic significance on the hosts is not noticeable as the tourists are not dependent on the produce of the hosts. The tourists carry their own eatables and do not utilise the facilities of local restaurants. Even souvenir vendors or shops are limited in number owing to the fact that most of the tourists buy souvenirs from shops located in the vicinity of the temple and monastery of their respective country.
- **Travel Behavior:** the Buddhist tourists from the East and South- East Asian countries travel in large groups along with family members. They generally interact amongst themselves and remain confined with no interactions with the local population. The Westerners mostly are FIT travellers. They do not travel in large groups. They are keener to interact with local population in comparison showing very few inhibitions.

Impact of Tourists on host communities:

- Since there are very little interactions between tourists and hosts the level of impact is limited. The local population though happy about the visits by foreigners is unsatisfied mainly due to the fact that the tourists get all facilities in the monasteries of their respective countries and thereby do not contribute to local economy.

The local population also is comparatively from an economically weaker background and therefore apes at the tourists. The level of local involvement in tourism is insignificant with almost no community participations.

The temples built by different countries are almost completely managed by their own people employment to the locals is confined to menial tasks like cleaning, gate-keeping and low profile jobs. This further enhances the gap between tourists and hosts.

From time to time the temples do conduct health camps and other social services to the local residents which contribute in promoting social causes. Some temple communities like the Myanmar temple also conducts gender upliftment programmes by training local women in skills like stitching etc.

Minimisation of negative impacts

- The tours can be marketed as specialised tours for spiritual progress of an individual.
- Enhance the environmental-friendly image of the site.
- Take active participation in activities directed to preservation of cultural heritage, for example sponsor workshop or similar activities on local crafts, cuisine or rituals. This will help handling the changes in customs;
- Use the cooperation of the stakeholders to create a forum on societal problems and build cooperation between all stakeholders involved. This way rules will be created if they are missing or enforced with the support of local residents. Depending on the participation of local or national government, rules can evolve into laws.

Conclusion

Gaining an in-depth understanding of who is visiting gives an idea about which tourist market(s) would typically like to visit the area, which areas/countries they originate from, and most importantly, what additional services and activities that the destination could provide. Keeping in mind the size of the potential tourism markets will influence the number of attractions, facilities and services that can be developed in a destination.

Such profiles, apart from contributing to the improvement of the destination have a dual and a more prominent role in understanding impacts. This is most relevant since planning for sustainable tourism requires incorporating the typology of tourist visiting the destination. The research findings stresses once again on the importance of tourist profile creation for a more structured and planned growth and development of tourism at a destination.

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A Brief Study of Ecology and Health Status of Bhoksha Tribal Group of Uttrakhand

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Ecology is the study of relationship of living thing with their environment. Human ecology is an academic discipline that deals with the relationship between human and their (natural) environment. Human ecology, investigates how human and human societies interact with their environment. It is an interdisciplinary applied field that uses a holistic approach to help people solve problems and enhance human potential within their environment, their clothing, family home and community. Human ecologist promotes the well being of individual's families and communities through education, prevention and empowerment.

Human ecology explores not only the influence of humans on their environment but also the influence of the environment on human behavior and their adaptive strategies as they come to understand those influence better for us. It is a methodology as much as area of research. It is a way of thinking about the world and a context in which we define our question and way to answer those questions.

The word entitled "Human Ecology was first used by a German named 'Ernst Hacked'" in 1869. It comes from two Greek words 'Oikas' meaning home and logos meaning understand. The most frequently offered definition is "man in interaction with his total environment" Hackel describe ecology as the domestic side of organic life and the knowledge of the some of the relation of organism to the surrounding outer worlds. In 1927 Charles Eleton wrote "That ecology is the study of animal & plant in relation to their habits and habitats of adjustment of human population to their environment". The study of the environmental relation of particular human groups was introduced by Julian H. Steward is early in 1930. Earlier the environmental studies have been mostly emphasized to the study of plant and animals and other than man. Perhaps this "method of cultural ecology was the most important contribution and proved to be a primary milestone in Human ecology". It was the recognition that environment and culture are not separate spheres.

In U.S.A. human ecology was established as sociological field in the 1920's although geographers were using the term much earlier. Amos H. Hawley published Human ecology- "A Theory of community structure" in 1950. In the 1970's William R Catton and Riley E. Dunlop built on earlier work by Chicago Schools Robert E. Park and Hawley. One main idea of Catton and Dunlop was to go away from the Durkheim paradigm of explaining social facts only with social facts. It is disputed whether human ecology is properly seen as a sub discipline of sociology or ecology. That is orientation rather along the lines of natural science than the social science. The inclusion or exclusion of human ecology in sociology properly

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varies between countries and schools of sociological thinking. Environment sociology is the field of sociology which compasses the interaction between human and natural environment.

The ecology adaptation of the particular culture depends upon the technology it has for obtaining transforming and distributing energy. This at the base of energy culture and tools machine, techniques and practice relating human existence to the material condition of specific habitats. Through its technology, each culture interacts with its natural habitats to obtain food, fuel and other forms of disposal energy technological inventories and protection against animal predators disease climate extremes and neighbouring human population. Additional technological inventories and practices regulate population size in relationship to space air and other natural resources and dispose of human and industrial wateries.

All techno environmental transaction forms part of ecological pattern on equally basis. However the size and density of population with respect to resources, growth rate, age and sex composition in so far as well as the demographic factors modify and regulate the relationship between culture system and environment and also it is the study of process of adjustment of human population to their environment. Herskovits (1974) opines that "Human ecology" has come to signify the study of this relation.

Julian steward noticed "that similar types of cultures developed under similar environmental but at geographically separate places. Steward attributes these cultures similarities to correspondence in their culture core those aspect of culture might be influenced by the similar ways in which different peoples adapt to similar natural environment."

The cultural ecological research of the tribe of Indian however remained unknown till the publication of Prof. Vidhyarthi's study "The Maler". A study in nature – Man Sprit complex (1963) and there after many young Anthropologist have undertaken the study of the ecological adaptation of the forest and some of the agricultural tribe of central and south India on one hand and the few studies of the process of deseriatification and human adjustment in the arid-zone of Rajasthan.

The Himalayan ecology and its impact on the cultural pattern of the people have also not been studies in detail except for few work among which special mention many be made of Berreman's study of "Ecological Demography and social strategies" in the western Himalaya in French C.N.R.S. (1977)." The distinctive features of Pahari culture and society have been discussed in the studies. In general the tribal ecology is not meeting the subsistence of its entire population. Like V. Subramanyam has explained in his study of 'ecology' in Khond and Gadaba tribes of Visakhapatnam district that these tribes are much more prone for high incidence of malnutrition which leads to high rate of morbidity and mortality. The influence of myth, food taboos and modernization process seems to have added miseries to the tribals which are reflected in the nutritional deficiencies and health disorder among that tribe (Kalla & Joshi ed. 2004:128).

There has been close relationship between ecology and forest, hunting and food gathering, horticulture and pastoral ways of life, generally makes small demands on the natural environment because people tend together or grow only enough food and other materials for the basis need, agricultural societies can heavily burden the environment.

Whenever the term tribe is used, an image of forest dwellers comes in the mind; the forest has maintained the existence of the tribal's since centuries. On the other hand, tribal have protected the forest since long. In this way there has been a symbiotic relation between forest and tribal's, even today. Tribes are found living in and around the forest. They are utilizing the forest for their various kinds of need. As long as forest is under the possession of the tribes. Tribal culture and forest have been inter-dependent and inter- related. The forest

has played significant role in the shaping, the social, economic, and religious, political and cultural system of tribal societies. In their society clan is named after these plants, bird, animal, insects etc. found in the forest and with whom tribal traced mythical relation generally known as totemic object. The clan organization takes place on the basis of totemic relation. So ecology and ecosystem is the backbone of tribal people.

Material and Method

In present paper we focuses on the Bhoksa tribal group of Uttarakhand. Bhoksa mainly schedule tribe of India inhabiting the Himalaya foothill Bhabar and Tarai area of Uttarakhand. Bhoksa mainly inhabit the areas of Dehradun, Nainital, Bijnore and Garwal district. The present study is based an empirical study and also use the questionnaire, interview schedule and observation techniques.

The Tribe: Bhoksa

The word tribe refers to "A group of people of the same race and sharing the same language, religion and custom, and often led by a chief (Oxford Advanced Learner's dictionary)". They have strong ethnocentric feeling but do not have social stratification and occupational specialization, and in the social life very strong Kinship bondage. The tribal population forms a significant part of our country population.

India occupies a unique position in the tribal map of the world. The tribal populations groups of India are known to be the autochthonous people of the land. Tribal are often referred to as Adivasi, Vanyajati, Vanvasi, Pahari, Adimjati and Anusuchit Jantati, the later being the constitutional name. The concept of tribe emerged in India with the coming of British; gradually the concept of reservation emerged and through that emerged the idea of schedule tribe in independent India. In India 427 groups have been recognized as scheduled tribes. They form approximately 8% of the total Indian population. These tribal groups inhabit widely varying ecological and geo-climatic conditions (hilly, forest, desert etc) in different concentrations throughout the country with living; it is difficult to reach them. The tribal population in India is generally homogeneously distributed, who are culturally firm and have their own strong magico- religious health care system and they always prefer to live within their own life style.

Bhoksas mainly inhabit the area of Dehradun, Nainital, Bijnore and Garwal district of Uttar Pradesh (Now Uttaranchal) "[Singh K.S. 1994 : 146]. The region of Uttaranchal along with the northern part of Uttar Pradesh, from the Geographical point of view can be divided in to three parts; the Greater Himalaya, the Lower Himalaya and the Sub Himalaya, except the Tarai Bhabar plains belt of Dehradun and Nainital district and some of the river and foot hill plain. Eight hill districts come within the region; these are Almora, Nainital, Pithoragarh, Chomoli, Pauri, Tehari, Uttarkashi and Dehradun. This region has the chief concentration of the tribal population, as all the five schedule tribes of the state are inhabitants of this region [Bhist B.S. 1999:50]. Bhoksas mainly inhabit the areas of Dehradun, Nainital; Bijnore and Garhwal Districts of Uttar Pradesh" (Singh K.S. 1994 : 146).

Area of Study

The present study is a result of field work mainly undertaking in some villages coming under the Bajpur block Udham Singh Nagar District. U.S. Nagar district have five blocks namely Bajpur, Kashipur, Ramnagar, Gadarpur and the Rudrapur.

Bhoksa are mainly inhabited in these areas Bajpur tehsil was the chief area of a present study. Our field work was carried out mainly in five villages coming under the Bajpur Tehsil. The names of these villages are Rampurah Harshan, Dhuria, Barhani, Khambari & Baria Daulat.

The habitat of Bhoksa, Tharu, Khasa, Bhotiya and Raji tribes is the board belt of Tarai and Bhabar. This terrine is composed mainly of the debris washed away by streams from, the southern side of the Siwalik Hills. Due to the change of gradient at Bhabar on the upper end of Tarai, a large deposition of boulders and Shingles as the result of the fast flowing stream in Bhabar has taken place, while the finer material i.e. sand and clay is shifted even further thus creating the Tarai region?

Natural Vegetation

The following type of vegetation is found in this belt: Savannah type vegetation in the marshy tarai zone lying below 257.87 m. Sub-tropical deciduous forest extending along the southern foothill zone of Bhabar and Tarai as well as long the Dun areas and over the outer slopes of the Shivalik range up to 899m elevation. In this type of vegetation the main species are sal (shore & robust) Khair (*Acacia catechu*), Shisham (*Dalbergia Sisoo*), Sain (*Terminia, Tomentosa*), Haldu (*Adina cordifolia*) Teak and Eucalyptus. This type of vegetation is also found in some parts of the valleys of the Sarju, Kali Ramganga, Goli and Kosi rivers. Sub-tropical pine forests occur in extensive patches above 1017.73m elevation where edaphically and climatic conditions are suitable.

Except Kosi, gola and Kali Rivers, other rivers which flow through Bhabar and tarai originate in the Siwalik ranges. The rivers that originate in the Siwalik range are phika, Dabka, Bhakara, Nandhaur, Dhela, Baur and Kamin. They play an important role in irrigating the waterless tract of Bhabhar and making it a rich agricultural land. These rivers which pass through Bhabar, finally meander in to tarai. Apart from these there are several streams in the Tarai such as Soniha, honia Deoha, Bhagul, Bhokra, Kamin, and Kailas.

Ecological Effects on Social Life of Bhoksa

Ecological conditions determine the availability of foods. Differences exist in climate, soil and relative abundance of food material (meat or vegetable). Dietary habits are closely associated with ecological and cultural behavior of human group. Culture influences on food preferences, beliefs about the properties of food and taboos and the social role of food in the family and community can all have important effects on food needs and provision (S.J. At Kinson 1992). The influence of technology on food habits is also very strong. For instance or absence of efficient means for obtaining transporting processing storing and preparing food has a significant effect upon nutrient content and consequently upon nutritional problem create many types of disease. Another set of nutritional problem develop from unsanitary food supplies and water contamination.

"The tribal population of our country is mostly distributed in the forest zone of Eastern Ghats, Western Ghats and central northern eastern and Himalayan Mountains. The forest dwelling population in India is estimated around 48 million. Through ages they have established symbiotic relationship with forest and adopted to such ecosystem" (Tiwari and Sharma 1989).

The present study Ecological effects on Bhoksa tribe, this study was carried out in Bajpur area and five villages are selected purely on the basis of purposive sampling conventional anthropological methods were used to collect the data and also secondary data were collected from Jila Jangarna Karyalaya, Jila Samaj Kalyan Adhikari of Bajpur and also Khand Siksha Adhikari of Bajpur.

Ecological and Cultural Background

The Bhabar and Tarai area of the dense forested. Plains shaping gently towards the South East with an average breadth of 18 meters north to south. In the Tarai area the soil is moist alluvial deposits without any sign of rock formation of Bhabar. The similar soil is

found in Bajpur and Naintal Distric. In the Bhabar and Tarai area of Bajpur district, the temperature is relatively high. The Tarai and Bhabar areas are notorious for their unhealthy climate. It has been popularly known as penal settlement because of its material climate which is characterized by excessive heat and humidity, particularly during the rainy season.

The study reveals that the 'ecological effects' on the all social and economic life of Bhoksas, their habits and much more prone for high incidence for nutrition which leads high rate of mortality and morbidity. In general the tribal ecology is not meeting to subsistence of its entire population. The influence of myth food, taboos and modernization process seems to added miseries to the tribal which are reflected in the demographical aspect (mortality& morbidity)

In area of Bhabar is very reproductive and fertilized so entire in the district is covered with forests growth of numerous trees and animals. There are many types of trees are found in this area like as sal, Kukut, Ayur ban, bamaak chir, Khair, Oak, Deodar etc. In this area the long jump forest consisting of valuable trees like Babool, Sardum, Kher, Shesham etc. Forest happens to be main source of getting food, vegetables, or medicinal plants or animals. naturally the different forest acts restricting the use and exploitation in Bhoksas.

In this area the long jump forest consisting of valuable trees like Babool, Sardum, Kheer, Sheesham etc. And the cash crops like metha (peppermint) are found in this area. Bhoksas are mainly cultivate this crop. Both rabi and Kharif crop are cultivated by the Bhoksas. The main crops are found in this area are wheat, Barely, lentin and onion are the important rabi crops Rice maize Jhangora, potato, ginger are the main Kharif crops. Some pulses like Arhar, gram, Urad peanut etc are also produced in this area. In the forest a number of wild animals are also seen in this area like as sambhar Banking deers, wild pig, for, Neelgai, poccupine rabbit, chetal etc. In their free time Bhoksas are very interested in hunting.

The economy of Bhoksas are much more affected by their environment. The Bhoksa economy has been well adjusted to opportunities and difficulties of the environment of special significant is their economic calendar which bears testimony to their ingenuity in exploiting seasonal changes. Agriculture is the characteristic feature of their economy. But the slack season which render most of the Indian peasantry "Under employed" keep the Bhoksa "full employed" in other subsidiary occupations. For example during April & May when they are free from harvesting their Rabi corps an acknowledgement fact for Bhoksas they take to bread up the woollen warm similarly hunting and something other subsidiary pursuits like laboring, basket making and house repairing activities are beautifully dovetailed with the agricultural off season.

'Another remarkable feature of their economy is division of labor which offers sample opportunities for all the members of the family to contribute their mite to the domestic properties'. The division of labor between sex is based on limiting customs and conventions certain occupations involving hard physical labor i.e. spading plough, waking the crops, animals husbandry repairing the houses etc are by men, while weeding, winnowing husking making of pots and plastering of wall etc. are allowed to women. A current list includes harvesting sowing gardening poultry forming etc. which are assigned to their joint performance of both sexes. Children are their economic assets for they share light responsibilities like tending the cattle etc.

So their chief economy is agriculture cattle bearing, poultry forming, physical labor, craft, fishing hunting and animal husbandry. More over Bhoksa live in harmony and very much attached to their religious political institutions and inter wind with the environment which they inhabit. As regard their worship and beliefs they also worship Hindu Gods apart from their own. They influenced by Hinduism. They believe superstition and magic. The pradhan of the village is the religious leader and also they have a village council of informal

political body which deals the cases like divorce family and property dispute. And they also believe in their "which doctor" is called 'Sayana' or 'Bharara' who knows the process of Neutralizing the influence of evil spirit on the patients.

Bhoksas are not aware to environment disease and infections. The tarai area of Bajpur is very prone for the malaria and also there is found many watery disease small pox, malaria, cholera, pneumonia disease are more frequently spread among Bhoksas. Bhoksas are not aware for their health system. They do not like to go primary Health centre or any doctor's clinic. They believe only this which doctor" Bharana". They generally rely upon their own traditional system or medicines herbs leaves etc.

Role of Folk Medicine in the Life of Bhoksa

The term ethno medicine or folk medicine is used to refer to those beliefs are practices relating to disease which are the products of indigenous cultural development and are not explicitly derived from the conceptual framework of modern medicine. It explores environmental biological and socio cultural factors as they impinge upon disease pattern and people respond do it.

Bhoksas generally rely upon their own traditional system or medicines. They have faith in "Sayana" who is their local doctor or medicine man. In most of the disease recognized to have occurred due to natural causes specific medicine (herbs) are used by them. Some of these are really quite effective. The 'Sayana' have a extensive knowledge of herbs which they have gained by bitter and successful experiences. Their faith in herbal medicine was probably strengthen with recoveries from illness and other disease but many times in succession.

Bhoksas are in general they are not very clear in their ideas about health, disease and treatment so they depends only their medicine man. They take all health advice by them and take herbal medicine. Folk medicines who used by Bhoksas their names and use are given below:

1. GheGhwar (Alovera) – They given named as "Ghrat Kumari". They used this herbs in stomach ache and for cleaning the stomach. They chew this leaves daily in morning time
2. Pathar Chatta (Ajuba) – They used this berbal medicine for curing "stones".
3. Sadabahar – Bhoksas used the leaves and flower of sadabahar for curing "Sugar and diabilities. The people who are affected the disease they can take this herbs paste daily in morning and night tim.
4. Arjuna– The stem of Arjuna is used in high blood pressure and heart disease. The herb is very effective for control blood pressure. Bhoksas cutting the Arjuna stem and boiled it. After boiling properly when some water left in a bowl they take it after cooling. They give this herbs affected patient for 11 eleven days in morning regularly.
5. Ghonga– Ghonga is an insect they used for this asthma or breathing problems.
6. Turtle– The use of turtles (Kachaua) head for curing cancer disease.
7. Sarp Gandha– Bhoksa used the stem of 'Sarpa Gandha' for high fever. They make paste for this stem and give the patients in morning and evening time for three days.
8. Ratkal– They used this herbs for pimples and wounds.
9. Gadh Rod– They make paste the stem of this herbs and drink it for gas and constipation and stomachache.
10. Singiri– For teeth pain they burn the grass of singri and they make paste for this ash and

given the patients.

In summaries we can say that the Bhoksas give first preference to the traditional health care system. Moreover the modern trend or health care practices could not be reached adequately among them. So they Depended their won health care system.

Concept of Health and Hygiene

The area of Tarai in general are marked by poor coverage in water disease high concentration of infection and Bhoksa are not aware from health education and cultural practices adversely affecting their health. "Sayana" or "medicine man" the wise one among Bhoksas who operate them. As medical facilities are still inadequate and Bhoksa have periodic visitation of epidemics like cholera, chicken pox etc. Sayam acqure their skill from their parents. He does not tell the name of herbs or mantras to other except their son. Through interest and observation Bhoksa may learn about the different plants that grow in the vicinity or in the forest of tarai area. He also note the effects of different food and herbs on patients; in this way they build reputation as home cures for common ailment for example cold fever, headache bodyache, snake bite etc.

Among the Bhoksas, disease or illness are attributed to more than one cause. They believe that cause for illness is of two categories i.e. (1) supernatural (2) physical. The supernatural category of illness is believed to be caused by the intervention of a supernatural (a deity or a God) or a non human being (a Ghost ancestor or evil, spirits) and a human being with a kind of supernatural power (a witch or sources or sayana or Bharara) Kodh (Leprosy) measles and chicken pox are considered due to the wroth of god or goddess. The physical category the illness is explained as being caused because of the disobedience of natural law. The treatment for the disease under this category includes certain medica of flora fauna and minerals. Tapedic (Tuberculosis), sukha rog, dama are the physical type of disease since government and non government medical persons have been trying to contact them for last two decades the traditional concept of disease are giving to be modified in the light of socio-economic level.

Since Bhoksas believe in supernatural and magical power a number of disease in their daily life. They are believed to be caused due to these mysterious forces. Bhoksas are not aware that their surroundings and dietary habits may produce disease. Allopathic doctors of P.H.C. are consulted only when either the cause of disease is not understood or there is vague felling of not being fit. Overall integrated development of socio cultural economic and education, each of these aspect has a deep influences all these aspects of any tribal group. It is recognized that health problems of the tribals are not the exclusive domain of medical sciences; Socio cultural tradition does play an important role of health and treatment. The widespread poverty illiteracy, malnutrition, absence of safe drinking water and sanitary living condition, poor maternal and child health services are affected any tribal group. Bhoksas are not a very hard work people. Their literacy level is not a very good; they are not aware to environmental disease, watries disease and other infection etc. In Bhoksas both men and women smoke "Bidi" and chew tobacco. Smoking and Alcoholism is very much prevalent among them even the Bhoksa women also taking the intoxicating drink. Now a days steps are being taken by the government to eradicate the disease like Malaria, Small pox, cholera, Pnemonia which are more prevalent among them. The government appoints health workers for Bhoksas and open in very village primary health centers for them. The Government has done the needful by placing a Primary health Centre and Aganbadi Kendra. Where the health workers and mid-wives by their best of educate men and women's like on the basic concepts of hygiene, cleanliness, proper diet consisting of nutritional food.

But Bhoksas are very narrow minded people they don't believe on doctors or allopathic medicines. They rely upon their own traditional stem of medicines, herbs roots, fruits leave

vegetables are their very day medicine despite medical practices. They faith in 'mantras'. But today they are gradually learning to save their lives from disease, with the help of cooperation of local doctors and health centers.

The health and medical problems of Bhoksa cannot be overcome merely by providing all necessary facilities be it supply of medicine and there is a necessity to establish more primary health centres and hospitals among these tribal people. In order to win over the crisis of tribal health and nutritional deficiencies, the efforts is to be too prompt while on one side the facilities and important on the other necessary awareness raising confidence building and raising trust level is equally significant while extending the medical facilities. The encouragement to their folk medicine system can serve as a proactive approach to help the Bhoksas to built up a strong base for warding off health disasters and keep disease at bay especially in a situation when modern medicine is reaching tribal world slowly but consistently.

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Social marketing in the sector of public health

M. Tauheed Ahmad¹

Introduction:

In the past several decades marketing has been successful in reaching out and persuading people to adopt products, services and behaviours overcoming the barriers of education and distance. Mass media components such as newspapers, radio, television, internet etc have powered the marketing revolution in all parts of the world.

Recognizing the power of sophisticated marketing strategies from the commercial sector, leaders in the development sector thought of putting these to use in the social sector. Department of Health, United Kingdom took the lead in recognizing the importance of social marketing to deal with health challenges especially those where individual behaviour was at the root of the problem or could be a contributor towards solving the problem. Social marketing has been used in fields such as public health, environment and civic involvement.

India is faced with a number of health problems and the resources at hand are meagre. Lack of education and poor socio-economic conditions are a big roadblock in the efforts to empower the communities to take charge of their health. There are so many misconception and negative attitude towards healthcare issues which are having a bad impact on the health of people. Such challenges can be overcome by skilful use of social marketing techniques. India has been one of the first countries to use social marketing in health and development sector.¹ There is still much scope of use of such approaches to improve the health of the people.

Definition of Social Marketing:

The term 'Social Marketing' was coined in 1971 by marketing pioneers Philip Kotler and Gerald Zaltman.²

Here are some of the definitions of Social Marketing that got mention in the seminal volume on Social Marketing by Philip Kotler and Nancy R Lee.²

1. Social marketing is a process that applies marketing principles and techniques to create, communicate and deliver value in order to influence target audience behaviours that benefit society as well as the target audience. (Philip Kotler, Nancy Lee and Michael Rothschild, 2006)
2. Social marketing is a process of creating, communicating and delivering benefits that a target audience(s) wants in exchange for audience behaviour that benefits society without financial profits to the marketer. (Bill Smith, 2006)

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3. Social marketing is the systematic application of marketing concepts and techniques to achieve specific behavioural goals relevant to a social good. (Jeff French and Clive Blair-Stevens)

So summing up we understand that social marketing is about influencing and changing behaviour of the target populations by applying the traditional marketing techniques in a systematic way in order to create change which is good for the society.

Social marketing and Behaviour change:

Just as commercial marketing intends to sell goods and services, social marketing intends to sell behaviours. Social marketing efforts are directed at influencing target audience to do one of the four things.²

1. Accept a new behaviour. E.g. Take stairs in place of elevator to ensure physical activity
2. Reject a potentially undesirable behaviour. E.g. Not to start smoking.
3. Modify a current behaviour. E.g. Increase fruit intake.
4. Abandon an old undesirable behaviour. E.g. Quit alcohol consumption.

Basics of Social Marketing:

Social Marketing as we have seen earlier is based on the application of traditional marketing principles and techniques for creating social good. So let us have a closer look at how the field of marketing has been defined.

According to American Marketing Association, “marketing is the activity, set of institutions, and processes for creating, communicating, delivering, and exchanging offerings that have value for customers, clients, partners, and society at large”.³

According to Philip Kotler, marketing is “the science and art of exploring, creating, and delivering value to satisfy the needs of a target market at a profit. Marketing identifies unfulfilled needs and desires. It defines, measures and quantifies the size of the identified market and the profit potential. It pinpoints which segments the company is capable of serving best and it designs and promotes the appropriate products and services”.

Marketing Mix and the 4 Ps of Marketing:

The basic goal of any marketing exercise is putting the right product in the right place. In order to achieve this marketers use what is called as the ‘marketing mix’. This comprises of what is famously called as the 4 Ps of marketing viz. Price, Product, Promotion, and Place.

Product

At the center of any marketing exercise is either a tangible good or an intangible service that is seem to meet a specific customer need or demand. It is important to understand the problems that the product proposes to solve. Marketers need to understand in detail the benefits offered by the product as well as the unique selling proposition of the product. Apart from this the potential buyers of the product or service need to be identified and understood. E.g. In a marketing effort to control diarrhoea related death, Oral Rehydration Salts (ORS) may be considered as the product. Detailed research evidence may be required about the familiarity of the target population regarding the product and the other factors that may impact the likelihood the population to use the product.

Price

We all know that how a product is priced has a direct impact on its reception by the consumer segment. We have to understand how the target population understands the benefits of the product and the pricing has to be in sync with the perceived benefit of the product. Marketers use different research techniques to assess the perceived value of any

given product. Depending on the perceived consumer value the pricing of the product is done. It also provides an important parameter on which the feasibility of the product is gauged. By efforts to promote the product we tend to make the target segment realise the potential benefits of the product. E.g As in case of ORS, since diarrhoeal deaths are more common in the lower socio-economic sections, the government made it available to the populations free of cost in order to ensure wider use. In order to make the population better realise the benefit of the product and the audience ought to be communicated about the dangers of dehydration (loss of body fluids) and how timely intake of ORS solution saves lives.

Promotion

Promotion is the communication aspect of the whole marketing mix. By promotion we reach out to the target segment with information about the product. This is used to inform the populations about the product as well communicate the value of the product to the prospective consumers. Advertising comprises a major share of the promotion exercise and it also includes promotions and special offers as well as public relations. In the earlier example regarding ORS, the promotion efforts may include communicating about the benefit of the product. There might be some misconceptions in the minds of the people which may form a barrier to the use of the product. These may be countered by using effective promotion strategies.

Place

Place or placement has to do with how the product will be provided to the customer. Distribution is a key element of placement. The placement strategy will help assess what channel is the most suited to a product. Discussing the ORS example further, the government supplies ample amount of ORS packets to peripheral health centers. Any person having diarrhoea presenting at a health center is provided with ORS irrespective of ones paying capacity. Also subsidised rate ORS were made available at drug shops and general stores for ease of availability and affordability.

Relevance of Social Marketing in the Indian Context:

If we study the health and development parameters across different states of India we find that Kerala performs much better than even the states that have a significantly higher per capita income. The important reason cited for this difference is the higher literacy status in Kerala. Better education provides people with access to information and empowers them to adopt healthy behaviours. It also makes the health providers more equipped as well as more accountable for the services they provide resulting in better outcomes for the different state funded programs. It is desirable that more of the populations are empowered by providing them with better access to educational services. But we know that achieving higher level of literacy and education on a population scale is a long-term goal and there is an interplay of a number of socio-economic factors. But in the meantime, the gaps in knowledge, attitudes and practices that are affecting the health of the people and causing much disease, disability and death need to be addressed urgently. That is where social marketing campaigns can play a very important role in filling the gaps in the knowledge of people, replacing the practices that are affecting their health adversely and empowering them to seek appropriate healthcare as required.

As we know diseases have been broadly classified as communicable and non-communicable (NCDs) based on the mechanism of causation. Communicable diseases are the ones which are caused by infectious agent eg. malaria, AIDS, hepatitis B etc. The other category in which there is no important role of such infectious agent (apart from some exceptions) are termed as NCDs eg. cancers, coronary heart disease, diabetes etc. Though there has been a reduction in the burden of communicable diseases in India there are many

such diseases that still pose a challenge to the society's health. This notwithstanding there has been a surge in NCDs in the recent past. NCDs have been also labelled as life-style diseases because they have linked to various lifestyle factors such as unhealthy dietary habits, lack of physical activity, stressful life etc. Researches have found that healthy living can drastically reduce such diseases. Government agencies and the voluntary organizations are imparting such messages to the masses using various means.

A study by Ezzati et al (2007) has enumerated top ten factors that are responsible for mortality and increase burden of disease viz. high blood pressure, tobacco use, high cholesterol, childhood and maternal underweight, unsafe sex, low fruit and vegetable consumption etc.⁴ These risk factors have been found to be significantly reduced in populations by helping the populations adopt suitable measures promoted through effective use of social marketing. Social marketing has been used in India to promote causes such as small family norm, use of oral rehydration salts, safe delivery practices, healthy infant feeding etc. Oral rehydration salts (ORS) packets are being provided free of cost to populations to prevent diarrhoea related deaths. It is by the effective use of social marketing strategy that this was popularised leading to a significant drop in diarrhoeal deaths. People were informed about the new product (ORS) as also taught about how to prepare the solution using the sachet provided by the medical facilities or available from chemist shop. One cultural roadblock was the misconception amongst people that patients of diarrhoea should not be given anything to eat or drink. This was proving dangerous for diarrhoea patients many of whom used to die because of the dehydration and lack of nutrition. This practice was changed by effective use of communication methods.

Social Marketing and Applied Anthropology:

Oxford Advanced Learner's Dictionary defines Anthropology as the comparative study of human societies and cultures and their development. We know that there is a lot of variation in how people think and communicate in different populations. Social marketing has much to do with generating messages which lead people towards solutions.³ One important reason we need to have an anthropological approach is that social cause marketing is in most of the cases required for populations which are neglected and not connected to the mainstream in one way or the other. Hence, there might be gaps in the understanding of their culture and practices amongst the people designing or implementing the social marketing plan. It is not easy to make people adopt a new behaviour especially if the change is not going to have much impact to show in the immediate future. Hence, understanding the motivations and barriers assumes a lot of importance for social marketers in order to influence the target population make changes in their practices for their own good.

Knowledge of anthropology guides the marketer in designing effective messages by using the most appropriate content and images. Anthropology also helps in understanding the ethos of the target populations which helps in building a better rapport.

Segmentation as we know is one of the important concepts in marketing. By segmentation we are able to delineate populations into more homogenous groups. This helps in tailoring the message to have the maximum impact on the target group. India is a diverse country with several religious and linguistic groups as well as subdivisions along caste and income lines. Things have become more complex in the past decade with greater penetration of mass media especially television. Hence, a more detailed analysis into the various psychological factors has become pertinent. Racial and cultural factors form an important determinant of the psychological make-up across populations and hence anthropology assumes a lot of importance.

As we shall later in this chapter there are number of theories that serve as a basis for the practice of social marketing. The parameters outlined in these theories as we shall see need an anthropological approach to be understood and put to use.

There are some practices prevalent in different parts of India which are detrimental to health. We have already discussed the practice of not giving food and drinks to people suffering from diarrhoea. There is this practice of putting cow dung on the stump of the new born after birth. This is a dangerous practice which has many a times cause neonatal tetanus. Through adept use of social marketing clean delivery practices were advocated and safe delivery kits were provided to pregnant mothers. This has led to a decrease in maternal and child mortality. In many parts of India it is a practice to reject the initial milk of the mother and feed the new born with some mix of jiggery, coconut etc. Massive campaigns have been undertaken to end this practice and ensure that every child gets exclusive breast feeding till six months of age.

Theories and Models in Social Marketing:

The proponents of Social Marketing have put forward a number of theories and models on which form the basis of the current understanding of the field of social marketing and on which practitioners of social marketing find it convenient to build up their campaigns.

TransTheoretical Model or Stage of Change Model:

This is the widely used theoretical model in health care social marketing.⁵

This has been used in Social Marketing since 1990's to increase physical activity amongst residents. This theory proposed that any individual has to go through a series of distinct stages before one adopts the desired behaviour. Based on an assessment of the target population appropriate interventions could be devised to achieve the desired objectives. There are six stages in which the process of adoption of a new beneficial behaviour is categorized.⁶

- I) Precontemplation: People in this stage are not intending to take action in the foreseeable future, which has been taken arbitrarily as six months.
- II) Contemplation: People in this stage are planning to take action in the foreseeable future.
- III) Preparation: In this stage the target populations has a plan of action and is likely to take action in month's duration.
- IV) Action: In the action stage the target population makes specific changes towards adopting the new behaviour. This may continue for a few months.
- V) Maintenance: People in this stage have adopted the new behaviour and are working to prevent relapse. Depending on the situation this stage may last for 6 months to 3 years.
- VI) Termination: People who achieve this stage are least likely to revert back to their old ways.

Health Belief Model (HBM)

This model has also found wide application in the field of social marketing. The important feature of this model is that it provides explanation as to why people participate differently in health programs.

The core components of this model are:

- I) Perceived susceptibility: the subjective perception of risk of developing a particular health condition.
- II) Perceived severity: feelings about the seriousness of the consequences of developing a specific health problem.

- III) Perceived benefits: beliefs about the effectiveness of various actions that might reduce susceptibility and severity (the latter two taken together are labeled 'threat').
- IV) Perceived barriers: potential negative aspects of taking specific actions.
- V) Cues to action: bodily or environmental events that trigger action.

Example: Some people do not feel inclined to quit smoking because of their perception that they would not be affected by any tobacco-use related hazard or they have doubts about the seriousness of the problem. Still others may be not inclined to participate in a tobacco cessation program because they think would not be helpful in making them quit smoking. Some may be put off by the withdrawal symptoms that occur in the initial stages of quitting while others may be still waiting for the right time to take a positive step towards quitting tobacco. A social marketer has to consider these points in order to make the campaign more effective.

Social Cognitive Theory: Social Cognitive Theory states that any individual behaviour is a product of personal traits, cognitive and other interpersonal factors as well as environmental events. Hence this model lays emphasis on the environmental aspects of behaviour change.

Scope of Social Marketing:

Many countries in the world have utilised mass communication and social marketing approaches to solve a number of social and health issues. Different avenues ranging from folk media to mass media especially television have been put to effective use to inform, train and empower people to take better care of themselves. Mexico and other Latin American countries have adopted what is popularly called as the Sabido methodology (after Miguel Sabido) to promote family planning, literacy and other social and developmental goals⁷. In this unique approach relevant messages were incorporated into soap operas aired during prime time. They were entertaining and educating and generated huge response from the populations. In India we have myriad issues related to health and other social problems which could be tackled by effective use of social marketing communication strategies. In the earlier sections we discussed about many of the detrimental practices that have been changed by effective use of such channels. In a low resource country like India it is important empower people to take care of their own health. All avenues need to be utilised to inculcate to promote desired social and health related values in the population.

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Materialistic values amongst abused working children in rural and urban settings in India

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ABSTRACT

This study investigates the linkage of different kinds of abuse of Indian rural and urban working children on their materialistic values (MV). 200 working children (age 8-14) employed in different work types in rural as well as urban areas of India were subjected to two self developed measures namely severity of child abuse and a measure to study MV. The severity of child abuse assessed the subjects for physical, sexual and economic as well as a composite index of abuse (n=100 & non-abused=100). Physical abuse was the most frequent and severe form of abuse amongst working children. Abused subjects were significantly high on MV in comparison to their non-abused counterparts ($t=3.48$, $p<.001$). Male subjects were generally high on MV in comparison to females ($t=2.15$, $p<.05$; $t=2.25$, $p<.05$; $t=2.13$, $p<.05$). The findings suggest that MV of abused working children may be related to their abuse.

Impact of childhood abuse is detrimental and generally seen in the form of poor mental and physical health (Browne & Finkelhor, 1986; Cloitre, 1998; Wyatt, 1990) which is manifested through psychological and behavioural symptoms (Boney-McCoy & Finkelhor, 1995). Moreover, it gets associated with a number of interpersonal, psychological and spiritual problems (Beithchman, Zucker, Hood, da casta & Ackman, 1991; Kendall-Tackett, Williams, & Finkelhor, 1993). Problems commonly seen amongst abused children are maladjustment (Caffaro-Rouget, Lang & van Santen, 1989; Conte & Schuerman, 1987; Finkelhor, 1984), aggressive and withdrawn behaviour, disturbances in relationships, problem with self-concept, physical and cognitive development (Ammerman et. Al. 1986; Azar et. Al. 1988; Fiering, Taska and Lewis, 1999; Malinosky & Hansen, 1993), fear, guilt, shame, depression, somatic complaints, sexuality and social functioning (Browne and Finkelhor, 1986; Kendall-Tackett, Williams, & Finkelhor, 1993). Different kinds of abuse such as physical (Gil, 1968), sexual (Corby, 1993; Kempe' & Kempe', 1978) and economic in the form of child labour (Faruque, 2002) are usually found in combination (Bryant and Range, 1997). This multitude of abuse is most commonly seen amongst working children (Arata & Lindman, 2002; Bryant and Range, 1997; Desai, Arias, Thompson, & Basile, 2002; Faruque, 2002; Faruque & Ahmad, 2002).

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Working children in India form a large group who are generally abused at their workplaces (Agnivesha, 1994; Burra, 1987; Chauhan and Sharma, 1997; Faruquie & Ahmad, 2002; 2006; Faruquie 2003; 2004; Lalor, 1999; Ojanuga, 1990; Pandey, 1991; Whitbeck & Simons, 1990). Workplace abuse adversely influences various psychological dimensions pertaining to socio-cultural life perspectives such as attitudes towards others and the abuser, self esteem, absenteeism from work, hostile and aggressive behaviour, thoughts of retaliation and/or committing suicide, lowered ethical standards (Kewalramani, 1992), formation of negative attitudes (Kousar et al., 1993), constriction in the self development and healthy character development (Famularo, Kinscherff and Fenton, 1990), degraded perception of moral concepts and practices of values (Faruquie & Ahmad; 2002; 2006). Some research indicates that such harsh experiences pave the way for the dominance of values with materialistic orientation (Chernoff and Davison, 1999; Bromrick and Swallow, 2001; Faruquie, 2004; Fishbein and Perez, 2000; Kewalramani, 1992).

Personality theories like self-determination (Deci & Ryan, 2000) and humanistic-existential (Fromm, 1976; Maslow, 1954; Rogers, 1961) help to classify human values (Shwartz, 1992). Intrinsic values lead people to engage in actions which tend to satisfy psychological needs whereas, extrinsic values are other-based; and help forming goals like material achievement and fame (Kasser, 2002). Domination of extrinsic orientation in the value system leads to various psycho-social problems such as lower self-actualization, depersonalisation, increased depression, anxiety, narcissism and substance problems in comparison to people with dominated intrinsic values (Kasser & Ryan, 1993; 1996; 2001; Richins, 1994). Certain life experiences such as abuse are responsible for a shift in the orientation of value system from intrinsic to extrinsic (Bromrick and Swallow, 2001; Chernoff and Davison, 1999; Faruquie & Ahmad, 2002; 2004; Fishbein and Perez, 2000; Harthshorne & May, 1928; Kluckhohn, 1955; McGehee, 1983). This materialism gets promoted amongst abused children as monetary gains contribute to imparting a sense of independence, social status and security (Faruquie, 2002; 2004; Suar, 2000). Furthermore, characteristics and manifestation of materialistic values vary in rural and urban settings (Gill & Matthews, 1995; Kwong, 1994; Moschis & Churchill, 1978; Westhead & Wright, 1998).

This research aims to investigate the impact of different abuses of rural and urban working children on their materialistic values. It also aims to identify significant predictors of high materialistic values.

Questions addressed include:

- Do abuse/s and their severity influence the materialistic values amongst working children?
- Does working children's status of being rural or urban have any influence on their materialistic values?
- Do age and sex influence a working child's status on materialistic values?

Methods

Participants

200 working children age ranging from 8 to 14 years (conforming ILO norms of age of child labour below 15 years) were interviewed. Out of these, 100 had been subjected to physical, sexual, economic or multiple abuses. Abused subjects amongst working children were identified with the help of volunteers, who belonged to the subjects' locality or workplace, and knew the details of abuse of subjects. All working children were picked from urban as well as rural areas. Urban children worked under non-organised settings such as lock factories, brassware factories, motor garages, roadside small hotels, rag picking and as domestic helps. Rural children were tobacco processing labourers, *bidi* (country made cheap cigarette) makers, *zari* (embroidery handicraft) workers, kiln labourers, construction

labourers and agricultural labourers. The remaining 100 were non-abused working children under mixed rural and urban settings.

Procedure:

Informed consent of children as well as their parents or caretakers was obtained before conducting the interviews.

Measures

Measure of Severity of Child Abuse: In line with the method used by Bryant and Range (1997), a measure to study type and severity of abuse was developed which rated physical, sexual and economic abuses as mild, moderate or severe on an interval scale. This measure enabled the sample to be divided according to the levels of abuse on its scoring such as 0 (not abused), 1 (mild), 2 (moderate), and 3 (high).

Measure to study materialistic values: To investigate subjects' materialistic value priorities on a continuum, a scale was developed following rational-theoretical methods (Kelly, 1969) representing culturally appropriate items related to certain value domains. These value domains were identified through referring literature of Mahatma Gandhi, Sri Aurobindo, Swami Vivekananda and other spiritual leaders of Indian culture. Identified domains were *selfishness, combative behaviour for gains, charity, self abnegation, flattery, greed, self control, self centrism, consumerism, honesty, equity, arrogance, caring for others, austerity, fun/pleasure, patience, forgiveness, wealth, power and righteousness* etc. Presentation of the items was similar to Allport-Vernon-Lindsey Scale of Values (1951). Scale consisted 18 items each presenting a pair of material value – non-material value and subject had to choose one (either material or non-material value) as a solution of the given issue in the item. A score of one was assigned to each item which indicated subject's materialistic preference. Total score of a subject indicated materialistic value index which ranged from zero to 18. Item analysis (Guilford, 1954) yielded the Cronbach's alpha of .701 (N = 200) indicating reasonable internal consistency.

Analysis

Student's t-test was applied to compare means of various groups on materialistic values. To identify significant predictors of high materialistic values, binary logistic regression (Bonney, 1987; Field, 2000; Le Cessie & Van Houwelingen, 1994; Pregibon, 1981; Press & Wilson, 1978) was conducted. For this analysis, dependent variable was dichotomised in the categories of high and low materialistic values by quartile split (Jaccard, Turrisi & Wan, 1990; Waller & Meehl, 1998; Watkins et. al., 2002). Similarly age groups were identified using quartile split. Analyses were conducted with SPSS software.

Results

All abused children experienced physical abuse of different levels whereas 33% of abused subjects experienced sexual abuse and 90% of them experienced economic abuse. Mean values of their physical abuse was 2.34 (SD=.65), sexual abuse 0.51 (SD=0.81) and economic abuse was 1.96 (SD=0.95). Mean value of composite abuse was 4.81 (SD=1.41) experienced by the abused group of working children.

Showing difference between various groups on the counts of materialistic values

	Groups compared	Mean	S. D.	t	df
1.	Non Abused	5.10	2.39	3.48**	198
	Abused	6.49	3.20		
2.	Non Abused males	5.73	1.87	2.15*	107

	Abused males	6.90	3.15		
3.	Non-abused females	4.66	2.62	1.56	89
	Abused females	5.63	3.17		
4.	Non abused male	5.73	1.87	2.25*	98
	Non abused female	4.66	2.62		
5.	Non abused urban	5.29	2.54	1.01	98
	Non abused rural	4.78	2.11		
6.	Low age non-abused	5.61	2.18	0.10	57
	High age non-abused	5.55	2.53		
7.	Abused male	6.90	3.15	1.88	98
	Abused female	5.63	3.17		
8.	Low age abused	6.40	2.58	0.370	64
	High age abused	6.11	3.56		
9.	Abused Urban	6.94	3.53	1.52	98
	Abused Rural	5.98	2.72		
10.	Urban Male	6.60	3.00	2.13*	114
	Urban Female	5.37	3.18		
11.	Abused Urban Male	7.25	3.52	0.918	51
	Abused Urban Female	6.29	3.57		
12.	Abused Rural Male	6.50	2.68	1.977	45
	Abused Rural Female	4.87	2.56		

* p < .05, **p < .01

Impact of composite value of abuses was found on materialistic values as abused and non-abused working children differed. Similarly, abused and non-abused male children differed whereas, abused and non-abused female subjects were not having a statistically significant difference.

Within both the groups, samples did not differ significantly in materialistic values on the basis of gender, age and status except in non-abused males and non-abused females.

Discussion

These findings indicate that materialistic values of working children may be related to the abuse they experience. Abused children in our sample were more likely to have higher levels of materialistic values in comparison to their non-abused counterparts. Moreover, influence of demographic factors such as age, gender and status was minimal as their effect was found

statistically non-significant. However the difference in the groups of abused and non-abused males and non-abused males and females was statistically significant.

It is important to observe the distribution pattern of different abuses amongst working children. Average index of physical abuse shows its high severity which is quite consistent in the sample. On the other hand, sexual abuse remains at very low side with a high variability. In fact, all working children in the sample are physically abused and most of them have experienced its severe form whereas sexual abuse is rather rare and our sample consists of very few cases of high sexual abuse. Economic abuse is somewhat equally distributed. Such a trend of abuse in the sample is quite a representative as workplace environments are generally abusive and employers are focused on exacting labour from children. In due course, they often use physical assault to keep their manpower working. Similar for economic abuse as employers are not very happy to pay their workers instantly. With sexual abuse, though its mild level prevails at workplace, its severe form is rarely uncovered.

The importance of these observations has implications for our understanding of the socialization process of working children who face harsh realities in their lives. Their ideals and beliefs are constructed through the active interpretation of a variable external environment (Misra, Srivastava & Gupta, 1999). Abused children may have been socialised to be more acquisitive as our sample shows a bias towards materialistic values over the non-materialistic values, which are normally considered to be higher, more distinctively human values. This supports the conclusion provided by McGehee (1983) that the role of work life combined with adverse work conditions, social environment of family and workplace help to develop their materialistic values. It appears both at the level of family and workplace that child labour with its high probability of abuse, and an adverse social environment brings marked change in their value orientation, pushing it towards a materialistic orientation. Money-oriented behaviour may be justified as balanced or appropriate approach towards the attainment of wealth. Sometimes this behaviour changes due to circumstances such as abusive hardships and may turn into an approach focussed towards the earning of money. An increased level of materialistic values amongst the poor abused children seems to be the outcome of this.

The relationship of high materialistic values with physical abuse can be understood in the light of "betrayal trauma theory" in which interpersonal trauma vary in degree of dependency in the victim - perpetrator relationship. Abuse perpetrated by an employer on whom the victim is dependent may lead to distorted psycho-social systems of the victim (Freyd, 2001; Goldberg & Freyd, 2006). This is a kind of "spiritual injury" emanating from violation of a social contract which modifies the value system which moves opposite to the spiritual or positive values (Lawson et. al., 1998).

We find greater association of economic abuse with high materialistic values in rural sample. This indicates a direct intervention of a socio-cultural system in rural areas where family bonding, care and identity is generally higher in comparison to urban working children who are totally more dependent on their employers. Dissatisfaction due to high economic values gives rise to a materialistic orientation amongst rural children. However, physical and sexual abuse do not have such strong influence for two possible reasons. First, physical abuse is to some extent an expected treatment to a rural working child. Culturally, parents suggest employers should correct their child through physical punishment. Mild or moderate levels of such punishments do not generally invoke the sense of betrayal trauma because of parental endorsement. On the other hand, sexual abuse seldom takes a severe form due to more interconnected rural society and sex being a major taboo.

Though the distribution of materialistic values is almost homogeneous across the groups, still we find non-abused female working children having lower level of materialistic values in

comparison to non-abused male working children. Our findings seem to be concordant with Bromerick and Swallow (2001) who classified girls as oriented towards others such as family and friends whereas boys as relatively selfish.

Sexual abuse has not been found particularly influencing materialistic values overall. However, it is contributing to the impact of composite abuse and certainly influencing materialistic values particularly in boys. Previous research such as Futa, Hsu and Hansen (2001) have established that childhood sexual abuse influences values such as collectivity, conformity, inconspicuousness, middle position virtue, shame, self-control, and fatalism. Values which correlate positively with materialistic values grow with sexual abuse and positive values and are influenced detrimentally (Chernoff & Davison, 1999).

There is a negative association between materialistic values and well-being (a working child's well being in terms of socio-economic condition) primarily due to poor satisfaction of inherent psychological needs for security and esteem (Kasser, 2003). With a hedonistic viewpoint we can enquire how the phenomenon takes place. Fraenkel proposed an approach of values reported by Ryan (1985) involving seven steps: (a) to identify the dilemma; (b) to identify the alternatives; (c) to predict the consequences of each alternative; (d) to predict the short and long term consequences; (e) to collect the consequential evidence of each alternative; (f) to assess the correctness of each consequence according to a number of criteria based on the enhancement or diminution of human dignity; and (g) to decide on a course of action. Thus the practice of materialistic values reflect a well calculated line of action mediated by certain external factors such as abuse, low goal attainment (Oishi, et al, 1999) and seeking social honour (Clammer, 1985; David 1994; Murray & Perera, 1996) etc.

This study supports the idea that children who experience abuse, generally work in a pre-shaped abusive and hostile environment which lacks opportunities of good learning. Experiences by physical, sexual and economic hardships produce an environment conducive for negative values to be internalised in the child's behaviour.

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