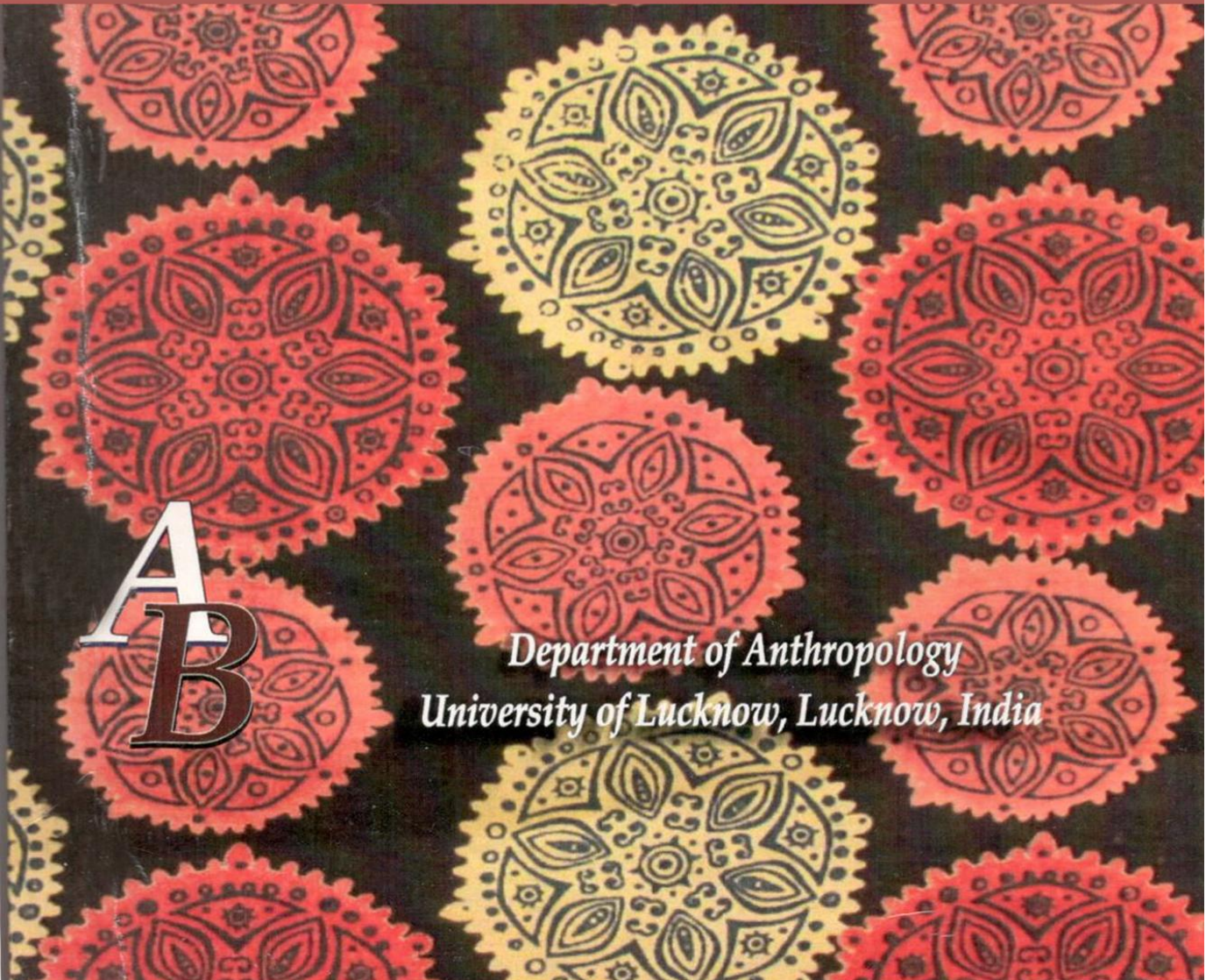


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Knowledge Attitude Practice related to Tobacco use among Women in reproductive age group in Uttar Pradesh – A Baseline formative research study

Hina Mehrotra*, Pramod Singh, Ranjana Yadav, Rajesh Nair

Introduction:

Tobacco use is a global epidemic that kills 5.4 million people annually; tragically, more than 80% of those deaths occur in the developing world (WHO MPOWER, 2008). Recent estimates suggest that tobacco claims nearly 1 million lives each year in India (*Jha Petal, NEJM, 2008*). Recent surveys on tobacco prevalence revealed that estimated number of tobacco users in India is growing rapidly especially among women and youths (*GATS & GYTS 2009-10*). A study conducted in two large cities at Delhi and Chennai, found the significant prevalence of tobacco use in school going adolescents (*Reddy KS et al, The lancet, 2006*). Uttar Pradesh is witnessing rise in the number of tobacco users especially among the rural women and children. At this point it becomes important from the glance of maternal – child and adolescent health to understand the factors attributing to the increasing practice of tobacco usage besides getting the quantitative understanding around this subject of ‘global and national concern’.

Key words: Tobacco use, maternal health, child health Uttar Pradesh

Objective:

- To assess the knowledge, attitude & practices related to tobacco use (smoke & smokeless form) during pregnancy
- To assess the vulnerability of non users of tobacco to the second hand smoking during pregnancy
- To inform the policies and law pertaining to curbing tobacco usage

* corresponding author : mehrotra.hina@gmail.com (Masters in Social Anthropology & Masters in Public Health); Contact details: +917408402040, Srajan Foundation

Research Question:

- Is there any significant difference in the knowledge, attitude & practice level related to tobacco use (smoke & smokeless form) among young (20-35 years of age) and elderly women (36-49 years of age) of rural Uttar Pradesh
- Is there any significant difference in the knowledge, attitude & practice level related to tobacco use (smoke & smokeless form) among gainfully engaged women and housewives in rural Uttar Pradesh
- Whether working status and age serve as the potential determinants in influencing the knowledge, attitude & practice level related to tobacco use among women

Methodology:

Mix Method is adopted as a method of formative research. Quantitative research technique is used as a primary method to collect baseline data and Qualitative research technique is used to substantiate the quantitative findings. A Multi Stage sampling procedure of Probability sampling was used for the quantitative data collection. The total sample size was 360.

Semi structured interview schedule for quantitative data collection; open ended topic guide and observation checklists were used for qualitative data collection. LAMP (Linux Apache MySQL PHP) was used to develop data entry programme.

Results:

Gul manjan was found to be the cradle ground for instilling tobacco addiction among children. Since *gul manjan* is culturally acceptable and is recommended by many local providers or unqualified medical practitioners for relieving toothache, hence it's not perceived as a tobacco product. Knowledge level of children regarding the forms of smokeless tobacco was higher than the women. More than 70% reported that at least one member in their family has the habit of using tobacco putting children at risk of picking up habit of tobacco use. About 41% women among the ever users reported to have used tobacco during their pregnancy. More than 60% of the women reported that they were exposed to passive smoking during pregnancy. About 85% children & 57% women feel the media messages to be ineffective in convincing users to give up tobacco. Community feels that it is the strong will power that eventually would help the user to quit the habit and not the messages.

Background:

Tobacco use is one of the most preventable causes of morbidity and mortality in India and worldwide. Most people begin using tobacco in any form in early to middle adolescence. Recent estimates suggest that tobacco claims nearly 1 million lives each year in India (*Jha Petal, NEJM, 2008*). Recent surveys on tobacco prevalence revealed that estimated number of tobacco users in India is growing rapidly especially among women and youths (*GATS & GYTS 2009-10*). The Government of India, has launched the National Tobacco Control Program (NTCP), under the 11th Five Year plan, to build capacity of the states to effectively implement the tobacco control laws, and also to bring about greater awareness about the ill effects of tobacco. Though the National Tobacco Control Program (NTCP) is a step towards addressing this alarming issue but there is a need to strengthen this program, especially in rural areas where tobacco control policies are not being implemented seriously

in schools. There is also a felt need to promote tobacco control program through other national program like National health Mission (NHM). In line with this felt need this study was conducted to inform the state tobacco control program in Uttar Pradesh. The study was conducted in 2013-14 in collaborative venture of Srajan Foundation and IIPHD, Gurgaon.

Study Design & methodology

Barabanki district, though in close proximity of the state capital, fares worse on several socio-economic, health as well as sanitation indicators. Geographically 90.7% of total population is rural. This area has also identified as backward district of Uttar Pradesh by the Planning Commission of India which become genuine basis to undertake implementation of public health interventions. The population of Barabanki district is 32.6 lakh. The total geographical area is about 3900km². Administratively it is divided in six sub district (Tehsil). This study covers representative blocks from the entire district.

Mix Method is adopted as a method of formative research. Quantitative research technique is used as a primary method to collect baseline data and Qualitative research technique is used to substantiate the quantitative findings. A Multi Stage sampling procedure of Probability sampling was used for the quantitative data collection. The total sample size was 360. There are 15 blocks in 6 sub-districts. Blocks with poor socio economic indicators were selected randomly from each sub - district, which represents approximately half of the (50%) study population. Further, blocks were stratified by accessible and inaccessible areas. Within each block four Gram Panchayats (GPs) was selected randomly, two accessible, i.e. near block head quarter and, two inaccessible Gram Panchayats, i.e. far from block head quarters. Within each Gram Panchayat household selection was done using systematic random sampling. Data collectors have used the registers of ASHAs containing list of households which served as the reference list. In each Gram Panchayat 30 interviews (15 from each category of respondents) were conducted. Thus the sample size at Gram Panchayat level is 30 and the sampling fraction becomes $n/30$ where n denotes number of households covered by an ASHA worker. For each Gram Panchayat women in reproductive age and children were chosen through stratified random sampling. Women were stratified by age and employment status while children were stratified by age and schooling status.

Semi structured interview schedule for quantitative data collection and open ended topic guide and observation checklists for qualitative data collection were developed, pilot tested and finalized. Piloting was done to test the contextual appropriateness and address the ambiguity in the schedules. It informed the training and data collection strategy. Srajan study group's senior research team was responsible for the study right from the designing of the tool to the analysing and documenting the results. Post graduate scholars in social sciences were hired for the data collection, transcription & translation. LAMP (Linux Apache MySQL PHP) was used to develop data entry programme.

Findings

Background:

The study had total 720 respondents, equally distributed between the two categories, 360 women & 360 children, to balance the both categories. Among women 60% never attained education of any type, whether formal or informal; 14% and 10% of them attained primary and up to class 8th level of education respectively, and among children about 37% have dropped out their studies and 63% of the respondents have their names registered in the schools, with varying frequency of attending schools. The study participants shown to have the similar background indicators as the study district had (see annexures).

a) Knowledge about tobacco use

Smokeless tobacco included the consumption of tobacco either by chewing, applying to the teeth or gums, or sniffing and smoke form tobacco largely included *Cigarettes*, *Beedi*, *hukkah* and *chillam* etc. Knowledge level of children regarding any form of tobacco was higher than the women. Women respondents were usually aware of the type they were using or someone in their known is using. Among all forms of tobacco, betel quid with tobacco, *gul manjan*, *paan* with tobacco, *khaini* or tobacco lime mix, *cigarettes* and *beedis* were largely reported by the respondent. It might be assumed that these forms are largely used by them. *Paan* with tobacco or *zarda*, dried tobacco locally called as *kaali patti*, *peeli patti*, and some local formulae of consuming tobacco were the other forms reported to be popular with the respondents.

Khaini also called as *pitni* or *milni* in the villages consists of roasted tobacco flakes mixed with slaked lime. This mixture is prepared by the user keeping the ingredients on the left palm and rubbing it with the right. *Kissan*, *Sri Ram*, *Pancchi* are the various brands of tobacco which are locally used for preparing *khaini*. *Kayam*, *Chaman*, *Super fast*, *super gold* is becoming the popular brands of tobacco in the village areas. *Kamla Pasand*, *Shudh Pan masala* and *Shyam bahar* are the most favourite brands in the *Pan Masala* category because of their quality of being post meal mouth freshener.

Gul manjan is sold with brand names *haathi* or *Musa ka gul*, *noor ka gul* is one such form which paves the way for tobacco addiction among children. Since *gul manjan* is culturally acceptable and is recommended by many local providers or unqualified medical practitioners for relieving toothache, hence it's not perceived as a tobacco product. "My daughter had a severe tooth pain. A known local doctor gave this (*gul manjan*) to do it twice a day. She (daughter) used to feel nauseate, dizzy while using it, but she continued using it. It gave temporarily relief but now she is addicted to it."

Cigarettes, *Beedi*, *hukkah* and *chillam* were known by majority of respondents. *Moments* and *Capstan* were popular brands. *Gharkutti* is a mixture of tobacco and *ganja* and is smoked using *chillum* (a conical clay-pipe of about 10 cm long).

The narrow end is put inside the mouth, often wrapped in a wet cloth that acts as a filter); or the dried tobacco leaves are minced and dipped in sugary syrup and rolled in form of ball. It is taken alone or with tobacco of *bidi* and is smoked either through *chillam* or *tendu leaves* or leaf of mango; making chutney of fresh tobacco leaf mixed with *sheera* which is smoked through *chillam*. Leaves of mango and jackfruit are also reported to be used as the medium for smoking tobacco. Knowledge of *cigar* has also been reported which was 4-6%. In Barabanki district some of the pockets like *Suratganj*, *Siddhaur* are known to have higher consumers of morphine and *ganja* where practice of using *marphiya cigar* is found. Knowledge level of children regarding the prevalent forms of smoking tobacco in the community was higher than the women.

b) Tobacco enabling environment

More than 70% of respondents reported that at least one member in their family has the habit of using tobacco in smokeless form. Similarly, 63% women & 57% children reported that they have at least one smoker in their family. Children's tendency to imitate put them at

risk of picking up habit of tobacco use by seeing their family members because they would get the enabling environment at home.

c) Usage of tobacco : Initiation and continuing of tobacco

Higher numbers of respondents reported to have initiated tobacco in any form during the age between 11-15 years. But, interestingly the critical age for intervening seems to be 5-10 years as the children were also found to have initiated tobacco as early as during this age group.

Overall, 36% of the total respondents in both women and children had ever used smokeless tobacco either in chewed form or for applying on teeth as *tooth powder*, 5% of the total respondents in both women and children had ever used smoked tobacco. Among women respondents 45% had reported that they used tobacco in smoke less form, while among children 26% reported to have ever used tobacco in smokeless form.

Among those who ever used tobacco in any form, 30% women and 18% children were found to continuing the smokeless tobacco and, 5% women and 3% children were continuing the smoking tobacco at the time of study.

d) Tobacco use and exposure to passive smoking during pregnancy:

About 41% women among the ever users reported to have used tobacco in smokeless form during their pregnancy while 11% reported to have used smoking tobacco while they were pregnant. These numbers also include women who used both types of tobacco. Rest of the women respondents told that they did not use during their pregnancy. More than 60% of the women reported that they were exposed to passive smoking during pregnancy.

e) Factors promoting the uptake of tobacco usage:

Peer pressure, tobacco users at home, curiosity to test, teeth problems were told to be the most influencing factors for initiating tobacco. Freshness, fragrance, improved concentration and effective stress reliever attributed to the acceptance of tobacco use in the community. Financial independence and the need to keep themselves doing their work with interest accounted for their continuation of tobacco '*nasha jaise lat ho gayi hai*'.

f) Perception around harms and benefits of tobacco

The socio cultural beliefs and myths wrapped around the tobacco is upto some level in sync with their perceived value of tobacco in their routine life. Regarding the myths around smokeless forms, majority of the respondents believe that the tobacco has therapeutic value and is very beneficial in toothaches and other teeth related problems.

Perceived benefits of Tobacco

- *Swallowing is harmful and not the chewing*
- *Relieves in gastric trouble*
- *Relieves in teeth problems*
- *Relaxing*
- *Reduces stress, tension*
- *Reduces fatigue/ tiredness*
- *Helps in concentrating during work or studies*

Perceived harms of Tobacco

- Harms eyes, affects vision
- Teeth look bad
- Harms liver, lungs, kidneys
- Causes stones in (aant galna) stomach
- One can not eat spicy food
- Affects gum 'galfare kat jaate hain'
- Causes heart problems
- Dame ki bimari
- breathlessness

Close to 50% opined that one – two pouches of tobacco products or 1-2 *bidis* or *cigarettes* in a day will not be harmful, whereas nearly 35% respondents told that even a bit or a single would be harmful. Interestingly the qualitative findings suggested that chewing tobacco is not considered harmful rather swallowing the juice while chewing would harm the user '*leelna nuksaan karta hai*'. Rest 15% could not appropriately tell about what they strongly feel. The responses were invariably the same in both types of respondents, women & children.

g) Cessation

In response to the question to assess the psyche of the respondents as how strongly they believe that the habit of tobacco in smokeless forms can be given up, 47% women and 53% children among the women and children groups respectively feel that the habit of tobacco can be given up. About 57% women and 74% children responded that they attempted in the past to quit tobacco. The efforts to quit were higher in children than women possibly because the formers are the initiators while most of the women have addicted to it and doing it from a longer period of time.

In contrast to this, those who feel that the habit can not be forgone reasoned that the quitting would require efforts and strong will power as they believed *that it would go with their death only*.

h) Awareness about any anti tobacco campaign, media messaging

About 96% of the respondents told that no intervention or campaign has been done in the past and even today aiming to discourage the tobacco use. During the qualitative discussions it was felt that community people are seeking desperately some feasible measures that can help them or users in their families to get out of this menace.

About 70% among women and 55% among children noticed media messages irrespective of the modes of media. About 85% children & 57% women feel the media messages to be ineffective in convincing users to give up tobacco. They elaborated that it is the strong will power that eventually would help the user to quit the habit and not the messages. Higher section of children reported to have expressed pessimistic response towards the effectiveness of mass media in sensitizing tobacco users, probably because they might have seen very few examples of users in their family and villages who gave up.

Awareness on laws and policies (COTPA)

Majority of respondents had higher awareness about provisions like Display of pictorial health warning on all tobacco products packets (72% in women & 66% in children), Prohibition of smoking in public places (57% in women and 58% in children) & Prohibition of sale of tobacco products to minors (36% in women & 42% in children). About 13% among women and 11% respondents among children neither heard of nor were aware of any provisions under COTPA.

Low level of awareness was found among women and children regarding the COTPA regulation imposing fine on the individuals for smoking in public places. About 66% women and 59% children don't know that it is punishable offence to smoke in public. Among those who were aware, the reported amount of penalty was varying from 100- 1000 rupees.

Among children who were below 18 years(n=290) , more than 96% reported that they never faced a situation when the vendor refused them to give tobacco. As per the vendors, *"There are frequent customers (near schools). If I will refuse they will go to other shops to buy it so if I will not sell them then I will loose my customers....Mostly children work here because of which they have money with themselves and so they eat (chew) tobacco a lot. They don't listen even when told them not to have it; if I will refuse they will go other shops to buy it and so my sales will be reduced."*

During the interview process or on the spot observation the team found that very few educational institutions had any display boards showing warnings or legal information related to tobacco. In some of the schools children and teachers found chewing tobacco, keeping tobacco pouches in the pockets. Children's crowd near tobacco shops and large number of used tobacco wrappers were also found in the school campuses.

Discussion

Strong political will and effective administrative strategies can play a transformative role in addressing this issue which is among major global health concerns. Strict and adequate implementation of COTPA along with the pro active role of state and district tobacco monitoring cell is important at this moment. State and the district level administration support should cohesively integrate in strengthening the implementation of the COTPA. Simultaneously, involvement of civil societies, grass root health works will be strongly needed to stimulate behaviour change around curbing the tobacco usage among women and children, e.g. orienting ASHAs, ANMs and other outreach workers in spreading awareness of disowning tobacco among pregnant mothers. Lack of awareness on passive smoking and use of *gul manjan* is another area of concern which needs to be addressed.

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Annexure

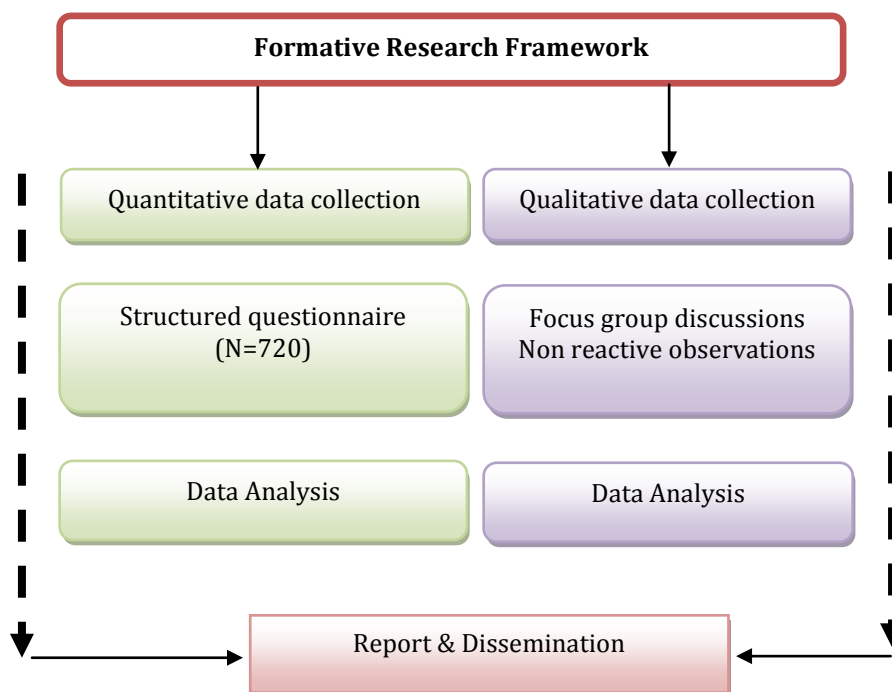


Figure 1.1: Formative research framework



Figure 1.2: Map of District Barabanki

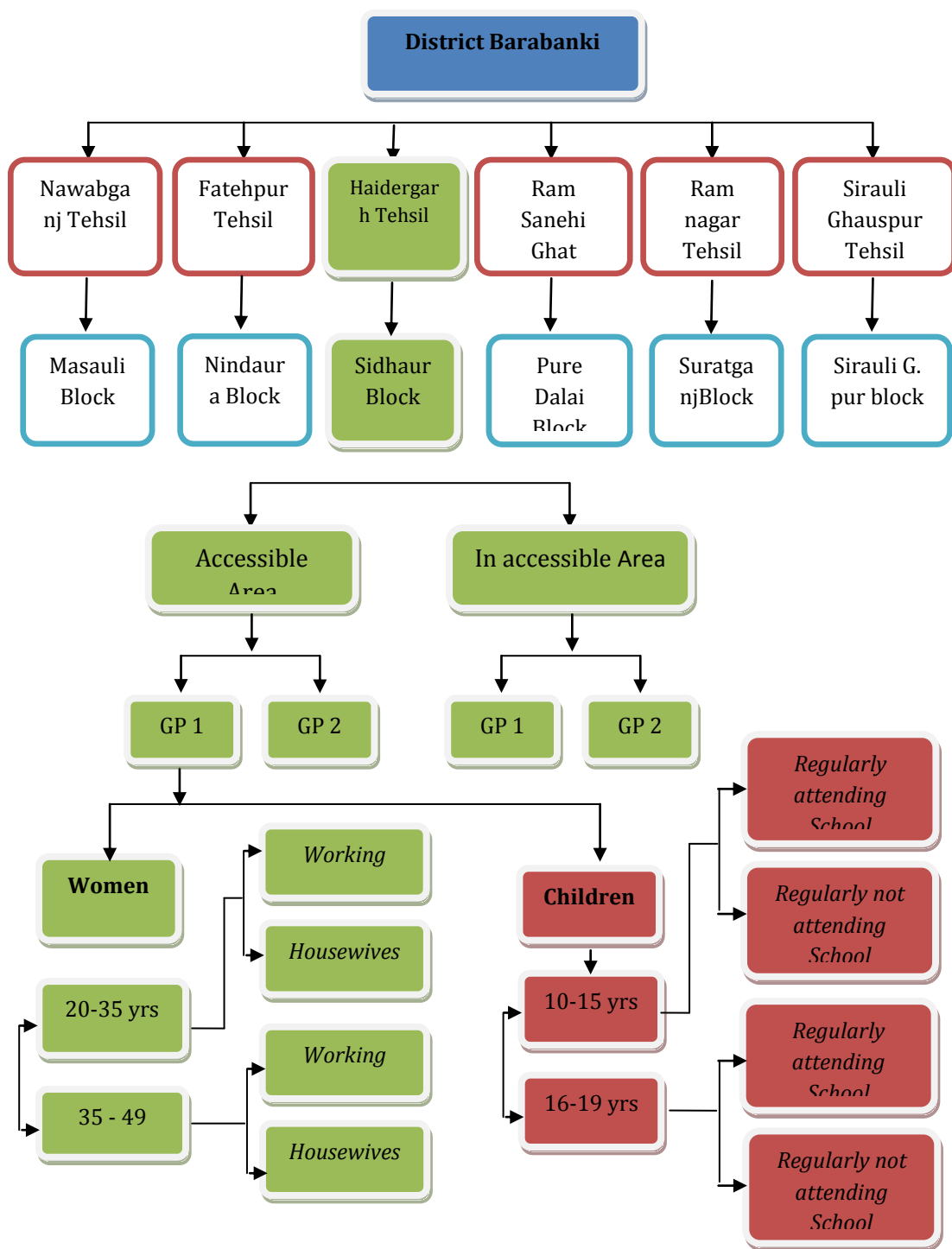


Figure 1.3: Sampling Matrix

*** Sampling plan shown in the matrix above for 1 block and 1 GP (Gram Panchayat) was applicable for all sampled blocks and Gram Panchayats in the study area*

Type of respondents:

Code	Categories of respondents
WA1	Women (20-35 yrs) + working
WA2	Women (20-35 yrs) + housewives
WB1	Women (35 -49 yrs) & working
WB2	Women (35 - 49 yrs) & housewives
CA1	Children (10-15 yrs) & regularly attending schools
CA2	Children (10-15 yrs) not regularly attending schools
CB1	Children (16-19 yrs) & regularly attending schools
CB2	Children (16-19 yrs) not regularly attending schools

Figure 1.4: Respondent category – code matrix

2.2 Household and socio economic characteristics

Indicators	Household & Socio Economic Profile (720)				
		Women	Children	Total	%
Religion	Hindu	284	271	555	77%
	Muslim	76	89	165	23%
Education	Never attended	213	11	224	31%
	Inormal	24	10	34	5%
	Formal_below Graduate	112	314	426	59%
	Graduate & above	11	25	36	5%
Occupation	Farming	82	94	176	24%
	Labour	92	64	156	22%
	Household chores	281	99	380	53%
	Self employment	24	25	49	7%
	Service	14	1	15	2%

	Private	5	3	8	1%
Head of the household	Male	330	333	663	92%
	Female	30	27	57	8%
Family type	Nuclear	233	273	506	70%
	Joint	127	87	214	30%

Table 2.1 Household & Socio Economic characterists

10 Socio economic status of the respondents- Following table shows socio economic indicators of the respondents

Family's main Occupation	Farming	146	180	326	45%
	Labour	133	96	229	32%
	Self employment	55	59	114	16%
	Service	26	25	51	7%
Household Type	Kuccha	73	86	159	22%
	Pucca	67	100	167	23%
	Semi - pucca	220	174	394	55%
Ration card	APL	158	167	325	45%
	BPL	117	131	248	34%
	Antodaya	44	46	90	13%
	No card	41	16	57	8%
Electricity	No	216	199	415	58%
	Yes	144	161	305	42%
Safe drinking water	Yes (Government supply)	74	74	148	21%
	No (Owned hand pump)	264	269	533	74%
	No (Other sources)	22	17	39	5%
Sanitation system	Toilet	69	76	145	20%
	Open defecation	291	284	575	80%
Means of communication	Radio	37	68	105	15%
	TV	68	77	145	20%
	Mobile	286	320	606	84%
	Newspaper	16	15	31	4%

Table 2.2: Shows socio economic indicators

Significance of social and cultural sustainability in total health

Asif Ali¹
 Daud Salim Faruque²

ABSTRACT

Modern knowledge assumes that the issues of sustainability and health are inseparable phenomenon. Multidisciplinary research conducted at different parts of the world concludes that sustainability has its direct bearing on the overall wellbeing of the society. From this point of view, the sustainability has an intertwined relationship with total health. The protection of environment is also an issue which is interdependent with what constitutes total health. The question of eradication of energy crisis and total health is not only about compatibility but they are complementary to each other. Thus, they influence our own wellbeing and also the wellbeing of the whole earth. This relationship of environmental aspect of sustainability has been discussed in many researches but social and cultural aspects have not found much space in the bank of knowledge by far. While socio-cultural aspect of sustainability plays an important role in the wellbeing of societies, culturally rich societies have many practices which are not only sustainable but affect the total health of the people. These practices on one hand make a society with less carbon footprint while on the other hand it improves people's social, emotional and spiritual health.

Key words: *Total Health, Social Sustainability, Cultural Sustainability, Wellbeing, Environment*

World Commission on Environment and 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" (WCED, 1987). It comprises the environmental, social and economical development which are inferred as three major pillars of sustainability. Environmental aspect deals with the justified use of available energy resources without overburdening the next generations, economical development includes developmental viability and social development comprises equality among people and wellbeing. While researchers have considered 'culture' as a fourth pillar of sustainability, it nonetheless seems inseparable from social aspects (Fig.1). While presenting the case of culture as fourth pillar of sustainability, the researchers argue that cultural vitality is as important as the social equity in sustainable development and compare cultural diversity to biodiversity (Hawkes, 2001). Although the debate is still on but scientific work about the effects of social and cultural aspects of sustainability over health and wellbeing going on and eliciting promising results. Taking inspiration from such findings, the present chapter will

¹Assistant Professor, Architecture Section, University Polytechnic, Aligarh Muslim University, India (asifarchitect@rediffmail.com)

²Executive Director, Oxford Evidence and Interventions (OXEVIN), Oxford, United Kingdom

deal with the two interlinked but fairly distinct aspects of sustainability i.e. social and cultural sustainability and its effects on health outcomes. The current synthesis appears important in the sense that in a transiting, culturally rich but developing context like India, different lifestyles could be compared to see their sustainability in their social and cultural sense and their resultant impact on health outcomes.



Figure 1: Four pillars of sustainability

WHAT IS SOCIAL SUSTAINABILITY?

Social sustainability is a process that promotes social health and well-being of present and future generations wherein the first aspect implies an individual's social interaction with others and the latter is related to the peaceful coexistence of communities while the basic human needs are being fulfilled (Ali, 2015). According to the Western Australia Council of Social Services (WACOSS),

"Social sustainability occurs when the formal and informal processes; systems; structures; and relationships actively support the capacity of current and future generations to create healthy and liveable communities. Socially sustainable communities are equitable, diverse, connected and democratic and provide a good quality of life." (McKenzie, 2004).

Chiu (2003) has also elaborated the phenomenon of social sustainability and presented it in three interconnected interpretations. The first of them is development oriented that includes social relations, customs, structure and values. Second interpretation is environmental oriented that comprises rules, values, preferences and norms. Third interpretation is people oriented that covers increased social cohesion and integrity, enhanced social stability and improvement in the quality of life. This interpretation covers the aspects of social health and wellbeing among people which is intertwined with environment and an inseparable part of cultural sustainability.

WHAT IS CULTURAL SUSTAINABILITY?

Cultural Sustainability promotes fullest participation in cultural life with the lowest impact to the environment. According to Al-Hagla (2005), "Cultural sustainability is mainly concerned with the continuity of cultural values linking all of the past, the present and the future". The Sustainable Development Research Institute defines it as "the ability to retain

cultural identity and to be allowed change to be guided in ways that are consistent with the cultural values of the people” (Zhang, 2013). These definitions provide a fair idea of the utility and potentials of cultural sustainability. It is however indispensable to understand culture here in order to appreciate the role of cultural sustainability in our health and well-being.

Culture is a complex term which includes values, customs, traditions, norms, meanings, identities, attitudes, understandings etc. It manifests the lifestyles of a group that has been developed by the people of that group and transferred from one generation to another generation. The culture as a whole covers the way of life of a particular set of human beings. It has become more relevant to include culture as an important aspect of sustainability because of human behaviour and life style that also governs the use of non-renewable sources. Culture has three aspects, values and aspirations, process and mediums, through which we develop, receive and transmit these values and aspiration and manifestations of these values and aspirations. The values and aspirations channelize the human behavior and lives and finally influence the human response to its environment. The physical, mental, social and spiritual wellbeing are the essential ingredients of quality and satisfaction of life. Human progress depends over the development of creativity and knowledge of individuals, which is eventually associated with culture. The cultural value system shapes the way of life of societies and consequently affects the attitude of people towards sustainability (Ali, 2015; Opoku, 2015).

Rigorous research in the area (Rapoport, 1969, 2000; Schusky & Culbert, 1973; Thaman, 2002) has helped to come up with three major aspects of cultural sustainability. The first is its aesthetic and artistic aspect which covers fine arts, music, popular culture, performing arts, and so on. The second aspect refers to the cultivation of mind and spirit. It includes knowledge, belief, religion and ideologies. The third aspect is the anthropological perspective: the way of life; and it pertains to the social aspect of human behaviour. It is the totality of the socio-cultural convention inherent in a specific society. It includes morals, values, laws, codes, customs, traditions, heritage, life styles and the ways we socialize within specific social structures. These three aspects overlap and influence one another in various ways. The attributes of culture in general bear relevance to the sustainability concept. First, culture is stored in collective subconscious and passed on from one generation to the next. In the process, it cumulates, and improves or evolves over time and space, but it may also become extinct. Another is the diversity of culture: there are many separate cultures and each is different from others. Culture thus gives identity to a place over different time periods (Fisher & Hajer, 1999). An important attribute of culture particularly pertinent to the sustainable development perspective is that “culture is the means by which man adapts to his environment and secures things that he needs for his survival” (Schusky & Culbert, 1973). Therefore, the culture of a place is also inseparable from the natural environment and it certainly has a role to play in the pursuit of environmental sustainability of a place.

Chiu (2003) explained the process of cultural sustainability and presented two interpretations. The first is contribution of shared values, perception and attitudes to sustainable development and cultural sustainability as a pre-condition for sustainable development. Second interpretation is the sustainability of culture itself, culture as a critical component of development and cultural development to take place within the limits of ecological capacity.

The significance of social and cultural sustainability on children’s social and emotional health has its far reaching implications. The healthy development of children depends in large part on the social context in which they grow up. Neighborhoods, with high levels of social capital tend to be good places to raise children (Putnam, 2001). Connections through trusting networks and common values enforce positive standards for youth and provide them access to mentors, role models, educational sponsors and job contacts. Culture and

recreation provide the means to build social capital. They can take the form of arts or recreational programs, and community events or celebrations such as festivals, parades and block parties. Community events, in particular, help keep neighbors in touch with each other and reinforce the relationships that make neighborhoods strong. Participation in cultural and recreational programs have been found to promote social connectedness in communities and shape civic behaviour later in life. In one study, for example, respondents who played in organized team sports as children were almost twice as likely as an adult to be a member of a board or committee (Jackson, Roberts, & Harman, 2001).

On the similar grounds, Thaman (2002) also states that for development to be sustainable, it must be rooted in people's cultural values; and indeed culture is the foundation of sustainable development. Colonialism and post-colonial globalization are, however, bringing (welcome or unwelcomed) change to the values and belief systems of indigenous people, and replacing them with those of the Western society. The indigenous ways of seeing the Earth in its totality, and its emphasis on the connectedness and interrelatedness of all things and all people, are giving way to Western perceptions. The Western knowledge, skills and values have dis-empowered the indigenous people due to their own confusion between their indigenous and Western methods. Hence, the future of the indigenous people is not sustainable, and the inability to sustain is caused by the processes of "development" of another culture. Culture, in this case, is not included as a component of development, at least with respect to the subjugated culture.

TOTAL HEALTH AND SOCIAL AND CULTURAL SUSTAINABILITY

World Health Organisation (1948) defined total health as "a complete state of physical, mental and social well-being, and not merely the absence of disease or infirmity". Later, other researchers developed this concept and extended it with other aspects and thus physical, emotional, intellectual, occupational, social and spiritual were included (Greenberg, 1985). Hettler (1979) in this connection, developed an interdependent model, commonly referred to as the Six Dimensions of Wellness. The model takes inspiration from Maslow (1943) need hierarchy theory and popularly known as Theoretical Model of Spirituality and Holistic Health.

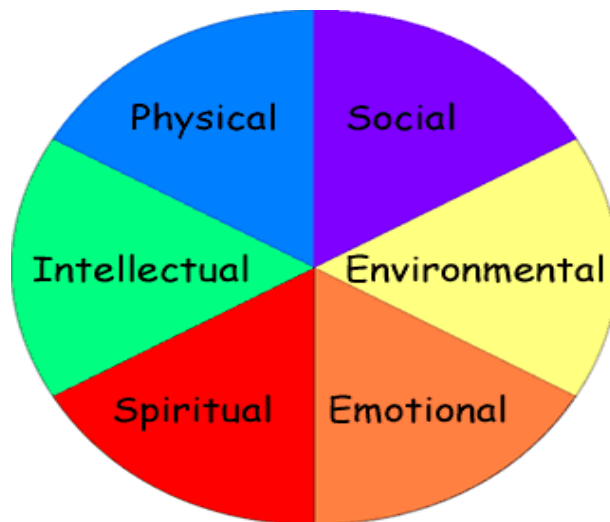


Figure 2: A Theoretical Model of Spirituality and Holistic Health

Hettler's model portrays health representations of different need hierarchies from Maslow's theory. Here, *physical health* represents very basic needs such as food and shelter or physiological needs, *intellectual health* represents second hierarchy i.e. safety and security, *social health* represents the third hierarchy i.e. love and belongingness, *spiritual health* represents the fourth hierarchy that is self-esteem, *emotional health* represents the fifth hierarchy i.e. self-actualization and *intellectual health* represents self-transcendence, a dimension which Maslow added to this theory after further research.

In order to get abreast with various facets of Hettler's model in the context of social and cultural sustainability, an assorted description of each facet has been given below:

Social health:

Social health is how well we interact with the society and our interpersonal relationship with others. It is about how we tackle different situation and how appropriately we behave in different social settings. As discussed earlier, social sustainability is a process that promotes social health and well-being. In some cultures there are several elements in built or social environment which promote social health. In India, courtyards in houses and *chowpal* (community gathering spaces) particularly in rural settings play their social role. Courtyard is a central open to sky space in traditional houses. It works as a gathering space for the family, consequently providing healthy social life and improving kinship relations (Zhang, 2013). Courtyard is meeting space at family level while *chowpal* provides a larger social interacting space at community level. In urban lifestyle, multistoried apartments do not generally provide such social space which may be a threat to social/cultural sustainability and social health. There has however been a positive change in the policies of multistory housing societies to introduce gathering spaces, playgrounds etc.

Spiritual health:

Humans' unflinching greed to exploit the natural resources has led to a grown concern towards the issue of sustainability which has taken a complex form. The greed of consuming more and more energy resources without taking into account the next generation's needs is the real sustainability problem. The improved spiritual health can make the scenario better to change the individual's sensation towards energy resources. Present approach towards materialism and merely improving economy shall not work unless a universal consciousness and a thought beyond barriers, caste, religion and creed is developed among the people. Thus the crisis of energy resource seems primarily a moral crisis which has solution in having collective thinking, oneness and sense of altruism. This brings the quality of thought at par with the quality of life. The religious beliefs in various culture and societies promote to respect the nature as a primary objective of sustainability. Therefore, attaining spiritual health is one of the prime needs which could be fulfilled through various sources such as religious orientation or affiliation to different spiritual thoughts and practices.

Intellectual health:

Creativity, knowledge and ability to learn are the components of intellectual health. Intellectual health on one hand improves our ability to solve our day to day problems while on the other hand it helps in developing our creative skills. Participation in cultural and community activities improves ones intellectual health. Socially and culturally sustainable spaces in a built environment affect the intellectual health of individual. Change is a natural phenomenon and keeps life lively but the knowledge and experiences make those changes positive.

Emotional health:

Emotional health is about how well we express and control our emotions. It is a determinant for other categories of health. Emotions influence our action and attitude towards almost every aspect of life. Social and cultural sustainability has a direct and indirect

relation with emotional health too. Insufficient daylight and bad quality of air develops a mental distress and consequently affects behaviour. Though these characteristics don't create a serious mental illness but they may elevate psychological disorder and depression (Evans, 2003). Social and cultural sustainability can affect human mind in two ways. One, it regulates their behavior and second, it may directly affect psyche of a person. Social interaction and cohesion releases mental distress. High rise multistoried apartments promulgate social isolation and consequently a psychological distress is developed among elderly people. This kind of behavior is developed among children due to limited playing opportunities for them. The insufficient space for social interaction at house level and absence or shortage of lounge, entrance lobby or *deorhi* develop the feeling of loneliness and social isolation. While different floor levels in high rise buildings discourage people for interaction while in traditional houses one level even sometime at a narrow street bring people together. Social interaction spaces may be ranged from a small intimate space at the entrance to large crowded area. Territoriality is also one of the aspects which provides an ability to monitor and control the spaces or feeling of ownership. Absence of territoriality also often results in depression, irritability and under satisfaction.

Physical health:

Sustainability has direct health implications at micro as well as macro levels. While sustainability affects our daily lifestyle such as current sanitations, most of the climate driven catastrophic events are also directly related to sustainability. At a larger scene, unsustainable industrial practices release many environmental residues which are absorbed by our body and affect our body system. This puts a huge burden on our bodies as well as on the public health system. Such problems are also managed through the practices of social and cultural sustainability. For example, courtyard in the house enhances the ventilation in the rooms around and allows fresh air to come in. At night, cool air due to heavy mass settles in to courtyard and warm air moves up providing more oxygen saturated air to the household. A courtyard with garden also improves its microclimate in hot climates and consequently effective for physical health. *Therapeutic horticulture*, has therefore become an important health area in which people are encouraged for backyard gardening. This has multifaceted health and sustainability benefits. One, people get personal supply of organic food and vegetables. Second, they are also encouraged to grow plants of medicinal importance. Third, gardening is a good outlet to an engaging physical exercise. Fourth, gardening provides more oxygen saturation to the household air. Fifth, the practice reduces carbon footprints as there is reduced usage of vehicle fuel, polythene, chemical fertilizers etc.

Mental health:

Mental health is all about how we feel, think and react to different stressing and frightening situations. It affects psychological, emotional and social wellbeing and helps us to handle stresses. Though, not directly related but social support has a very strong relationship with mental health. For instance, when the entrances of houses are adjacent or opposite to each other, or directly connected to a meeting space in housing, the probability of social interaction is higher and consequently improves the mental health of the residents (Evans, 2003). This is evident by the fact that people living in isolation are less likely to be mentally healthy as compared to those who prefer to live in commune and garner cooperation or social support. The aspects of social and cultural sustainability promote the sense of commune thus helping to prevent mental disorders ultimately.

Housing, habitability and health:

This chapter so far indicates that housing and habitability are quite potential outlets of social and cultural sustainability in our lives. Therefore, researchers studying the impact of housing and habitability on health outcomes provide us an opportunity to assess the impact of these two aspects of sustainability on health. Researchers in this connection have tried to

establish a relationship between habitability and health with the hypothesis that the degree of adequacy of the dwelling's design has an effect on health, directly through comfort, and indirectly through its effects upon family's life (Landázuri, Lee, Terán, & Mercado, 2008). The study finds the effect on gastrointestinal diseases (gastritis, colitis, ulcers), with a moderating role of stress and also on the respiratory diseases. The authors finally conclude that stressful environments reduce defense systems and increase infections. There were other external factors active such as contamination, contagion, and temperatures, prevail in the determination of these diseases; however, there is a distinct effect of housing on this kind of incidents. On the similar lines, while studying blood pressure in terms of residential environment, Landázuri and Mercado (2013) substantiate that if residential environment is not manageable, it seriously affects blood pressure due to emotional factors related to over stimulation, perception of lack of control of the home's environment, and loss of the capability to operate efficiently within it. Their results demonstrated that when there is an adequate architectural design, it brings about relaxation; when there it is absent, the person remains stressed, affecting several health spheres. Likewise, another study by Corral-Verdugo, Barrón, Cuen, and Tapia-Fonllem (2011) shows that stress is affected by the levels of habitability. Similar results were founded in the study of Cantarero and Potter (2012), and Lederbogen, Haddad, and Meyer-Lindenberg (2013) study related with mental disorders.

Conclusions

This chapter has enabled us to realize that social and cultural sustainability are important aspects to understand the relationship between health of the inhabitants and their dwelling. This understanding develops direct connection with variables of architectural and environmental design and with social variables that have a direct impact on sustainability. This also allows to assess the quality of housing in terms of social sustainability, which has implications for potential assessment and development programs of both governments and non-governmental organizations. There are a number of environmental and design variables that affect it, and have been able to demonstrate that habitability affects family life (Mercado, Urbina, & Ortega, 1987) and overall total health. Social sustainability depends on the fact that the milieu provides the conditions for a good quality of life and thus a healthy life. Housing habitability is an adequate measure of how residential environments provide for family's life standards and, the family being the main primary group, it provides for the quality of living conditions for the individual's health, contributing in a significant way to social sustainability. Good housing design provides for habitability and through it, quality of family relations and well-being. As Buys, Barnett, and Miller (2005) mention that the ideal house also allows occupants to move around easily, feel safe from accidents, such as slips and trips on dangerous flooring surfaces, secure in the knowledge that entry points are protected, and that monitoring devices can detect visitors and potential intruders outside. Thus, having less anxiety about household risks and security, it can provide a sense of satisfaction and wellbeing for the residents. As a concluding remark one should not lose sight of the fact that modes of social organization and cultural belief and value systems change in parallel, with both beneficial and harmful outcomes for population's health and wellbeing.

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Domestic violence of women and health in slums of lucknow: An anthropological study

Tara Bhatt³
 Keya Pandey⁴

Abstract

Violence against women is more wide-ranging nowadays, it could be physical, verbal, sexual. It is a matter of public health which affects all aspects of women health. The study focuses on the prevalence of domestic violence and to know the socio-demographic factors related to it as well as health and hygiene among Sikandar Nagar Basti. A cross sectional study in the slum has been made in which total 150 women were selected, simple random sampling was used. Interview, photography observation other method has been used. . The most common form of violence faced by these women was Verbal and Physical violence. The recognize risk factors were mostly Poverty and Addiction in Husbands and illiteracy, early marriage was also related to domestic violence. There is need of more domestic violence counseling centers all over the country.

Keywords; violence, illiteracy, alcohol consumption, counseling

Introduction

Domestic violence is a problem that affects the lives of many women all over the world. It is also an affair that has been found to persist throughout the life cycle of women and has extensive repercussions. According to the most commonly used definitions, it may comprise "physical, emotional, sexual and economic abuse occurring in an adult relationship between intimate or formerly intimate partners with a pattern of controlling behavior by the abusing partner"(panda .k.p,2004). Even though violence takes place within households, it affects women in all the spheres of their life. It affects their autonomy, their productivity, their ability to care for themselves, and their children and their quality of life (Moreno, 1999). Domestic violence is defined as "any act of gender- based violence that results in ,or is likely to results in , physical, sexual or mental harm or suffering to women including threats of such acts, coercion or arbitrary deprivation of liberty ,weather occurring in public or in private life" (UN habitat, 2003).

As per available statistics around the world, one out of every three (35%) women has experienced physical or sexual violence in an intimate relationship at some point in her life. This is an average based on available national surveys across developing countries

³ Research scholar, Department of Anthropology, University of Lucknow

⁴ Assistant professor, Department of Anthropology, University of Lucknow

(World Health Organization, 2016). In India 35% of women have experienced violence throughout their life (national family health survey-3, 2005-06).

Health is a common theme in most cultures. In fact all communities have their concepts of health as part of their culture. Among definitions still used, probably the oldest is that health is the absence of disease. During the past few decades there has been a reawakening that health is a fundamental human right as a worldwide social goal that is essential to the satisfaction of basic human needs to an improved quality of life and that is to be attained by all people.

The widely accepted definition of health is given by the World Health Organization which is as follows: "Health is a state of complete physical, mental, and social well-being and not merely absence of disease or infirmity". (WHO, 1948). This definition of health has been criticized as being too broad, good health depends upon several factors they are.

- Eating and sleeping in regular time.
- Taking a diet with sufficient nutrients.
- Avoiding contaminated food and water
- Living in clean surroundings or good sanitary condition.

"A slum is a contiguous settlement where the inhabitants are characterized as having inadequate housing and basic services. A slum is often not recognized and addressed by the public authorities as an integral or equal part of the city." The Characteristics of Slums are as follows:

- insecure residential status
- inadequate access to safe water
- poor sanitation
- poor infrastructure
- Overcrowding etc. (UN Habitat, 2003)

Slum dwellers live under very miserable conditions with very low literacy rates, due to poor earnings their living standard is very low even though their living standard is lower than the rural people there housing pattern is very congested with almost no ventilation which may cause respiratory problems.

Due to poor knowledge of health and hygiene and with their greater levels of exposure to poor sanitation, overcrowding, pollution, poor drainage system, and limited access to health care they are more likely to suffer prolonged illness. Rapid urban growth has led to an increase in the number of urban poor. India's urban poor have outnumbered the rural poor with low quality of living aspects. It is regrettable that this issue is neglected as a topic of study so far and is always concealed under the myth of private matter. Therefore it is very important to examine their health issues and problems regarding domestic violence in the context of slums in Lucknow.

Objective

The dwellers of the Basti are primarily poor and face a number of problems such as housing settlement, lack of clean water, adequate drainage, and sanitation leading to health problems in the Basti. Moreover, in addition to the lack of basic amenities, the overall socio-economic standard of the residents is pretty dismal, they do not have access to any form of formal education leading to unrest in the families and resulting in domestic violence towards the women of the house. So far no systematic studies have been conducted on the health standards and domestic violence of the Basti hence the present paper is an attempt to project some of the health problems of Sikandar Nagar Basti. Therefore the aim of this paper is to focus on the prevalence of domestic violence and to know the socio-demographic factors related to it as well as health and hygiene among Sikandar Nagar Basti.

Methodology.

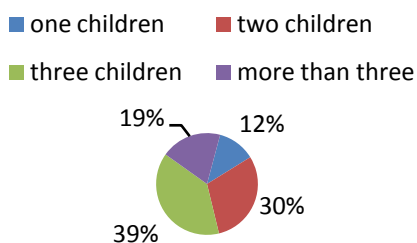
A cross sectional, descriptive study was carried out at the sikandarnagar basti. This fieldwork has been done in 2010-2011. As the area of field work was not large so simple random sampling was done.. The total no of household is 233 in which 1200 people were residing and the sample size of study was 150 out of which 18-45 year old females were the subjects of study. Techniques like interview, photography observation etc has been used. Consent was taken from all the women. Data was collected with the help of a Pretested, preformed, semi structured interview schedule by the researcher and it included details regarding their age, socioeconomic structure, education, family type. The various types of violence faced by them, their perpetrators, and the perceived risk factors of violence were also enquired into. The data was analyzed using suitable statistical software MS excel.

Analysis and result

Demographic profile of women

As shown in table 62.6% participants were married , 27.3% participants were unmarried, 6% women participant were those whose husbands were not alive, 4% women were those who live separately from their husband. 23.3% women were illiterate, 45.3% participants were educated to primary level, 20.6% were educated to secondary level and 10.6% women were graduates. 68% women were living in nuclear family , 32% of women were living in joint family. 38.6% of women were having three children while 19.3% women having more than three children. Only 2% women were doing government job , 36.6% were doing private job while 61.3% were house wife. 55.5% women participants were Hindu, 40.6% participant were Muslim and 4% women were christian.

number of children per women



Education of women in slum

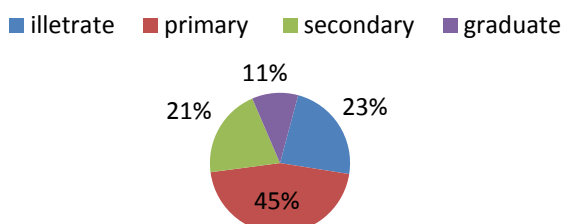


Table no.1 demographic profile of women			
variable		No.of participant	%
Age	19-30	42	28
	31-40	48	32
	41-50	31	20.6
	51-60	29	19.3
Marital status	Married	94	62.6
	Unmarried	41	27.3
	Widow	9	6
	Other	6	4
Education	illiterate	35	23.3
	Primary	68	45.3
	Secondary	31	20.6
	Graduation	16	10.6
Family type	Nuclear	102	68
	Joint family	48	32
Number of children	1	18	12
	2	45	30
	3	58	38.6
	More than 3	29	19.3
Occupation	Government	3	2
	Private	55	36.6
	House wife	92	61.3
Religion	Hindu	83	55.5
	Muslim	61	40.6
	Other	6	4

Living condition

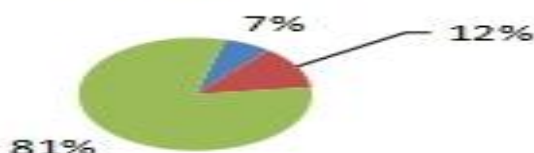
Total 150 women were interviewed out of which 58% women have two rooms in their house, 32.6% women have one room in their house and only 8.7% women have more than three rooms .36.6% women were satisfied with the ventilation present in their house, 56% women were think that they have poor ventilation arrangements only 7.3% women think that there is excellent ventilation in their house. 11.3% women access drinking water from hand pump, 21.3% women have direct connection in their house and only 68% women go to the public water tank in slum for water.64% women has gas connection while 6% women use wood for cooking.49.3% women go to open area ,38.6% women go to public toilet in slum while only 12% women had toilet in their house .there was only one public toilet within the slum who charge 80 rupees per month.

Table no 2 living condition of women

Variable		No of participant	%
Number of rooms	1	49	32.6
	2	87	58
	More	14	8.7
Ventilation	Excellent	11	7.3
	Satisfied	55	36.6
	Poor	84	56
Drinking water	Hand pump	17	11.3
	Direct connector	32	21.3
	Public water tank	102	68
Fuel used or cooking	Gas	96	64
	Kerosene	45	30
	Wood	9	6
Availability of toilet	Public toilet	58	38.6
	Open area	74	49.3
	Toilet at home	18	12

availability of drinking water

■ handpump ■ direct connector
■ public water tank



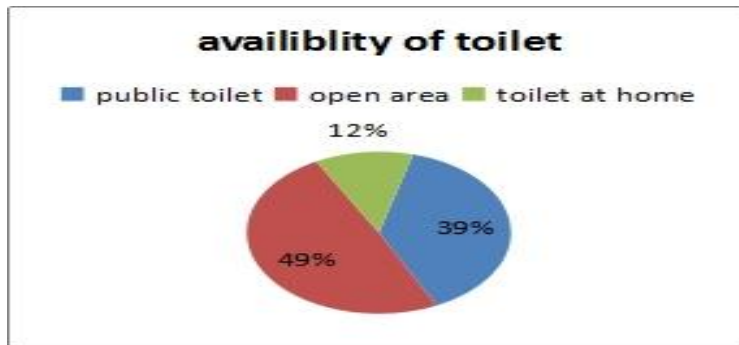
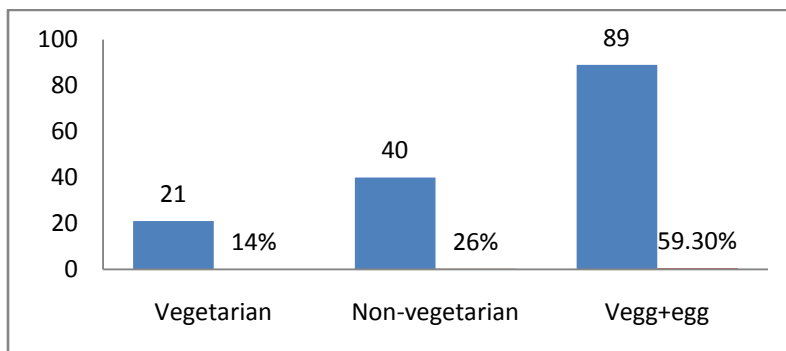


Table no 3 showing the percentage of people on the Basis of food intake.

S. No.	Option	No. of Subject	%
1	Vegetarian	21	14%
2	Non-vegetarian	40	26%
3	Vegg+egg	89	59.3%
	Total		150



Nutrition of women

As shown in table 3, 50% women in slum eat two meals a day, 22.6% women eat three meals a day while 21.3% women had only one meal a day as they said they use to go in work. In sikandarnagar slum 37.3% women were pure vegetarian and 62.6% eat both vegetarian and non vegetarian. 11.3% women agreed that they take alcohol, 37.3% women eat tobacco, 18.6% women do smoking while 32.6% women don't do anything.

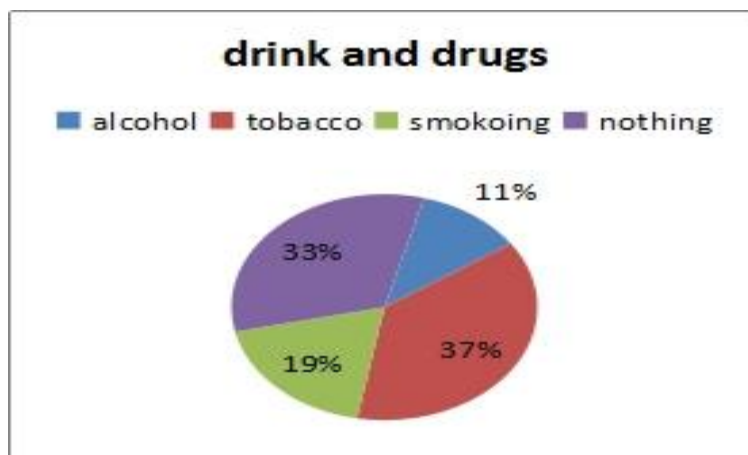


Table no 4 nutrition of women			
Variable		No of participant	%
Daily meals taken	One meal	32	21.3
	Two meal	75	50
	Three meal	34	22.6
	More	9	6
Type of food intake	Vegetarian	56	37.3
	Veg+non veg	94	62.6
Drink and drugs	Alcohol	17	11.3
	Tobacco	56	37.3
	Smoking	28	18.6
	Nothing	49	32.6

Table no 5 showing Solid waste management

Place of disposal	Household	%
At road side	42	28%
At Nagar Nigam Dustbin	35	23.33%
Nearby aea	73	48.66%

In Sikandarnagar Basti 28% household dispose their waste at roadside while 23.33% dispose their waste in Nagar Nigam dustbin and 48.66% dispose nearby area

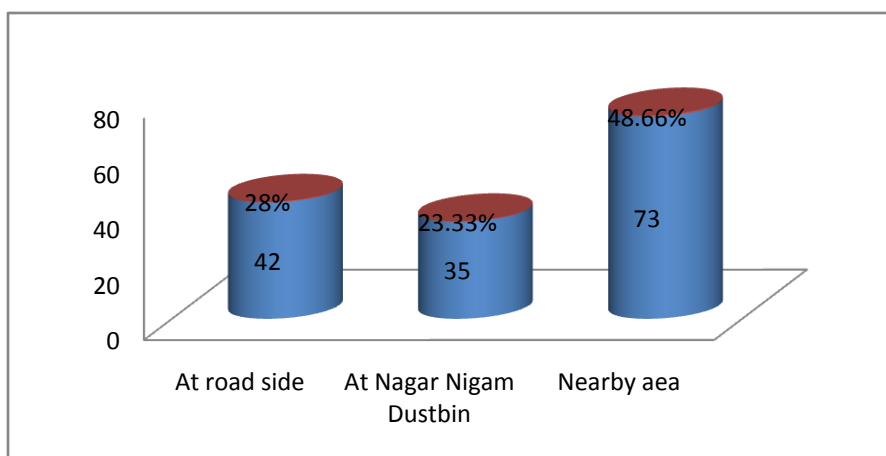
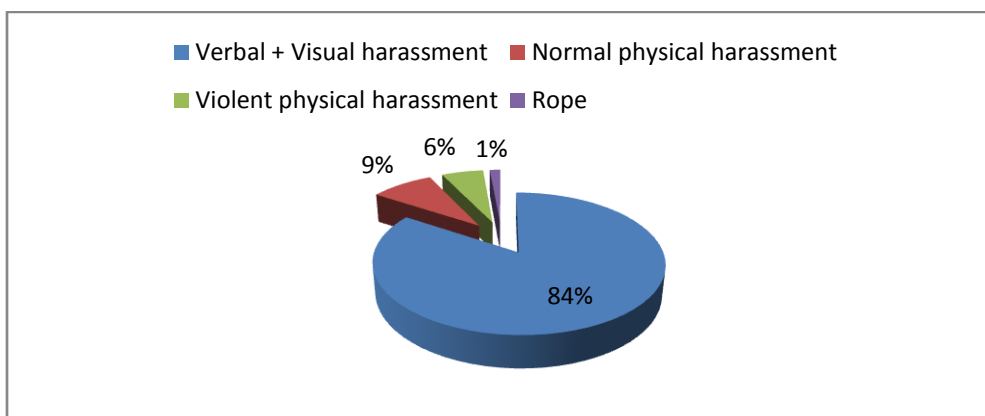


Table no 6 showing women facing different type of harassment

Type of Harassment	No. of women	%
Verbal + Visual harassment	118	78%
Normal physical violence	12	8%
Violent physical harassment	8	5.3%
Rape	2	1.3%

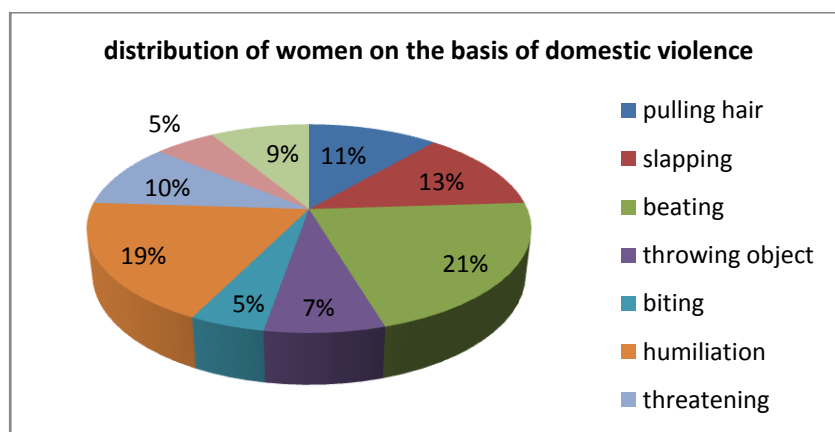


Domestic violence

Domestic Violence being a receptive issue, the present study tried to find the nature and types of domestic violence making it sure not to disclose the identities of the sufferers and their families. In basti 21% women has reported that they have been beaten by their husbands, 18% women faces humiliation in their daily life ,pulling hair was 11.3% , threatening is 10% faced by women and slaping was 12.6%.

Table no 7. Showing distribution of women on the basis of types of domestic violence

Type of violence	Complaints	number	%
Physical violence	Pulling hair	17	11.3%
	Slapping	19	12.6%
	Beating	32	21.3%
	Throwing object	11	7.3%
	Biting	7	4.6%
Verbal violence	Humiliation	28	18.6%
	Threatening	15	10%
	Doubting	8	5.3%
	Dowry	13	8.6%

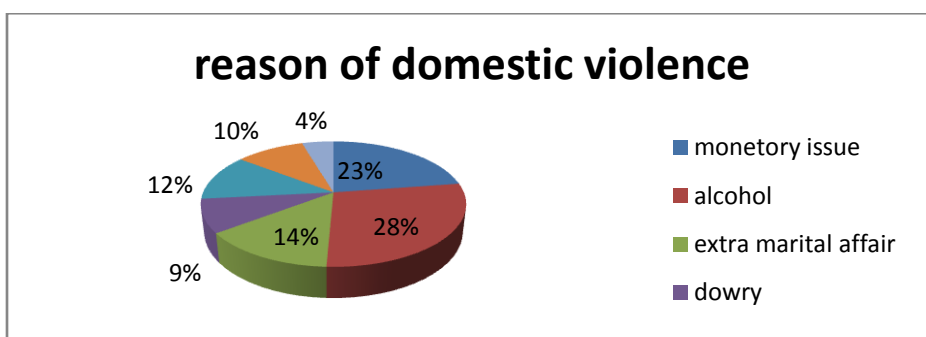


Factor affecting domestic violence

In the present study it was found that monetary issues are the major reason for violence which is 22.6%, alcohol consumption is verely commen in slums 28% women said that alcohol is the major reason for violence ,it was found that 14% women said that extra marital affairs are the reason for conflict, 12% women said thai there in-laws interfare in there personel life while 4.6% women were unable to conclude any reason.

Table no.8 showing reason of domestic violence

Reason of violence	number	%
Monetary issue	34	22.6%
Alcohol	42	28%
Extra marital affair	21	14%
Dowry	13	8.6%
In-laws interference	18	12%
Illiteracy	15	10%
No reason	7	4.6%



Conclusion

This study on the health status of women in sikandarnagar slum reveals that women of slum were educated but still they don't practice an optimum level of practice for their health, most of the women live in small houses of two room set with poor ventilation and with lack of drainage system. It was found during the study that there was only two hand pump present in the slum out of which one was non-working; only few households were having water connection and rest of women access drinking water from public tank present in slum. One thing was good that most of them having gas connection. There was only one public toilet present in the slum for which they charge money due to which most of the women use to go to the open area near river side while a few having toilet in their home. The women included had experienced violence and attending. More than half of the respondents were illiterate and belonged to Nuclear families. The most common form of violence faced by these women was Verbal and Physical violence. The recognize risk factors were mostly Poverty and Addiction in Husbands and illiteracy, early marriage was also related to domestic violence. Socio-demographic factors are also linked with domestic violence. Early age marriage shows more domestic violence than late. There is need of more domestic violence counseling centers all over the country.

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Transhumance in Himalayas: Relationship between Occupations, Culture and Ecology

Keya Pandey⁵

Salz (1933) provides a discussion on the social activity 'occupation', which has various socio-cultural and economic dimensions in the modern society. He takes it to be a fact and refers to its evolution and history. **Walton (1933)** describes the economic organisation as a scheme of control and articulates the enterprises in an economic system. A system, which comprehends all usages and arrangements in a society. **Firth (1962)** provides an insight into the contributions of the German scholars towards the understanding of savage economic life. The article highlights the evolution of the economic anthropological studies. It underlines that though comparatively the economic aspect has been the last to receive attention from the anthropologist, yet in reality, it presents complex problems of vital concern for native welfare.

Firth (1929) has based his work on the theme of the problems of the economic aspect of life (especially primitive). He has examined the various institutions of the Maoris of New Zealand, who form an interesting example of environmental adjustment. **Majumdar (1937)** gives a clear narration of agriculture and allied activities as the economic basis of the Ho tribe and the hunting and fishing which occupy secondary but important position. It is a cultural study which emphasises upon the economic aspect and the associated policies and problems. The struggle with the natural set up & uncertain economy; the competition with another community are highlighted in the work as those factors which are beyond the control of Ho's.

Babe (1951) has given a detailed appraisal of Kamar economics. He observes the various economic patterns in the society from the efforts to arrange livelihood to the activities ascribed to an individual both based on age and the gender of the member. He comments that economic pursuits in this tribe are categorised and alien cultures have broken the virtual self-sufficiency of the tribe and is clearly visible in their concern for the present while they only minorly attend to futuristic approach. **Herskovits (1956)** specifically introduces the role of human economics - the associated shortcomings and the important aspects of simple societies and those of contemporary world. **Panda et al. (1977)** have discussed the complex network of economic relations with equally diverse activities from productive, distributive, managerial to those involving direct or indirect involvement. All categories of economic relationships being neither mutually exclusive nor parallel to one another.

⁵ Assistant professor, Department of Anthropology, University of Lucknow

Singh (1977) has presented a case study of Kodaku tribe in Madhya Pradesh, experiencing retrogressive change from food producers to gatherers. The author has observed the not so successful impact of various rehabilitation and development programs among the extremely poor people with hand to mouth economy. **Rizvi (1977)** has discussed the economy of hill Korwas of Surguja district, M.P. with the tables and statistics. **Torres (1978)** analyses the intricacies and aspects through cross-sectional data with a proper mention of various factors such as seasonal migration, commercialization etc. responsible as causes while others as by-products of the peasant populations' economic & demographic response to social changes and changes in rural economy.

Bliss et al. (1982) have studied the rural Indian markets. Their study aims at examining and developing theories relevant for the context of an Indian village. It suggests that the rural markets and the behaviour of those involved in them should be the centre of economic study in the poor countries. **Panda (1990)** considers his study to be a partly speculative exercise based on the attempt to reconstruct the past based on our experiences among the contemporary societies due to the non-availability of authentic information of that span of time. Without trying to speculate to present the exact chronology of events, he succeeds in highlighting the problems of tribal identity, tribal adjustment as also the rational attitude to be employed towards their problems. **Nag (1998)** has presented the economic study of the Baigas and the history of primitive economics.

Forsythe, Nancy et al. (2000) suggest the role of national and international agencies in assessing the part played by the gender issues like biases and inequalities in affecting the growth pace of the economic system. The study also declares that this is a burning issue for the contemporary studies.

Krishna (2002) provides a glimpse into the socio-economic set up of the various districts in Uttaranchal, India. The author makes valuable suggestions about the proper utilization of resources both natural & human. However, the absence of alternative economic opportunities resulting in out-migration of the population and the livelihood demands of the people in negative relation to their education leaves the reader wondering that in lieu of the ecological degradation & backward agrarian character of the state, is Uttaranchal economically viable?

MaUick (2003) has presented an analytical case study in a hill village of West Bengal describing how the traditional tribal occupations became a part of nationalized economy. The diverse factors responsible for economic hardships and those, which encourage the trend of, dispersed economic settlements.

Velayutham et al. (2005) have developed the concept of the translocal village as a subset of transnationalism to describe the highly circumscribed social relations that often emerge from small scale translocalised rural villages. The author duo find the movement of the community in question interesting as the same in translocal practices is determined by a moral economy of obligations and responsibilities based on caste membership, which in turn is regulated by the gaze of fellow translocals.

Studies on Gaddis & other Himalayan Populations:

Khanka (1993) has presented a particularly documentative account in which the Kumaon Himalayas of the U.P. hills have been focused. The author attempts to examine the role of human resources & entrepreneurship in economic development in the hills with statistical figures and samples, which substantiate the significance of the effort.

Majumdar (1958) communicates the social attitudes of the various strata/groups in Indian villages especially those of North India. This book describes the silhouette of a village in U.P. highlighting the extent of social inequalities and demands of the customs during the

mid-20th century. **Shashi (1977)** has observed about the Gaddi tribe and various customs emphasising at the need for an encouraging but a patient and kind concern towards the simple people to enable them to adapt themselves to strange but promising modern ways.

Nag, **Aparajita (1988)** in her unpublished M.Phil report based on fieldwork explores the domain of tribal economy in Himachal Pradesh with the economic interactions and differences between the various H.P. tribes. The study is supplemented by adequate statistical figures. **Gillin (1996)** has presented the study of maladjustments within the various systems of a society. He mentions that the failure of the economic organisation in a society upsets the arrangements between the members in every aspect of their life and they are doomed to suffer the dilemma of unemployment.

Kishtwaria et al. (1998) has presented a study directed to determine to the impact of economic activities of Gaddi women. Market Alternative Individual Function Cost (MAIFC) methods, multiple regression method, purposive -cum- random sampling methods have been put to use.

Doshi et al. (2001) provide a well-structured presentation of the tribal economy. The study emphasises that the economic set up of a tribal society has various implications and that the former forms an integral part of the latter.

CULTURAL STUDIES

Knopf (1976) has discussed in a chapter that the resources required to support human life have to be obtained by application of wisdom and skills. **Yidarthi et al. (1976)** present the various researches carried out in the Himalayan region, thus it presents a good review of the various efforts put in by different agencies to review the Himalayan Anthropology. **Sharma (1992)** details the history of the Gaddi tribe in his unpublished fieldwork thesis. He has discussed their status as the Scheduled Tribe and has made observations about the impact of hanging world scenario on Gaddi tradition.

Sharma, et al. (1998) give a detailed account of the evolution of tribal studies; Himalayan anthropology, tribal ecology, present day ecological concerns and the social costs, which have to be borne by the forest dwellers. It also underscores the tribal predicament on the background of Thane forests-as a case study. **Sharma (1999) & (2001)** has made an attempt to trace the origin, history, and development of folk dances of Chamba. The author has also discussed the setback to the folk culture all over the country due to modern ways of life and the contemporary ways of these traditional styles being presented by new public and private vocational institutions. **Manna, Samita (2003)** has studied three tribes' viz., Lodhas, Munda, and Santhals from the border Bengal. She aims at highlighting that traditional wisdom and knowledge often restore the cultural heritage thus establishing the identity of the group. The impact of alternative and modern means on traditional medicine has also been emphasised upon. **Negi (2003)** deals with the traditional beliefs and customs being practiced in the central Himalayas. The study attempts to bring out the inherent environmental principles behind these practices.

Eisenstadt (2005) has tried to study the effects of modernity's cultural and political program on the conduction of collective identities. The author ponders on the approaches to realize social reconstruction and stresses the impact of transformation in the notion of modernities through social reform and social change for the expansion of society and civilization. **Ferrarotti (2005)** traces the process of encounter between Greco-Roman, Christian, and Islamic cultures, which have represented reciprocal interpenetration and interfertilisation in forms of ideas, values and have given birth to a rich cultural communication between the West & the East. **Kramvig (2005)** argues that there is a need for an opening up of concepts such as ethnicity and identity to encompass differences and

antagonisms, both analytically and politically. He presents the concept of ethnicity in mixed communities in the Arctic region as dynamic.

Ghurye (1961) argues that though caste is not occupational in origin, yet the dimensions of an analysis change when the context is that of Indian castes and Occupation. The author has made efforts to delineate the caste equations in an ancient Indian society with occupational valuation.

Singh, Nandita (1997) has based the study on fieldwork conducted in a Munda village in Khunti sub-division, Ranchi. The work is a description of an instance of exploitation within the tribe and throws light on the disillusionment that all land alienation is the handiwork of outsiders. It also exhumes the interpersonal conflicts resulting from it, finally suggesting alternatives for eradication of the problem.

Joshi, Gopa (1993) has set the focus of her study around the eight districts of Uttarakhand region of the Himalayas. She aims at studying the position of Bhotia women in this region the economy of which is conditioned by its geography, natural resources, climate.

Kapoor (1993) describes a picturesque account of the Gaddi customs, customary laws, the importance of the geophysical features of the area in framing the prevalent customs & practices. He concludes with a modern outlook providing helpful suggestions for securing the identity of the tribe. **Sharma, et al. (1997)** emphasizes on the fact that dress habits have relevance to the religious beliefs and faith of people. In this work, the costumes of the tribes like, Gaddi, Gujjar, and Pangwal have been described. **Verma (2002)** has given an account of the socio-cultural composition of Himachal Pradesh. **Handa (2005)** is a sincere effort to project the physiographic, ethnographic details of Bharmaur along with the socio-political scenario.

Bailey (1957) presents the study of Bisipara village in Orissa, eastern part of India. He describes this land-based economy from a sociological perspective. All together, it is a good effort displaying the various social aspects in their economic association to land and property. **Majumdar (1962)** has presented an outstanding piece of work. A monograph in its constitution, it clearly straightens out the various socio-economic and other cultural aspects among the Jaunsar-Bawar. He disentangles the various webs of a quality research and provides a lucid insight into the cultural set-up and the nuances of the activities. **Bradfield (1973)** has presented a good account of the economic cycle of the area with the social activities in a village of Black Mesa - a plateau between basins of the Little Colorado and the San-Juan rivers.

Vithal (1992) attempts to highlight the nomadic life of one of the primitive tribal groups- Chenchus. The study is accentuated on the primary data, case studies, and field observations. However, the socio-economic profile of the tribe in question along with census and other secondary data are given due credence in preparing this essay. He also tries to analyse the impact of rehabilitation programs launched by the government & hence the process of transformation because of various government schemes executed for their upliftment.

Monga, Anupama (1989) has discussed the status of Gaddi women in various socio-economic aspects of their life in her unpublished field work report. **Ghatak (1993)** has presented an ethnographic study of which all study villages are uni-ethnic. Bhoksas -a Patrilineal, immigrant tribe face various problems due to a transformed economy from a forest dwelling to an agricultural community. The author recommends their amelioration from an anthropological point of view. **Ahiuwalia (1998)** has tried to give deep insight into the backbone of the Himachal Pradesh economy, the various factors responsible to see it

bloom over the past years and the brief history of the state with some remarkable achievements.

ECOLOGY:

Majumdar (1944) has discussed the economy and social vigilance of various tribe's viz., Korwas, Tharus, and Khasa in U.P. **Firth (1956)** has provided an insight into the general relationship of environment to human behaviour. He has explored the material side of human life especially that of the 'primitives' and argues that their economic organisation is not the outcome of their material wants and individual efforts rather a socialized response.

Mohan (1959) has presented a study based on his field investigation made in systematically surveyed 10 villages of Sauria Pahariyas. The work is focused at the investigation of those aspects of their economy, which have had a lasting impact on the entire set up. He suggests that a proper implementation of government schemes may decrease the influence of Mahajans, which shall be for the better of the Pahariyas. **Sarkar (2003)** highlights the close-relationship of hunters and gatherers with the forest. The study is about the Birhor tribe known for their wandering habits and the famous monkey-hunt with forest ecology in the background. Birhors have developed a well-knit life in a particular cultural pattern. However, their dissociation with the forests later and the failure of government induced rehabilitation programs is a setback to the cultural traditions.

Bhasin, Veena (1988) has made an elaborate description of the various economic pursuits, importance of livestock, and the role of various members of the society in those activities. **Bhasin, Veena (1990)** highlights the interrelation between the health, settlement pattern, and lifestyle. The various physiographic, medical, and socio-cultural factors, which determine the afore-mentioned traits, have been discussed. The reader gains an insight as to how humans adjust, exploit, and adore their environment and how issues regarding health are not incidental but related to our habits and our habitat. **Kapoor (1993)** gauges the mobility forced upon the Bhotia traders by climate and the role of socio-economic factors determining the agglomerated type of settlement. The study emphasizes on the fact that since the Chinese occupation of Tibet, trade, which formed the main source of their livelihood, has come to an end, thus greatly influencing their practice of transhumance. **Raha et al. (1994)** have highlighted the various economic traditions in Himalayan geography. They have mentioned a few tribes as Bakerwals, Rajis etc. and have attempted to highlight the features of distinction prevalent between two groups of the same ethnic stock.

Gouri; Mudgal et al. (2004) present a study initiated for a research project. They explore the socio-economic groups in Himachal Pradesh; the present access to forestlands and development of forest goods and services and suggest certain measures for effective governance. **Jaglan et al. (2006)** have discussed that Gaddis have changed their traditional cropping pattern from local cultivars to remunerative crops. The study shows significant spatial variations in cropping pattern during the periods; 1974-'77 and 1998-2000. **Axxelby (2007)** looks at the effects of the state intervention on the contemporary workings of systems of common use and management of natural resources. Specifically he focuses on the case of nomadic Gaddi shepherds & official attempts to regulate their access to grazing pastures in the Indian Himalayas.

MulUn, Molly.H (1999) directly engages moral and political concerns about animals. The author looks at human-animal relationships in dynamic terms. **Kupsala, Saara & Tuomivaara, Salla (2005)** make an effort to map out a new research about the sociology of human-animal relations; the opportunities and challenges it offers to sociology and the key questions and theoretical approaches in this field. **MIGRATION**

Thurnwald (1933) gives a summarizing account of the most common types of nomadic practices. Not only are the types defined but also their lifestyle and the evolutionary process for the same is examined. **Kulischer (1962)** asserts that the migratory movements are essentially an outcome of the population pressure and the resources of the area. The latter factors are said to be directly related to one another. **Spencer (1970)** deals with the humanistic perspective of the phenomena of migration. **Prasartkul (1978)** has discussed migration as one of the components of population change, its implications in social and economic development regarding such population movements and population distribution for facilitating the socio-economic planning in the country. **Doshi (1990)** has discussed the ethnic aspects of tribal stratification of the Bhils of Madhya Pradesh, Gujarat and Rajasthan and the traditional Bhil concepts towards their social bonds and issues like migration etc. It is an attempt to highlight the historical origins of the tribal society. **Cliggett, Lisa (2000)** has very appropriately touched the social aspect of migration, the push and pull factors and the role of social structure along with the emotional responses liable for such a complex process.

Datta(2003) attempts to project the interrelationship between socio-economic factors and their role in inducing migratory phenomena. **ShivaaKumar(2003)** has aimed at highlighting the various factors exerting multifarious influence on not only the nature and extent of the migration process but also the problems such a process poses and the possible solutions or alternatives opted by the migrant substantiated by some concrete facts and observations.

Deshingkar, Priya & Grimm (2004) addresses internal voluntary migration for paid work. The paper does not include forced displacement and relocation of people or the nomadic livelihood systems, transhumant graziers. However, includes both permanent and temporary types of migration. The authors conclude that failure in understanding mobility and migrations results in proper implementation of policies and programs, which otherwise can help to maximize the benefits of multi-locational livelihood strategies.

Kwong; Putt, kuntaia-Lahiri & Samanta, Gopa; Rajan; LiangnUiu (2004) have studied the subject of migration in their respective fields. Their papers address the impact and changes following the process of migration on the working class; woman and children in particular. **Oseila, Filippo et al. (2004)** present 13 ethnographic studies of international and intra-national migration in South Asia. The work demonstrates the variety, complexity, and highly contextualized nature of cultures of migration. The outstanding feature of these studies compiled together is the thorough ethnographic and historical research conducted by the contributors. **Sabry, Tarik (2005)** explores the symbolic dimensions of emigration by enquiring into the relationship between emigration as a social phenomenon in Morocco, and Moroccan popular culture. The article argues that emigration in Morocco is not an isolated social phenomenon, but a pervasive part of the make up of its popular culture.

Tucker (1986) discusses the role of British from 1850 until Independence in controlling and restricting grazing by Gaddi herds to foster natural regeneration of trees. The study assesses the establishment of Indian Forest Service, the tensions between peasants and shepherds which earlier arose out of the codification of British land tenure system and later again in the present time.

Bhasin, Veena (1996) has studied the various socio-cultural aspects of the three tribes Changpas of Ladakh, Gaddis of Himachal Pradesh & Bhutias of Sikkim. **Verma (1996)** has reported the significant phase of transition of the colourful Himalayan tribe Gaddi. He has lucidly covered all the facets of their socio-cultural and economic life. The study is not only an enriching experience for the reader but also shall help the administrators in contributing to the assimilation of various tribal communities in national mainstream. **Bora (1997)** projects a direct relation between the processes of characteristic high rural-urban male

dominated out-migration in the country especially the hill regions and the responsible geographical and human 'push factors'. **Hoon, Vineeta (1997)** considers the understanding of the livelihood-environment relationship to be indispensable and emphasizes the need for the study of different world communities with different strategies like transhumance and pastoralism as indigenous procedures for natural resource utilization and to combat untoward situations. **Chakravarty-Kaul, Minoti (1998)** maps the nature of customary usage on the pastoral commons. The study assesses the claims of the Gaddi shepherds to both horizontal & vertical access to pastoral resources in mountains and examines the relations between these institutions, human & natural ecology. **Seth (1998)** has made an attempt to analyse the interaction of various ecological factors in Alpine ecosystem. The study also establishes the need of scientific management of Alpine ecosystems with due reference to the grazing activities of the livestock owned by the transhumant or nomadic tribes dependent on the local environment.

Misri (2003) has discussed the considerable decline in the number of pastoral nomads with changing times. He has confined his study to Gaddi herders, who rear their livestock under a well-defined migratory system. He has discussed the considerable decline in the number of pastoral nomads with changing times.

Gaddis of Bharmaur live in the lap of nature which nourishes them and has blessed them generously with beauty, health and wealth.....wealth of livestock, of simple ambitions and of culture so distinct which not only has always invited attention of scholars and tourists but also has remained the hub of various activities. Those areas providing natural pastures, suitable environment for livestock- rearing have given rise to domestication of animals and to observe a nomadic or semi-nomadic way of life. This is true in case of Gujjars, Bakerwals, Jadhs, Bhotias, Changpas, Sherdukpens^r and Gaddis who with several other tribes have developed themselves into transhumant societies.

The main purpose of economic enquiry in the Gaddi community is not to assess their living standards on modern economic scale with a mere intention of providing figures to a statistical data. Rather it is intended towards the study of the volume and nature of production, the real incomes of the individuals and to adjudge those resources including the human labour, as a means to generate those incomes and hence to add meaning and significance to the concept of local 'standard of living' (economically better off). The field area Bharmaur is one of the notified tribal areas of the state and is largely inhabited by the Gaddi tribal community. Having a low resource base and fragile ecosystem, Bharmaur supports only 37,320 persons i.e., 20 persons/sq.km.⁷¹

GADDI OCCUPATIONS

The Gaddi economy is geared to the satisfaction of the basic fall into the broad category of production, consumption agro-pastoral economy since whatever they produce is generally consumed. This economy is based on mutual relations; this becomes even more important since they are a community which has adapted itself to various occupations. They practice mixed economy. According to a broad overview the economic pursuits of the community can be classified as- Agriculturists (inclusive of horticulturists, beekeepers, vegetable cultivators etc.), Pastoralists, Government servants. Businessmen. The artisan group is present in the area and Gaddis do interact with them but they are non-Gaddis Scheduled Caste groups. Hence, this economic category has been separately explained under

^r The Sherdukpen are an ethnic group in Bomdila- the headquarters of West Kameng district in the state of Arunachal Pradesh. They are the Sherdukpen are agriculturists, although hunting and traditional fishing methods are practised as well. Using simple tools, both shifting and permanent farming methods are used, and livestock such as ponies, cows, goats, sheep, fowls and bullocks are kept. ⁷¹ Census of India, 2001

caste based economic pursuits (inclusive of Gaddi as well non-Gaddi population). The major occupational categories which are found in the study area have been mentioned in the below table.

GADDI OCCUPATIONS

S.No.	Name of the Occupation	Status of the Owner	
1.	Agriculture	Cultivator of land	
2.	Horticulture	Beekeepers & emerging Floriculturists	
3.	Vegetable Cultivation	Commercial Production	Growers and Sellers
		Production for Self Consumption	Growers and Consumers
4.	Pastoralism	'Mahlundi'	The Sheep master
		'Pohals'	Hired herdmens
5.	'Zamindaari' ⁷³	'Zamindars' i.e. owners of large plots of land supporting a mixed economy.	
6.	Government Job	Clerical and Class 4 employees and a few Class 1 officers.	
7.	Letting house on rent-cum agriculture	'Maalik-e-makaan' who let out rooms for rent and cultivate land.	
8.	Hotel business	Hoteliers who own small restaurants cum hotels.	
9.	Priest -hood-cum-shop keeping	Hereditary caretakers appointed for temple worship	
10.	Chela-ship	Gods men	

Agriculturists:

The people who till and plough the land for various crops. Few of them own sizeable land piece while still others may own a plot either just managing to fulfill the demands of a family or falling a little short. Mostly this category engages itself into other supplementary and better income generating pursuits. This, however, depends on the size of the family and the working force (it will be discussed in detail in the following chapter).

Pastoralists:

Mahlundi's

These sheep men are the owners of the livestock and are mostly engaged in rearing the animals. These farmers not only herd, guard and tend the sheep but also breed and raise the livestock. In pristine times these 'Mahlundi's' used to take their livestock to the pastures and came back to their homes only once in a year. They usually formed a group of three to four owners with a flock of around 250 to 300 sheep and goats. One or two male members were left at home to take care of the elderly people, women, and children. In those times since agricultural technology was not advanced as it is today and the terrain in Bharmaur was even much worse to rule out any dependence on agricultural produce it was only subsistence level. This change of interest is only a recent development.

Now-a-days, there is a decline in the pastoral interest among Gaddis. Most of the younger generation are either inclined towards service or towards business, however, in all the villages studied during the research work quite a few people mostly old can be found continuing the tradition. They are often accompanied by those young Gaddis either who to take up pastoralism or who could not be occupied with some gainful pursuit. These are all boys usually in the age -group of 13 to 16 years. Girls do not accompany the male members

⁷³ The term is being used in the local parlance.

of the family to the pastures. They stay with their animals and during bad weather; they take shelter under rocks or trees while animals are left in the open. When the 'Mahlundi's' are pre-occupied with some other activity, Now-a-days, they hire 'pohals' to take the animals to the pastures.

'Pohals'

These are hired herdsmen who go to the forests in the 'dhars' (the higher mountain ranges) with the livestock which they collect from all over the village, while coming back they bring firewood with them. They may be hired at any point of time when the livestock owner is busy with other activities. Sometimes those owners who have developed other business as well appoint the 'pohaT' for given period of the year and the 'pohal' is expected to come twice or every month and provide fodder and salt to the animals and take them to the pastures.

For the service the 'pohals' are paid in cash or kind as per the agreement between the 'pohaf' and the owner. Usually, they demand a few kilograms of maize and other grains individual per day, a few liters of milk from the goat or sheep, a woolen cloth 'paltu', pair of protective farmer's shoes and a blanket with two sheep, goats in addition to the payment in cash for the firewood. They ask for the 'pattu' and shoes with blanket because these are very important protective measures for them while they spend long time in pastures amid rains and snow. Gradually, these 'pohals' also develop a small herd of livestock from the animals they receive as a remuneration for their services. Thus, a new branch of 'Mahlundi's' come into existence and the practice goes on.

Government Job:

Gaddis have not confined themselves to their pristine engagements and are open for a job in the government department. Now-a-days, this trend has become much popular and it is expected that in near future the total population in government jobs may exceed the present percentage of population relying on the agriculture or pastoralism as a means of livelihood. This attraction towards government jobs is due to the prestige that is attached with it, the various incentives, good salary, and comfortable routine as compared to that of an agriculturist / pastoralist and the security for the later part of their life when they become old.

Horticulture:

Great many achievements have been made in this art of garden cultivation. The Horticulture Department of Bharmaur was established in the year 1996. This field offers great opportunities to the farmers as they not only make an alternative to overcome the losses in agriculture but also it generates greater money than the agricultural produces. Almost every Gaddi household owns big or small piece of land with minimum one to three trees to a maximum of 150 trees or above. Thus, the climate naturally is conducive for horticulture and the methods and technologies, which have been introduced by the government to enhance productivity and grow other food crops than apple, which is the favourite here. Bee keeping, extraction, processing of honey, floriculture and finally marketing the produce through the horticulture department is another potential source of better income and greater employment opportunities.

Vegetable Cultivators:

With congenial climatic and field conditions, cultivation of off-season vegetables is possible along with those which find an all the year round growth. However, these cultivators can be categorized as follows. Firstly, as those who produce vegetables for commercial purpose and transport them to the local markets. Secondly, there are some villages where vegetables are grown to meet the demand for self-consumption. They

even offer to share their produce with those families, which do not have an appreciable produce.

Zamindars:

This category is different from the zamindars of the plains and the other parts of the country. The landlords of plains were the revenue farmers granted big land tracts by the Hindu Rajas and the Mughal Emperors *in lieu* of the services offered to the King and they later became the proprietors of the land and paid tax to the Government of British India.

In the present time, 'Zamindaari'⁷⁴ system is not in vogue, but when the Gaddi 'zamindars' are being mentioned it is with respect to the size of the land they hold and is distinct from the system mentioned above. Gaddi 'Zamindars' are the earliest settlers in the area. With the increasing demands of the family gradually, greater areas of land were acquired and cultivated. With limited arable land, those who possessed land in big measures became more influential over others. The governments concern arose with the increasing population, the development of tourism and hence the pressure on land. It attempted with land-ceiling programmes to consolidate the land holdings. As a result, the cultivators became the owners of land and those who already possessed bigger plots were called 'Zamindars'. Hence, Gaddi zamindars are those modern farmers who own big landholdings and cultivate their land through hired labourers using new techniques.

Although almost all castes and communities whether Scheduled or non- Scheduled hold big or small land pieces to support a living, yet in this study the emphasis is laid on the Gaddi landholders. The tenants are the poor Gaddis. The labourers from Nepal who come in search of job to make a living are also hired to clean and level the land. The members of a 'Zamindar' family are engaged in other pursuits since tenants do agricultural practices and the owners share the profit. With good money to spend, they can afford a better 'education and living standard that is why they occupy a place as the elite group among Gaddi families.

With enough money, bigger land holdings and a few members operating their own business they have also become resourceful and hence they often contest for the post of 'Pradhan' or 'up-Pradhan' (village Headman or Deputy Head man respectively). Those who win find a political base and in many cases for a few years, one or the other member held the post until they lose the elections.

Hoteliers and Landlords-cum Agriculturists:

There are many people who have constructed two to three storied restaurant-cum-hotels, which they get registered by the concerned government department. Those Gaddis who have big houses use a few rooms as rented accommodation. Usually these hotels and rooms are given to government servants who come on transfer, the tourists, pilgrims, and the excursion groups can be well accommodated in the Guesthouses. Although there are not too many hotels yet, the income generated through these hotels and guesthouses is much higher than that from agriculture or even the monthly salary of a government servant. This is not an exclusive business class rather many government servants (both retired and those in active service), agriculturists etc, have stepped into this mode of supplementing their income.

⁷⁴ Although Government of India has abolished the Zamindaari system, yet Gaddi people are still using this terminology, therefore, we have retained these terms.

Priests:

Due to the famous Mani-Mahesh procession, which is organized in the month of July-August during the Radha ashtami festival⁶ (the birth celebrations of Shri Radha ji -the beloved of Lord Krishna), the area has become a great tourist spot. There are about 95 Gaddi and non-Gaddi Brahman families in the area who have been engaged in the age-old practice of priest hood: worshipping and acting as a medium between the deities and the worshippers. They are remunerated for the service. These families have been offering their services since several generations. Now with the increasing number of priests, they have evolved a system of allotting shares in services and remuneration to each one of them. This rotatory system becomes more prominent during the Mani-Mahesh 'yatra' procession when there is a great influx of tourists and pilgrims.

One of the head priest reported that during a particular priest' duty in the temple whatever 'chadava'(offerings) is made to the lord shall belong to the priest and he shall be entitled for all cash and kind contributed by the pilgrims on that day at the time of his turn. Further, distant contributions can also be made through money orders in favour of the priest to whom they were the '*yajmans*' (clients) during their visit. The influential priests own several shops in the temple complex and these are run by the members of their family. They sell religious material, from books to beads; the pious '*raam-nami*' (cloth with the names of Lord Rama and mother Sita printed all over).

Now-a-days, they have also opened P.C.O's (Public Call Offices) and stationary divisions within the same shop in the temple premises. They own agricultural fields and can be said to be one of those groups in the area who are rich & influential. They do not pay tax because the income they make from temple service is undisclosed. The Government is well aware of the surplus riches these priests enjoy. To control an unreasonable pleasure in the name of religion, which tends to create unequal concentration of money in the community, a proposal has been introduced. This proposal recommends starting a trust to function as a controller of all income inflow and resources related to the temple shall be under its supervision. This is intended to prevent any misuse of the contributions made by the pilgrims. Concerned government departments will control membership of the trust⁷⁶.

SUBSIDIARY ACTIVITIES:

Agriculture and shepherding are the age-old practices, which carry universal acceptance amongst all irrespective of their caste. Agriculture still remains the chief component of the Gaddi economy and almost every caste-group owns land although, whether it is enough to make a living or just manages a subsistence level existence depends on the size and productivity of the land and also the size of the family the land supports. It was found during the study that those Gaddi families who own small plots of agricultural land grow small quantity of vegetables, cereals etc. It is sometimes sufficient for their consumption for large part of the year and sometimes when it is insufficient, they buy them along with ration from market. The money required for such transactions is generated from the subsidiary activities.

⁶ it begins from a temple complex named 'Chaurasi' after 84 shrines. 'Lingas' of yogis, now temples of a few minor and major deities have also been constructed in addition to the original 84.

SUBSIDIARY OCCUPATIONS

S.no	Occupational Status and Activities	
1	Shop keepers	They are general merchants, owners of Photo studios stationary shops, fast food restaurant, woollens etc.
2	Shop assistants	They help at government and private shops.
3	Pony owners	Who give ponies to transporters for hire.
4	'Baagwan' Orchard Guards	Hired care takers of the orchards
5	'mistri' Masons	They build houses.
6	'darjee' Tailors	They prepare different types of dresses
7	Labour	They help in miscellaneous jobs.
8	Poultry owners & fishermen	They keep poultry and sell fish.

The shops in the market area (both the Chaurasi bazaar and that near the Patti village) can be found adjacent to one another due to shortage of space. Hence, any big showrooms are absent. Working in proximity to one another, the owners have good relations. The fathers have opened most of the shops for their sons to establish them financially. The heads of the family (generally fathers) usually are affluent agriculturists or government servants or are priests in the 'Chaurasi' temple complex.

Most of the boys who run these shops have quit their studies and started earning after their tenth standard examinations. They now plan to continue as businesspersons and expand it later in other ventures. Only a few use the income from the shop as a pocket money to fund their studies and to support the family. They work as sellers and get their supplies of goods from such far off places like Simla, Pathankot, and Jalandhar

Shop Assistants:

These people are not necessarily Gaddi. They may come from any caste or community except those who work as 'pohals' and pastoralist because they do not have enough time to stay stationed for long and this job requires sedentary habit. These assistants can be of any age from as small as 10 years old boy to a youth of 25 years of age. This source of income helps them to support the earnings from the main occupations like agriculture. In case of government shops, a shop attendant is appointed on a monthly salary, who takes care of the shop, maintains an entry of the total transactions made. The government provides the entire supply requested by the attendant. Small Lorries and trucks are the most common means to transport the items. Sometimes, small quantity of articles are brought by the owner himself either on his private cab or by bus.

Pony Owners:

This is not a full time occupation in the real sense of the term. It is an extra source of income, which supplements their income from agricultural activities.

'Baagwan' Orchard Guard:

Those Gaddis who work as caretakers or guards for the orchards are called 'Baagwan'. Since the region has a wide fruit variety, most of the time the orchards are replete with the respective crops. There are many human and animal elements, which can harm orchards like Bear, thieves etc against whom the orchards are to be guarded. The 'Baagwans' are appointed by the owner of the land be it the Gaddi who owns it or the contractor who purchases the crop of a particular season. They are expected to prevent theft and damage to

the crop by any agency. Individually, the 'Baagwan' also owns some agricultural land, which is cultivated by his family members.

Mason / 'mistrf:

Gaddi and even the non-Gaddi usually built their own houses in the area due to the high rates of labour. When a house is under construction every body from the village tries to contribute his help in whichever capacity it is possible. The wooden houses have been in use since the olden times, but the 'Pucca' houses (made with bricks and cement) are preferred now- a- days, as these have become a social status symbol and can be constructed with the skilled masons deployed from the nearby Panchayat blocks. These 'masons' also have their agricultural lands and this is not a full time occupation.

Tailor:

There are both male and female tailors. Whosoever is interested may train the other members of the community. The customer provides all the cloth and other material required for the dress. They also have some agriculture land in their family

Labourer:

They are hired either by local contractors, 'zamindars' or by government departments to execute the work of carrying the load on their back and transporting it to those places where vehicles cannot reach. Now-a-days, when there is loss in agriculture due to bad weather they prefer this occupation although very reluctantly.

Poultry owners & Fishermen:

They buy hens from the lower areas like Chamba, Pathankot and sell them either to those people who are interested in breeding the hens for eggs etc. or to those who are butchers and sell meat. Some of them catch fishes from 'Kharamukh' (the point which marks the confluence of 'buddhal nallah' with the river Ravi). These two subsidiary occupations are in their infancy. Their main occupation still remains to be agro-pastoralism.

THE OCCUPATIONS OF GADDI CASTES

Although the Gaddi Brahmans and Rajput do not recognize them as a member of their community, yet the outsiders treat them as Gaddis since they live in the same area. The Gaddi Brahmans and Rajput do not use the term 'shudra' for the other castes which are considered to be 'Tow' rather they are referred to as 'chanals' (the impure or the unclean people) or 'bita' (low- born). During their summer residence in Bharmaur, they observe restrictions on caste-interactions like the Sippi, Rihara castes are not invited to participate in the marriage ceremonies or to inter-dine with the Brahmans and Rajput. While, during the winters they migrate to lower areas together and provide cooperation.

OCCUPATION OF GADDI CASTES

S.no	Occupational Groups	Caste ⁷⁸	Occupation
1	'mahlundi'	Gaddi Brahmin/Gaddi Rajput	These are 'owner-shepherds'.
2	'pohals'	Sippi	These are 'hired shepherds'
3	'chelas'	Sippi	Gods men
4 A)	'Purohit'	Brah mans	Members of a clean caste but are called 'achharaj' since they perform funeral rituals.
B)	Pundits	Brahmans	They perform the marriage ceremonies

			and organize 'dhams'(religious feasts)
5	'Pujaris'	Brahmans	These propitiate the village and caste deities.
6	Carpenters 'tarkhan'	Sippi	Craftsmen of wood.
7	Plough makers	Sippi	They are known as 'halia'.
8	Blacksmiths 'Lohar'	Sippi	Iron workers.
9	Gold smiths & Silversmiths 'Sunar'	Rihara	Craftsmen of gold and silver objects.
10	Musicians	Rihara	They play & make musical instruments.
		Sippi	Invited to play instruments only during some special occasions.
11	Magicians	Sippi	Practice black and white magic.
12	Basketeers 'dumna-damna'	Haadi	Prepare baskets.
		Rihara	Provide leaf plates for marriage feasts.
13	Weavers	Kolis/ Gaddi	Weave blankets and shawls.
14	Tailors	Any caste (mostly Gaddi)	Prepare dresses.
15	Barbers	Sippi	Cut hair.
16	Cobblers 'mochi'	Non-Gaddi	Make shoes.
18	Scavengers	Non-Gaddi	Serve municipality
19	Labourers	Sippi	Give manual labour in miscellaneous activities.
20	Local Money Lenders 'Mahajans'	Non -Gaddi	The traditional moneylenders

'MAHLUNDI': These are the 'Owner shepherds' and may be found in any caste. Anyone who owns a sizeable population of 50 or more livestock hires a 'pohal*' to manage it and to graze the animal.

'POHAL': These are the 'hired shepherds'. Earlier they used to migrate with the Rajput men. They were allowed to drink, eat and smoke with the Rajput while they were in the pastures. This interaction, however, was not possible within the village.

'CHELAS': Both 'pohals' and 'chelas' are invariably from the Sippi caste. These 'chelas' are said to be the gods men who act as a medium between the lord and the worshipper.

PUROHIT, 'PUNDITS', and 'PUJARIS': The 'charaj/ 'achharaj' Brahmins or 'purohit' are called upon to perform the cremation ceremonies and other funerary rites. The 'pundits' are those Brahmins who organize 'dhams' (the collective religious feasts) and other marriage

ceremonies. They charge their services in 'mans' and quintals (terms used for monetary rewards) The 'Pujaris' have already been discussed under the title 'priesthood' earlier.

Gold smiths & Silversmiths:

The Gaddis are very fond of jewellery and they do not need a special occasion to decorate themselves. Their gold and silver ornaments are expensive and heavy and do not just have a monetary value but also emotional, social and traditional importance. With the increasing interaction with the working groups of outsiders i.e. those who come to Bharmaur for only a few months annually as labourers to earn money, the number of thefts in Gaddi houses has also increased. This according to them is done by the outsiders. In order to lessen the frequency of such cases the Gaddi women in particular have become fond of the artificial sets which are available at almost negligible price when compared to the cost of their silver and gold ornaments which are now worn only occasionally. This, however, causes great loss to the silversmith community.

Musicians:

Among Gaddis, every function be it related to birth, marriage or any pilgrimage is accompanied by musical notes. Riharas of Goshan/ Goson village are famous in the area for their skill over the instruments. They prepare excellent flutes which is also an accessory of a Gaddi shepherd. Always a Sippi musician is invited in a Gaddi household to play an instrument in a wedding feast etc. Though no plausible reason could be provided for such a preference, yet it was said that it was an age-old tradition and due to the divine powers Lord Shiva bestowed upon the Sippis, their presence becomes auspicious.

Basketweavers:

Basketry is an exclusive art of Haadi /Haali. Usually, members in every community know small basket making but when there is a need for larger quantity, the Haadi's/ Haali are contacted for the supply of durable baskets against cash payment. They prepare various kinds of baskets, which are woven, coiled, &matted. Chief among them are 'Karandi', 'Chhabadi'.

However, the use of baskets has become very limited in the villages, which are situated near the market or roadside as compared to those, which are located lower in the valley near the Haadi hamlets. Firstly, the contemporary vessels made of metals like brass, copper and steel come in all shapes and sizes. Secondly, they last longer, their upkeep is easier. Also the 'Haadi' people have also started availing of the reservations in the Government jobs so their participation in basketry is gradually decreasing. The long or round leaf plates, which are used to feast the guests during a wedding or after 'dham' (the collective religious feast), are provided by the 'Riharas' of Guggu village. They are specialized in preparing these leaf plates.

Weavers: There is no separate caste as that of weavers in the Gaddi community. Hence, either the Kolis⁷⁹ who have come from other places or the Gaddi families themselves weave knit different items.

Cobblers, Tailors, Barbers & Scavengers:

A few cobblers were found in the market area, but they came from the plains and settled here. The tailors prepare different types of dresses for marriage; for chelas;

⁷⁹ Kolis are not considered Gaddi. They are the weaving caste described as a Scheduled caste and are found scattered in various hill areas of northern India. They are different from the caste tribe 'Koli' of western India of uncertain origin. They form the main part of inferior agricultural population of Gujarat. The latter also extend in Konkan and Deccan.

pohals common Gaddi coats and coats for people who work in Government offices. Most of the barbers in the area were Sippis, according to the local people the 'higher castes'

give a special status to Sippi people, hence it is the latter who are allowed to cut the hair and nail of their 'upper caste' clients. Gaddi people have a complete knowledge of the procedure regarding the preparation of pots and their polishing, smoothing, varnishing and finally their decoration. Now-a-days, municipal corporation has appointed sweepers to clean the roads, earlier the menial castes were made to clean the roads and the fields. All the washing in each household is done among Gaddis by the house-wife and the girls so no separate washer men caste is found. Thus, there is no separate caste of potters, washer men and scavengers among the Gaddis.

Labourers:

Earlier, due to rigid restrictions on caste-interactions only Sippis were allowed to work within the villages. However, now-a-days, at the first place Gaddis are not readily interested to work as labourers, but they may do so for a government project. On the other hand the members of the castes which are called the non-Gaddis or the so called 'low-castes' still prefer to work as contract labourers or wage labourers or as agricultural labourers. As agricultural labourers, they usually get money in return for their manual labour but sometimes they may be paid with a small share in agricultural produce.

'Mahajan' /Local money lender:

They are non-Gaddi local moneylenders and are in minority. Earlier the Gaddis used to mortgage their land, houses, or any other form of property to the local Mahajans at whatever rate the lender of money proposed. The Gaddis, although occasionally, even today go to these Mahajans, yet there is a growing number who use the banking facilities for the purpose. Further, there was not found any caste-based occupational specialization though there was enough inter-caste occupational interdependence evident. One factor that can be said to have played a major role in developing such a scenario is the geographical isolation the members of the community must have experienced during the initial years of their coming to Bharmaur and nearby areas. With the remotest means of communication and transport an immediate support and relief in various areas of interest section of the society learned the various arts of preparing items of daily use, various means of production etc. though to make it an occupation or not was up to their will and the circumstances that faced them.

This chapter introduces the economy of the Gaddi people of Bharmaur, who practice a mixed economy. They have been conferred the status of a Scheduled Tribe by the Constitution of India. There are certain special provisions made for them which the people have started benefiting from, hence their occupations broadly present a mosaic of agriculturists, pastoralists, government servants complemented by subsidiary activities as shop-keepers, tailors, orchard guards etc. Although caste-based occupational specialization is not the inherent feature of Gaddi community, yet a system of cooperation has become an identity of the people and caste both Gaddi as well as non-gaddi. This system is either based on reciprocating the kind of help or making payments in cash and kind.

The introduction of such an inter-caste occupational dependence can be attributed to the harsh climate and their seasonal movement both. Initially, when the pastoralists were in the pastures for most part of the year, their families were exclusively dependent for help and assistance, on their relatives & neighbours. Gradually, when other alternative means of livelihood by way of government efforts and culture-contact through print media, tourism etc seeped in this part of the country many others moved out in search of jobs and better education. Although they follow some of the caste prohibitions especially with regard to commensality, yet they consider it as their obligation to help each other in day-to-day activities as it is difficult to live in a harsh climate. Thus, this community of Gaddi people presents a profile of a tribal society with a well-adjusted economy with some stratified occupations.

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Status of Adolescent Girls in Tharu Tribe of Lakhimpur Kheri in Uttar Pradesh, India.

Pramod Bihari Shukla

ABSTRACT

The Tharu tribe is a famous tribal community of India. Though playing very dominant roles in their community, its adolescents are not connected with the main stream of development. Role of women in Decision Making Process is not very dominant. Decision making is one of indicator of social status. The ability to make decision makes people powerful. It explains the women's status in terms of decision making in different aspects of household as well as other activities. The people in the study area are found to be engaged in agriculture so the decision making role has been analyzed in term of the decision making in farm management which included cropping pattern and livestock management, children education aspect, household management aspect. Hence, this study aims at enlightening the government and international community on the challenges facing this community. Exploratory and descriptive research design has been employed in this primary data based study. Primary data on adolescent awareness in various matters have been collected by interviewing 48 adolescent girls, 18 to 25 year age group to know the level of awareness about education, technology, health and ownership. The study reveals poverty, illiteracy and lack of communication are the main problems of Tharu adolescents who are very backward in matters of advanced education, technology and communication. They do not like to go to advanced cities for education. And though they must have a rethink about this, they must also stick to their old culture in order to keep their identity. At present there are many other communities that exist in Tharu area, so the process of cultural exchange is still going on. However, they are against others who are capturing their land and forests. Hence, governmental financial assistance is a must if the Tharu tribe is to be developed and integrated into the global community.

INTRODUCTION

Generally in India as per 2001 census, women constitute 48% of the total population. Women as an important human resource were recognized by the Constitution of India which not only accorded equality to women but also empowered the State to adopt measures of positive discrimination in their favour. The Constitution, the Government of India has been engaged in committed and continuous endeavours towards ensuring all-round well-being, development and empowerment of women. One of the six basic principles of governance laid down in the National Common Minimum Programme is to empower women politically, educationally, economically and legally also. The progress of Department of Women and Child Development to a Ministry under the independent charge of Minister of State for Women and Child Development with effect from 30.01.2006 is an important mile stone in that direction. The capacity of the Ministry has been striving for the holistic empowerment of women by reviewing the laws to remove gender bias, bringing new legal measures aiming at gender justice and implementing programmes to achieve the social and economic empowerment of women.

Generally, Women empowerment is the buzzword now-a-days. No country can afford development without considering women who constitute about half of its stock of human resource. So, development has bypassed women in India despite worshipping and paying respect to women in mythology and historical texts. Gender disparities vary vastly across cultural, geographical and historical context. India is a large country with vast economic and sociocultural diversity in the country. The growth issues related to women in a large country like India will not only be inappropriate but sometimes even misleading the country. Women specific and women related legislations have been enacted to safeguard the rights and interest of women, besides protecting against discrimination, violence, and atrocities and also to prevent socially undesirable practices. In the previous days government of India has undertaken a large number of schemes aimed at the socio-economic development of women under various Five Year Plans in India.

ABOUT THE PEOPLE

There are many tribal communities that exist in every region of India. Indian tribes are very backward in economic, educational and political matters. Indian tribes are mostly in need of higher education, fast economic growth, social justice, and political awareness. Above all, the most paramount and compulsory need is well advanced communication. It is true that this is the era of advanced technology and global communication, but most India tribal communities are suffering from lack of advanced communication till date. Most tribes are still struggling for food and clothes in this advanced era. It is a very sad and an unthinkable situation for all civilized people, governments, and social workers. The Tharus are mainly concentrated in the Tarai from Gorakhpur in the East to Nainital in the West. Lakhimpur, Baharaich, Gonda are the districts of Tharu concentration. The tribal belt of Chandan Chouki in Lakhimpur Kheri district of Uttar Pradesh is spread over 300 sqkm and inhabited by 99 % Tharu population, in about 40 hamlets and 15 Gramsabhas. The tribal area is blessed with plenty of water resources such as about 90 ponds of different sizes (0.08 -1.5 ha), rivers, tributaries and wetlands. Besides fish farming, most of the tribal populations are also engaged in fishing activities in the nearby rivers and connected wetlands. Tharu of Lakhimpur are Ranas. They claim themselves to be descendants of Ranas of Chittor. Tharus are mongoloid affinity and are of average medium height with round head. *Tharus* are fond of non-vegetarian food but local produce are insufficient to fulfil the demands.

Women play significant role in the development of a nation. Without women participation, goals of development activities cannot be fully attained. Women's inside activities are generally connected with men's outside sphere. It is seen that if women do not manage the household sphere properly men shall not be able to work outside enthusiastically. So the role of men and women are interdependent. But overall burden of women is higher than that of men.

The life of Tharu women is dominated in comparison to their male counterpart. The status of Tharu women in the society results continuous lags in opportunities in education, training, employment, health public life access to economic rights etc. Although Tharu women are very active in household and field works, they have assigned very less status to men. But we see just reverse in the case of Rana Tharus. That is Rana Tharus maintain a female dominant society. Household activities are not considered as economic activities. Tharu women are restricted into their domestic and subsistence activities. The main profession of these women are household shares and agricultural activities. Tharu women also help their male counterpart in collecting food materials such as rice, wheat etc. They substitute for paid labour in activities like repairing and maintaining the house. They also involve in productive works such as kitchen garden, cattle and poultry farming and so on.

METHODOLOGY

This is a primary data based study and presented in Exploratory and Descriptive Research Design. Primary data on adolescent status on various matters have been collected by interviewing 48 adolescent girls, 18 to 25 year age group. We have selected Tharu girls for interview and observation because of their small number. We want to know the status of girls in society. We have used a survey schedule for collecting information but personal observation was also used as per requirements. Mainly, we have collected information of awareness about education technology economic and political environmental health cultural activities. We have also used the related literature as secondary data for making some statements in this article.

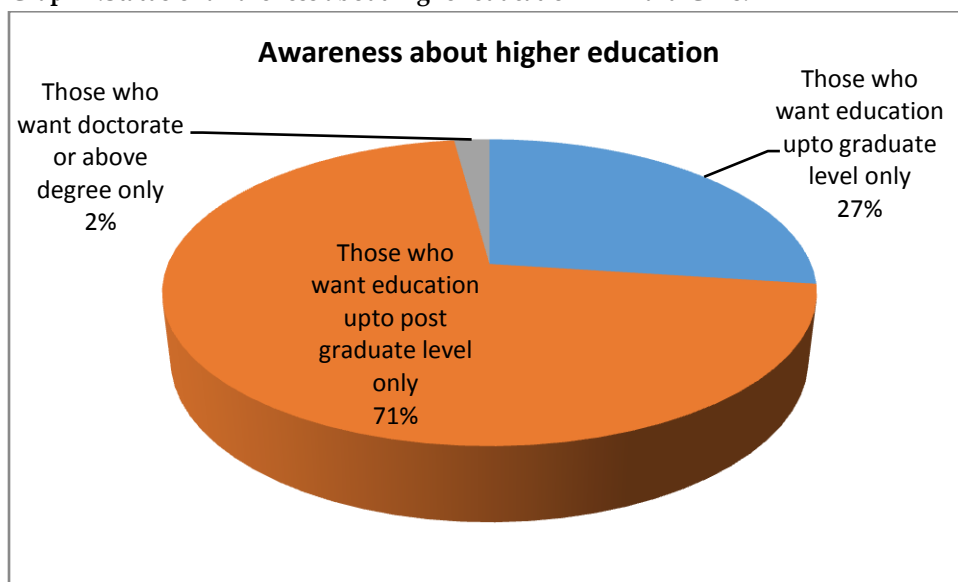
OBSERVATIONS AND DISCUSSION

Educational awareness

The Tharu community is one of the Indian tribes which do not have enough awareness about education. There are many educational institutes and organizations in Tharu area, but the percentage of educated people especially the girls' education is very low. Tharu tribe is close to Nepal and there is more awareness of education in this community. There are many social workers of their own community working hard for education.

Detail	Girls	%
Those who want education upto graduate level only	13	27
Those who want education upto post graduate level only	34	71
Those who want doctorate or above degree only	1	2

Graph 1. Status of awareness about higher education in Tharu Girls.

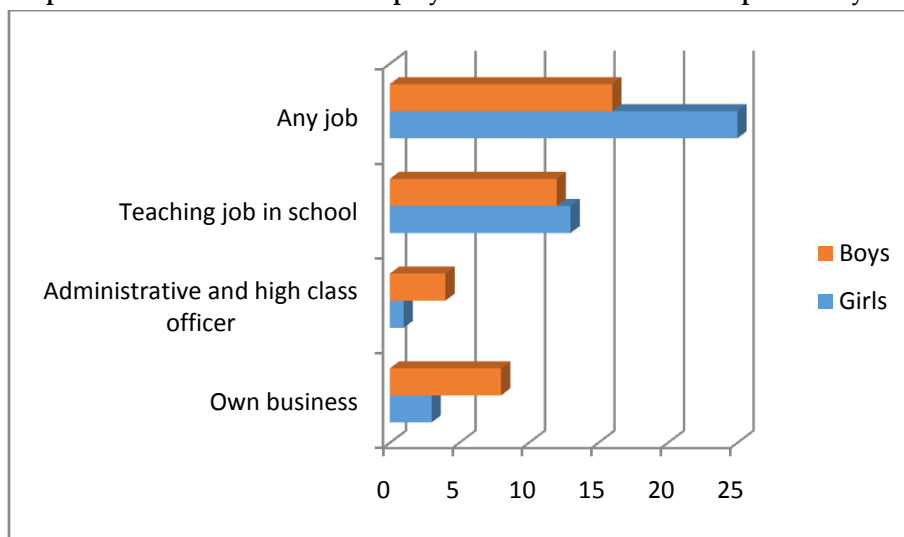


Status of awareness about employment

At present, it is poor of the Indian society that every person is getting education only for a job. That is why the social and cultural values are losing their importance. It is big a factor that affects their region and social values. At present, every Tharu student studies for job only: a large group of Tharu students do not care about their own culture and social

values. Employment factor is affecting their social and cultural values because they do not like and want their traditional occupation; they only want any new job anyhow and at any cost. Graph shows that only 9.48% adolescents like or want to do their own business, and maximum number of adolescents (90.42%) wants government or private service job. It also shows a notable fact that awareness about administrative and higher class service

Graph2. Status of awareness for employment in Tharu Girls as compare to Boys



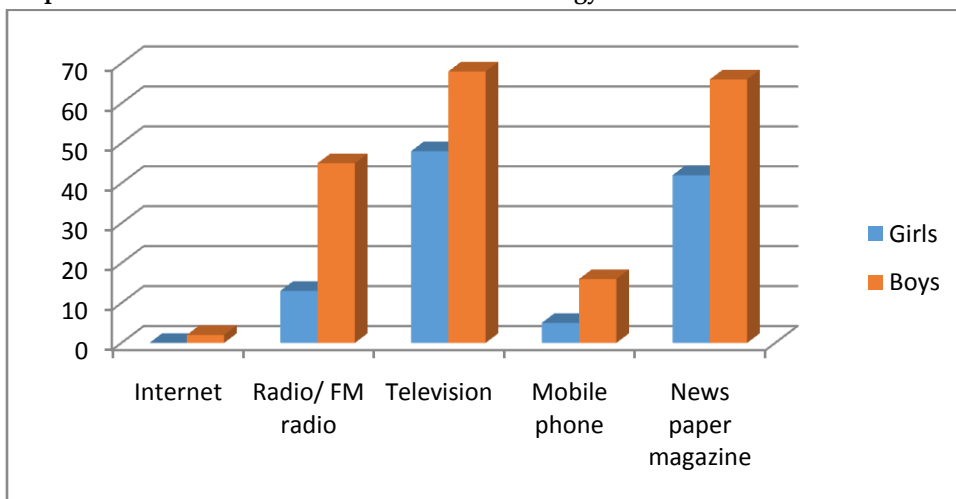
Status of awareness about modern technology and communication

This era is era of modern technology and advanced communication but Tharu adolescents are not using them to make their own carrier. They use some technological facilities like mobile phone, FM radio, television and DVD player but only for entertainment. They are not meant for their business or for making good career. Table shows that 100% of its adolescents watch mostly television programmes. They do not like to watch news and educational programmes.

Table also shows that the most important communication system, internet is not popular among Tharu adolescents. Only 1.72% adolescents use internet and have e-mail addresses. 50% adolescents use radio and FM radio, but a maximum number of them use it to listen to songs and other entertainment programmes. A maximum number of adolescents (93.10%) read newspapers and magazines but the situation is same for television or FM radio. A large number of adolescents like to read only entertainment news and articles mostly about movie actors and actresses. There is a little number of adolescents that like to read editorial and other knowledge full articles. This is the status of awareness in highly educated Tharu adolescents; in other Tharu adolescents, the situation will be very poor and unthinkable. Many communication companies are providing mobile phones on very low prices so many adolescents (18.10%) are using mobile phones. Students living in hostels mostly use mobile phones for communicating with their parents and girl/ boyfriends also. In short, we can say that Tharu adolescents need to use more and more technologies and communication systems for making good carrier and real life goal.

Technology	Girls	Boys
Internet	0	2
Radio/ FM radio	13	45
Television	48	68
Mobile phone	5	16
News paper magazine	42	66

Graph 3. Status of awareness about modern technology and communication in Tharu Girls.



Status of awareness about health

There are many social, cultural and economic groups existing in Indian society simultaneously. Their standard of living and awareness varies according to their socioeconomic status. There are two major parts of population in India:

Graph shows that maximum (54.2%) Tharu girls like to take modern medical treatments and 45.8% girls like to take traditional medical treatment. 45.8 % girls like to do physical exercise daily. All Tharu students know about HIV/AIDS because there are many literature and alerting advertisements about HIV/AIDS in India. Notable fact is that more adolescents do not like their own culture, but they like to take their traditional medical treatments. At present, other people are also coming back to traditional, natural and herbal medical treatments systems like Yoga, naturopathy, Ayurveda etc. So this is a good signal for Tharu adolescents because they also like these medical treatment systems. At least, we can say that the future of health care in Tharu community is very bright.

Table. Status of awareness about health in Tharu girls.

	No of girls	%
Knowledge about HIV/AIDS	48	100
Playing active role in health activities	3	6.3
Like daily physical exercise	22	45.8
Believe in traditional treatment	22	45.8
Modern Treatment	26	54.2

Property in Women's Ownership

In Tharu women have less access on ownership of family. So they are economically backward. If they have property in their ownership, they are not free to use it. Therefore the socio economic status of women is miserable.

Distribution of respondents of ownership in property

Types of property	No. of respondents	%
House	4	8.33
Land	5	10.42
Livestock	20	41.67
Bank or other financial deposits	15	31.25
No ownership	4	8.33

The above table shows that out of 48 respondents 8.33 percent said that women in their family have ownership on house, 10.42 percent said that women in their family have ownership on land, 41.67 percent women said that their family have ownership on livestock, 31.25 percent women said their family have ownership on Bank and 8.33 percent women said that they have no ownership on any type of family property.

CONCLUSION

After all facts gathered, it is concluded that Tharu community is undergoing social dynamics rapidly and their adolescents are playing a big role in this process specially girls. Tharu adolescents lack awareness about higher education, but have dominant position in local politics. It is true that Tharus do not have more highly class administrative jobs in governmental or private sector but they have many political and constitutional posts at local and regional level. Tharu girls are ignoring and refusing their traditional systems and customs, so the main identity of Tharu culture is getting lost. However, it is not only common in Tharu community. Role of women in Decision Making Process Decision making is one of indicator of social status. The ability to make decision makes people powerful. It explains the women's status in terms of decision making in different aspects of household as well as other activities. The people in the study area are found to be engaged in agriculture so the decision making role has been analyzed in term of the decision making in farm management which included cropping pattern and livestock management, children education aspect, household management aspect. It is a part of global social change and it is problem of all communities of the world. Keeping of their sociocultural traditions is most important. This step will be helpful for their development and bright future.

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Globalization and Traditionality: A case study of the Tharu tribe of Bahraich

Saltanat Benazeer⁷

Introduction

Globalization is the process of international integration arising from the interchange of world views, ideas, products and other aspects of culture. Advances in transportation and telecommunications infrastructure, including the rise of the telegraph and its posterity the Internet, are major factors in globalization, generating further interdependence of economic and cultural activities. Though several scholars place the origins of globalization in modern times, others trace its history long before the European age of discovery and voyages to the New World. In the late 19th century and early 20th century, the connectedness of the world's economies and cultures grew very quickly.

The term globalization has been in increasing use since the mid-1980s and especially since the mid-1990s. In 2000, the International Monetary Fund identified four basic aspects of globalization: capital and investment movements, trade and transactions, migration and movement of people and the dissemination of knowledge. Further, environmental challenges such as climate change, cross-boundary water, air pollution, and over-fishing of the ocean are linked with globalization. Globalizing processes affect and are affected by business and work organization, economics, socio-cultural resources, and the natural environment.

Globalization implies the opening of local and nationalistic perspectives to a broader outlook of an interconnected and inter dependent world with free transfer of capital goods and services across national frontiers. However it does not include unhindered movement of labor and as suggested by some economists, many hurt smaller or fragile economies if applied indiscriminately.

Advances in the transportation and telecommunications infrastructure and including the rise of the telegraph and its posterity the Internet, are major factors in globalization, generating further interdependence of economic and cultural activities. Although the term globalization has been common in anthropology and neighboring disciplines only since around 1990, it has spawned an impressive range of books, journal articles and academic conferences. In the mid-1990s, it actually seemed more

⁷ Subject Expert in the Department of Anthropology, University of Lucknow

difficult to find a major sociology or social anthropology conference which did not feature the word prominently in its programmed, than to find one which did. This approach, perhaps underpinned by selected quotations, may offer striking and convincing contrasts between contemporary work and functionalism or structural-functionalism in Britain, and some of the dominant post-Boas schools in the USA, such as culture-and-personality and Geertz hermeneutics

“Anthropology has become, of necessity, a study of change as well as of stability” This has been one of the major topics of anthropology ever since researchers first noticed that primitive peoples were not as untouched by change as they had initially thought. Although globalization is often mistaken as an exclusively economic phenomenon, it is obvious that “humans on all frontiers are being forced either to shift their ideational systems radically and quickly or to live in a thought-world that no longer fits the way their world is”. Keesing points out that as: “rewards of ‘economic development’ become universal aspirations; people react to this challenge in sharply contrasting ways”. From this perspective, globalization cannot continue to be exclusively defined as an economic development, but its social, cultural and political effects must also be addressed.

Ulrich Beck’s “What is Globalization?” one of the most comprehensive and accessible sources for addressing issues of theoretical controversy concerning globalization and the contradictory meanings associated with it. Beck divides the theoretical controversy into two major categories, those who point to “one dominant logic of globalization” and those suggesting “a phenomenon with a complex set of causes” The former implies a single cause for globalization, while the latter claims multiple causes for globalization. Beck divides these theories into the following: capitalist world-system, post international politics, world risk society, the thesis of McDonalidization, globalization and a few other derivations of these interpretations. Wallerstein is one supporter of the capitalist world-system theory. Instead of seeing societies as individual separate entities, Wallerstein sees one world-system in which all things, products and people must accommodate themselves in a single dimension of labor. Capitalism is seen as a “world-system” that “provides the framework for the measurement of social inequalities on a world scale. According to Wallerstein the capitalist world economy has three elements. Firstly it’s seen as consisting of a single market governed by profit maximization, secondly nation-state structures hinder free market flow in order to improve their own profits, and lastly surplus labor is exploited among the “heartlands”, “semi peripheries” and “peripheral countries and regions”. As Beck points out, Wallersteins theory is mainly monocausal and economic in its interpretations. Globalization is solely seen as an institutionalization of the world market.

Material and method

The present paper is a case study based on researchwork done on Tharu tribe of district Bahraich. The Tharu tribe is a scheduled tribe of India which inhabits the Tarai area of Uttar Pradesh and Uttarakhand. The present paper is based on anthropological field work methods like participant observation, interview, rapport establishment and sampling. It also used secondary sources that include books and articles published in journals.

About the tribe

Tharus mostly live in the Tarai belt of Uttar Pradesh. The Region covers five districts of Uttar Pradesh namely LakhimpurKheri, Balrampur, Bahraich, Shravasti and Maharajganj close to the border of Nepal some of the Tharu villages are in District Uddham Singh Nagar (which was earlier a part the district Nanital of the then Uttar Pradesh and now it is a part of newly formed state of Uttaranchal. The Tharu tribe also resides in the neighboring country Nepal.

The Tharu is well known scheduled tribe of Uttar Pradesh. It was declared as scheduled tribe in U.P. in the year 1967, along with four other tribes. After independence, for the first time in June, 1967 the President of India notified five tribes of U.P. vizRaji, Bhotia, Jaunsari, Tharu and Bhoksa as scheduled tribes four, out of these five tribes namely Raji, Bhotia, Jaunsari and Bhoksa (Buxa) have now become a part of Uttarakhand, though some villages of the Bhoksas are still in districtBijnor of Uttar Pradesh. Hence there were only two scheduled tribes left in Uttar Pradesh namely Tharu and Bhoksa after the division of the state in the year 2000, Recently on January 2003, the government of Indian included ten new tribes in the list of scheduled tribes of Uttar Pradesh by the scheduled caste and scheduled tribes order (Amendment Act, 2002). These were Gond, Kharwar, SahariyaParahiya, Baiga, Pankha, Agaria, Patari, Chero and Bhuiya.

These were earlier listed as scheduled castes of Uttar Pradesh. Some scholars suggest that Tharus are an aboriginal race who claims royal descent on the female side; they gave explanation for this by presenting a story. Once upon a time, in the remote past, the king of these parts are defeated by the forces of an invader the women of the royal palace rather than falling into the hands of foes fled into jungles (forest) with the seizes land chamars belonging to the palace. From these sprang the two indigenous races of Tharus and Bhoksas. The forever is said to have descended from chamars and the latter from the saises this assertion gets further support as it is observed that women among Tharus though some of the Danguria and katharia. Tharu also claim a similar decent.

Area of Study

The present paper is based on anthropological research conducted on the Tharu tribe of district Bahraich of Uttar Pradesh. District Bahraich is situated in North eastern part of Devipatan Division. It is situated between the 28.24 & 27.4 latitude & 81.65 to 81.3 eastern longitudes. District Bahraich has an international border with Nepal on the Northern part. According to some other historians in the middle age this place was the capital of "Bhar" dynasty. Therefore it was called as "Bharraich". Which later come to be known as "Bahraich". Famous Chinese visitors Hwainsang & Feiglupai visited this place. There are many mythological facts about the great historical value of district Bahraich. It was famous as the capital of God Brahma, the maker of universe. It was also know as part of Gondharv forest even today Northeast area of several hundred square kms of the district is covered by the forest. It is said that Brahma ji developed this forest covered area as the place of worship for Rishis & Sadhus. Therefore this place comes to know as "Brahmaich". The average annual rainfall of this region is 50 to 60 inches. During the rainy season when the forest undergrowth grows up, the climate is extremely unhealthy. Because of the unhealthy climate Atkinson characterized the habitat of the Tharus as the region of Mar, the land of death. As per 2011 census, 91.86% population of Bahraich districts lives in rural areas of villages. The total

Bahraich district population living in rural areas in 3203687 of which males and females are 1695122 and 1508565 respectively. In rural areas of Bahraich district, sex ratio is 690 females per 1000 males.

Globalization and Traditionality

The Tharu community is famous tribe of India and Nepal. Though the Tharus are indigenous people of the Himalayan Tarai area yet maximum population of this community lives on both sides of Indo-Nepal border. Tharus were already living in the Terai before Indo-Europeans arrived and due to friendly relations between India and Nepal, the Indo-Nepal border is often open for people of both countries; so Indian and Nepali Tharus are active in their socio-cultural relationship.

Tharus of Bahraich live in very interior and they are marginalized and neo-globalization is clearly seen on their economic, education, social and cultural aspect when whole world is affected by globalization then how this area can be left. It was seen that now Tharus want to work outside their village. They often go to Bardia district of Nepal and also migrated to Delhi, Chandigarh etc cities for work. Due to continuous contact with other culture several changes seen on their traditional life style. The Tharus who were come under the protected area of Katarniyaghat wild life sanctuary they had left their traditional hunting patterns. Now they have been to following rules and regulation of forest department. As there are no restriction in Indo-Nepal border so they sold their product in market of Tarai of Nepal. With the influence of other culture contacts they are using internet and mobile phones. Now farmers come to know about good quality of seed, features and techniques these also increase by globalization. Government scheme also aware them about technology connecting them to main stream these all due to Globalization impact.

Traditionally exogamy does not exist and one can marry within one's own village but in a different hamlet. Cousin marriage both cross and parallel marriage with non-Tharus were prohibited, but due to globalization exogamous marriage is also started and thus now Tharus prefer nuclear family than joint family. Traditional joint family system is slowing down. Breaking of joint families system is taking place but still joint family exists. They went to Punjab, Chandigarh, and Haryana for work and there they marry with girls/boy, and they are also marrying with girls/boys of Nepal District Bardia district of Mid Nepal region. This also led to breaking of joint family. Thus, we can say globalization change their marriage pattern as they now prefer Exogamy marriage and nuclear family system.

The Exogamy marriage system result of the impact of globalization.

The youth of Tharus wants to study English and there were no such type of facility in village but an NGO name Katarniyaghat wild life sanction constructed English medium school in this area where Tharus' children studied with other village's children together. Tharus who are big land lord or migrated to good place they sent their children to Nepal for study or to district Bahraich Higher study. Kallamal a villager of Vishnapur speak in English though he has not studied much. But with influence with other culture contact. Japan International corporation agency (jica) run a program for the welfare of Tharu villages with the name of "Environment Development Program".

Due to Globalization, that lead to Modernization their trend of mode of production consumption and distribution is now changing. Now they are using modern entertainment equipment like, T.V, D.V.D player, C.D. Player, computer, Motor-cycle, by-cycle etc. These all bring change in their life style .They know the concept of surplus saving. there traditional subsistence economy is now moving to formal economy though they are very poor and living under below poverty line. thus only those whom are landlords or have good source of income save their money sold their product directly to the market. Traditionally they did not produce anything for market purpose they have barter system but due to globalization now they are growing cash crop for business purpose and this business is slowly improving their livelihood.

Some Youth of the Tharus is now using internet and direct links to other people. This is why because some of them are graduates of collages. Few of them goes to Nepal and Nepali Tharu are more aware of using internet. A tharu girl of the village who went to Nepal know using of internet and start computer center and teach youth to use computer and internet.



Pic showing an example of Tradionality and globalization among the Tharu girls \

Conclusion

The Tharus of Bahraich are very reserved and shy in nature so they are backward. It has been found in the study that they are really very poor in global connectivity due to their traditional habits. Tharus of Bahraich are still struggling for their basic needs in this era of globalization. Educated Indian Tharus are also backward and poor in use of global communication facilities like internet. More than 85% of Tharu students are not able to use computer and internet till now, though they know very well that use of modern technologies of communication is helpful in development of any society. Hence they are away from these facilities which are available in the college and market at very low price.

There is need for more awareness about global communication and connectivity among the Tharu tribe of Bahraich for their development. The Tharu youth of Bahraich, who have access to higher education, are not so aware about globalization. There is no dearth of facilities which are available free of cost at college or at very low price in the market for communication but educated Tharu youths seem to have little interest in it. Tharu youths of Bahraich have little awareness about studying in good Indian institutes, though they have special facility of reservation for admission in these types of institutions. Lack of awareness about development and globalization is the reason of their backwardness in global communication.

Due to poor English some Tharus of Bahraich feel shyness and hesitation to keep global contacts by internet or directly. Maximum educated Tharus of Bahraich are not able to use computer and internet till now. This is the era of globalization so the communication is must for development of every community. That's why Tharus of Bahraich need to be connected with global communication stream. Tharu youth of Bahraich are very important wing of their community. Though they are playing very creative role in their community, but they are not connected with mainstream of development.

Some youths of Tharus are trying to get higher education and advanced technology but they are very few in number. They are neither advanced nor are intricately linked with their traditional culture. They should have access to modern education, communication, technology and new life style but also take care of traditional culture, because this is necessary to keep their own identity.

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Anthropological Study of Multiculturalism and Linguistic Diversity in India

Soni Verma

Abstract:

Linguistic anthropology is the interdisciplinary study of how language influences social life. It is a branch of anthropology that originated from the endeavour to document endangered languages, and has grown over the past 100 years to encompass almost any aspect of language structure and use. Linguistic anthropology explores how language shapes communication, forms social identity and group membership, organizes large-scale cultural beliefs and ideologies, and develops a common cultural representation of natural and social worlds "India is one of the most diverse and multicultural societies in the world today. With over 400 spoken languages and over a 100 different communities of people based on language, religion and caste multiculturalism is woven in the fabric of India." Cultures are complex and dynamic realities. They evolve constantly. They are highly dependent on the technologies of communication upon which rests the passing over of inheritance from individual to individual and generation to generation.

Key Words: Linguistic Anthropology, Multiculturalism, Diversity

Introduction

"India is one of the most diverse and multicultural societies in the world today. With over 400 spoken languages and over a 100 different communities of people based on language, religion and caste multiculturalism is woven in the fabric of India."

The roots of India's multiculturalism extend back over three thousand years to the first great invasions of South Asia by Indo-Aryan tribes whose priestly Brahman bards chanted mantras to their gods. Those Vedic Aryans, the easternmost wing of an Indo-European dispersion originating in the Caucasus, poured over the Khyber, Bolan, and other passes of the Hindu Kush mountains that now divide Afghanistan from Pakistan. Thanks to their multi-horsed chariots, well-wrought iron, and halberds, the rajahs and their tough Aryan tribes conquered the far more sophisticated pre-Aryan urbanites, whose civilization had flourished for almost a thousand years in the Indus Valley. The pre-Aryan peoples were probably proto-Dravidian-speaking ancestors of southern India's modern Tamil-speaking Dravidas and may in turn have migrated to India from East Africa. From the archaeological remains of Harappa, Mohenjo-daro, and many other Indus Valley digs, we know how civilized they were, with modern sewage systems, hypocaust baths, stoneware seals, burnt bricks, and glyptic art. They appear to have worshipped a phallic yogic fertility deity (the

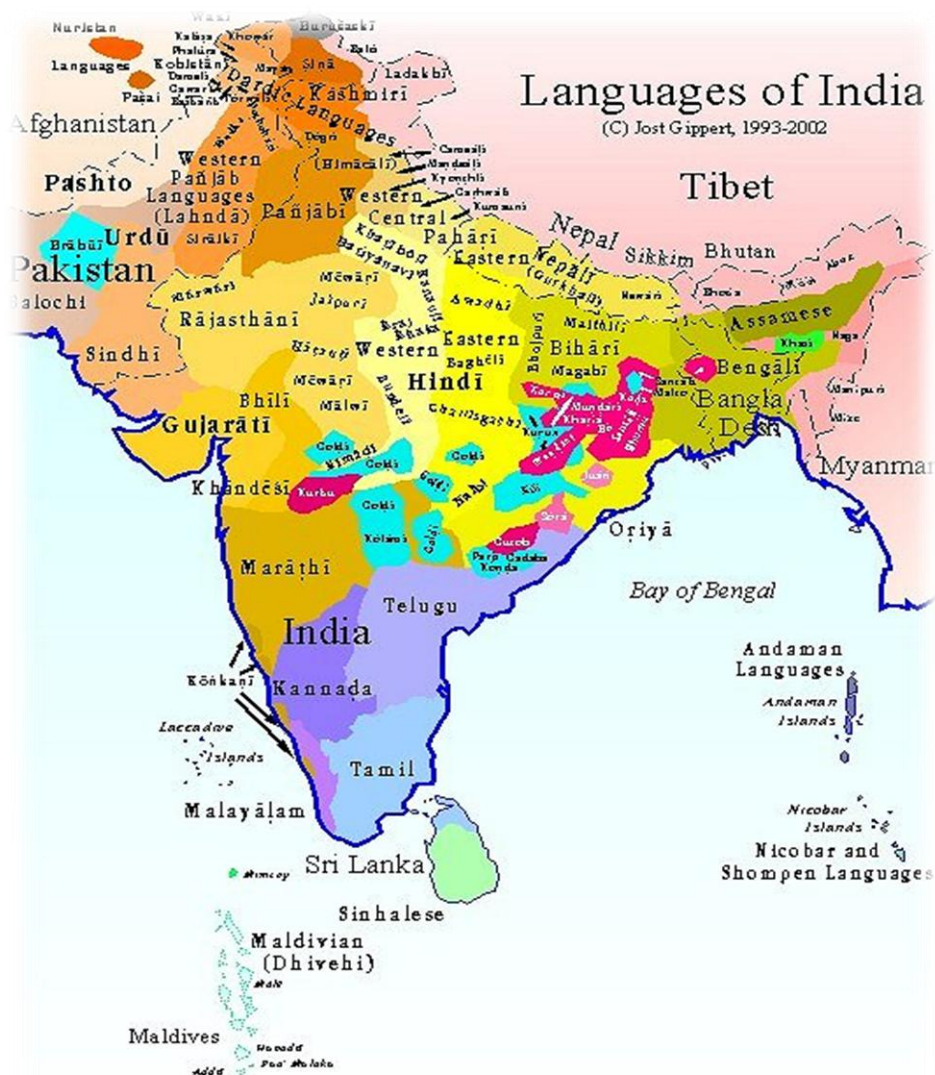
"Great God" of modern Hinduism, Shiva) and the Mother Goddess, whose fecundity and "power" (shakti) are required to animate every male Hindu deity.

Indian history's first multicultural synthesis was thus a blend of Aryan and pre-Aryan practices, institutions, and deities, which - given intermarriage and Aryan expansion across the eastern Gangetic plain and to the south - resulted in the emergence of that complex faith called Hinduism, with its pantheon of gods and goddesses, caste, outcaste, and class systems, and sacred Vedic, epic, and mythological literature. That great cultural synthesis was designed to be flexible enough through its caste system to incorporate the greatest range of diverse peoples under the protection of Hinduism's white umbrella, but various pre-Aryan princes or priests who refused to accept their conquerors' syncretism broke away and started their own faiths. Buddhism and Jainism were the greatest of those heterodox rejections of Brahmanic dogma, but before the end of the classical age of Gupta imperial unification, both doctrines were reclaimed by Hinduism. The Buddha was worshipped as an avatara ("earthly emanation") of the Hindu solar god Vishnu, and Jainism was considered but a "sect" of Hinduism.

In 326 B.C. Alexander the Great, with his dream of universal conquest, crossed the Indus with a mighty Macedonian army that conquered each of the petty kingdoms of Punjab. The Hellenic tide ebbed quickly, but inspired the first indigenous emperor, Chandragupta Maurya, to unify all of northern India in the wake of Alexander's sudden withdrawal. Hellenistic influences continued to be reflected in Gandhara's later Buddhist art and the Bactrian Greek coins found all over the region, but otherwise Alexander's impact on Indic civilization proved slight. The third Mauryan emperor, Ashoka, converted to Buddhism and left a noble legacy in his dream of nonviolent imperial rule and administration through laws and love - but only after his terribly bloody conquest of the kingdom of Kalinga (modern Orissa). This Mauryan unity lasted 140 years until India was again invaded from the northwest, first by Greco-Bactrians, then by Scythians, Pahlavas, and Central Asian Kushanas, each of whom added fresh genes and weaponry to Indic civilization. None of them brought enduring change, however, because India's ocean of cultures, though always alluring to barbarians who heard tell of it, usually managed to seduce and conquer its conquerors with its wealth, warmth, and ancient wisdom.

Languages in India:

The **Languages of India** belong to several language families, the major ones being the Indo-Aryan languages spoken by 74% of Indians and the Dravidian languages spoken by 23% of Indians. Other languages spoken in India belong to the Austro-Asiatic, Tibeto-Burman, and a few minor language families and isolates. India has no official national language. The official language of the Union Government of Republic of India is Standard Hindi, while English is the secondary official language. The constitution of India states that "The official language of the Union shall be Hindi in Devanagari script." a position supported by a High Court ruling.¹ However, languages listed in the Eighth Schedule of the Indian constitution are sometimes referred to, without legal standing, as the national languages of India. Individual mother tongues in India number several hundred; the 1961 census recognized 1,652. According to Census of India of 2001, 30 languages are spoken by more than a million native speakers, 122 by more than 10,000. More than three millennia of language contact has led to significant mutual influence among the four language families in India and South Asia. Two contact languages have played an important role in the history of India.



There are different language families identified in India. Andamanese, Austroasiatic, Dravidian, Indo Aryan and Tibeto Burman are the identified language families in India. Of which, Andamanese is yet to find an administrative recognition as a language family. In coming pages we will discuss in detail on each language family and the respective speaking communities. Also a review of all linguistic diversity studies of India will be discussed systematically.

Linguistic Diversity and Population Groups in Ancient India

Why the linguistic diversity is more in India than China (7 languages and hundreds of dialects) though area size India covers only one third of China. The common assumption is that the high degree of large diversity found in India is due to the existence of diverse population groups. It is always addressed by many disciplines that how such pattern has

emerged in India. Scholars have maintained without sufficient proof that number of races and groups, which migrated to India in ancient days. Tracing the prehistory of South Asia is not an easy task. Yet, it is significant to outline in brief, for the diachronic understanding of the linguistic diversity of India. It has been concerned to many scholars since long and a respectable amount of literature is available to us but the enquiry continues to unfold a lot. The four language families of India (Indo Aryan, Dravidian, Austro-Asiatic and Tibeto Burman) are understood as the surviving representatives of an erstwhile tradition of language families homed at South Asia. Besides, the presences of isolated remnants like Buruhaski (North Pakistan), Kusunda (Central Nepal), Nahali (Central India), Nilgiri languages (Toda, Kota, Kurumbaetc), Vedda (Srilanka) and Negroid languages of Andaman Islands (Andamanese family) recall the linguistic diversity of ancient time. The linguistic pre history of India reveals that both Asia and Europe had early inhabitation and some groups from them migrated to India as if this land of the continent was barren to accommodate as many outsiders. So no language is originally, family wise Indian, rather they belongs to outside by origin. At this stage, it may sound odd while it was the projected and accepted reality. When we see the colonial studies on linguistic history of India, it had been projected the view that linguistically India has been dominated by the Aryan and the Dravidian stock. Hoernele and Grierson, on the basis of linguistic theories suggested two bands of migration and therefore the language difference. The first band settled in SaptaSindhava region and the second skirting around the Indus, perhaps settled in Banas valley. From there, they moved to the northern slopes of Vindhya and to Bihar and also into the Doab (V.I.Subramaniam, 1995). Grierson and later Emeneau argued that Mohanjodaro or Harappa civilization do not have any Indian touch. It was partially closer to the West Asia and the later developed Indus civilization. In brief, the ancient days number of groups migrated from different regions to India and at one end the route of migration is yet to be marked unambiguously, and on the other end there were traces of linguistic evidences, which shows the presence of various substratum. The interesting aspect is that, Dravidian presence found in Punjab and Sindh earlier is questioned in the light of the prefixed forms that are counted now as proto Munda. Even if it is not proto Munda then also it is non-Dravidian one and that is the value of Witzel's observation. The early linguistic picture of South Asia during Vedic and Indus period is as complex as or even more so that its modern counterpart. Witzel has tried to establish Indo Irania substratum from central Asia and Iran and the North West and Vindhya region of central and south Indian and Himalayan and Gangetic area and Tibeto Burman substrates and Para Munda substrates of Western India area. His study underlines the fact that there were number of languages existed in different parts of South Asia, particularly in India both in pre and post Vedic periods.

How many languages do we have in India? The answer depends on how one counts it. the information that we have is from the Census of India held in 1991 This census recorded more than 1500 distinct languages which people mentioned as their mother tongues. These languages were grouped together under some major languages. For example languages like Bhojpuri, Magahdi, Bundelkhandi, Chhattisgarhi, rajisthani, bhill and many other were grouped together under 'Hindi'. Even after this grouping, the census found 114 major languages. Of these 22 languages are now included in the Eighth schedule of the Indian constitution and are there for called 'non-Scheduled Languages'. In term of languages India most diverse country in the world.

Scheduled v/s Non-Scheduled Languages in India

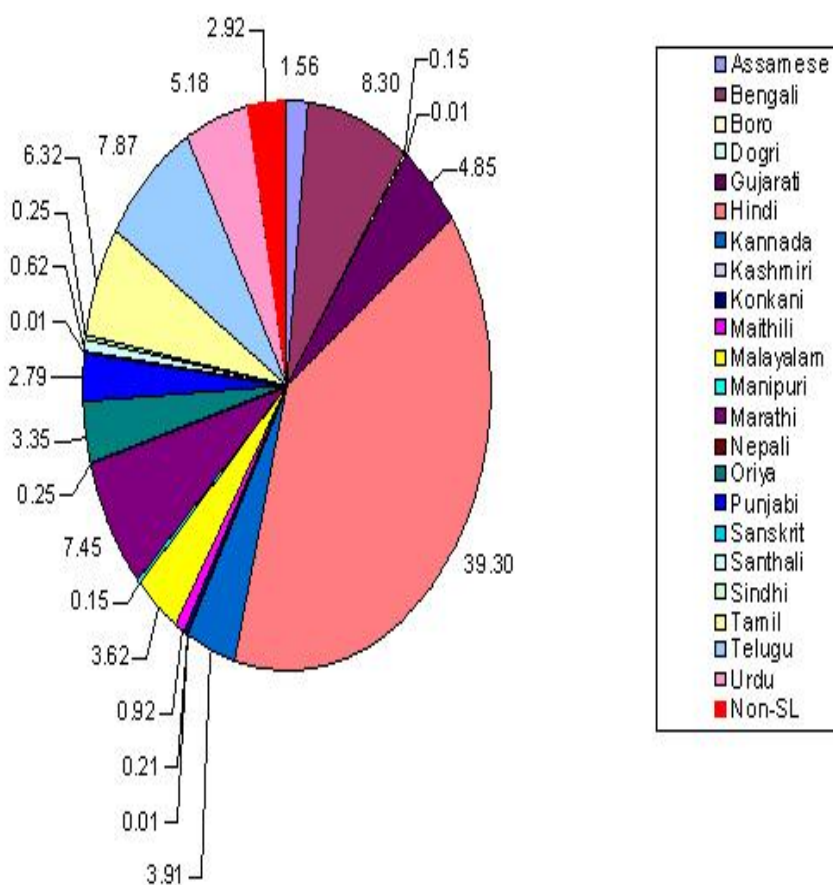


Table: Ordered by number of native speakers

Rank	Language	2001 census (total population 1,028,610,328)		1991 census (total population 838,583,988)		Encarta 2007 estimate ¹ (worldwide speakers)
		Speakers	Percentage	Speakers	Percentage	Speakers
1	Hindi	422,048,642	41.03%	329,518,087	39.29%	366 M
2	Bengali	83,369,769	8.11%	69,595,738	8.30%	207 M
3	Telugu	74,002,856	7.19%	66,017,615	7.87%	69.7 M
4	Marathi	71,936,894	6.99%	62,481,681	7.45%	68.0 M
5	Tamil	60,793,814	5.91%	53,006,368	6.32%	66.0 M
6	Urdu	51,536,111	5.01%	43,406,932	5.18%	60.3 M
7	Gujarati	46,091,617	4.48%	40,673,814	4.85%	46.1 M
8	Kannada	37,924,011	3.69%	32,753,676	3.91%	35.3 M
9	Malayalam	33,066,392	3.21%	30,377,176	3.62%	35.7 M
10	Oriya	33,017,446	3.21%	28,061,313	3.35%	32.3 M
11	Punjabi	29,102,477	2.83%	23,378,744	2.79%	57.1 M
12	Assamese	13,168,484	1.28%	13,079,696	1.56%	15.4 M
13	Maithili	12,179,122	1.18%	7,766,921	0.926%	24.2 M
14	Bhili/Bhilodi	9,582,957	0.93%			
15	Santali	6,469,600	0.63%	5,216,325	0.622%	
16	Kashmiri	5,527,698	0.54%			

17	Nepali	2,871,749	0.28%	2,076,645	0.248%	16.1 M
18	Gondi	2,713,790	0.26%			
19	Sindhi	2,535,485	0.25%	2,122,848	0.253%	19.7 M
20	Konkani	2,489,015	0.24%	1,760,607	0.210%	
21	Dogri	2,282,589	0.22%			
22	Khandeshi	2,075,258	0.21%			
23	Kurukh	1,751,489	0.17%			
24	Tulu	1,722,768	0.17%			
25	Meitei/Manipuri	1,466,705*	0.14%	1,270,216	0.151%	
26	Bodo	1,350,478	0.13%	1,221,881	0.146%	
27	Khasi	1,128,575	0.11%			
28	Mundari	1,061,352	0.103%			
29	Ho	1,042,724	0.101%			

Language policy:

Indian federation is the language policy. Our constitution did not give the status of national language to any one language; Hindi was identified as the official language. But Hindi is the mother tongue was only 40% of Indian. Therefore, there were many safeguard to protect to other language. Beside Hindi, there are some other languages recognised as scheduled languages by the constitution. For example a candidate in an examination conducted for the central government position may opt to take the examination in any of these languages. Much of the government work takes place in the official language in the concerned State.

Linguistic diversity in tribal groups:

Linguistic diversity commonly prevails in a multilingual society. It helps to identify the size of linguistic tribal groups, there regional distribution and there social cultural conditions (Dasgupta, 1970). The tribal people of India, as a result of interaction with other linguistic groups may reflect various levels of linguistic diversity. Linguistic diversity may vary from individual to society and also among society. For example the mundas of Ranchi town, the bhils of Banswara town and the korkus of punasa Udaipur, Ranchi and Pangra village are different language in different domains. They speak there traditional dialect at

home and the regional language or Hindi outside their home. The people of the above area use more than 50 percent words of subsidiary language. Thus these may be classified as the area of high diversity. On the other hand, mundas of Litingdih, the bhils of Wanarapara, Umedgarhi, Nai abadi, Regania and the Santhal of Dumka town may be classified under the medium category of linguistic diversity. In these areas the share of this tribe using world of subsidiary languages varies from 25 to 50 percent. A low degree of linguistic diversity has been noticed among the korkus of kalamkala.

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Analysing the Status and challenges of Education in Bahukhandi Slum at Lucknow Uttar Pradesh: An Anthropological Insight

Sapna Tiwari

Abstract

Present study conducted on 200 houses of urban slum at Balu Adda in Lucknow, delineates the structure of the population on the basis of variables like composition of age and sex, socio-economic pursuits, educational and marital status, challenges and problems. Education in its broadest, general sense is the means through which the aims and habits of a group of people sustain from one generation to the next. This paper represents the status of education in Bahukhandi slum at Lucknow. This paper also focuses the key challenges of education in children of Bahukhandi slum.

Key words: Education, Slum, Challenges.

Introduction

Education in its broadest, general sense is the means through which the aims and habits of a group of people sustain from one generation to the next. Generally, it occurs through any experience that has a formative effect on the way one thinks, feels, or acts. In its narrow, technical sense, education is the formal process by which society deliberately transmits its accumulated knowledge, skills, customs and values from one generation to another, e.g. instruction in schools.

A right to education has been created and recognized by some jurisdictions: Since 1952, Article 2 of the first Protocol to the European Convention on Human Rights obliges all signatory parties to guarantee the right to education. At the global level, the United Nations' International Covenant on Economic, Social and Cultural Rights of 1966 guarantees this right under its Article 13.

Meaning of Education

"Education is that process of development which consist the passage of human being from infancy to maturity, the process whereby he adapts himself gradually in various ways to his physical and spiritual environment."

- T. Raymont

Etymological Meaning

The word 'Education' is derived from the Latin word 'Educatum' means to train. 'E' means from inside and 'Duco' means to draw out, to lead out or to bring up.

- (1) Educatum-to train, Act of teaching or training
- (2) Educere-to leadout, to draw out
- (3) Educare-to bring up, to raise, too educate

Need of Education

The new born infant is a helpless human being. He is not aware of the social customs and traditions. But as he grows older, he is influenced by the informal and formal agencies of

education. In this way he develops his physical, mental, and emotional self and social feelings also develop in him gradually. In short, education is able to instil in the child a sense of maturity and responsibility. Education bestows upon the child immense benefits. It brings up the child as the parents do. It guides him like an affectionate father and serves him faithfully like a wife. A well educated person is known all over the region. Education cultivates the individual and helps him in his needs all over the world. Thus education develops the individual like a flower which distributes its fragrance all over the world. Education develops to the full the personality of an individual in all fields and aspects making him intelligent, learned, bold, and courageous and possessing strong good character, it contributes to the growth and development of society also. It is only through education that morals, ideals and spiritual values, the aspiration of the nation and its cultural heritage is transferred from one generation to another for preservation, purification and sublimation into higher and higher achievements. In other words, with growth and development of the individual, the society also develops to development of individual as well as society.

Key Challenges for the Indian Education System

25% of the Indian population is illiterate. Only 7% of the population that goes to school managed to graduate and only 15% of those who enroll manage to make it to high school and achieve a place in the higher education system.

A few reasons why education in India is given less importance in some areas are as follows:

- 80% of schools are managed by the government. Private schools are expensive and out of reach of the poor.
- More hands to earn remains the mentality amongst many families and therefore little kids are set out to fend for the family over going to school to garner an adequate education, in the most literal sense of the word.
- Infrastructure facilities at schools across rural areas and in slums dispense very poor quality of education.
- The teachers are not well qualified and therefore not well paid and therefore are not willing to work hard enough. This has been a classical Catch-22 problem that the government has been trying hard to fight against.

Aims and objectives

The following have been the main objectives of this research work:-

1. To analyze the condition of education at Bahukhandi slum,
2. To analyze the challenges of education at Bahukhandi slum,
3. Present an analytical frame based on the analysis of family characteristics, school and the student related factors.

Methodology

This research paper is based on primary data collection with the help of interview schedule and personal in depth interviews. The sampling used in this paper is random sampling. The targeted population is those families having children.

Demography of Bahukhandi Slum

Socio-economic status is an economic and sociological combined total measure of a person's work experience and of an individual's or family's economic and social position in relation to others, based on income, education, occupation and other variables.

A. Population:

This slum 'Bahukhandi' is situated at Balu adda near Fun Republic. They all are migrated from Assam in search of jobs. This slum is situated here from past 18-20 years ago. There are about 1200 people residing here and around 200 houses there. The main work of these people are rag picking.

Table showing the no. of males & females

S. no.	Sex	No. of persons	Percentage
1	Males	334	58%
2	Females	240	42%
	Total	574	100%

The total number of population in Bahukhandi is 574 out of which 334 are males & 240 are females. This table shows that the numbers of male members are more in comparison to female members.

B. Educational Qualification:

S.no.	Option	Male	Female	% of male	% of female
1	Literate	101	33	30%	14%
2	Illiterate	233	207	70%	86%
	Total	334	240	100%	100%

This table shows that in comparison to literate people illiterate people are more in numbers and in comparisons to women literacy rate men literacy rate is higher and female illiteracy rate is high in comparison to male.

C. Marital Status:

S.no.	Status	Male	Female	% of male	% of female
1	Married	131	122	39%	51%
2	Unmarried	183	109	55%	45%
3	Widow / Widower	20	9	6%	4%
4	Total	334	240	100%	100%

This table shows married persons are more in numbers and widower percent are very less.

D. Occupation:

S. no.	Types of occupation	No. of male	No. of female	% of male	% of female
1	Rag picker	205	155	61%	64%
2	Domestic servant	4	9	1%	4%
3	Garage worker	9	-	3%	-
4	Hotel worker	9	-	3%	-
5	Rickshaw puller	6	-	2%	-
6	Domestication	6	2	2%	1%
7	Labours	12	9	4%	4%
8	Station worker	7	-	2%	-
9	Farming (horticulture)	3	1	1%	1%
10	Works at shop	8	-	2%	-
11	Painter	3	-	1%	-
12	Stiching	-	4	-	2%
13	Recycling	3	2	1%	1%

This table shows that number of people working as rag pickers are high as compare to other given occupation.

E. Religion:

S.no.	Religion	No. of families	Percentage
1	Hindu	32	32%
2	Muslim	68	68%
3	Total	100%	100%

This table shows Muslim families are more in numbers about 68% of total families.

F. Age-Composition:

S. No.	Age	No. of person	Percentage
1	0-10 Years	80	14%
2	10-20 Years	223	39%
3	20-30 Years	71	12%
4	30-40 Years	87	15%
5	40-50 Years	55	10%
6	50-60 Years	18	3%
7	60-70 Years	21	4%
8	70-80 Years	19	3%
9	Total	574	100%

This table shows there are high populations in the age group of 10-20 years about 39% of person are there in this age group and the least population is of age group of 70-80 years.

Factors Effecting Educational Progress of Children at Bahukhandi Slum (Urban) Lucknow

There are some key challenges in every slum regarding education. In Bahukhandi slum lots of factors are directly responsible for education. These challenges are given below:

1. Education Attainment of the Parents

The education of the parents and other elder siblings has an impact on the educational progress of the child. The data on education attainment of the father is given in Figure

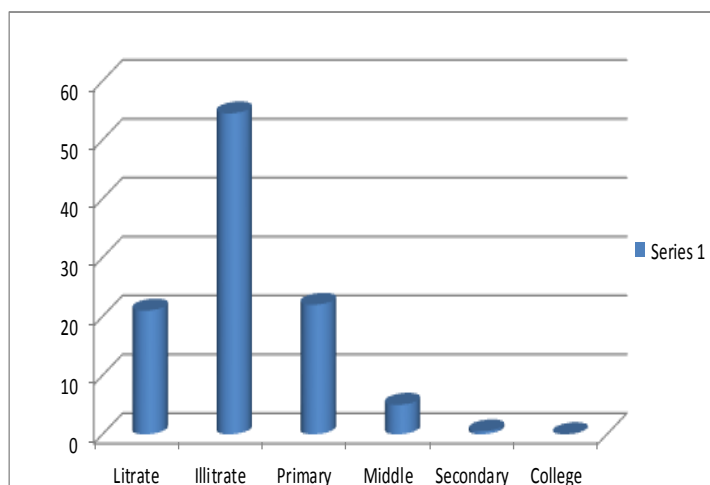
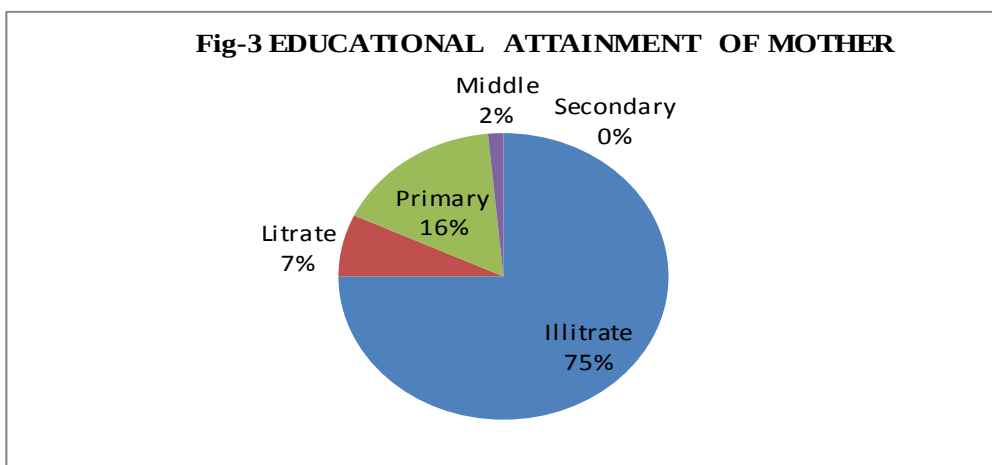


Fig.2 Educational attainment of father

Around 19 % of the fathers of sampled children are educated and thus can pursue or help their children in their study and around 52% of the fathers are uneducated, 21% fathers studied at primary level, and 0.5 at secondary level. Due to this, the achievement level of the children was low. Most of the parents reported that fathers come back home tired after long working hours and have more than one school going children. Therefore, they do not help the children.

Mothers take major responsibility in the upbringing of their children. Therefore, the education level of mothers is more important for the education of the children. The educational status of the mothers of sampled households is given in **Figure 3**



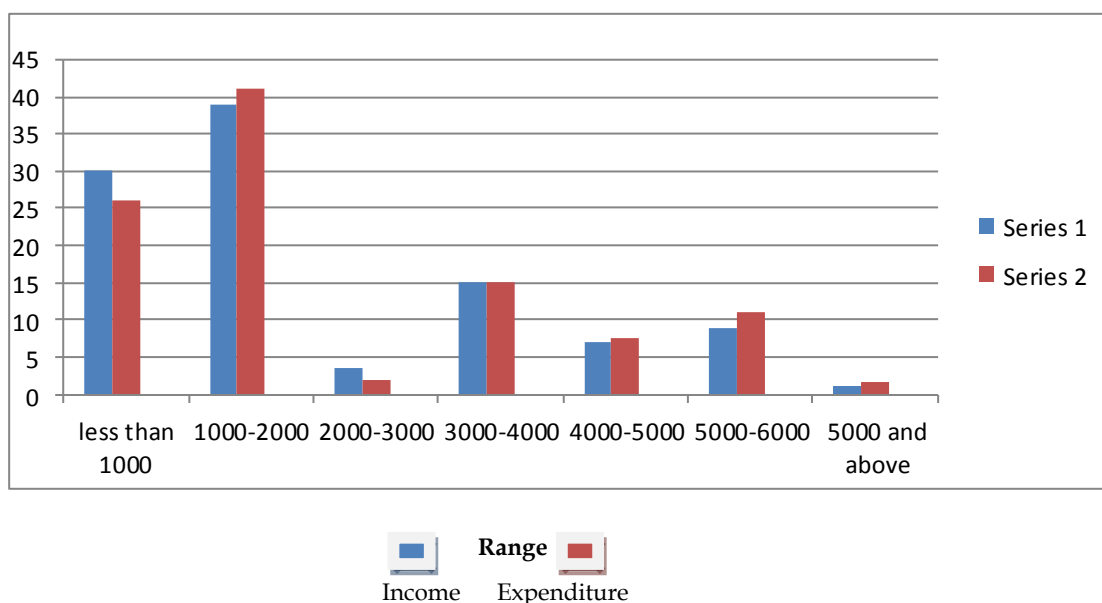
The above data speak sufficiently about the educational backwardness of women. Around 75% mothers are illiterate, only 7% are literate in which 16% were at primary level and 2% middle and 0% at secondary level. Thus they cannot help the children in their studies; as such it reflects on the achievement levels of children. The schools of these areas need to take additional responsibilities and work more efficiently to help these children. But in reality, they are malfunctioning with low teacher motivation and no accountability.

2. Household Income

Analysis of the income is very important, especially for the economically backward people as large amount of their income is spent on meeting the basic requirements. Education of children becomes the second priority, as it is difficult for parents with low income to incur expenditure on stationery and uniform. It becomes all the more difficult if they have 2 or more school going children. The income level of the household is calculated by clubbing the total income of all members of the family. Around 4 per cent households had one family member working; around 7 per cent had 2 members working and around 89 per cent had more than 2 family members working. The details of household income and

expenditure are given in Figure 1

Fig-1 Income & Expenditure of the Sample Household.



The average household income is around Rs.2200 per month for these households. But if we relate the increasing prices of essential commodities with a family size of 6 to 7 members, it becomes difficult to provide for education for these households. Therefore, majority of them have to depend on the government schools for the education of their children. Even then, around 57 per cent households are spending more than Rs200 per month on liquor, alcohol, biddi and cigarette. As far as occupation of father is concerned, around 35% are engaged as skilled or unskilled laborers have irregular jobs and low income.

3. Environmental Conditions in Slums and Their Impact on Children

Justice P.B. Sawant has clearly mentioned that shelter for a human being is not mere protection for his limbs and life. It is in his home where he has opportunity to grow physically, mentally, intellectually and spiritually. Right to shelter, therefore, includes right to adequate living space, safe and decent structure, clean and decent surroundings, sufficient light, pure air and water, electricity, sanitation and drainage facilities. Slum people are devoid of all these essential physical facilities and they are always living under the fear of 'unsettlement'. Around 98 per cent of the sampled population has only one room and 2% population have two rooms only. Rooms are dingy, small and without proper ventilation. No one have the toilet facility at home, only around 0 % people have individual tap water supply, they dependent on the community tap and tanker water. Around 50 % spend one hour daily and around 20 % two hours daily to collect water. When asked further, it was found that 25 % students were given the major responsibility of collecting water.

Girls are supposed to help in the domestic work daily. Unless the developmental programs are initiated in slums, it would be very difficult for these children to come up to the expected level of learning.

Reasons for disinterest of Children in Studies at Bahukhandi Slum (Urban)

Although most of the parents expressed the desire that their children should study up to higher levels, however the children did not want to study due to various reasons. Some of them were interested to take up job while few of them could not understand what was taught in the school. A number of children reported against the language problem of teachers and some of them said that no teaching takes place in the school. Many of them found it difficult to meet the educational expenditure. It clearly implies that the incentive schemes like the provision of free uniform, free supply of textbooks are yet to be implemented effectively and benefit the poor.

1. Reasons for Dropping Out School at Bahukhandi

There are some reasons given below which are responsible for dropping out of school in bahukhandi slum.

S.no.	Reasons regarding Household	Reasons regarding Individual Child	Reasons regarding School
1.	To look after the younger siblings	Insufficient place to study at home	Discriminatory attitude of teachers
2.	Not able to pay school fees, uniform, instructional material and books	Sickness of the child	Medium of instruction
3.	Not able to bear cost private tuition and miscellaneous charges from school such as contribution to annual day, etc.	Sickness in the family	No effective teaching
4.	Disputes within the family Lack of time for studies at home	Lack of interest in studies	Schools appears to be far off
5.	No need of education for employment	Gained Employment	Lack of female teachers
6.	Insecurity of the child Fear of rape of girl child	Poor Comprehension	
7.	No need of education for girls Frequent break in studies	Poor Academic performance	
8.	No one at home to help in studies		

2. Distance of the School

The distance of unorganized school is not far from the slum but the govt. school which is situated at another area is far from Bahukhandi. So, the children are bound to study in semi-govt. school and not able to study in govt. school.

3. Fee structure

Fee structure of "*KAILASH NATH KAOL SHIKSHA SANSTHAAN*" school is Rs. 130 per student and if three children of a family take admission in school then they pay fees for two children only. And in govt. school education is free for children.

4. Pre-Primary Education

Early childhood care and pre-primary education has been greatly emphasized in National Policy on Education (NPE), 1986, for the achievement of UEE. Preprimary education tends to develop the sharing of fun and pleasure among the children, which facilitate in the enrolment and retention subsequently. It has become especially an urban phenomenon and private pre-primary schools are charging high fees for preparing children for admission to the formal schools. However, in the slums, due to the non-awareness and non-affordability, very few children attend such schools.

5. Parental and Other Members' Academic Support

Considering the fact that there is high illiteracy among the slum dwellers, especially among the women, children face more difficulties in pursuing their education. Even if the children manage to attend the school, they remain deprived, as they do not receive academic help from their parents. With poor school functioning and no help from the parents, impact greatly on their academic achievement. Data from the field also reveals that around only 2% children get help from their family members in their studies. However, many a time the parents cannot fully help them and the children have to depend upon the tutors.

6. Age of Learners

The sample depicts that around 39 per cent children were of relevant age group for Grade IV. More than 61 per cent were over-age. It is probably due to the fact that either children are admitted late for causes like visit to native place, sickness, adverse household circumstances or they repeat the same grade.

7. Availability of Instructional Materials

The teaching-learning process in the schools is still dependent upon the text books. Teachers always refer to the textbooks as these provide prescribed syllabus. The subjects taught at primary stage include language, mathematics, science, and social studies. Each subject has a separate book. Availability of textbooks is a prerequisite for the learners to learn. Around 10 to 15% children did not have one or the other subject book. Children of government schools reported that they obtained books from the school free of cost, while children of unorganized school obtained books from shops.

8. Provision of Mid-Day Meal and Other Incentives

To enhance the enrolment and retention, Government of India has been launching various schemes and programs for the benefit of the underprivileged and poor. Supply of free textbooks, uniforms and mid-day meal are some of the incentives given to enhance the enrolment and retention, especially at the primary level. Children of the government schools reported that they are getting regular supply of

mid-day meals, uniform (per year), incentives (per year), but these are not present in unorganized school.

Conclusion

The goal of the basic education is to give students the skills to communicate adequately, to solve basic mathematical problems and to apply this knowledge to everyday situations. Level of students in primary school is poor. A large percentage of children have low achievement level and only very few children attain 80 percent levels of achievement in various subjects. Information was gathered from slum, about various input indicators like the socioeconomic and educational background of the child's family, teacher's professional and academic qualifications etc.

The analysis of the slums clearly reflects that the slums are deprived of necessary physical and civic amenities, with no schooling facilities or with poor schooling facilities. The plans have been made to provide schooling in the difficult terrains and hilly areas but no provision has been made for the marginalized population of urban areas with regard to the availability of schools to these children in the neighborhood or within slum areas. The schools, which are provided to them, have poor infrastructure, over-crowded and teachers are not trained to deal with the learners who reside in temporary settlement with poor physical facilities. Also low motivation of the teachers to teach the children of poor socio-economic background and low educational status of the mother could be another probable cause. There is a need to move from the traditional modes of teaching to modern methods of teaching.

Suggestions

Two types of suggestions are there in this study

- I. For govt.(policy options)
- II. For society

For government (policy options)

Generally, the municipal corporations are responsible for the provision of primary education facilities within the municipal boundaries. These provisions are made from the municipal budget, which is under severe constraints for most of the municipalities. Moreover, each municipality follows a different set of norms for opening and maintenance of primary schools.

For society

Many suggestions have been made to improve the school effectiveness in municipal areas. Some of these are:

- Establishment of norms for opening and upgrading of schools, provision of teachers and other facilities for the schools located within the municipal limits;
- Motivation of teachers for understanding the problems of slum children. Special training of teachers is required to ensure that the problems of urban children are properly tackled. The urban children face special problems in the form of child abuse, danger of infections due to unhygienic slum conditions. Teachers need to make them aware about the importance of personal and environmental cleanliness.
- Developing a network of government and private schools to share common resources. Co-operation of private school teachers and volunteers should be sought for helping these children in increasing their basic competencies.

- The NGOs and self-help groups operating in the slums can be mobilized to organize remedial teaching at some central locations in the slums. This will build confidence among the children who are not able to keep pace with others.
- The present scenario demands that teachers should make the children understand that classroom is a safe place to experiment. Teachers should encourage children to take risks, to have courage to explore, to keep time for thinking and reflection and to generate in them the capacity to concentrate. If the children are provided with a greater friendly space to learning through joyous activities, attractive texts and materials and free interaction with the teacher and their peer group, the learning competency would greatly improve. Teachers should be trained to manage the classroom without the use of rods.
- The slum children have a peculiar problem as they visit the hometown generally during the harvesting season with their parents and overstay there during the academic session. Remedial teaching should be arranged as most of them have the similar time and period of their absence. The school days otherwise should be adjusted accordingly.
- For improving the competencies in language, audio and video-cassettes should be used. Children should be given the simple storybooks to read and teacher should take the feedback from the children.

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