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# Contemporary SOCIAL SCIENCES

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NAAS Rating : 2.88; InfoBase Index : 3.64

Founder

**S. S. Shashi**

Editor

**Dharam Vir**

Volume 26, Number 1 (January-March), 2017



**Research Foundation International, New Delhi**

**Affiliated to United Nations Organization (UNO)**

**(Autonomous, Regd. Recognized Charitable Organization of  
Social Scientists, Authors, Journalists & Social Activists)**

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# **Journal of National Development**

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*The Journal of National Development (JND)* is an interdisciplinary bi-annual peer reviewed & refereed international journal committed to the ideals of a 'world community' and 'universal brotherhood'. The Journal is a joint effort of like-minded scholars in the field of social research. Its specific aims are to identify, to understand and to help the process of nation-building within the framework of a 'world community' and enhance research across the social sciences (Sociology, Anthropology, Political Science, Psychology, History, Geography, Education, Economics, Law, Communication, Linguistics) and related disciplines like all streams of Home Science, Management, Computer Science, Commerce as well as others like Food Technology, Agricultural Technology, Information Technology, Environmental Science, Dairy Science etc. having social focus/implications.. It focuses on issues that are global and on local problems and policies that have international implications. By providing a forum for discussion on important issues with a global perspective, the *JND* is a part of unfolding world wide struggle for establishing a just and peaceful world order. Thus, the *JND* becomes a point of confluence for the rivulets from various disciplines to form a mighty mainstream gushing towards the formulation and propagation of a humanistic world- view.

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The Managing Editor  
Journal of National Development  
D-59, Shastri Nagar, Meerut-250 004 (India)  
Tel : 91+121-2763765, 2770765; Mobile : 91+99997771669, 91+9412200765  
<e-mail : [managingeditor@jndmeerut.org](mailto:managingeditor@jndmeerut.org)>  
Website : [www.jndmeerut.org](http://www.jndmeerut.org)

## **Governance and Empowerment of Weaker Sections : A Case Study on Transgender Community in India**

*Pushpinder Kaur\**

*The postmodern time has witnessed a transition from what has so long been considered as static to nothing being constant or fixed. Issues like, governance, identity, sexuality, liberalization, gender roles have got new dimensions. The 'third gender' which has long been marginalized or deprived of their true identity and representation in the social and cultural milieu of society deserves critical attention. In the light of 21st century, this paper deals with the current status of Transgender community in India and throws light on the Supreme Court's historic verdict of 2014 which legally recognized Transgenders as 'Third Gender'. Transgender is a general term applied to a variety of individuals, behaviours and groups who tend to diverge from the normative gender roles. The term transgender itself is the symbolic representation of crossing boundaries and it has been derived from two different languages; the Latin word 'Trans' and the English word 'gender'. Good governance means securing justice, empowerment, employment and efficient delivery of services for all irrespective of their gender, caste and religion. Good Governance and citizens are intimately related to each other as the existence of one without the other is not possible in a civilized society. Development is a multi-dimensional phenomenon, which cannot be achieved unless the community itself is involved. While Supreme Court's decision has helped Transgenders in terms of their identity, Indian*

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\* Ph. D. Research Scholar, Department of Journalism and Mass Communication, Punjabi University, Patiala, Punjab (India) E-mail: <pushpinder\_21@yahoo.co.in>

*authorities now need to implement court directives aimed at mainstreaming the transgender community, ending discrimination against them and addressing their social protection needs. The paper lists several areas of concern that need to be addressed energetically and calls for synergy of efforts between government and the society. This paper also puts forth case studies of some of the third genders who struggled to achieve success and thus became an inspiration for their community.*

[**Keywords :** Development, Empowerment, Gender identity, Governance, Postmodernism, Third gender, Transgender]

## **1. Introduction**

Human society<sup>1</sup> is a complex organization of human relationships. The implication of such a structure is that the human beings act and interact with each other in accordance with the role they play. Their role in relation to each other is further conditioned by the status they occupy. The basic criterion of defining status and role for any individual in the society has been sex. Very often on the streets sometimes comes across an unusual sight of a group of closely shaven people in female attire.

Society may hate them, but they respect and bear all the tortures from the society. They lead a secluded life of their own and live in isolation. No one goes to them; they meet people only for a short period. They never pose any threat to the society but always lead a threatened life on account of the derogatory attitude of the people towards them. In the Indian society these people are popularly referred to as 'Hijras', 'Eunuchs', 'Kinnars', 'Transgenders' etc. In the given socio-cultural gestalt of Indian society homosexuality is considered as an abnormal activity. One of the belief is that they are castrated males and hermaphrodites. With spoiled identity and engagement in the non-normal activities, the transgenders are assumed to be deviants and their activities as deviant behaviour.

Transgenders are individuals whose gender identity and gender expression do not pertain to their biological sex. The definition<sup>1</sup> includes, "*Persons who are assigned a sex at birth, but who feel that this is a false or incomplete description of them*". As a result of which they differ from the stereotype men and women normally are. Thus transgender people encompass those people whose identity and behaviour do not adhere to the stereotypical gender norms. They may be gay, transsexual, transvestite or gender queer.

## 2. Background

Hijra's were once a revered and accepted group in Indian culture. The Vedas, ancient Hindu texts, include eunuchs and characters with both male and female characteristics. They were believed to bring luck and provide special fertility powers. During the Mughal period, eunuchs played an important role in the court administration as royal guards. For centuries, they have performed 'badhai' or 'blessings' at weddings and births.

Their sanctioned place<sup>1</sup> in Indian culture changed during the British colonial period. Introduced in 1861 and not abolished until 2009, section 377 of the Indian Penal Code outlawed "*carnal intercourse against the order of nature*". Also that year, the Election Commission allowed "other" gender identification. Adding to the existing miseries of Transgenders, the Supreme Court of India on 11 December, 2013 declared section 377 unconstitutional and held that amending or repealing Section 377 should be a matter left to the Parliament, not the judiciary. However, on 2 February 2016, the Supreme Court agreed to reconsider its judgement, stating it would refer petitions to abolish Section 377 to a five-member constitutional bench, which would conduct a comprehensive hearing of the issue.

The contemporary term "transgender" arose in the mid-1990s from the grassroots community of gender-different people. In contemporary usage, transgender has become an 'umbrella' term that is used to describe a wide range of identities and experiences. Other synonyms for transgender include 'gender variant', 'gender different' and 'gender non-conforming'.

Transgender people in India face a variety of issues. These communities are largely excluded from effectively participating in social and cultural life; economy; and politics and decision-making processes. A primary reason of the exclusion is perceived to be the lack of recognition of the gender status of hijra and other transgender people. It is a key barrier that often prevents them in exercising their civil rights. Reports of harassment, violence, denial of services and unfair treatment against transgender persons in the areas of employment, housing and public accommodation have been discussed from time to time.

## 3. Objectives of Research

The objectives of research are two-fold :



1. To study the current social, cultural, economic and political status of Transgender community in India.
2. To study the government interventions to uplift and empower this weaker section of society in order to integrate them into mainstream population.

#### 4. Research Methodology

The research paper is written on the basis of case study done on the various issues related to Transgender community and the interventions of the government for the inclusion of these sexual minorities in India. For this purpose the coverage of issues related to transgender community have been studied. To some extent their reasons have also been tried to find out. The research paper is written on the basis of secondary data collected from various articles, journals, publications, books and online sources.

#### 5. The Indian Third Gender-An Overview

STATISTICS (India's Census, 2011) counts transgender population for first time. These statistics show the following facts<sup>12</sup> :

- » India has an estimated 4.9 lakh Transgenders who identified themselves as 'third gender'
- » The highest proportion of the third gender population, about 28% was identified in Uttar Pradesh followed by 9% in Andhra Pradesh, 8% each in Maharashtra and Bihar, over 6% in Madhya Pradesh and West Bengal and over 4% in Tamil Nadu, Karnataka and Orissa. Rajasthan accounted for over 3% and Punjab for 2% of the total transgender population.

**Table-1 : State Statistics of transgender Population in India**

State	No. of Third Gender Persons (000s)
Uttar Pradesh	137
Andhra Pradesh	44
Maharashtra	41
Bihar	41
West Bengal	30
Madhya Pradesh	30

Tamil Nadu	22
Odisha	20
Karnataka	20
Rajasthan	17
<b>India</b>	<b>488</b>

Source : The Times of India, May 30, 2014.

- ▶ Anjali Gopalan of Naz Foundation said that even the current figure of 4.9 lakh was on the lower side as it was unlikely that the number of people declaring themselves as transgender would ever give an accurate figure.
- ▶ The number of transgenders identified by the census is almost 55,000 are in the age group of 0-6 population (Census, 2011). This has come as a big surprise to the community as they did not expect so many parents to identify their children as belonging to the third gender. During the voter registration process, only 28,341 people registered as belonging to the third gender, said Kalki Subramaniam, a transgender rights activist and founder of the Sahodri Foundation.
- ▶ According to a report in Times of India May 30,2014 issue, In India over 66% of the population identified as third gender lived in rural areas, very close to the 69% of the overall population that lives in villages
- ▶ One notable finding of the census is the low literacy rate in the transgender community, just 46% in comparison to 74% literacy in the overall population. It is not uncommon at all for people of transgender community to drop out of school because of the harassment and discrimination they face.
- ▶ They are also found to be resorted to several hideous measures in order to earn money. Many of them start working as sex workers which in turn have its own implications. For example, HIV rates are very high among the *Hijra* community. Statistics vary between 50 and 80 %
- ▶ The proportion of those working in the transgender community is also low (38%) compared to 46% in the general population.
- ▶ Majority of them belonging to the age of 23, 24, 25, 26 years are found to be dying of diseases or suicide.

## 6. Current Status of Transgender Community in India<sup>4</sup>

Transgender people have long been denied basic rights, including the right to vote, own property, marry, and claim a formal identity through a passport or other government identification. They have also been unable to secure government services such as food subsidies, education, employment, and health. The problems faced by the transgender people in India include :

- » They are boycotted by family and society alike.
- » They have restricted access to education, health services like HIV care and hygiene and public spaces.
- » They are excluded from effectively participating in social and cultural life.
- » Politics and decision making process is out of their reach majorly.
- » They face difficulty in exercising their basic civil rights.
- » Cases of harassment, violence, denial of services and unfair treatment against transgender persons have been reported.
- » Section 377 of the Indian Penal Code, criminalizes Homosexuality which was introduced by British in colonial Indian in 1861 still stands in country's book.

## 7. Landmark Judgement of Supreme Court (2014)

In a path-breaking judgement<sup>11</sup> on 15<sup>th</sup> April 2014, the Supreme Court of India legally recognized the transgender community as 'Third Gender' and observed that "The transgender community, generally known as "hijras" in this country are a section of Indian citizens who are treated by the society as "unnatural and generally as objects of mockery and even on account of superstition". In its judgement, Supreme Court passed the ruling that "In view of the constitutional guarantee, the transgender community is entitled to basic rights i.e Right to Personal Liberty, dignity, Freedom of expression, Right to Education and Empowerment, Right against violence, Discrimination and exploitation and Right to work. *"Recognition of Transgenders as a third gender is not a social or medical issue but a human rights issue,"* Justice K. S. Radhakrishnan told the Supreme Court while handling down the ruling.

Protecting one's right to personal autonomy and self-determination under Article 21, the court observed that *"the gender to which a person belongs is*

*to be determined by the person concerned*". The court also protected one's gender expression by invoking the freedom of speech and expression under Article 19(1)(a) and held that *"no restriction can be placed on one's personal appearance or choice of dressing, subject to the restrictions contained in Article 19 (2) of the Constitution"*. Hence, they cannot be discriminated against on the ground of gender as it is violation of Articles 14, 15, 16 and 21.

## **8. The Rights of Transgender Persons Bill, 2014**

The Rights of Transgender Persons Bill 2014 was introduced in Rajya Sabha on 12th December, 2014 and passed on 24th April 2015 unanimously. This was a private member's bill introduced by the MP from Tamil Nadu, Tiruchi Siva, and is the first private member's bill passed since the last 45 years. Features of the bill include :

- » The bill has 58 clauses in 10 chapters covering aspects like : Social inclusion, Rights and entitlements, Financial and legal aid, Education, Skill development, Prevention of abuse, violence and exploitation.
- » Bill guards transgender persons against any discrimination.
- » Bill provides for creation of welfare boards at Centre and State level for the community.
- » Bill provides 2% reservation in government jobs and prevents discrimination in employment.
- » Provisions for pensions and unemployment allowances for members of the community.
- » 2% reservation in primary, secondary and higher education for transgender persons.
- » Set up of Transgender Rights Court.
- » No children who are transgender will be separated from parents on grounds of being transgender except on order of competent court.
- » Penalty for hate speech against transgender persons include imprisonment up to one year with fine.
- » Ensure transgender persons enjoy right of life with dignity and personal liberty as guaranteed by the Constitution.

## 9. Politics Involved with the Transgender Persons Bill, 2014

A Bill has to be passed by both Houses of Parliament before it becomes an Act. At present, the Bill has only been passed by the Rajya Sabha. Congress MP Shashi Tharoor on 11th March, 2016 in Lok Sabha session passed the private member's bill on 'Rights of Transgender Persons' and Indian Penal Code (Amendment) Bill 2016 to amend the "colonial era" section 377 of the IPC which criminalized homosexuality. According to him, it is the 'religious bigotry' and 'brute majority' of the ruling party that had thwart his second attempt in three months and disallowed discussion on his private bill. (Source: The Hindu, March 12, 2016). The question here arises how much more time the government needs to make it an Act. It's already been so late that transgender community is deprived of their rights and as it is rightly said 'justice delayed is justice denied'.

## 10. Rights of Transgenders<sup>2</sup> stand 'Stalled'

- ▶ The problems, faced by transgenders are discrimination, lack of education facilities, unemployment, lack of shelter, lack of medical facilities like HIV care and hygiene, depression, hormone pill abuse, tobacco and alcohol abuse and problems related to marriage, property, electoral rights, adoption. Ministry of Law and Ministry of Social Justice and State Governments need to recognize the deprivation suffered by transgender people and work on much needed reform.
- ▶ As far as criminal liability is concerned, transgenders cannot escape punishment when they are accused of committing crime. The word 'person' in the Indian Penal Code and General Clauses Act means all human beings. Persons who can be punished for committing offences include transgenders, then why are they consciously deprived of their civil rights.
- ▶ Transgender persons must be properly documented in census. It was for the first time in 2011 census that transgender population was documented. There is need for statutory reservation in education, elections and employment both in the public and private sectors. They need to be empowered and uplifted by facilities for higher education and vocational training to upgrade their earnings and status in society so as to promote their acceptability in society.

- ▶ Eunuchs are forced by their 'gurus' to lead a life of servitude and bonded labourers. It should be ensure that the condition of eunuchs living as bonded labour be ended under the provisions of the Bonded Labour System (Abolition) Act, 1976.
- ▶ Transgenders face higher rates of poverty, stigma and marginalization which put them at greater risk for sexual assault. The word 'rape' in Section 375 of Indian Penal Code (IPC) should include all sexual crimes against women, men, children and transsexual/eunuchs, as transgenders are often the targets of some of the worst sex crimes, more so, if they happened to be sex workers.
- ▶ The Constitution provides for the fundamental right to equality, and tolerates no discrimination on the grounds of sex, caste, creed or religion. The Constitution also guarantees political rights and other benefits to every citizen. But the transgenders continues to be ostracized. The Constitution affirms equality in all spheres but the question is whether it is being applied.
- ▶ According to a report<sup>1</sup> entitled 'Christian transgenders to have equal right on ancestral property' published in The Hindu stated that The Delhi Minorities Commission (DMC) after consultation with the Advisory Committee of Christians which consists of 52 religious leaders and professionals-has recommended to the Law Commission to amend the India Succession Act, 1925 and include the third gender in Section 44 according to which transgenders shall be entitled to equal shares in ancestral property. The Law Commission of India in its 247th report had asked the DMC for recommendations and suggestions for amendments in India Succession Act. Once cleared, the Bill will be introduced in the Parliament. According to a statement in the report by Ashok Row Kavi, an LGBT activist, "there is already a law in place and all siblings have equal rights over property. The Christians Committee is only trying to score points. Some Churches do not recognize transgenders".

## **11. Inclusion Policy for Transgender Community<sup>9</sup>**

Tamil Nadu is the first state to form Transgender Welfare Board in 2008 with representatives from the transgender community. In March 2009, telephone helpline called "Manasu" was launched for the transgenders. According to the welfare policy, transgenders can access free Male-to-Female Sex Reassignment Surgery (SRS) in the government hospital, a free housing

program, admission in government colleges with full scholarship for higher studies and alternative sources of livelihood through formation of self-help groups and initiating income generation programmes (IGP).

Smashing all prejudices and stereotypes, Kerala is the first state to recognize transgenders as humans and released a transgender policy. The policy aims at giving 25,000 transgender people in the state a right to equality, dignity, development and expression. The policy will encompass inclusion of TG's as a third gender in all government related forms, creation of a TG Justice Board under the Department of Social Justice and providing legal aid to transgenders.

In the state of Karnataka<sup>6</sup> there is a social security scheme called "Mythri Yojana" which has come into order from August, 2013. According to this, sexual minorities in the age group of 18 to 64 years are entitled to monthly pension of Rs 500. Transgender people with annual income less than Rs 12000 per annum in rural areas and less than Rs 17000 in urban areas are eligible for the scheme. The scheme is criticized for lacking clarity on the issue. The pension scheme has left the transgender community in the state of dilemma. Loans of Rs 20,000/- are provided to Transgenders to start business. But the transgenders themselves feel that this is a futile exercise as the fixed and initial operating cost of setting up a business is very high and business cannot be sustained.

The Chhattisgarh government also made efforts to empower the transgender community by making an action plan for the welfare of 3000 eunuchs in the state. The plan aims to include Sex Reassignment Surgery along with other development schemes to make them financially independent.

The Tripura government announced in July 2015 an allowance of Rs 500 per month to the transgender people in the state to ensure their financial independence.

The West Bengal government on 1<sup>st</sup> October 2015 requested the Kolkata Police to recruit transgenders in the Civic Police Volunteer Force (CPVF) to end the discrimination against the community.

## **12. Transition from Oppression to Mainstream : Some Case Studies)<sup>5</sup>**

Within the Third Gender population, one can come across many stories of determination where a transgender did not allow societal pressure to

decide their fate. Few examples of transgender individuals who have written their own success stories with the help of their hard work, dedication, patience, will and perseverance are listed here:

- » **Shabnam “Mausi” (Bano)** : She is the first transgender Indian or Hijra to be elected to public office. She was an elected member of the Madhya Pradesh State Legislative Assembly from 1998 to 2003. (Hijra’s were granted voting rights in 1994 in India.) Shabnam Mausi is born in a Brahmin family. Her father was a superintendent of Police. She was elected from the Sohagpur constituency in Madhya Pradesh state of India. Shabnam attended two years of primary schooling, but speaks 12 languages that she has learnt during her travels. As a member of the Legislative Assembly, her agenda includes fighting corruption, unemployment, poverty, and hunger in her constituency. She also intends to use her position in the Legislative Assembly to speak out against discrimination of Hijra’s as well as to raise awareness on HIV/AIDS. She inspired a lot of Hijra’s in India to take up politics and participate in ‘mainstream activities’ in India, giving up their traditional roles as dancers, prostitutes, and beggars, living on the fringes of Indian society; for example they sometimes attend weddings or the house of a newborn child offering services to ward off bad luck.

In 2003, Hijra’s in Madhya Pradesh have announced establishing their own political party called “Jeeti Jitayi Politics” (JJP), which literally means ‘politics that has already been won’. In 2005, a fiction feature film titled ‘Shabnam Mausi’ was made about her life.. Although she is no longer in public office, Shabnam Mausi continues to participate actively in AIDS/HIV with NGOs and gender activists in India.

- » **Madhu Bai Kinnar** : Born poor, shunned by her family, the school dropout ‘Madhu Bai Kinnar’ stood as an independent candidate and won Raigarh’s mayorship. A transgender woman from the lowest caste in India was elected mayor, making her the first openly transgender mayor in the country’s history. She was elected mayor of Raigarh, in the state of Chhattisgarh and beat her opponent from the ruling Bharatiya Janata Party (BJP), by a margin of 4,500 votes in 2015. Earlier, she used to earn her living by singing and dancing on trains. Her victory came just nine months after the Supreme Court ruled that transgender be recognized as a third gender. With no prior experience, she went



campaigning from ward to ward, asking locals about their problems. She has been making good on her election promises and continues to visit residents to solve their issues. Her topmost agenda remains securing dignity and respect for her community.

- » **Laxmi Narayan Tripathi** : She is a Hijra Guru. She is also spokesperson for the Kinnar community. She is originally from UP, India. Laxmi is a famous dancer, dance instructor, and Hijra guru. She is well-known campaigner and quintessence of elegance and courage faces the reality. She also adopted two grown up child as her kids. In 1979, Laxmi was born in Thane as the eldest child of an orthodox Brahmin duo from Uttar Pradesh. She was very sick in her childhood as she had double pneumonia, typhoid and asthma. In the second standard, Laxmi was enthralled by Bharatanatyam, its costumes, make-up and jewellery. Laxmi was first sexually abused by an acquaintance at the age of 6 years. After some years, Laxmi met Shabina Frances, another Hijra. They became friends and Shabina promised her that she will be her guru if she joined them. Afterwards her journey started and she became one of the Hijra's. She is the first transgender person to represent Asia Pacific in the UN. Laxmi has served on the boards of several NGOs which conduct LGBT activist work. In 2002 she became president of the NGO DAI Welfare Society, the first registered and working organization for eunuchs in South Asia.
- » **RJ Priyanka** : Ms. Priyanka, a 27-year-old transgender, hosts Yaaru Ivaru (who is this person?), every Thursday on CR Radio Active 90.4, a community radio station, initiated by the Jain Group of Institutions in Bengaluru, Karnataka The programme focuses on the problems of LGBT community. According to her, "Radio has given her an opportunity and a platform to touch the lives of people. Life was a struggle. There were times when her parents would feel ashamed to face their neighbours. But today, they are proud of her achievements. It is important to fight it out".

Through her programme she discusses the problems face by her community in the area of housing, occupation and education and in the process imparts important life lessons. She is a role model for her community and actively works for the upliftment of her community. But the journey wasn't easy for Priyanka who was born as Raju. She was

mocked and teased by friends in school for her feminine behavior. This prompted her to dropout in Class VIII. In 2000, without her parents' approval, she went to Mumbai for a sex-change operation. Her life has changed drastically ever since. Priyanka is not interested in talking about her past and the stigma that her community faces. She not only wants to empower her community but also wishes to work for the upliftment of all marginalized communities.

- » **Manobi Bandopadhyay** : Being a Transgender woman, she is the first person from the community to head an educational institution as Principal of Krishnanagar Woman's College in Nadia district of West Bengal on June 9, 2015. She underwent a series of operations in 2003 and 2004 and became a full-fledged woman Manabi (meaning beautiful woman in Bengali) from Somnath. She is the first transgender to complete a PhD on transgenders in 2005. In 1995, she published the country's first transgender magazine, Ob-Manab (sub-human). For her it was a long battle against ignorance.

### 13. Making Good Governance a Reality

*"If liberty and equality, as is thought by some, are chiefly to be found in democracy, they will be best attained when all persons alike share in the government to the utmost"*

**-Aristotle**

Aristotle<sup>2</sup> in 350 BC emphasized on the involvement of all people alike in the government. In the 21<sup>st</sup> century, this paper extends the scope of Aristotle's teachings and applies it to achieving good governance by emphasizing that the onus of good governance is not vested in the government alone but is facilitated by the participation of all people in their best capacity. Governance is defined as the process of decision-making and the process by which decisions are implemented or not implemented. Good governance is efficient decision making that proves beneficial for a majority of the people irrespective of their gender. Civil society can thus be the vehicle for executing of policies set out by the executive hence making good governance a reality. The plight of the transgender people is such that they are marginalized even within the marginalised and minorities even within the minorities. Hence, it does not come as a surprise that on entering the term 'transgender' or 'sexual minorities' on the website of the Minority Affairs of the government of India shows no results. It is now up to the government to

bring in the policies to ensure that transgenders are not discriminated against and that they enjoy equal rights like any other citizen of this country.

## 14. Conclusion

Each being in this Universe is indeed unique and an integral part of nature. It would be wrong to judge and discriminate people who may be different from the stereotype which is again man made. It is high time that we all live and let live others and realize that every individual in this country has equal rights and right to live with dignity and respect irrespective of their gender identity including transsexuals, transgenders, *hijras* etc. Invisibility of statutory laws makes Transgender people susceptible to gender violence and other human rights abuses. India must repeal current discriminatory laws and design equal opportunity legislation. Infact, not only government but also the social activists and general public must come forward to support the third genders for their decent and peaceful living. With the advancement in media and communication technology people are getting to notice the presence of transgender community. Indian media should make efforts to sensitize people and break the stereotypes associated with this community and represent them in a more mature way so that they are socially accepted by the society. Various NGO's are working for the rights of the transgender people across different states in India. The transgender people have formed groups to organize protests for their human rights. Unless the basic demands of the transgender community are met, unless the ostracizing acts are checked and controlled and unless the welfare programmes reach out to all the people belonging to the community, inclusion of the transgender community cannot be achieved completely.

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## Ethnicity, Access to Education and Inequality in Nepal

*Tika Ram Gautam\**

*Capability analysis<sup>1</sup> is one of the new approaches to development, offered by Amartya Sen in order to gauge inequality. The notion of capability emphasizes capability deprivation and enhancement in being capable as it directly influences the life chances of individuals. Following this capability approach this paper argues that modern development has not only increased people's access to educational opportunities but also inequality in individual and household capabilities. This paper, based on NLSS (2011) data, however, argues that this increased access to educational opportunities is unequally distributed among the individuals of various social groups that ultimately contributes to enhance living standard as well. There is both inter and intra-group variation in accessing educational opportunities and enhancing capability. More importantly, access to educational opportunities and enhancing individual capability does not depend upon the ethnic affiliation of individual. Rather it is shaped by a number of factors that influence access to opportunities. Based on empirical evidences from other countries in the world as well as from Nepal, the paper concludes that ethnic affiliation of any individual has no relation to access to educational opportunities that enhances individual capability.<sup>2</sup>*

[**Keywords** : Capability, Ethnicity, Education, Inequality, Nepal]

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\* Associate Professor of Sociology, Central Department of Sociology, Tribhuvan University, Kathmandu (Nepal) E-mail: <gautamtr@cdsatu.edu.np>

## 1. Context

Capability analysis is one of the new approaches to development, offered by Amartya Sen (2000) in order to gauge inequality. The notion of capability emphasizes capability deprivation and enhancement in being poor and non-poor as it directly influences the life chances of individuals. Capable individuals can identify and grasp the opportunities available at their disposal. Identifying and grasping opportunities are the most important aspects of human livelihood. Only capable individuals can make it possible. Individuals who use their capability to do something can bring changes in their life. Thus, capability plays a vital role in shaping inequality among individuals. This paper basically focuses on some empirical aspects of capability enhanced through education emphasizing inter- and intra-ethnic inequalities linking them with evidences in other countries in the world in general and those in Nepal in particular.

This paper introduces the concept of capability in general with an emphasis on its empirical aspects. However, it mainly highlights on only one important aspect of capability enhanced through education. Access to opportunities related to education enhances human capability. Therefore unequal access to such opportunities results in unequal human capability. This unequal human capability ultimately leads to inequality in other aspects of human life such as job and employment status. Inequality in capability enhancement, contributes to unequal capability and it ultimately leads to unequal well-being or living standard. As argued by Sen (2000), capability deprivation leads to poverty. Current debate on ethnicity in Nepal is mostly focused on inequality among groups rather than households and individuals, highlighting ethnic identity rather than concern for access to resources and opportunities required for livelihood as households and individuals. This paper explores empirical facts of inequality by looking at capability among individuals, which is shaped by access to educational opportunity that enhances capability across and within ethnic groups.

Access to opportunity enhancing capability varies across ethnic groups in Nepal. However, such type of inequality does not only exist between groups, but also within a group and a household. Individuals and households within all ethnic groups do not have equal access to opportunities of enhancing capability. Therefore, capabilities such as literacy, education background, and type of school attended, level of education vary from

household to household and individual to individual. The paper, thus, examines the patterns of distribution of capability between and within groups and concludes the existence of incidence of unequal distribution of access to capability both between and within households and groups. This unequal pattern of distribution of access to capability enhancing opportunities applies to all ethnic groups. Based on empirical evidences from other countries in the world as well as from Nepal, the paper concludes that ethnic affiliation of any individual has no relation to access to opportunities enhancing capability such as education.

## **2. Methods**

In order to examine the status of access to education and its distribution among ethnic groups this paper uses NLSS III (2011) data sets obtained from Central Bureau of Statistics (CBS) Nepal. Based on the data sets SPSS 20 is used to examine access to education and its distribution across ethnic groups. In order to describe the variables related to access to education it has used descriptive statistics and to explore inter and intra-group inequality it computes variance, t-test, F-test and coefficient variation (CV). Thus, comparison of means, analysis of variance and coefficient variation are the key methods used in this paper to analyze inequality in terms of access to education.

## **3. Ethnicity**

Ethnicity has not only become a matter of discussion, but also an issue of contestation in Nepal. It is contentious in the sense that there is no single agreed upon explanation pertaining to the conceptual, theoretical and empirical significance of the concept. Ethnicity, as discussed in Nepal's context, is geared more to the issue of ethnic identity and less to that of inequality specific to the access to resources and opportunities that enhances household and individual level capability.

According to Wimmer (2008), ethnicity is "a subjectively felt sense of belonging based on the belief in shared culture and common ancestry" (p. 973). He further writes that "this belief refers to cultural practices perceived as 'typical' for the community, to myths of a common historical origin, or to phenotypical similarities" (p. 973). Ethnicity in this sense can be understood as a common sense of belongingness perceived in terms of



identical physical features or cultural affinity. Ethnicity understood as being synonymous with the physical features alone, of any group, is close to racial conception. Therefore, the concepts of ethnicity in terms of physical and cultural features are akin to the concepts of race and culture respectively.

As ethnicity is a collective of we-feeling of members of any group, sometimes it is taken as collective identity. According to Cerulo (1997, p. 385), collective identity is a concept grounded in classic sociological constructs : Durkheim's "collective conscience", Marx's "class consciousness", Weber's *Verstehen*, and Tonnies' *Gemeinschaft*. He further writes the notion addresses the "we-ness" of a group, stressing the similarities of shared attributes around which group members coalesce.

Mishra (2012, p. 2) critically analyzes the concept of ethnicity from both primordialist and essentialist perspectives, but positions himself in the historical, substantivist and constructivist line. He argues that primordialists highlight ethnicity as rigid, permanent, ascribed, and unchangeable identity of a particular ethnic group or community, whereas, instrumentalists examine ethnicity as fluid, temporary, achieved, and changeable identity of any group or community. Ethnicity, in this sense, is not a permanent identity associated with people of a particular group or community that remains unchanged forever; rather it is fluid, changeable, and constructed at a particular historical context, under particular condition. Providing examples of pahariya and parbatiya, Gellner (1997) writes that ethnic feelings develop in very specific contexts of opposition and competition (p. 9). New ethnicities like Dalit, Madhesi, Brahman, Chhetri and so on emerged in Nepal due to the process of competition geared towards increasing their access to limited resources and opportunities.

Ethnicity, as defined here, can be felt only when compared to other ethnicity or ethnicities. For instance, if Gurung is one ethnicity then Brahman is another because both Gurung and Brahman are different from each other. Likewise if Madhesi is one ethnic identity then Pahadiya is another ethnic identity, which is only invoked in relation to others. However, there are different perspectives on ethnicity in Nepal.

#### **4. Capability**

Human development, a current measure of development, foregrounds the key notions of capability and deprivation. Indeed, the human

development index (HDI) is a measure of capabilities—and its obverse, deprivation—of peoples located in particular spaces, whether physical, e.g., district, country, world; social, e.g., men and women, income-poor and income-rich, high caste-low caste; or temporal, e.g., past and present (NHDR, 1998, p. 41). It can also be used to measure a key dimension of inequality, i.e. capability, among ethnic groups. Although, capability enhancement is at the core of human development, its framework emphasizes not only the enhancement of capabilities but also the use of such capabilities. Enhancement and use of human capabilities add value and give important meaning to the lives of people. Therefore, HDI has become an important tool for measuring development today.

Of course, access to opportunities enhancing human capabilities makes people able to look for and grasp new opportunities to generate income sources for their livelihood. Individuals who participate in capability enhancing opportunities available in society they live in attain full membership of the society. Sen's work on capabilities and entitlements (1981) stresses that what counts is not what (poor) people possess, but what it enables them to do. A concept of relative deprivation measures relative standards, inequality, whereas capabilities are absolute requirements for full membership of a society (Haan, 1999, p. 9). Education opportunities enhance capability of members of any society.

## **5. Education**

Education related capability is fundamentally important to every individual's life. Education is not only valuable to attain other goals like job but an end itself. One of the longest running issues in sociology has been the extent to which the educational system allows young people to develop their abilities to the full, regardless of their background, and critics who have linked educational success to other social factors such as social class, gender or ethnic background (Moore, 1995, p. 154). Whatever ethnic background, any individual come from education plays an important role in his/her life. It empowers people, enhances capabilities, and makes people capable to look for work to support their livelihood. However, it could be a basis of both creating and reducing inequality among people. Therefore, education is important as means and ends in human life.

It is also an important determinant of individuals' income, health (and that of their children), and capacity to interact and communicate with others.

Inequalities in education, thus, contribute to inequalities in other important dimensions of well-being (WDR, 2006, p. 34). Therefore, measurement of education-related capabilities is important to explain inequalities between individuals and groups.

However, measuring inequality in education is not easy. Census and survey data in most countries can generally yield statistics on, for example, years of schooling. But, such information does not capture adequately the quality of education and how that might vary across individuals. Nor is it easy to compare years of schooling across countries or social groups, because those years might mean something quite different across countries and societies (WDR, 2006). But, comparison is required to examine inter- and intra-group inequalities in terms of education. It is also necessary to make standard criteria to explain the current educational system in any country including Nepal as it is connected to other variables as well.

Education is correlated with many social attributes as both cause and effect. About educational background and its attainment, Moore (1995) writes :

The first statement we can make is that all the evidences do point to the statement that social class is directly related to educational success or failure, so that the higher the child's parents are in the social structure, the more likely he/she is to succeed in the education system. Halsey et al (cited in Moore, 1995) undertook one of the most comprehensive studies of education, social class and social mobility, as an important attempt in Britain. He looked at the educational and home backgrounds of more than 8,500 men, and then followed their careers. Halsey attempted to disentangle the effects of material deprivation and cultural deprivation in the home, in order to see which was more important. The researchers, therefore, quantified the level of family income, and examined the cultural background of the parents. What Halsey discovered was that cultural background and in particular, the values of the parents were most important up to the age of 11, at which point, material factors took over and there was a direct relationship between parental income and success. This reflects the additional costs of keeping children at school, purchasing books, paying for school trips, etc. Furthermore, Halsey argued that material circumstances significantly affected the type of secondary school attended and the decision whether to stay into the sixth form or not. (p. 155)

Thus, there might be a number of factors including culture, which directly and indirectly influences educational attainment of individuals. From the perspective of cultural deprivation, it is argued that certain groups in society may be “cut off” from the mainstream values of the society. This lack of culture can influence children’s ability to benefit from school, as the work there does not reinforce knowledge learned at home (Moore, 1995, p. 156). About the values of school, Moore (1995) clearly writes :

The values of school are those of the middle and upper classes and the function of schools is to reproduce those values ensuring they pass from one generation to another. This means that those who come from the appropriate backgrounds have an advantage as their home and the educational values mutually support one another. In contrast, the working-class pupils have much further to go to achieve these values. Bourdieu calls this advantage of the middle and upper classes cultural capital, drawing parallel with financial capital. Working class boys, aware of their inevitable failure, cope with the boredom and irrelevance of school to their lives, by “mucking about”. (pp. 156-57)

Socio-cultural background is one thing that influences the level of educational attainment and it is more important whether, for all individuals, there is access to opportunity of attaining education or not. Using all-India data on rural households, Borooah and Lyer (2005) found that along with household income, the presence of a school and other government services in the village, literacy of parents and parents’ occupation played a significant role in explaining school enrollment, and likelihood of continuing in school once enrolled. In addition, boys were more likely to be enrolled and continue at school than girls while children from Dalit, tribal and Muslim households were less likely to be enrolled than children from other households. Thus, socio-economic and cultural background of children is very much important for a child to be enrolled, to continue at school and to attain higher level education.

These factors make measurement of education difficult. Despite such difficulties in measuring education, in this section, educational inequalities have been examined in terms of literacy, educational status, types of schooling, mean year of schooling and level of education between and within broad ethnic groups in Nepal.

## 6. Ethnicity and Education

NLSS, 2011 defines literacy as the ability to read and write. A literate person is one who can both read and write short, simple statement in any language of his or her everyday life. Literacy is perhaps the most important single means of attaining social and economic development, and opening for the individual, the door to innovative ideas and actions (Manandhar, 1995, p. 375). To be literate, for an individual, therefore, means having a kind of ability to grasp information useful to bring the required changes in their lives. Access to information and knowledge increases with the changing educational status of an individual. Literacy status is a primary step to proceed ahead to educational attainment.

### 6.1 Literacy Rate

Overall, in Nepal, literacy rate of people 6 and above is 61 percent. However, the rate varies across various categories of population. It is substantially higher in urban areas (77 percent) than in rural areas (57 percent). Similarly, regional disparities also exist, with the highest literacy rate in the western development region (66 percent), and the lowest rate in the central development region (57 percent). Among ecological belts, the hills belt has the highest overall literacy rate (69 percent). There is also variation in literacy rate across consumption quintiles. Seventy nine percent of the population in the richest quintile is literate while only 45 percent is literate in the poorest quintile (NLSS, 2011, p. 80). Therefore, disparity in literacy rate is important in terms of rural urban divide, region, belt, and consumption quintile. In addition, there is disparity in literacy rate across and within ethnicity as well (Table-1).

In terms of ethnicity, literacy rate among Chhetris (68.8 percent) is significantly higher when compared to national proportion (61 percent). This rate among Brahmans (78.6 percent) is also significantly higher at the same level of confidence. The proportion of literate people among H/M Janajatis (62.1 percent) is neither significantly higher nor lower in comparison to national proportion. In contrast, literacy rate is significantly lower among Tarai Janajatis (55.8 percent). Among Madhesi (44.3 percent) too it is significantly lower. Likewise, literacy rate among Dalits (48.8 percent) is significantly lower compared to national proportion. In contrast, the literacy

rate among Newars (75.3 percent) is significantly higher compared to national proportion.

Observing F-test of variation (Table-1), we can see no significant difference between the national level inequality and group level inequality regarding all ethnic groups. Since F-value is not significant to all ethnic groups, the distribution of literacy rate among all ethnic groups is similar. No significant difference between national variance and within group variance indicates that nature of access to literacy status within all ethnic groups is quite similar. This also signifies that national level variance is not only caused by inter-group variance but also by intra-group variance.

**Table-1 : Literacy Rate by Ethnic Group**

Ethnic group	Mean	95% CI		Variance	t-test	F-test	CV
		LL	UL				
Chhetri	68.81	66.61	71.02	.215	5.91**	1.11	67.32
Brahman	78.62	76.67	80.57	.168	14.37**	1.42	52.15
H/M Janajati	62.16	59.64	64.69	.235	0.85	1.01	78.01
Tarai Janajati	55.80	51.23	60.36	.247	-2.10*	0.97	89.01
Madhesi	44.38	40.65	48.11	.247	-8.12**	0.96	111.95
Dalit	48.85	46.09	51.61	.250	-7.61**	0.95	102.33
Newar	75.34	71.49	79.19	.186	6.90**	1.28	57.22
Other	46.13	39.77	52.48	.249	-4.46**	0.96	108.07
<b>Nepal</b>	60.91	59.47	62.34	.238	Ref.a	Ref.a	80.12

**Note :** CI=confidence interval; LL=lower limit, UL= upper limit; CV= coefficient of variation.

a Figure of Nepal has been taken as reference value.

\*  $p < .05$ , two tailed;

\*\*  $p < .01$ , two tailed;  $t = 1.96$  at 0.05 level of significance and 2.58 at .01 level of significance;  $F = 1.75$  at .05 level of significance and 2.18 at .01 level of significance respectively.

In terms of intra-group inequality, coefficient of variation (Table-1) also shows that there is strong intra-group inequality within all ethnic groups in terms of literacy rate. Since the coefficient of variation ranges from 52.1 within

Brahmans to 111.9 within Madhesi, it is clear that intra-ethnic inequality is wide. This suggests that distribution of literacy rate is unequally distributed among Chhetri, Brahman, H/M Janajati, Tarai Janajati, Madhesi, Dalit and Newar. Intra-group inequality is higher even within Brahman and Newar. However, it is highest among Dalits (108.07). Such intra-group variation can also be verified from the variation across rural, urban and eco-development regions. Among the Brahmans living in urban area, 86 percent is literate and the literacy rate in rural area is 73 percent. Whereas, the literacy rate of Brahman of Far-western hill region is 56 percent only which is lowest among the Brahmans of all other regions. Similarly, literacy rate of Newar in rural area is 73 percent. Within Newars also, the literacy rate is the lowest in Mid-western Tarai region, i.e. only 64 percent.

Thus, Brahman and Newar are also heterogeneous groups in terms of literacy status. The literacy rate within Dalit is 48.8 percent which is higher than that of Madhesi (44.3 percent) but significantly lower compared to national average (61 percent). Higher percentage of literacy rate among Dalit, compared to Madhesi, may be due to grouping both Hill Dalit and Tarai Dalit together into one Dalit category because literacy rate among Tarai Dalit is even lower than that of the Hill Dalit as reported in other literatures. With respect to the literacy rate of Tarai Dalit, Pandey (2010) presents the fact that it is the lowest among Tarai Dalit. The proportion of those who have not found opportunity to attend schools is therefore highest among the Dalits of the Tarai region. However, the proportion of population lacking opportunity to attend the schools is very large even among the Tarai middle caste and the Muslim community. This information further indicates that there is variation in literacy rate within all ethnic groups including Dalit. The proportion of literate people within Dalit is lower, but intra-group variation within Dalit is also biggest compared to other groups. As discussed in some literatures (Kisan, 2012 & Deulyan, 2012), exclusion is explained in such a way where Dalit is defined as a homogeneous category and excluded as a group. It is true in the sense that literacy rate among Dalit, particularly, Tarai Dalit, is the lowest of all. As noted by Dahal (2010, p. 82), Dalit per se is also not a homogeneous group and their heterogeneity extends across language, religion and culture. But, to the researcher, heterogeneity goes beyond these dimensions and there is inequality among people in capability, employment and health related variables. They are discussed below.

## 6.2 Mean Year of Schooling

Mean year of schooling is one of the important aspects of measuring access to educational attainment. Higher level of educational attainment (excluding failed year) by an individual yields higher the mean year of schooling. According to NLSS, 2011, the mean year of schooling is 8.1 years for the adults of Nepal. There is no significant gender gap in mean year of schooling. It is 8.2 and 8.0 for male and female respectively. However, disparities across urban and rural areas are wide. Urban areas have relatively higher mean year of schooling than the rural areas (9.6 versus 7.5 years). Access to educational opportunity is higher in urban areas compared to rural areas. Besides, disparities in terms of mean year of schooling can also be observed across broad ethnic groups (Table-2) as well.

**Table-2 : Mean Year of Schooling of Population 15 years and above by Ethnic Group (Who ever Attended School)**

Ethnic group	Mean	95% CI		Variance	t-test	F-test	CV
		LL	UL				
Chhetri	8.54	8.34	8.75	11.002	3.48**	1.10	38.83
Brahman	9.76	9.58	9.95	10.005	14.55**	1.21	32.40
H/M Janajati	7.26	7.02	7.49	11.043	-6.50**	1.09	45.79
Tarai Janajati	7.94	7.56	8.32	10.121	-0.93	1.19	40.06
Madhesi	7.43	7.10	7.76	10.821	-3.93**	1.12	44.28
Dalit	6.40	6.12	6.68	10.333	-11.14**	1.17	50.24
Newar	9.25	8.92	9.59	12.876	6.22**	0.94	38.77
Other	7.25	6.75	7.75	10.971	-3.37**	1.10	45.69
<b>Nepal</b>	8.13	8.01	8.24	12.067	Ref.a	Ref.a	42.75

**Note :** CI=confidence interval; LL=lower limit, UL= upper limit; CV= coefficient of variation.

a Figure of Nepal has been taken as reference value.

\*  $p < .05$ , two tailed;

\*\*  $p < .01$ , two tailed;  $t = 1.96$  at 0.05 level of significance and 2.58 at .01 level of significance;  $F = 1.75$  at .05 level of significance and 2.18 at .01 level of significance respectively.



Distribution of mean year of schooling shows that Chhetri (8.54 years) and Brahman (9.7 years) are significantly higher as compared to national average (8.1 years). H/M Janajatis (7.2 years) have also significantly lower mean year of schooling compared to the same national proportion. Tarai Janajatis (7.9 years) have neither significantly lower nor higher mean year of schooling. Among Madhesi too mean year of schooling (7.4 years) is significantly lower compared to national reference. Dalits (6.4 years) too have significantly lower mean year of schooling. Interesting point is that mean year of schooling among Dalits is the lowest among all ethnic groups. In contrast, Newars (9.2 years) have significantly higher mean year of schooling compared to national average and it is the highest among all ethnic categories as well.

Significantly higher mean year of schooling among Brahmans and Newars do not mean that all individuals within them have equal access to educational opportunities and equal mean year of schooling. Some Brahmans and Newars have higher mean year of schooling compared to other individuals of the same category in other areas. Within Newars, the mean year of schooling in urban area is 10 years and in the rural area, it is 7.9 years, which clearly indicates that there is rural urban disparity in terms of level of educational attainment.

Deprivation of Dalit of the opportunity to attain higher education may be a kind of discrimination in access to educational opportunities. Although Dalits seem to be discriminated category, as a group, there is disparity within it as well. The first thing is that there is rural and urban disparity (7.1 versus 6.0 years). F-test of variance and coefficient of variation further indicates that there is also heterogeneity within Dalits.

Observing the facts about inter-group variation in the distribution of mean year of schooling, F-test of significance indicates that there is no significant difference between overall variance and variance within any of the ethnic group. Variance within all ethnic groups—Chhetri, Brahman, H/M Janajati, Tarai Janajati, Madhesi, Dalit and Newar—is neither higher nor lower with reference to national variance. Both at national and group level inequalities; in terms of mean year of schooling, is quite similar to each other. Therefore, overall variance is not larger than intra-group variance. It implies that some sections of the population have better access to educational opportunity compared to the remaining sections in the same group, which

ultimately results in disparities in level of educational attainment within the group.

Distribution of mean year of schooling within a group also widely varies from individual to individual. Coefficient of variation of all ethnic groups indicates that there is strong disparity within all ethnic groups in terms of mean year of schooling. However, disparity is the highest among Dalits (50.2), H/M Janajatis (45.7) and Madhesi (44.2), whereas it is relatively lower within Brahman and Chhetri. It raises an important question, whether all the individuals among Dalit, H/M Janajati and Madhesi have equal level of educational attainment. The straightforward answer is no because all the individuals within all groups do not have equal access to educational opportunities. Higher variance occurs because of the extreme difference between higher access level and lower access level. This inequality in access to opportunity might have been caused by the difference in availability and affordability of educational opportunities. Whatever the reasons, there is an intra-group variation within these groups and that the population is not homogeneous regarding the educational attainment or capability.

### **6.3 Educational Status**

NLSS, 2011 survey has categorized educational status into a) never attended school (34 percent), b) attended school in the past (28 percent), and c) currently attending school (38 percent). Overall, the proportion of “never attended” school population of 6 and above is larger than the “ever attended”, but is smaller than the “currently attending” categories. The distribution of educational status of individual varies across rural and urban, eco-development region and ethnic groups in Nepal.

### **6.4 Never Attended School**

Distribution of individuals never attended school widely varies across ethnic groups. Overall, 34.4 percent individuals of 6 and above are unequally distributed among all ethnic groups. Among Chhetris, this proportion is 29.5 percent, which is significantly lower compared to overall proportion. But, the proportion of individuals under this category among Brahmans is 22.9 percent, which is also significantly higher at the same confidence level. Among all individuals belonging to H/M Janajatis, the proportion of “never attended” school is 36.0 percent which is neither significantly higher nor lower. The proportion of “never attended” among Tarai Janajatis (37.9

percent), Madhesi (41.7 percent) and Dalit (42.5 percent) is significantly higher compared to national proportion. But, the proportion of “never attended” individuals among Newar (24.2 percent) is significantly lower in comparison to reference.

Analysis of variance, i.e. F-test of significance shows that there is no significant difference between the overall variance and intra-group variance in terms of population “never attended” school across all ethnic groups. Simply, it tells us that there is no significant difference inter-group inequality and intra-group inequality regarding population never attending school. It justifies the presence of a section of population which did not get opportunities to attend school within each ethnic group.

In terms of intra-group inequality, coefficient of variation (see Annex B, Table-3) shows that there is strong inequality within all ethnic groups regarding population never attended school. However, the variation between ever attended school and never attended school among Brahmans and Newars is higher and that among Madhesi and Dalits is lower.

There are various reasons for not attending school. Among these never-attendees, 30 percent reported, “parent did not want” as the primary reason, followed by other reasons – “had to work at home” (25.5 percent), “not willing to attend” (17.2 percent). Other reasons included “too young”, (7.2 percent), “too expensive” (7.3 percent), “disability” (3.4 percent) and “school far away” (3.1 percent) (NLSS, 2011). The responses clearly showed that there were no reasons that directly linked ethnic background or ethnic discrimination to educational opportunity. So, it could only indirectly be linked to ethnicity. Thus, the higher proportion of the “never attended” school among Dalit and Madhesi is not because of ethnic affiliation alone, but there were a number of other reasons, behind it as reported in the NLSS of 2011.

Obviously, individuals who did not get any opportunity for attending school in the past are now either illiterate or simply literate. Those people who did not get any opportunity to receive formal education in the past are now found to have been automatically excluded from the mainstream educational opportunities. Even if they had any such opportunity, formal or informal, it may have been the basic level of education, such as literacy training. Therefore, exclusion of individuals from educational opportunity in the past has caused exclusionary status at present. If they are excluded from the

educational opportunity at present, it will automatically cause exclusion in various sectors in future as well. Unless and until the access to educational opportunity is increased through various measures, such manner of exclusion would continue because there are various sectors that mandatorily require a certain level of educational attainment. Thus, exclusion in educational opportunity at present will again induce exclusion in various sectors in future as well.

The proportion of individuals never attending school is significantly lower among Brahman and Chhetri groups compared to those among other ethnic groups. However, this reveals some important information. Despite the fact that many individuals in both these groups had the opportunity to attend school, a significant percentage of them did not have such opportunity, and they were mostly from rural areas, 19 percent as against only 4 percent from urban areas. Obviously, chances of educational opportunities are higher in urban areas than in rural areas, which ultimately create inequality in access to educational attainment. Proportion of “never attended” school among Newars is 24.1 percent, which is very low compared to that among other ethnic groups. However, this proportion in rural areas is 15.2 percent and in urban areas, it is 8.9 percent.

### **6.5 Attended School in the Past**

Distribution of population of “attended school” in the past across ethnicities, i.e. ethnic groups, is also important to examine inequality between and within ethnic groups. Overall, proportion of individuals who attended school in the past is 28.1 percent. This population is again distributed among all ethnic groups in various proportions. Among Chhetris, 28.4 percent of six and above population has attended school in the past, which is neither significantly lower nor higher in comparison to national proportion. In Brahman population, the proportion of attended school was 37.3 percent which is significantly higher, compared to national proportion. Among H/M Janajati groups (27.4 percent), proportion of this population is neither significantly higher nor lower. But the proportion of attended school in the past among Tarai Janajati groups was significantly lower (21.1 percent). Likewise, among Madhesi groups this proportion was 26.0 percent which is also neither significantly higher nor lower. In contrast, proportion of this category of population is 21.4 percent which is significantly lower compared

to the national proportion. However, in Newar population, the proportion of attended school was significantly higher (40.2 percent). This proportion is also higher among all ethnic groups.

Distribution of population that attended school in the past across ethnic groups varied significantly. F-test of variance shows that the overall variation in terms of attended school in the past was not significantly different between inter-group inequality and intra-group inequality. Though there is variation in terms of distribution of population of attended school across all ethnic groups, there is no such difference between both inter- and intra-ethnic inequality. All ethnic groups comprise a section of population within them, which has attended school in the past and such distribution has been found to be similar among all ethnic groups.

Although there is no significant difference between inter- and intra-group inequalities, the coefficient of variation shows that there is strong inequality within all ethnic groups. However, intra-group inequality is highest among Tarai Janajatis and Dalits and lowest among Newars and Brahmans. Thus all ethnic groups are heterogeneous in terms of population of attended school in the past.

To a large extent, the current educational status is the result of access to educational opportunity in the past as mentioned earlier. Newars, usually located in urban areas with businesses as their primary profession, could have relatively higher chances of getting educational opportunity of attending school in the past as well as in the present. In addition, there is also a rural-urban difference, i.e. 13 percent and 26 percent in rural and urban areas respectively, the urban score being double the rural score. Obviously, people residing in urban centres, even within Newar group, get more advantages in terms of educational facilities available there. The second highest proportion of individuals attending school in the past is that of Chhetri (28.3 percent). Interestingly, the rural-urban disparity among Chhetri group is significantly higher, 21 percent in urban areas and quite low of 8 percent in rural areas, which is lower than that of the Dalit group (21.4 percent) which is the lowest among all. However, the scenario is changing now. Educational facilities are increasing in recent days. Even in rural areas, in Mid and Far Western rural hills, 87.18 percent households have access to primary schools and the distance to these primary schools is less than half an hour moderate walk. This has helped influence the proportion of population currently attending school within all ethnic groups.

## **6.6 Currently Attending School**

Overall proportion of individuals currently attending school is 37.5 percent. This proportion is also distributed across all ethnic groups (Table-3). Among Chhetri population of 6 and above, 42.1 percent is currently attending school, which is significantly higher compared to national proportion. Similar is the case among the Brahmans (39.9 percent), i.e. it is significantly higher. Among H/M Janajatis, this proportion is 36.6, which is neither higher nor lower compared to national statistics. More importantly, it is 40.9 percent among Tarai Janajatis which is also significantly higher than the national average. The proportion of currently attending school among Madhesi groups is 32.3 percent, which is significantly lower. Thus, within Madhesi community, the currently attending population is still lower compared to all ethnic groups as well as national proportion. Among Dalits, this proportion is 36.1, which is neither significantly higher nor lower than the national average. The proportion of currently attending among Newars (35.6 percent) is also neither higher nor lower than the national proportion.

F-test of variance (Table-3) shows that within-group variance among all ethnic groups is not significantly different from the overall between-group variance. Inter-group inequality in terms of population currently attending school is neither significantly higher nor lower than the intra-group inequality. Within all ethnic groups, the variance among all ethnic groups is not significantly different from that between group variance.

Coefficient of variation of distribution of population currently attending school among all ethnic groups shows strong intra-group inequality within all ethnic groups. However, intra-group inequality is higher among Madhesi, Newar, Dalit and H/M Janajati and lower among Chhetri, Tarai Janajati and Brahman. Thus, all ethnic groups are heterogenous in terms of distribution of population currently attending school. Distribution of proportion of individuals within currently attending school category is therefore important (Table-3) to explore the current educational scenario across ethnic groups.

Dalit families are also sending their kids to school these days. It is interesting to note that the proportion of currently attending school among Dalits is higher in the rural areas (31 percent) than in the urban areas (5 percent). The rural-urban disparity is mainly due to unequal access to educational opportunity. In Urban Kathmandu Valley, 100 percent

household has access to primary school within the distance of less than half an hour walk, whereas, this proportion in eastern rural hills is 86.23 percent.

**Table-3 : Population Currently Attending School by Ethnic Group (6+ years)**

Ethnic group	Mean	95% CI		Variance	t-test	F-test	CV
		LL	UL				
Chhetri	42.12	40.56	43.69	.244	5.24**	0.96	117.22
Brahman	39.86	38.06	41.67	.240	2.40*	0.98	122.82
H/M Janajati	36.59	35.04	38.13	.232	-1.00	1.01	131.65
Tarai Janajati	40.91	37.63	44.19	.242	2.01*	0.97	120.19
Madhesi	32.34	29.85	34.83	.219	-3.85**	1.07	144.64
Dalit	36.11	34.14	38.07	.231	-1.26	1.02	133.03
Newar	35.64	33.39	37.89	.229	-1.50	1.02	134.37
Other	33.77	30.09	37.44	.224	-1.93	1.05	140.06
<b>Nepal</b>	37.46	36.68	38.24	.234	Ref.a	Ref.a	129.20

Note : CI=confidence interval; LL=lower limit, UL= upper limit; CV= coefficient of variation.

a Figure of Nepal has been taken as reference value.

\*  $p < .05$ , two tailed;

\*\*  $p < .01$ , two tailed;  $t = 1.96$  at 0.05 level of significance and 2.58 at .01 level of significance;  $F = 1.75$  at .05 level of significance and 2.18 at .01 level of significance respectively.

### 6.7 Type of School/College Currently Attending

Status of individuals in currently attending school or college can be observed in three different types of schools/colleges in Nepal. They are government/community, institutional/private and other schools/colleges. Among the individuals currently attending school/college, 71.9 percent attends government/community school/college, 26.6 percent attends institutional/private school/college and the remaining 1.2 percent attends other school/college. Among these three types of currently attending, institutional/private school occupies importance from the perspective of access to better educational opportunities.

## **6.8 Institutional/Private School**

Access to institutional/private school is regarded as better access to education in the context of Nepal. Distribution of currently attending institutional/private school is widely distributed across ethnic groups in Nepal (Table-4). Overall, 27 percent of students is currently attending institutional/private school. Among Chhetris, this proportion is 24.6, which is neither significantly higher nor lower compared to overall proportion. The highest proportion of currently attending students in institutional/private school/college is among Brahmans (39.6 percent), which is significantly higher compared to overall proportion. Among H/M Janajatis, this proportion is 19.1 percent and it is significantly lower. Among Tarai Janajatis, the proportion of currently attending institutional/private school is 19.4, which is significantly lower. However, within Madhesi groups, the proportion of attending institutional/private school is 34.9 percent, which is significantly higher. However, among Dalits, the proportion of attending institutional/private school (11.5 percent) is significantly lower than the reference (26.05 percent). Among Newars, the proportion of currently attending institutional/private school/college is 48.3 percent. This proportion is significantly higher than national proportion and also it is highest among all ethnic groups.

Distribution of currently attending institutional/private school/college is distributed unevenly not only across ethnic groups but also within ethnic groups. F-test of variance (Table-4) shows that there is no significant difference between the two group variance and within group variance. The pattern of overall distribution across the country is similar to distribution within group as well. Since none of the comparisons of between group and within group variance is significant inter- and intra-ethnic inequality is quite similar.

Coefficient of variation (Table-4) further clarifies that there is strong intra-group inequality within all ethnic groups including Brahman and Dalit. Among Brahmans, 38 percent household sending the kids to private school is from the non poor households and only 1.6 percent which sends the kids to private school is from the poor households. As mentioned in case of Dalit, within Brahman too, only well-off families are educating their kids in institutional/private school/college. Among Madhesi, the proportion of children currently attending institutional/private school/college is 34.9 in



which 25.9 percent is from rural areas and 8.8 percent from urban areas. Thus, there is significant variation in terms of attending institutional/private school/college by rural - urban and poor - non poor categories rather than by ethnicity. The coefficient of variation ranges from 103.5 within Newar to 277.1 within Dalit indicating wider intra-ethnic disparity.

**Table-4 : Population Currently Attending Institutional/ Private School by Ethnic Group**

Ethnic group	Mean	95% CI		Variance	t-test	F-test	CV
		LL	UL				
Chhetri	24.58	21.13	28.04	.185	-0.74	1.04	175.16
Brahman	39.58	35.00	44.16	.239	5.41**	0.81	123.56
H/M Janajati	19.13	15.95	22.30	.155	-3.73**	1.25	205.61
Tarai Janajati	19.42	14.23	24.61	.156	-2.38*	1.23	203.73
Madhesi	34.93	29.10	40.76	.227	2.86**	0.85	136.48
Dalit	11.52	8.60	14.44	.102	-8.35**	1.89*	277.14
Newar	48.25	40.71	55.80	.250	5.63**	0.77	103.56
Other	27.51	20.72	34.30	.199	0.41	0.97	162.33
<b>Nepal</b>	26.05	24.27	27.83	.193	Ref.a	Ref.a	168.49

Note : CI=confidence interval; LL=lower limit, UL= upper limit; CV= coefficient of variation.

a Figure of Nepal has been taken as reference value.

\*  $p < .05$ , two tailed;

\*\*  $p < .01$ , two tailed;  $t = 1.96$  at 0.05 level of significance and 2.58 at .01 level of significance;  $F = 1.75$  at .05 level of significance and 2.18 at .01 level of significance respectively.

There is also wide variation in the distribution of individuals, studying at government/community school/college. Overall, 72.7 percent students, 5 year and above, currently attending school is studying at government/community school/college. First, among Newar, 50.8 percent studies at government/community school/college and 48.3 percent at institutional/private school/college. Among them, 32.1 percent is from urban areas and

only 16.2 percent from rural areas. Based on these statistics, it can be said that about half the households among Newar are capable of educating their children at private school.

Similarly, by development regions, the mid-west and the far-west have much lower private school participation rates (16 percent and 17 percent respectively). In urban area, enrollment rate in private school is double the rural enrollment rate (56 percent versus 20 percent). About 60 percent of the students from the richest quintile is currently attending private schools while such figure from the poorest quintile is only 6 percent. In urban areas, more than half the students attend private schools, while in the rural areas only 20 percent attended such schools (NLSS, 2011:83). Thus, there is strong disparity between rural-urban divide, and by development region, besides the occurrence of inter-ethnic inequality.

An important aspect of it is that 88.2 percent of the children currently attending school among Dalits is accessed to government/community school/college. Obviously, this speaks that most of the Dalit are economically poor and therefore, not able to send their children to private school. The figure for Dalit households sending their children to the private school/college is only 11.5 percent, of which about 9 percent is from non-poor category and only two percent is from poor category. This shows only better off households send their kids to institutional/private school/college, and even in this, there is rural-urban disparity with no exception to Dalit community. About 7 percent of Dalit children going to institutional/private school/college in rural areas and only 4 percent to such institutions in urban areas indicates the presence of better off Dalit households in rural areas as well.

Only a small proportion (1.3) of students, 5 year and above, attends other school/college. This proportion is also unequally distributed across all ethnic groups. It is interesting to note that all ethnic groups, except the other category (mostly Muslims), have significantly lower proportion of students attending the other category of school/college.

## **6.9 Level of Education**

Attainment of the level of education such as literate, primary, lower secondary, secondary, SLC, intermediate/+2, bachelor and master level is intrinsically important in human life. As the level of education is one of the

important parameters to explain inequality among caste/ethnic groups in Nepal, its distribution across ethnic groups is necessary to examine if we want to have an informed discussion on ethnicity. All educational levels, from literate to master, are categorized into four broad levels: literate and primary, lower secondary and secondary, SLC and intermediate, and bachelor and master. These four broad levels are dealt with here separately.

### **6.10 Literate and Primary Level**

Among all literate people, 37.8 percent has attained literacy and primary level education. This proportion is distributed unequally among all ethnic groups (Table-5). Among Chhetris, the proportion of individuals who have attained literacy and primary level of education is 35.17 percent which is significantly lower than the national average. Among Brahmans, proportion of such population is 22.6, which is also significantly lower than the reference proportion. Within H/M Janajatis, proportion of this type of population is 45.1, i.e. significantly higher. But, among Tarai Janajatis and Madhesis, proportions of such population are 37.8 and 40.6 respectively, which are neither significantly lower nor higher compared to the national reference.

In case of Dalits, proportion of population with literacy and primary level of education is 55.2 percent. This percent is also significantly higher than the national reference. In contrast, among Newars, this proportion is 28.05, i.e. significantly lower than the overall proportion (38.4 percent). Thus literate and primary level education attained people are unequally distributed across all ethnic groups.

Although there is difference between proportions of population that have attained literacy and primary of level education, F-test of variance (Table-5) shows that there is no significant difference between the two variances; between-group and within-group variances, i.e. the overall inequality is similar to intra-group inequality.

However, coefficient of variation (Table-5) further verifies that there is strong intra-group inequality within all ethnic groups in terms of attaining literacy and primary level of education. Since the coefficient of variation ranges from 89.9 within Dalit to 185.01 within Brahman, none of the ethnic groups is homogeneous regarding the attainment of literacy and primary level of education.

**Table-5 : Population Attaining Literacy and Primary Level of Education by Ethnic Group**

Ethnic group	Mean	95% CI		Variance	t-test	F-test	CV
		LL	UL				
Chhetri	35.17	32.83	37.51	.228	-2.39*	1.04	135.77
Brahman	22.61	20.74	24.48	.175	-13.63**	1.35	185.01
H/M Janajati	45.19	42.66	47.72	.248	4.66**	0.96	110.13
Tarai Janajati	37.83	33.24	42.41	.235	-0.25	1.01	128.21
Madhesi	40.61	37.16	44.07	.241	1.16	0.98	120.93
Dalit	55.26	51.97	58.56	.247	9.33**	0.96	89.97
Newar	28.05	24.51	31.58	.202	-5.41**	1.17	160.17
Other	51.46	46.39	56.53	.250	4.89**	0.95	97.12
<b>Nepal</b>	38.44	37.13	39.74	.237	Ref.a	Ref.a	126.56

**Note :** CI= confidence interval; LL= lower limit, UL= upper limit; CV= coefficient of variation.

a Figure of Nepal has been taken as reference value.

\*  $p < .05$ , two tailed;

\*\*  $p < .01$ , two tailed;  $t = 1.96$  at 0.05 level of significance and 2.58 at .01 level of significance;  $F = 1.75$  at .05 level of significance and 2.18 at .01 level of significance respectively.

### 6.11 Lower Secondary and Secondary Level Education

Overall, 37 percent of literate people has attained lower secondary and secondary level of education. This proportion is also widely distributed among all ethnic groups reflecting difference between means and both inter- and intra-group inequality (Table-6).

Among Chhetris, Brahmans and H/M Janajatis, of all literate people, 38.6 percent, 35.7 percent, 36.2 percent respectively, have attained lower secondary and secondary level of education, which is neither significantly higher nor lower than the national reference of 36.6 percent. But, within Tarai Janajati and Madhesis, proportions of such population are 41.1 percent and 41.2 percent respectively, which are significantly higher than the national reference. In contrast, within Dalits and Newars, percentages of such

population are 33.3 and 31.0, which are significantly lower than the national percentage.

**Table-6 : Population Attaining Lower Secondary and Secondary Level of Education by Ethnic Group**

Ethnic group	Mean	95% CI		Variance	t-test	F-test	CV
		LL	UL				
Chhetri	38.62	36.64	40.59	.237	1.79	0.98	126.07
Brahman	35.72	33.67	37.78	.230	-0.78	1.01	134.14
H/M Janajati	36.23	34.23	38.23	.231	-0.34	1.00	132.67
Tarai Janajati	41.06	37.61	44.51	.242	2.44**	0.96	119.81
Madhesi	41.17	38.01	44.33	.242	2.71**	0.96	119.54
Dalit	33.35	30.55	36.14	.222	-2.18**	1.04	141.38
Newar	30.98	28.38	33.59	.214	-3.98**	1.09	149.25
Other	35.99	32.22	39.76	.230	-0.32	1.01	133.36
Nepal	36.62	35.66	37.58	.232	Ref.a	Ref.a	131.56

**Note :** CI= confidence interval; LL= lower limit, UL= upper limit; CV= coefficient of variation.

a Figure of Nepal has been taken as reference value.

\*  $p < .05$ , two tailed;

\*\*  $p < .01$ , two tailed;  $t = 1.96$  at 0.05 level of significance and 2.58 at .01 level of significance;  $F = 1.75$  at .05 level of significance and 2.18 at .01 level of significance respectively.

In terms of inter-group inequality, F-test of variance (Table-6) shows that there is no significant difference between national level inequality and group level inequality. In this regard, inter-ethnic inequality is similar to intra-ethnic inequality.

Coefficient of variation (Table-6) further verifies that there is strong intra-group inequality in terms of attainment of lower secondary and secondary levels of education, because the variation ranges from 119.5 in Madhesi to 149.2 in Newar.

## 6.12 SLC and Intermediate Level Education

In terms of distribution of SLC and intermediate levels of educational attainment, there is inequality between and within all ethnic groups. Overall,

15.4 percent population within literate population has attained SLC and intermediate levels of education. This percentage is distributed across all ethnic groups indicating both inter- and intra-group inequality (Table-7).

Among Chhetris, the proportion of population with SLC and intermediate levels of education is 16.9 percent, which is neither significantly higher nor lower compared to national average as reference value. Within Brahmins, the proportion of this population is 24.4 which is significantly higher, but that within H/M Janajatis, it is lower (10.7 percent). Among Tarai Janajatis, this proportion is 13.5, which is neither significantly lower nor higher. This proportion among Madhesis is 13.5 percent. Among Dalits too, the proportion (6.2) of population with SLC and intermediate levels of education is significantly lower. But, among Newars, this proportion is 24.3 percent, which is significantly higher.

**Table-7 : Population Attaining SLC and Intermediate Levels of Education by Ethnic Group**

Ethnic group	Mean	95% CI		Variance	t-test	F-test	CV
		LL	UL				
Chhetri	16.88	15.17	18.59	.140	1.65	0.92	221.92
Brahman	24.36	22.40	26.32	.184	8.34**	0.70	176.22
H/M Janajati	10.73	9.34	12.12	.096	-5.47**	1.35	288.47
Tarai Janajati	13.46	10.25	16.66	.116	-1.07	1.11	253.60
Madhesi	13.49	11.31	15.67	.117	-1.50	1.11	253.26
Dalit	6.22	4.72	7.72	.058	-10.30**	2.22	388.26
Newar	24.31	21.31	27.32	.184	5.69**	0.70	176.43
Other	9.57	6.59	12.54	.087	-3.62**	1.50	307.46
<b>Nepal</b>	15.27	14.42	16.12	.129	Ref.a	Ref.a	235.56

**Note :** CI=confidence interval; LL=lower limit, UL= upper limit; CV= coefficient of variation.

a Figure of Nepal has been taken as reference value.

\* p < .05, two tailed;

\*\* p < .01, two tailed; t= 1.96 at 0.05 level of significance and 2.58 at .01 level of significance; F = 1.75 at .05 level of significance and 2.18 at .01 level of significance respectively.

Comparison of variance (Table-7) gives us important information. No doubt, there is variation between ethnic groups. Also, there is variation within group. F-test of variance gives clear picture of no difference between two variances: national variance and within group variance. Since F-value is not significant to all ethnic groups, except Dalits, inter-group inequality is similar to intra-group inequality regarding SLC and intermediate educational attainment.

Coefficient of variation (Table-7) further supports the fact that there is strong intra-group inequality within all ethnic groups in terms of attainment of SLC and intermediate levels of education. There is a section of population within all ethnic groups that attained SLC and intermediate levels of education. Also, there is another section which did not have access to these levels of education. Thus, all ethnic groups are heterogeneous in terms of attainment of SLC and intermediate levels of education.

### **6.13 Bachelor and Master Levels Education**

Higher level of education could certainly have some implication on an individual's life. Attainment of bachelor and master levels of education is therefore more important. Although the proportion of population that attained bachelor and master levels education is very small (5.2 percent), it is distributed across all ethnic groups (Table 8). Distribution of this overall 5.2 percent population varies widely across ethnic groups. For example, among Chhetris, it is 4.9 percent, which is, neither higher nor lower significantly compared to overall proportion as reference value. Among Brahmins, this proportion is 12.2 percent, which is significantly higher than the reference value. In contrast, within H/M Janajati (1.8 percent), Tarai Janajati (2.5 percent), Dalit (1.2), and even within Madhesi (3.1 percent), the proportion of graduates is only significantly lower than the overall proportion. Conversely, within Newar (12.2 percent), it is significantly higher.

In terms of between-group variance and within-group variance, F-test of variance (Table-8) shows that between-group variance is similar to the within-group variance among Chhetri, Brahman, and Newar. But, the within-group variance within H/M Janajatis, Tarai Janajatis, Madhesi and Dalits is significantly lower. In this case, larger between-group variance is caused by larger inter-group inequality. Higher between-group variance is due to significantly higher proportions of graduates among Brahman and Newar and lower among rest of the ethnic groups.

**Table-8 : Population Attaining Bachelor and Master Levels of Education by Ethnic Group**

Ethnic group	Mean	95% CI		Variance	t-test	F-test	CV
		LL	UL				
Chhetri	4.86	3.88	5.84	.046	-0.54	1.06	442.49
Brahman	12.23	10.49	13.98	.107	7.68**	0.46	267.89
H/M Janajati	1.84	1.36	2.32	.018	-9.63**	2.71**	730.33
Tarai Janajati	2.51	1.37	3.64	.024	-4.23**	2.00**	623.49
Madhesi	3.08	1.88	4.28	.030	-3.17**	1.64	561.00
Dalit	1.18	0.52	1.84	.012	-9.61**	4.20**	915.37
Newar	12.17	9.75	14.60	.107	5.58**	0.46	268.62
Other	2.06	0.90	3.21	.020	-4.86**	2.43**	689.75
Nepal	5.16	4.68	5.64	.049	Ref.a	Ref.a	428.82

Note : CI= confidence interval; LL= lower limit, UL= upper limit; CV= coefficient of variation.

a Figure of Nepal has been taken as reference value.

\*  $p < .05$ , two tailed;

\*\*  $p < .01$ , two tailed;  $t = 1.96$  at 0.05 level of significance and 2.58 at .01 level of significance;  $F = 1.75$  at .05 level of significance and 2.18 at .01 level of significance respectively.

However, coefficient of variation (Table-8) shows that there is intra-group inequality within all ethnic groups regarding the proportion of graduates. Higher level of inequality is again among Brahmans and Newars, which is higher than the national level disparity. Thus, none of the ethnic groups is homogeneous in terms of attainment of bachelor and master levels of education.

Most importantly, access to higher level of education, particularly bachelor and master levels varies widely across ethnic groups. The proportion of individuals attaining bachelor and master levels is significantly higher among Brahman and Newar and lower among rest of the ethnic groups, except Chhetri compared to the national level percentage. This proportion is lower even within Chhetri and this is an important point, because individuals who are deprived of access to higher level of education would automatically be deprived of other employment opportunities that



require higher level of educational qualification. However, deprivation of access to opportunities is not confined to any particular group as such, because there is one section of population in each ethnic group, which is deprived of higher level of educational opportunity.

## 7. Conclusion

Primarily, all indicators from literacy rate to bachelor and master levels of education are found distributed at different levels among all ethnic groups in Nepal. Most individuals in all ethnic groups have access to educational opportunity. However, coefficient of variation of all ethnic groups clearly shows that there is wide inequality in educational attainment. Such inequality does not occur only within a particular ethnic group but there is wider variation in access to educational opportunities between and within ethnic groups. The intra-group variation in literacy rate is lowest (52.1) in Brahman and Newar groups (57.2). It indicates that there is wider variation between literate and illiterate people within Brahman. Similarly intra-group variation is highest among Madhesi (102.3). Therefore, some sections of population within all ethnic groups have access to educational opportunities so that each group has certain proportion of literate people and mean year of schooling. However, people of various parts of the country including far western region have been still demanding easy access to education from the State. It is very important because Moser and Nortion (2001) say that rights approach reduces social and political risks by enhancing social justice and focuses on inclusion and non-discrimination. Enhancing social justice requires providing opportunities to people so that they are included in the mainstream development process. Comparing literacy, mean year of schooling, educational status and level of education among ethnic groups, some important conclusions can be drawn.

State plays a vital role to increase people's access to opportunity to enhance individual capability. Varying access to opportunity ultimately contributes to varying educational level and capability. Variance test (F-test), where national variance is taken as reference in this study, suggests that none of the ethnic groups has neither higher nor lower levels of inter- and intra-group inequalities. F-test of significance gives no significant results accepting fundamental premise that ethnicity has no relationship with educational status of people. None of the ethnic groups is homogeneous. Access to educational opportunity is an important factor that influences level

of education of an individual. Therefore, policy adopted by any country regarding access to educational opportunity of any individual is an important precondition for educational attainment. The variation in educational status of individuals is due to the variation in access to opportunity, not because of ethnicity. Gacitua-Mario (2009) agrees with this fact and writes that a social guarantee approach to social policy can help protect a country's ability to meet citizens' needs and develop their abilities.

As written by Haan (1999), capabilities are absolute requirements for full membership of society. For an individual, to be a full member of a society he/she lives in, he/she has to get opportunity to enhance capability. Therefore, Sen's work emphasizes capabilities and what counts is not what (poor) people possess, but what it enables them to do. Capable people can do something by themselves using their capability, and capable people are found in all ethnic groups. Capability deprivation prevents people from obtaining other various things, and this deprivation is common to all ethnic groups. Thus, access to opportunity is the only precondition for people to acquire full membership of society or to live an independent dignified life. Thus, inequality in access to opportunity rather than ethnic difference creates inequality in human capability and prevents individuals from a full membership status in society.

Of course, inequalities in education contribute to inequalities in other important dimensions of well being (WDR 2006). Education enhances individual capability and individuals can use this capability in some productive work that contributes to their well-being. Enhancement of educational capability is possible for all individuals belonging to any ethnic group. Coefficient of variation in all education related variables across all ethnic groups indicates that intra-group variation exists within them. It is because all individual do not get equal opportunity to education, and inequality in access to educational opportunity creates inequality in educational attainment, which ultimately influences other dimensions of individual's life. At present, young people can avail of more educational opportunities. This availability of opportunities applies to all ethnic groups including Dalit and Madhesi. Moore (1995) says that educational system allows young people to develop their abilities to their fullest regardless of their background. However, development of capability among young individuals also differs from individual to individual depending upon their access to educational opportunities irrespective of their ethnic group.

## Footnotes

1. This article is the revised form of a very very small part of Ph.D work.
2. The author is highly indebted to Prof. Chaitanya Mishra who provided constructive comments and suggestions to bring this paper in this form.
3. People who can read and write is called literate.
4. Educational status refers to never attended school/college, ever attended in the past and currently attending school/college.
5. Type of schooling means type of school/college (government/community, private and other) individual attending currently.
6. Mean year of schooling is the average year of grade completed (year attended at school/college).
7. Educational status refers to the level of education attained by any individual. It ranges from primary to master's level.
8. School refers to the institution, which offers education of grade 10 or level 10 (not counting ten years of education).
9. College/Campus refers to educational institution, which offers education of grade 11 or more than 11 (this definition may, however, differ from current definition if +2 education is counted in school education).
10. Government colleges are those school/colleges, which are run through full government aid and management. Community school/colleges are those, which are run through part of government aid and rest of community fund and management.
11. Institutional/private school/colleges are those schools/colleges, which are run through private investment and management.
12. Other school/college refers to informal educational institutions such as Madarsha, Guthi, Vidhyashram and so on.

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## **Annexes : Major Caste/Ethnic Groups of Nepal**

**Hill Dalits**-Kami (Kami, Sonar, Lohar, Od, Chunura, Parki, Tamata), Sarki (Mijar, Charmakar, Bhood), Damai (Pariyar, Suchikar, Nagarchi, Dholi, Hudke), Gaine, and Badi (Source : UNDP, 2008).

**Tarai Dalit**-Chamar/Harijan/Ram, Musahar, Dusadh/Paswan/Pasi, Tatma, Khatbe, Dhobi(Rajak), Bantar (sardar), chidimar, dom, Mustor/Halkor, Kuswadiya/Patharkatta, Kakahiya, Kalar, Khatik, Kori, Pasi, and Sarvanga/Sarbariya (Source: UNDP, 2008).

**Madhesi-Yadav**, Teli, Koiri/Kuswaha, Kurmi, Sonar, Baniya, Kalwar, Thakur/Hazam, Kanu, Sudhi, Kumhar, Haluwai, Badhai, Barai, Bhediyar/Gaderi, Kewat, Mallah, Lohar, Nuniya, Kahar, Lodha, Rajbhar, Bing/Binde, Dhuniya, Kamar, Mali, Worai+12 New-Rajdhobi, Saini, Amaat, Kewrat, Barnamale, Jogiya, Beldar, Kalabaj, Bot, Turuha, and Chanai {Madhesi Brahman/Chhetri-Nurang, Rajput and Kayastha (Bhumihar)}(Source: Bennet and Parajuli, 2012).

**Hill Mountain Janajati**-Magar, Chhantyal, Rai, Sherpa, Bhujel/Gharti, akha, Thakali, Limbu, Lepcha/Rong, Bhotte, Bhansi/Sauka, Jirel, Yholmo, Walung, Gurung, Dura, Tamang, Kumal, Sunuwar, Majhi, Danuwar, Thami/Thangmi, Darai, Bote, Baramu, Pahari, Hayu, Kusunda, Chepang, Raji, and Raute (Source: Bennet and Parajuli, 2012).

**Tarai Janajati**-Tharu, Jhangar/Dhangar, Dhanuk, Rajbansi, Gangai, Santhal/Satar, Dhimal, Tajpuriya, Meche, Koche, Kisan, Munda, Kushadiya/Patharkata, Unidentified, and Adibasi/Janajati (Source: Bennet and Parajuli, 2012).

**Brahman**- Hill Brahman and Tarai Brahman

**Chhetris**-Chhetri, Thakuri and Sanyasi (Source : Bennet and Parajuli, 2012).

**Muslim**-Madhesi Muslim and Hill Muslim (Source : Bennet and Parajuli, 2012).

**Other Caste**- Marwari, Jain, Bangali, Punjabi/Sikh, and unidentified others (Source: Bennet and Parajuli, 2012)

**Source** : Tika Ram Gautam, **Ethnicity and Inequality : Distribution of Capability, Employment and Ownership : A Contribution to Ethnic Debate in Nepal**, Ph. D. Dissertation, submitted to Dean's Office, Faculty of Humanities and Social Sciences of Tribhuvan University, Nepal, 2013, 223 ★

## **Comparative Study of the Academic Achievement of the Children of Working and Non-working Mothers**

**Arti Dutta Shukla\***

*In the modern era mothers work primarily because the family needs the money and secondarily for their own personal self-actualization. Moreover it becomes important when the husband is in private sector because of the uncertainty of the sector due to economic crunch. When mother go outside of the home and start working, their children have less time to interact with her . Therefore, this lack of time on the part of working mothers is bound to affect her children in terms of personality development, adjustment and academic achievement. The working mother try to regularize the time of their children, she gives extra emphasis on their studies, health and keeps an eye strictly on the other activities of the children. Most of the previous psychological studies of the children of working and non-working mothers were conducted in western countries. A review of related literature indicates that the mother's employment outside home is bound to affect the personality, adjustment and academic achievement of the children, but the studies conducted in different socio-cultural context cannot be generalized safely in Indian context. In addition, there is paucity of research in this area in India. The researches conducted on Indian sample are not sufficient for predicting a set pattern.*

[**Keywords** : Working and non-working mothers, Career orientation, Career choice, Academic achievement]

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\* Research Scholar, Department of Sociology, J. V. Jain Post-graduate College, Saharanpur, Uttar Pradesh (India) E-mail: <arti.shukla.75@gmail.com>

## 1. Introduction

Educational performances are evaluated in terms of marks obtained in an examination. On the basis of marks obtained, school children are discriminated along the lines of divisions, which are indicative of performance. Bringing up a child in a way so that he/she can operate effectively and efficiently in the present world with high achievements is one of the main goals of child rearing. In this respect, family, especially mother, plays an important role. So her presence being non-working and absence while working ought to impact her children.

## 2. The Objective of Study

The present study was undertaken to find out if there is any significant difference in the academic achievement of the children of working and non-working mothers. The objective of the present investigation is to compare the academic achievement of the children of working and non-working mothers.

## 3. The Hypothesis

The hypothesis under investigation is : The academic achievement level would be higher of the children of non-working mothers in comparison to that of the children of working mothers.

## 4. Tools

Academic achievement of the subjects was assessed on three criteria given below :

- a. The subject previous academic record and the percentage of marks obtained in the last examination.
- b. The teacher's rating about the subject performance :
 

High	:	3
Medium	:	2
Low	:	1
- c. The subject's attendance in the class :
 

Very regular	:	3
Regular	:	2
Irregular	:	1

## **5. Sample**

In the present investigation 400 male and female students of 10 to 14 year age-group were selected out of various schools of Meerut City. Out of 400 subjects 200 were the children of working mothers and rest 200 were the children of non-working mothers. Keeping the objective of the research in the mind respondent's mothers were also chosen i.e. 200 working mothers were taken out of which 100 were mothers of daughters and 100 were mothers of sons; and 200 non-working mothers were taken; out of these mothers 100 were mothers of daughters and 100 were mothers of sons. Thus total number of respondents was 800 from Meerut city which was necessary and compulsory for the object of the research. Children were selected randomly. Homogeneity in the social and economic status or level of the subjects in two groups was maintained to maximum possible extent.

To meet the objective of the study the test was completed to find out the comparison of the academic achievement of :

1. Children of working non-working mothers
2. Daughters of working and non-working mothers.
3. Sons of working and non-working mothers
4. Daughters and sons of working mothers
5. Daughters and sons of non-working mothers.

The obtained data were analyzed in terms of mean, standard deviation and t-ratio. In order to test the hypothesis with regard to the academic achievement level would be higher of children of non-working mothers in comparison to that of the children of working mothers mean, standard deviation and t-ratio were computed.

## **6. Results and Discussions**

Academic achievement is considered as a key criterion to judge one's total potentialities and capacities. Academic achievement going up higher in the social status by means of academic achievement is universally accepted and most important detriment of a person's adult status in his career. Mother education affects her children academics performance irrespective of status, social background, gender gap and other stereotype caste image and pigeonhole effects. Education eradicates poverty, darkness, deficiency and



dearth. This speaks a lot about the significance of studying academic achievement of the children of working and non-working mothers.

The following table compares the academic achievement of the children of working and non-working mothers :

**Table-1 : Comparison of the Academic Achievement of the Children of Working and Non-working Mothers**

Academic Achievement Trait	Mean		Std. Deviation		t-ratio	Significance (p<.01)
	NWMC	WMC	NWMC	WMC	WMC-NWMC	
%age of marks obtained in last class	75.46	82.67	10.02	8.11	0.453	
Teacher's rating	2.24	2.68	2.07	0.49	5.068	P
Attendance	2.03	2.32	0.50	0.63	3.363	P

Data presented in the table above show the comparison of academic achievements of the children of non-working and working mothers. The results indicate that there is significant difference in academic achievement (as indicated by percentage of marks obtained in last examination, teacher's assessment and regularity in class) of the children of working and non-working mothers. The percentage of obtained marks of the children of working mothers is higher than that of the children of non-working mothers. The assessment done by teachers shows that the children of working mothers are better in class performance in the comparison of the children of non-working mothers. In the case of 'class attendance' the children of working mothers are more regular than the children of non-working mothers.

It appears that a mother's behaviour can influence a wide range of their children's behaviour, including their competence. Typically, children of employed mothers are better adjusted, or more independent, and do better in school (Learner and Hess, 1991).

Both parents especially working mothers (employment) influences the child's urge to succeed but each plays a different role.

According to Shahzad (2002), children of working mothers have high level of achievement level as compared to children of non-working mothers.

Lois Hoffman (1977) husband of (employed) women help more in households tasks-including childcare than the husbands of (non employed) women therefore when both parents cater to the academic needs and emotional demands of children it result in better school achievement.

The following table compares the academic achievements of the daughters of working mothers and the non-working mothers :

**Table-2 : Comparison of the Academic Achievement of the Daughters of Working and Non-working Mothers**

Academic Achievement Trait	Mean		Std. Deviation		t-ratio	Significance (p<.01)
	NWMC	WMC	NWMC	WMC	WMC-NWMC	
%age of marks obtained in last class	75.46	82.67	10.02	8.11	5.596	P
Teacher's rating	2.24	2.68	2.07	0.49	2.073	
Attendance	2.03	2.32	0.50	0.63	3.588	P

It is evidently clear from the comparison of academic achievement of the daughters of working and non-working mothers that there is significant difference ( $P < .01$ ) in academic achievement and attendance of the daughters of working and non-working mothers. The percentage of marks obtained in last examination, teacher's rating and class attendance of the daughters of working mothers has been found to be higher than that of daughters of non-working mothers.

Working mothers may influence the educational and career choice of their daughters, as well as the marriage and family formation patterns of the younger generation (Hayghe and Bunchi, 1994).

Daughters of working mothers showed higher scores on career orientation than the daughters of non-working mothers (Altman and Grossman, 1977) .

Overall, it appears that working mothers has a positive influence on girls. (Hoffman, 1984b). Daughters of working mothers are reported to be more, "higher achievers to admire their mothers more, to have more respect for women's competence, and to show better social and personal adjustment".

The following table presents data on the academic achievements of the sons of the working mother and the non-working mothers :

**Table-3 : Comparison of the Academic Achievement of the Sons of Working and Non-working Mothers**

Academic Achievement Trait	Mean		Std. Deviation		t-ratio	Significance (p<.01)
	NWMC	WMC	NWMC	WMC	WMC-NWMC	
%age of marks obtained in last class	75.81	76.64	10.56	14.95	0.453	
Teacher's rating	1.86	2.28	0.52	0.65	5.068	P
Attendance	1.79	2.09	0.71	0.53	3.363	P

It is apparent from the table above that significant difference ( $P<.01$ ) was found in teachers rating and attendance but in terms of percentage of marks obtained there is no significant difference ( $P<.01$ ) in the marks obtained in last class of the sons of working mothers and sons of non-working mothers.

The reason behind the attendance is that the working mother can not afford the child to take offs very often from the school as she has to manage much more then her regular schedule if making her child to stay at home. So because of this reason the attendance of the child remains good.

The following table presents data on the academic achievements of the daughters and sons of working mothers :

**Table-4 : Comparison of the Academic Achievement of the Daughters and Sons of Working Mothers**

Academic Achievement Trait	Mean		Std. Deviation		t-ratio	Significance (p<.01)
	NWMC	WMC	NWMC	WMC	WMC-NWMC	
%age of marks obtained in last class	82.67	76.64	8.11	14.95	-3.546	P
Teacher's rating	2.68	2.28	0.49	0.65	-4.902	P
Attendance	2.32	2.09	0.63	0.53	-2.776	P

The above table shows the comparison of academic achievement of the sons and daughters of working mothers. The results indicate that there is a significant difference ( $P < .01$ ) in academic percentage of marks, teacher's assessment and class attendance. Daughter have better academic achievement than sons of working mothers.

The following table presents data on the academic achievements of the sons of the working mother and the non-working mothers :

**Table-5 : Comparison of the Academic Achievement of the Sons and Daughters of Non-working Mothers**

Academic Achievement Trait	Mean		Std. Deviation		t-ratio	Significance ( $p < .01$ )
	NWMC	WMC	NWMC	WMC	WMC-NWMC	
%age of marks obtained in last class	75.46	75.81	10.02	10.56	0.240	
Teacher's rating	2.24	1.86	2.07	0.52	-1.792	
Attendance	2.03	1.79	0.50	0.71	-2.748	N

Data contained in the table above shows the comparison of academic achievement of the sons and daughters of non-working mothers. The results indicate that there is no significant difference ( $P < .01$ ) in academic achievement and teachers rating as far as sons and daughters of non-working working and non-working mothers are concerned. Marks obtained in last examination and teacher's assessment of the sons of non-working mothers were at par with that of the daughters of non-working mothers but a significant difference is shown in the attendance i.e. Non-working mother's daughter's attendance was higher than that of the non-working mother's sons.

The results of the present study indicate that the academic performance and achievement of the children of working mothers is higher than that of the children of non-working mothers, Hypothesis "The educational achievement level would be higher of children of non-working mothers in comparison to that of children of working mothers" has not been supported by the results. Result confirms the earlier finding that : Maternal employment neither affects the quality of the mother-child relationship, nor the academic achievement of children measured in test scores (Muller, 1995; Golberg, Greenberger, Nagel, 1996; Parcel, Nickoll, Dufur, 2000, McGroder et al. 2005). Still other scholars

suggest that maternal employment generally has favourable effects on child outcomes (Vandell & Ramanan, 1992; Parcel & Menaghan 1994; Hoffman & Youngblade, 1999).

Ginzberg (1971) Hoffman (1963) reported that maternal employment had positive influence on school performance. (Budhdev, 1999) Academic achievement of the children of working mother was greater than the children of non-working mother (Munis Panigrahi, 1997) working mother help is going better adjusted children. (Hoffman, 1984b) Children of working are higher achievers. The reason for better academic performance achievement of the children of working mothers is that the working mothers being in a profession are more educated and probably more concerned about the academic activities of their children, as it is likely to affect their future professional career. They are more likely to make efforts to grade children. Hence the children may have higher percentage of marks, better evaluation by teachers and higher class attendance as compared to the children of non-working mothers. On the other hand in the modern competitive era the model for children are successful working parents and famous persons in the society. The children especially of working parents today are following their parents and are doing hard work as their parents do. This is one of the reasons that they are getting higher percentage of marks, better assessment by teachers and are more regular than the children of non-working mothers. (Rajeb 1991) children of working mothers are more independent & have better grades.

The poor academic performance of the daughters of non-working mothers may be explained by the fact that non-working mothers may be explained by the fact that non-working mothers may present a different kind of role model and may differ in their priorities for their daughters than that of the working mothers. (Hoffman, 1977) when both the parents are working cater to academic needs & emotional demands of children it results in better school achievement. (Hoffman, 1984a) Working mothers daughter have fewer passive feminine characteristics, are dominant have high self esteem, and high achievement motivation.

(Woods, 1972) These children are able to care for themselves and their belongings and as adolescents are able to participate in household tasks with more ease than are children in families with non-working mothers. This early independence training may be beneficial in leading to high achievement motivation, achievement behaviour and competence.

The non-working mothers due to not being in job, may not motivate their daughters to take a career and hence, may not put as much stress on attending school and performing well in the class as the working mothers do. It can be seen that there is no effect on boy's academic performance due to the work status of their mothers. Boy's generally take their father as role model and mothers whether working or non-working help the male child to prepare for a career as they have a well defined future role as the bread earner of the family in the Indian social system.

## **7. Conclusion**

The academic performance and achievement (in the terms of percentage of marks obtained in last examination, teachers, assessment and regularity in the class) of the children of working mothers were higher than that of the children of non-working mothers. But the daughters of working mothers were found to be more with respect to achievement and attendance, as compared to the working mother's sons and non-working mother's daughters.

Furthermore correlation studies may be conducted on academic performance and personality, academic-performance and adjustment of the children of working and non-working mothers. Comparative study of the effects or study habits and leisure time activities of the children of working and non-working mothers may be conducted.

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## **Contribution, Interpretations and Perception of the British Writers in the Development of Indian Historiography**

*Preeti Singh\**

*The tradition of Indian history has been to pass on ancient events from generation to generation, rather than to trace its evolution in a systematic and organized manner. It was in the 19th century that the study of history as a scientific discipline began in India. It resulted in an in depth and streamlined analysis of earlier historical writings and development of new methods and technology of enquiry. The legacy of Indian historiography is a contribution of the western tradition, and its origin lies in the early period of British colonialism in India. Even though British interest in India's past was an outcome of administrative necessity, it resulted in a vigorous pursuit of Indian history on modern lines of historiography and in the emergence of new traditions, perceptions and methodologies. This paper examines the development, motives and impact of British historiography, as well as the role it is said to have played in trying to legitimize British rule in India.*

[**Keywords :** Indological studies, Utilitarianism, Imperialistic ideology, Social darwinism]

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\* Assistant Professor, Department of History, S.G.N.D.K. College, Delhi University, Delhi (India) E-mail: <preeti.singh802@gmail.com>



## 1. Discussion

Despite an enormous heritage of literature accumulated over the centuries, there was no development of history as a discipline in India prior to the Colonial era. An indigenous tradition of historiography, based on a systematic and organized methodology as in the western conception of history, had yet not emerged. The study of Indian history as a scientifically developed discipline began only in the 19<sup>th</sup> century, with the advent of the British. Varied interpretations and approaches developed within British historiography in the course of the 19<sup>th</sup> and early 20<sup>th</sup> centuries, and these have been analyzed in detail by later historians.

The British started entertaining ideas of political ascendancy over India in the last two decades of the 18<sup>th</sup> century. Hitherto, their connections with India had been distant and mercantile, and their primary motive was economic gains in India. A definite scheme of Empire building in India evolved when the European nations, trading with India, tried to search for alternatives to the huge flow of bullion to India, in return for goods. It was evident that founding of an Empire in India, whose revenues could pay for their imports, would be a sound solution. As soon as the Mughal Empire grew weaker, the Europeans started putting their ideas into action. Britain, exasperated by the humiliating experience of the War of American Independence, focussed its attention on India and the concept of a political empire, became a reality. During the 18<sup>th</sup> Century, Bengal occupied a Central place among the British interests in Asia, and in the later 18<sup>th</sup> century, the British political power grew to the point where Bengal became the first substantial area on the Asian mainland to pass under direct European control. Now the British could sustain their other settlements in India and extend their territorial possessions further. According to Rajat Kant Ray, opposition to the rising British power by the Mughal officers ruling over a shrinking territory, did not ever attain the scale and intensity of the military operation directed against the British by the Maratha Confederate Chiefs, the upstart dynasty of Haider Ali and the Sikh Commonwealth. With the curious absence of any substantial and concerted opposition to their colonial penetration, the British became visibly the supreme power in Hindustan. The commencement of British historical writing on India was a corollary to the idea of establishing a British Empire in India.

The pioneer of British historical writings on India was Sir William Jones, whose ambition was 'to know India better than any other European ever knew it'. The stage was now set for the discovery of the forgotten early history of India. Jones's essential and personal interest was in the pursuit of Indological studies. In order to organize these properly, he founded the Asiatic Society of Bengal in 1784. Thus began a critical study and reconstruction of the history of the ancient period, with which historiography in Modern India may be said to have started. Jones and his colleagues expressed a high degree of admiration of Hindu Culture and Civilization. Jones set the stage for the discovery of the forgotten early history of India and contributed immensely in restructuring the ideas of Indians about their glorious past. An in-depth study of the Sanskrit grammar, drama and poetry as well as of the Hindu law, enabled him to show a romantic and sympathetic understanding of India. He expected, in fact, a "second renaissance" in Europe through the discovery and cultivation of Sanskrit literature. He also produced his famous version of the Code of Manu, the greatest of the Hindu Law-books, in 1794. Jones placed Hindus high on the scale of civilization. In almost every sphere, he perceived their great attainments and their inventive genius. The intellectual environment which made possible the study of Indian civilization and gave birth to Archaeology is closely associated with Sir William Jones.

Jones's age also saw the upsurge of evangelicalism, which resulted in the birth of the Evangelical school of the British Historical writing in India, in the late 18th Century. The earliest and the most characteristic of the Evangelical works on India, was the one by Charles Grant, in which he has depicted the Indian society as suffering from the ills of a false religion and has suggested the introduction of Christianity into India as a healing principle. He underlined the necessity of establishing Protestant Missions in British India. Introduction of Christianity into India was, as Grant believed, 'the *raison d'etre* of the British Empire in India'.

William Jones and the tradition of Indian historiography that he introduced met with severe criticism in the early 19<sup>th</sup> century, at the hands of the utilitarian historian James Mill. But before going into further discussion on the same, it is important to mention briefly the contribution of Alexander Dow. His work *The History of Hindostan*, in three Volumes (1768-72) remained a standard and authentic source of information on medieval India

for over half a century. His ability to use the Persian sources was to prove a great asset, for total reliance on travellers' accounts could lead to inaccurate conclusions at some occasions. It is evident that the practical utility of knowledge of India's past was always present in his mind when he was writing the 'History'. A civilized person must extend his interest to ages and people different from his own. Dow emphasized that no successful policy could be formulated by the British statesmen in India, without a profound knowledge of India and its past. However, neither the historians of English historiography nor the historians of Anglo-Indian literature have fully recognized the importance of Alexander Dow in the history of British historical writing on Muslim India. In truth, Dow's work served as the starting point for further historical research on this period of Indian history.

Returning to the criticism of William Jones and his contemporaries by James Mill, the latter was of the opinion that Jones did not give an appropriate definition to the term 'Civilization'. He has also denied Jones's argument that the early Hindus enjoyed a high standard of civilization. In fact, Mill has suggested that Jones exalted the Hindus in the eyes of their British rulers to obtain a better treatment for the ruled. However, Jones's basic attitude towards the Hindus was conservative and it cannot be explained in terms of his humanitarian sentiment alone.

James Mill's *History of British India* (1817) made a significant impact in the British circles and met with great and speedy success. He was not the first general historian of India but was one of the earliest to give a comprehensive treatment to Indian history as a whole. His work exercised great influence on British writing and thinking on India. Macaulay extolled it as the greatest historical work which has appeared in our language since that of Gibbon. Mill's work was very instructive and it moulded the British thought on the nature of Indian Civilization and on the way to govern Indians. Aiming to write a complete history, he did not just narrate political events of India's past, but analyzed the Indian civilization, as a whole, as well.

Mill's motives in writing on India were complex, but he emphasized on the application of Utilitarian ideas and doctrines in governing British India. Jeremy Bentham's idea of 'the greatest happiness of the greatest number in the governance of India', impressed Mill considerably. But whereas Bentham wanted to know whether his ideas could be applied to India, Mill was certain that they could be. He tried to prescribe a revolutionary cure for the ills of

Indian society, to be achieved through the application of government and law on Utilitarian principles.

Mill was the first historian to make a formal division of Indian history, into the Hindu, Muslim and British periods. He, however, paid maximum attention to the 'Hindu' period and has discussed elaborately, the points of comparison with the 'Muslim' period. Mill's evaluation of the achievements of the Muslims was related to his assessment of Hindu civilization, and his discussion of Muslim civilization was brief only because he had already expounded his philosophy of civilization in his 'History'. Mill has fixed societies in 'the scale of civilization', and applied his standards of excellence in his discussion of Hindu Government, laws and economy. Despotism was the prevalent form of government in ancient India. He says that "the distribution of gifts and favours is an engine of such power, that the man who enjoys it to a certain extent, is absolute, with whatever checks he may appear to be surrounded". Mill's critical analysis of the Hindu Civilization is followed by the conclusion that civilized India belonged to the realm of legends and myths. Mill has emphasized, time and again, on the superiority of the Muslim rule in India, in comparison to the earlier period. Mill in his treatment of Indian history, not only promoted the imperial theme, but he laid the foundation for a communal interpretation of Indian history by his periodization, which later served to provide the historical justification for the two nation theory. That Mill should have used this scheme in such an arbitrary manner is understandable given the intellectual and political background of Utilitarian thinking. What is puzzling, however, is that this periodization was accepted by subsequent historians, both British and Indian. In fact, it has become so entrenched in modern Indian historical writing that its validity has only recently been questioned. Mill's work, though significant, in the development of modern historiography generally lacked objectives and accurate analysis of historical facts. His approach, though claimed by him to be that of a scientific historian, was in fact not truly empirical. The need to give a fresh treatment to Indian history arose, as flaws in Mill's narrative became apparent.

Mountstuart Elphinstone had a varied and extensive experience of India and he devoted his *The History of India* to the study of India till the medieval period. Mill, he thought, had missed the significance of Mughal history as it related to the rise of British India. While reassessing Mill's

History, Elphinstone studied the Hindu civilization with sympathy and imagination. Elphinstone regarded this period as a fairly advanced one, and after Mill's onslaught, his assessment of India's early history came as a boon to it. He can be said to have greatly improved the image of ancient India in British minds. Elphinstone's primary motive was to provide a solid foundation of facts for the understanding of Indian history. But he also wrote for self-understanding and for reforming British attitudes towards India by elucidating its past.

Elphinstone considered sobriety in history writing as an essential trait for a historian. Careful collection and analysis of historical facts and judicious conclusions accompanied by a plain and simple style were what he recommended for an ideal historian. He favoured the study of the European science and political philosophy by the Indians. But he did not subscribe to the Utilitarian or evangelical creed of moral imperialism in India. In his work, *History of India*, Elphinstone has suggested that the British administrators must govern India in keeping with the Indian spirit and, if they wanted to consolidate British rule in India, they must not alienate the people of the country.

The first half of the nineteenth century saw a gradual broadening of scope of the study of Indian history. It came to include medieval Indian history and regional history as well. Regional histories received attention that had been denied to them before. Joseph Davey Cunningham presented a good example of modern historiography, when he gave a balanced account in his *History of the Sikhs*. He spent eight years of service from 1838 to 1846, in close contact with the Sikhs. This was "to give him a great insight into the history of the Sikhs and to inspire in him a partiality which is only too clearly visible in his handling of the events leading up to the outbreak of hostilities with the British". Cunningham's main endeavour was to give Sikhism its right place in the history of humanity. His work provides a detailed description of the economic, religious and social life of the Sikhs, based on authentic and reliable sources of information.

Colonel James Tod, in his *Annals and Antiquities of Rajasthan* (1829 and 1832) has presented a vivid picture of the history of Rajasthan. He claims that "I have been so hardy as to affirm and endeavour to prove the common origin of the material tribes of Rajasthan and those of ancient Europe". A brief geographical account of Rajasthan is followed by a detailed information on

Rajput tribes and their feudal system. But it has been opined by later scholars that his work, based mostly on bardic literature, is a mixture of fact and fiction. However, this work proved to be the baseline on which the future systematized writings of Rajputana history rested.

Grant Duff's *History of the Maharattas* (1826) became a starting point of research in Maharashtra and is known to be a sympathetic and straight forward account of Maratha History. In writing this history, Duff was encouraged by Elphinstone, who also provided him with some state papers and correspondence of the Peshwa. Therefore, the work becomes very significant in that it was based on rare and inaccessible material.

Besides the above mentioned regional histories, *History of Bengal* by John C. Marshman (1838) and *Orissa : Its Geography, Statistics, History, Religion and Antiquities* by Andrew Stirling (1846), are also significant works which triggered off a plethora of research in their respective fields.

The second half of the 19<sup>th</sup> century saw an immense increase in sources of information for India's past. Not only more literary sources were discovered but numismatic, epigraphic and archeological sources supplemented them. Edward Thomas was one of the early writers on medieval India to make use of these sources in his *Chronicles of the Pathan Kings of Delhi*, published in 1891.

James Henry Nelson who wrote between 1865-1887, was among the pioneers of British Historiography of India by administrative officials. He compiled a *Manual of the Madura District*, during his posting in Madura, and herein he gave an account of the political and revenue history as well as the geography of the District. Nelson also wrote a book on Hindu Law, as administered by Madras High Court. His contribution is significant to the Indian legal and social history and historiography.

A. C. Burnell, another administrator historian, is still held in esteem for his study of ancient and medieval India. He was an enthusiastic Orientalist and had a wide knowledge of Sanskrit, Tamil and Kannada. However his motivation came from the belief that "Orientalism was the key to promotion in a Civil Service administering on Oriental people".

In the beginning of the 20<sup>th</sup> century, Stanley Lane Poole wrote his *Medieval India Under Muhammadan Rule* which ran into eleven editions within fifteen years of its publication. He was an ardent student of numismatics and with the help of the works of his predecessors as well as the

study of medieval Indian coins and monuments, he provided a chronological summary and dynastic tables of Medieval India. But the scope of his work is narrow, since he concerned himself only with Indo-Muslim politics.

Lane-Poole has emphasized that the level of assimilation between the Muslim conquerors of India and the natives was low and that there was hardly any material growth in Muslim India, or any constructional development. He was of the opinion that 'in the history of Muhammadan India we have to do with Kings and their works'. Lane-Poole's work is significant because of his original style of writing and his in-depth work as a numismatist.

Vincent A. Smith is probably one of the most significant and popular of the Administrator Historians. His was a pragmatic conception of history, using it as a means to understand and plan the present and the future. Although he emphasized on narration of history in an impartial manner, he admitted that some degree of subjectivity is inevitable in history writing. That his attempt at objectivity was not a complete success goes to show that he could not well live up to the ideal he had proclaimed in his *Early History of India*.

Smith paid equal attention to the ancient, medieval and modern periods of Indian History. Unlike James Mill, his attitude towards ancient India was by no means always unsympathetic or derogatory. Smith has used extensive sources, carefully and laboriously collected and analyzed by him. His well researched works were written in simple language and a lucid style. His ideas and methodology being essentially modern, Smith has tried to make a scientific study of his source material.

Smith zealously supported British policies and action in India and was not in favour of granting greater powers to the Indians. In a sense, his thinking may be called imperialistic and Empire-Oriented. He supported the policies and actions of all British Governor-Generals, towards acquisition of territories. He praised Clive's policy in Bengal, and justified Warren Hastings' conquest of Rohilkhand. He also supported Wellesley's policy for extension of British power in South India. But, Smith may be defended by stating that it was the aim of the British Historians to uphold the British Raj and the consolidation of the British power in India. The remarkable accounts of Smith, regarding the institutional, social and cultural past of India, have few rivals.

British historians of India have often been subjected to classification as administrators, Missionaries, Nationalist historians, and to grouping about the central attitudes towards the history of India which they reveal in their writing. Most of the prominent British historiographers of India had either administrative or military background. They were not free of imperialistic ideology. The second half of the 19<sup>th</sup> century saw the memory of the 1857 uprising hanging like a phantasma over the British heads. The historians dwelled, in their works, on the need for caution in the introduction of reforms and for constant vigilance and military preparedness which they believed, were the supreme political lessons of the Mutiny.

Towards the end of the 19<sup>th</sup> Century there was a definite change in the climate of opinion regarding the scope of history writing. The need to study the socio-economic history of India was becoming greater with the passage of time. But according to T.G.P. Spear, "Indian historical writing by Englishmen remained obstinately political until well into the inter-war period". It was however, William Harrison Moreland (1868-1938) who gave a new orientation to British historiography by undertaking the study of economic history of medieval India, with special attention to the Mughal period, and whose pioneering works have laid the students of Indian Economic history under lasting gratitude. His observations and writings regarding the agrarian system in India in the 16<sup>th</sup> and 17<sup>th</sup> centuries have been made as the baseline for further research and interpretations. However, Moreland clearly considered Pre-colonial economic conditions responsible for the problems in India.

Though much of the credit of introducing the systematic recording of history in India goes to the British historians, the critical appraisal of colonial historiography raises many pertinent questions. It is said that British history writing was part of an ideological effort to provide legitimacy to their rule over India. Writers like Edward Said and several Indian authors have brought up this theme of understanding colonial writings. They have identified and criticized this trend, offering exhaustive explanations for their conclusions. An Orientalist representation of India promoted the superiority of Modern western civilization, and according to most of the British writers, India was a stagnant society, in state of inertia and non development at the eve of colonial rule. It was common in the historical narratives of the British that there was lack of unity in the land and the first signs of the same started emerging only



after the British unified the country. They projected the 18th century as a 'dark century' full of chaos and mismanagement, a situation which could only be reversed by the superior administrative skills of the British.

Many late 19<sup>th</sup> century British writers adopted the Social Darwinist notions about India. Like the theory of survival of the fittest species, the Colonial rule was a result of the struggle between cultures, resulting in the British proving to be a greater culture. The rhetoric of imperialism highlighted the myth of British superiority which is indicated in the analysis made by Eric Stokes in his writings that the British protagonist was the focus of their writings, while the Indian was relegated to the background and remained in shadows.

## 2. Conclusion

After analyzing the contribution, interpretations and perceptions of British historical writings on India, as well as scrutinizing the various theories assigned by later scholars for the motivation behind such literary output, it can be said that the British historians who wrote extensively on various facets of Indian history from the mid-18th century onwards, did make a commendable effort to discover her past. Some of these writers have been accused of Historical negationism or denialism whereby they altered the perception of historical records for the purpose of projecting a negative image of the Indian civilization. Despite this criticism and several shortcomings in their observations, there is no denying the fact that British writings resulted in producing a vast body of historical research material and also helped to inspire a band of Indian scholars who discovered fresh source material and carried forward from where the British historians had left.

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## Combating Gender Stereotyping through Education in India

*Madhulika Sharma\**

*Gender stereotyping is defined as “the preconceived ideas whereby males and females are arbitrarily assigned characteristics and roles determined and limited by their sex”. In India, gender stereotyping has been the root cause to many problems of declining child sex ratio, health and survival inequalities, educational and economic inequalities of women since long. Patriarchal society norms, son preference, discrimination against girls are the deep-rooted cultural beliefs which lead to gender stereotyping in India. Gender stereotyping places unhealthy demands on both sexes which inhibits their natural talents and interests from developing, and consequently limit economic progress of our nation and prevent social cohesion. Gender stereotyping is transmitted to children as soon as the child is born by families, social networks, early learning experiences and by media through interactions, expectations, dress, toys, stories, books, television. This reinforcement of gender stereotyping by the society leads to the perpetuation of discrimination against women. Further most of the human traits seen as feminine are given less social value in our male dominating society. Legislations and policies made by the Government of India alone cannot change this discrimination of women. There is a need to change the attitudes and deep-rooted beliefs of people to combat gender stereotyping. Education can play an important role in this direction. By raising awareness, broadening horizons, confronting misinformation, expanding the knowledge base, our society can fill the gaps between gender*

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\* UGC Post Doctoral Fellow, Department of Home Science, Juhari Devi Girls PG College, Kanpur, Uttar Pradesh (India) E-mail: <dr.madhulika.pdf@gmail.com>

*inequalities. Education starting from early childhood should include gender equality as an essential and integral part of their curriculum. Awareness amongst girls and boys about these gender expectations and stereotypes by the parents and social media may also make important contributions in development of a society utilizing its human potential to the fullest free from gender discriminations.*

[**Keywords :** Gender, Stereotyping, Gender norms, Education, Patriarchy, Sex, Discrimination against women]

## **1. Introduction**

‘Women are bad drivers.’ ..... ‘Men do not cry.’ .....are some of the common beliefs associated with the behaviours of men and women in our society known as gender stereotypes. However, the gender identity of a person is determined by both; the person’s ‘sex’ and ‘gender’ differences. The difference between the two ‘sexes’ is due to the genes, biological or hormonal differences whereas ‘gender’ discriminations or stereotypes are developed by the society and the culture of the people. Thus, the gender differences may change, while being male or female cannot.

Gender stereotypes are defined as “the preconceived ideas whereby males and females are arbitrarily assigned characteristics and roles determined and limited by their sex”. Women cannot be good drivers, they are not good in maths, they cannot be good managers, are some of the common gender stereotypes which inhibit the girls and women from being involved in professions involving such skills.

As far as these gender stereotypes are not affecting our natural traits and qualities there is no harm but, as a general manifestation these gender stereotypes are the major reason behind gender biasness making women a weaker section of the society. Especially in a developing country like India having a male child in the family is preferable to having a female child. The cultural influences favour the preference for sons for reasons related to kinship, lineage, inheritance, identity, status and economic security. This preference cuts across class and caste lines, and it discriminates against girls (UNDP, 2014). In extreme cases, the discrimination takes the form of honour killings where families kill daughters or daughter-in-laws who fail to conform to gender expectations about marriage and sexuality (Appiah, Kwame Anthony, 2010). When a woman does not conform to expected gender norms she is shamed and humiliated because it impacts both her and her family’s honour, and perhaps her ability to marry.

Thus, gender stereotyping has been the root cause for gender inequality in India. Gender inequalities impact India's sex ratio, women's health over their lifetimes, their educational attainment, and economic conditions.

## **2. Common Gender Stereotypes and the Underlying Factors behind them**

The differences associated with the child's sex first appear within our families and communities. As soon as a child is born, the differences can be seen in the parent's upbringing and celebrations. If a son is born, guns and cars are bought for him to play. Most of his things should be blue. He is taught to suppress his emotions and not to cry like a girl before anybody. He is encouraged to act strongly, bravely and to develop interest in 'masculine activities' like sports, managing outside work and money. He is discouraged to participate in 'feminine activities' like cooking, serving, stitching clothes and other household tasks. While choosing a career, he would be encouraged to be ambitious.

In contrast to this, if a girl child is born, dolls are bought for her and pink colour is used for most of her things. In many communities the thoughts of 'giving her away one day' and 'saving for her dowry/marriage expenses' may bring despair to the family. While growing up, she will be allowed to cry and express herself emotionally. 'Good manners' like talking and laughing gently and not loudly, being delicate, being submissive to elders, not 'fighting like boys', being sacrificial, caring etc. is most likely to be taught to her. She will be encouraged to develop interest in cooking, stitching, tidying up the house and serving etc. While choosing a career, she is likely to be discouraged from choosing careers such as civil services or defense services as she will not be able to 'balance' family and home later on. It is most often assumed that her gender would define her role and function at home as primarily home maker and mother.

Apart from parents, family and community, social media is also influencing the values and beliefs of our children. Through social media web sites; pop videos; films; mobile phones; television programmes; pop music, children and young people are subjected daily to influences which may not reflect the values and beliefs of their families and communities. Through many of these media, gender stereotyping is reinforced and perpetuated.

There are many causes behind gender stereotypes in India. The major ones can be categorized as given below :

1. **Patriarchal Society** : Patriarchy is a social system of privilege in which men are the primary authority figures, occupying roles of political leadership, moral authority, control of property, and authority over women and children. Most of India, with some exceptions, has strong patriarchal and patrilineal customs, where men hold authority over female family members and inherit family property and title.
2. **Son Preference** : A key factor driving gender inequality is the preference for sons. Boys are given the exclusive rights to inherit the family name and properties and they are viewed as additional status for their family. In a survey-based study, R. Mutharayappa, M. K., (1997) found that sons are believed to have a higher economic utility as they can provide additional labour in agriculture. Another factor is that of religious practices, which can only be performed by males for their parents' afterlife. All these factors make sons more desirable.
3. **Discrimination against Girls** : Evidences of systematic discrimination in feeding practices between young boys and girls, or gender based nutritional discrimination was found in some parts of rural India. It was found that, in impoverished families daughters face discrimination in the medical treatment of illnesses and in the administration of vaccinations against serious childhood diseases (R. Mutharayappa, M. K., 1997).
4. **Dowry** : In India, dowry is the payment in cash or some kind of gifts given to bridegroom's family along with the bride. The practice is widespread across geographic region, class and religions. The dowry system in India contributes to gender inequalities by influencing the perception that girls are a burden on families. Such beliefs limit the resources invested by parents in their girls and limit her bargaining power within the family.
5. **Marriage Laws** : Men and women have equal rights within marriage under Indian law, with the exception of Muslim men who are allowed to unilaterally divorce their wife. The legal minimum age for marriage is 18 for women and 21 for men, except for those Indians whose religion is Islam for whom child marriage remains legal under India's Mohammedan personal laws.

All these age old beliefs, practices and laws, have made various gender stereotypes in India a major reason behind subordination of women in our society.

### **3. Consequences of Gender Stereotypes**

The gender stereotypes given by the society and culture may hamper the natural growth of a person's potential and well-being. Just to comply with the 'masculine' and 'feminine' norms of the society, people are forced to change their natural characteristics. Men and women, because of these stereotypes, are forced to ignore their personality traits, temperament and unique characteristics that make them who they are. As the personal growth of men and women is affected, the progress and economic growth of whole nation is affected by and large. The participation of females in various occupations like defense, corporate sector jobs decreases. The males become the sole wage earners for the family. Gender stereotyping thus places unhealthy demands on both sexes which inhibit their natural talents and interests from developing, and consequently limit economic progress and prevent social cohesion.

Gender stereotyping transmitted to our generations due to our deep rooted values and cultural beliefs further leads to gender inequality. This inequality between men and women can be seen in various spheres of life including education, various occupations, health and politics. Girl child ratio in India is much less than the developed nations, the major reason being selective sex abortions.

The World Economic Forum publishes a Global Gender Gap Index score for each nation every year. The index focuses on the relative gap between men and women in four fundamental categories - economic participation, educational attainment, health and survival, and political empowerment. It includes measures such as estimated sex selective abortion, number of years the nation had a female head of state, female to male literacy rate, estimated income ratio of female to male in the nation, and several other relative gender statistic measures. According to the Global Gender Gap Report released by the World Economic Forum (WEF) in 2011, India was ranked 113 on the Gender Gap Index (GGI) among 135 countries polled. Since then, India has improved its rankings on the World Economic Forum's Gender Gap Index (GGI) to 105/136 in 2013 (Wikipedia, 2015). When broken



down into components of the GGI, India performs well on political empowerment, but is scored to be as bad as China on sex selective abortion . India also scores poorly on overall female to male literacy and health rankings. Similarly, UNDP has published Gender Inequality Index and ranked India at 132 out of 148 countries (Wikipedia, 2015).

#### **4. Political and Legal Reforms**

Since its independence, India has taken various steps to address the issues related to gender stereotypes and gender inequalities, especially in the areas of political participation, education, and legal rights. Policies and legal reforms to address gender inequalities have been pursued by the government of India. For instance, the Constitution of India contains a clause guaranteeing the right of equality and freedom from sexual discrimination. India is also signatory to the Convention for the Elimination of All Forms of Discrimination Against Women or CEDAW. A listing of specific reforms is presented below.

- » Convention for the Elimination of All Forms of Discrimination Against Women (CEDAW)
- » Prenatal Diagnostic Testing Ban
- » The Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013
- » The Dowry Prohibition Act
- » Hindu Succession Act, 1956 (Amended in 2005; Gives equal inheritance rights to daughters and sons - applies to Hindus, Buddhists, Jains and Sikhs)
- » Muslim Personal Law (Shariat) Application Act of 1937, (The inheritance rights are governed by Sharia and the share of females are less than males as mandated by Quran)

Apart from these reforms, different states and union territories of India, in cooperation with the central government, have initiated a number of region-specific programs targeted at women to help reduce gender inequality like Swarnajayanti Gram Swarozgar Yojana, Kishori Shakti Yojana, Support to Training and Employment Programme for Women, Integrated Child Development Services, Balika Samriddhi Yojana, National Programme for Education of Girls at Elementary Level, Sarva Shiksha Apyhiyan and others (Wikipedia, 2015).

As per the severity of the problem, the government makes reforms and policies to fight against the problem. But, the success of the policies and reforms depends not only on their implementation but also co-operation from the society. If each and every person of the society is made aware about gender equality and its role in personal and national growth, it would be much easier to combat the problem of gender stereotyping related to values and beliefs inculcated in our families. A conscious effort on the part of society to change attitudes and to accommodate differences is a prerequisite for an inclusive society. Education plays an important role in this direction.

## **5. Importance of Education in Combating Gender Stereotypes**

The history of this gender stereotyping is long and complex. The parents and whole society plays an important role in imbibing the traditional values and beliefs in children. Thus, they play an important role in combating these gender stereotypes in our children. For changing the attitudes and behaviours of the society, the education system further plays an important role. Education can have a major impact on the lives of girls and women, boys and men. Education can change attitudes towards gender stereotypes and thus accepting gender equality as a fundamental social value. Education and awareness about gender stereotypes should start at an early age from home till higher education from formal educational system.

### **5.1 Education at Home**

Education begins at home. The parents are the first persons who transmit the gender stereotypes in the child. It becomes the duty of the parents to preach the child about gender equality, to set correct examples, roles and models before the child. As the child observes his/ her family member he is likely to develop prejudices and discriminations accordingly. Raising awareness about gender expectations and gender stereotypes is essential. Giving a free choice to both girls and boys should be the basic principle of child rearing.

### **5.2 Education through Formal Education System**

After the parents and family they are the teachers who most influence the child's thoughts and beliefs. The influence of friends and social media comes later on i.e., after the pre-school years. Hence, for reducing gender

discrimination against women, starting from the pre-school, a child should be taught about gender equality. Later on the school curriculum should include activities which encourage the development of potential of both boys and girls equally. Likewise, the higher education system should also include courses/concepts like :

- » Gender Equality/Gender Mainstreaming
- » Gender Stereotypes
- » Women Empowerment
- » Women's Studies

Apart from inclusion of gender issues in the curriculum at all levels, there are certain other issues related to gender stereotyping which need to be taken care of in our education system, they are as follows :

1. Both girls and boys should have equal access to education. Education of girls is important because it will enhance women's quality of life, employment and income prospects as well as participation in social and democratic life. It will also lead to improved health, higher productivity, and lower fertility.

Access to schooling is a critical issue that still requires attention; however, a wider approach is necessary. The constraints preventing girls from attending or completing school include early marriages, pregnancies, sexual harassment, and "traditional" attitudes. By raising awareness, broadening horizons, confronting misinformation, expanding the knowledge base, our society can fill the gaps between gender inequalities.

2. Teaching practices should be free from explicit and implicit gender stereotypes.

It is also important to focus on the extent to which the education system supports the goal of gender equality through curriculum and teaching practices. Education plays a crucial role in socialization and transmission of norms and values. As such, education can have a significant influence, either positive or negative towards gender equality attitudes for example, equal partnership of women and men in the family, the community, employment, and public life of the nation.

3. There should be no gender disparities in teaching science & technology and vocational training. Both boys and girls should get equal

opportunities to study and excel in subjects of their choice be it technical or non-technical. There is a need to encourage the participation of women in all spheres of education and life. Traditional beliefs and stereotypes about the capabilities and role of women in society should be challenged and eliminated in the second decade of the twenty-first century.

4. Parents should be involved in raising awareness about issues related to gender equality and planning of activities related to gender mainstreaming processes. Challenging gender stereotyping in schools without the involvement and co-operation of parents could lead to tensions for either girls or boys in relation to educational, training or career choices. Parents may not be aware of the obligations of schools in relation to compliance with legislation and should be informed accordingly.
5. Research, evaluation and monitoring of gender issues like gender stereotyping and gender mainstreaming should be undertaken by government and non-government organizations on a continuing basis.

## **6. Conclusion**

Gender stereotypes leading to gender based inequality could be hazardous for the society's development and progress. Various human development indicators like enrolment of girls in school, literacy percentage of girls, sex selective abortions, immunization of girls and crime rate against women all reveal that the females of our society are more disadvantaged group as compared to the males. Educating our children, youth and the parents about the causes and consequences of gender stereotypes and disparity would be one of the most effective ways of combating gender stereotypes leading to gender mainstreaming.

From a rights perspective education for all is a fundamental human right and essential for the ability to exercise other rights. Education enables girls and boys, women and men to participate in social, economic and political life and is a foundation for the development of a democratic society. Aikman and Unterhalter (2005) draw on Amartya Sen's approach and consider development of freedoms of all individuals as necessary for the achievement of gender equality in education, i.e. "freedom to attend school, to learn and participate in safety and security, to develop identities that

tolerate others, and to enjoy economic, political and cultural opportunities". They conclude : "Putting gender equality in place in the classroom is a key to connecting schooling and citizenship with human rights".

Tembon and Fort (2008) also conclude that "Research conducted in a variety of countries and regions has established that educating girls is one of the most cost-effective ways of spurring development. Female education creates powerful poverty reducing synergies and yields enormous inter-generational gains. It is positively correlated with increased economic productivity, more robust labour markets, higher earnings and improved societal health and well-being".

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# Development of Mathematic Teaching Book with Creativity Approach

*Habib Muhammad\* and Martinis Yamin\**

*Creativity is a very important part of learning characterized by the activity of creating something new and gives new ideas that can be applied in problem solving, or as the ability to see the new relationship between elements that already exist with the previous one. Creative learning emphasizes the development of creativity, either development of imagination and inventiveness (fabricate, handicrafts, practice arts, as well as the development of creative thinking). This research used the approach of Research & Development (R&D) with the research's subjects of students class VII Madrasah Tsanawiyah Putri As'ad Jambi City, in total of 150 students and 2 expertise, each of expertise and design expert who have been approved. Teaching book generated will be used as a reference and will be considered to be the main teaching book.*

[**Keywords** : Development, Teaching book, Creativity, Teaching quality]

## 1. Introduction

The purpose of National Education is to develop the ability and character development and civilization of the nation's dignity in the context

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\* Lecturer for Faculty of Education and Teacher Training, The State Institute for Islamic Studies, Jambi (Indonesia) E-mail: <martinisyamin@yahoo.co.id>

of the intellectual life of the nation, aimed at developing students' potentials in order to become a man of faith and fear of God Almighty, with noble character, healthy, knowledgeable, skillful, creative, independent and become a democratic citizen and responsible (Law and Government Regulation, 2006 : 8-9).

Furthermore, cognitive views that learning is the way teachers provide opportunities for students to think in order to know and understand something learned. In addition, cognitive learning theory is more concerned with the learning process rather than the result of learning, where learning is a change in perception and understanding that cannot always be seen as behaviour which appears (Abu Ahmadi et al, 2008 : 227). This theory holds that learning is an internal process that includes memory, retention, information processing, emotion and other psychological aspects (C. Asri Budiningsih, 2012 ; 34).

According to Bell-Gredler (1991 : 391), cognitive strategy is a process of inductive thinking, ie to generalize facts, concepts, and principles of what is known to someone. Cognitive strategies are not related to the knowledge possessed , but an internal thinking abilities of a person and can be applied in a variety of knowledge of someone. However the formal educational background affects a person's thinking skills, because they have been provided with analysis, synthesis, and evaluation. With this thinking skills, learners can be independent, able to analyze and solve problems, and make decisions on the phenomena around them.

The views by constructivist theories give primary emphasis to be giving more of a place to students/subject of learners in the learning process, the essence of constructivism is that an idea should make information for students. This paradigm is the students who have the ability to govern themselves (self-regulated learner). Self-regulated learner is someone who has knowledge of effective learning strategies, or so-called academic learning skill combined with self-control and motivation consistently maintained (Martinis Yamin, 2011 : 16-20). Likewise on page (22-23) that the basic principle of constructivist is the learning process undertaken to make learners learn to know (learning to know), learning to do, learning to be themselves learning to live together. In an effort to find this understanding, people connect new knowledge with prior knowledge and constructing new meanings.

Learning here is an activity carried out by someone to obtain a positive change in all aspects, be it a change in behaviour, thinking and understanding, or attitudes. So the change in behaviour is the result of the study, which means that a person is said to have learned, if he can do something that cannot be done previously. The difficulty faced by teachers, as educators today must prepare students for future life that is very different to the present (S. Nasution, 2010 : 139) and (Martinis, 2016 : 3930).

Mathematics learning at schools until today is still influenced by the views that Mathematics is an applied-science ready to be used. This view demands teachers to teach a concept/theory and means to use them. Teachers still view that transferring science possessed to the students is like pouring water into a glass and the students are ready to receive them. However, knowledge transfer is not something like this, but the students' ability themselves in translating materials conveyed.

## **2. Research Method**

This study is a research and development, which is better known as Research & Development (R&D). Research and development (Punaji Setyosari, 2012 : 215) mentions a process used to develop and validate educational products. The researcher used the research subjects students of class VII Madrasah Tsanawiyah (MTs) Putri As'adJambi City in total of 150 students and 2 Mathematic teachers, and 2 expertise as the validator, each of 1 expertise and 1 design. Borg and Gall (2003 : 783-785), identified steps of development research into 10 steps, namely; (1) research and information collection; (2); planning; (3) develop a preliminary form of the product; (4) preliminary field testing; (5) main product revision; (6) main field testing; (7) main field testing; (8) operational field testing; (9) final product revision; (10) dissemination and implementation.

## **3. Research Results**

Research results have been presented into following four sub-heads :

### **3.1 Validation of Expert**

Validation of expert has been depicted in table-1 to table-4 on next pages to follow :



**Table-1 : The Results of Mathematic Teaching Book Based on Creativity in the Development of Students Learning Achievement Class VII by Material Expert about Teaching Aspects**

No.	Indicator	Assessment	
		Score	Validation Criteria
1.	Math teaching book material suitability in accordance with the desired objectives of Madrasah, as a faith-based educational institutions.	4	Good
2.	Mathematic textbook has a relevance to learning programs (syllabus, lesson plans).	4	Good
3.	Mathematic textbook provides facilities-based creativity of teachers in teaching Mathematic.	5	Very Good
4.	Instructions of learning in teaching book are appropriate and clear.	5	Very Good
5.	Student mastery of the learning material can be a measuring tool in the achievement of learning objectives.	4	Good
6.	Description of teaching book material are arranged clearly and systematically.	5	Very Good
7.	Mathematic achievement test in Mathematic teaching book is able to measure the achievement of students' competence in mastering a predetermined goal.	4	Good
8.	Test questions are in accordance with competency and indicators	4	Good
9.	Mathematic textbook has been systematically arranged in accordance with the demands of the curriculum and the needs of Madrasa students of class VII.	4	Good
<b>Total</b>		<b>39</b>	<b>Very Good</b>
<b>Percentage</b>		<b>86.6%</b>	

**Table-2 : The Results of Mathematic Teaching Book Based on Creativity in the Development of Students Learning Achievement Class VII by Material Expert about Content Righteousness Aspect**

No.	Aspects Assessed	Assessment	
		Score	Validation Criteria
1.	Mathematic teaching book materials are in accordance with the characteristics of students class VII Madrasa so that they can develop their potential.	4	Good
2.	Mathematics has a breadth and depth of content / material.	4	Good
3.	The books used (LKS) of student class VII, are appropriate and supports the content/material of teaching book of Mathematics in the Madrasah.	5	Very Good
4.	Indicators of Mathematic teaching book in accordance with the basic competencies.	4	Good
5.	The language used in Mathematic teaching books are easily understood.	5	Very Good
6.	The pictures presented supporting material.	5	Very Good
7.	Use of stating test in accordance with the theme of teaching book.	4	Good
8.	The formulation of the problem according to the indicators and competence	4	Good
<b>Total</b>		<b>35</b>	<b>Very Good</b>
<b>Percentage</b>		<b>87.5%</b>	

**Table-3 : The Results of Mathematic Teaching Book Based on Creativity in the Development of Students Learning Achievement Class VII by Design Experts about Creativity Aspects**

No.	Aspects Assessed	Assessment			
		Score	Validation Criteria I	Score	Validation Criteria II
1.	Mathematic teaching books are materials that are in accordance with the characteristics of students class VII Madrasa so that it can develop its learning achievement.	3	Fair	4	Good

2.	Mathematic teaching books are materials suitability in accordance with the desired objectives of Madrasah, as a faith-based educational institutions.	4	Good	5	Very Good
3.	Development of Mathematic teaching books are based on creativity can enhance students' knowledge of innovative learning and provide an active learning conditions for learners in real world conditions.	4	Good	5	Very Good
4.	Development of creativity-based Mathematic teaching books are systematically arranged in accordance to student characteristics.	3	Fair	4	Good
5.	Development of creativity-based Mathematic teaching books are helping students to achieve the learning objectives to be achieved.	4	Good	5	Very Good
6.	Mathematic teaching books based on creativity has been systematically arranged in accordance with the demands of the curriculum and the needs of Madrasah students class VII.	3	Fair	4	Good
7.	Mathematics in Madrasah has a breadth and depth of content / material.	3	Fair	4	Good
8.	The books used (LKS) by students class VII, in accordance and supports the content / materials of Mathematics teaching books in the Madrasah.	5	Very Good	5	Very Good
9.	Mathematic teaching books have a relevance to learning programs (syllabus, lesson plans).	4	Good	4	Good

10.	Teaching book based on creativity provides teachers in teaching Mathematics.	4	Good	5	Very Good
11.	Teaching book based on creativity can provide stimulation and increases the skills of students in Mathematics learning achievement.	4	Good	4	Good
12.	Mathematics achievement test in Mathematics is able to measure the achievement of students' competence in mastering a predetermined goal.	3	Fair	4	Good
13.	Creativity-based Mathematics teaching book is designed to make students good at solving problems, and has a self-learning strategies.	3	Fair	4	Good
14.	Student mastery of the learning material can be a measuring tool in the achievement of learning objectives.	4	Good	4	Good
15.	Creativity-based mathematics teaching book relating to aspects of life in nature of practical in general and increases the interest and attention of students to learn Mathematics.	4	Good	4	Good
16.	Mathematics teaching book based on creativity have compatibility with the characteristics of the target time duration.	4	Good	4	Good
17.	Design of creativity-based Mathematics teaching book have clear description of materials, discussions and examples.	3	Fair	4	Good
<b>Total</b>		<b>65</b>	<b>Good</b>	<b>77</b>	<b>Very Good</b>
<b>Percentage</b>		<b>72.2%</b>		<b>85.5%</b>	

**Table-4 : The Results of Mathematic Teaching Book Based on Creativity in the Development of Students Learning Achievement Class VII by Design Experts about Learning Achievement Aspects**

No.	Aspects Assessed	Assessment			
		Score	Validation Criteria I	Score	Validation Criteria II
1.	Mathematics teaching book based on creativity is able to generate ideas, answers and questions that builds and a variety of learning strategies.	4	Good	4	Good
2.	Teaching book based on creativity can improve attention, interest, motivation and student achievement.	4	Good	5	Very Good
3.	Mathematics teaching book based on creativity has the attractiveness so as to provide motivation and enthusiasm to learn and generate creative students.	5	Very Good	5	Very Good
4.	The use of language in teaching book of mathematics based on creativity can create interesting learning, communicative and can improve student achievement to study Mathematics.	4	Good	5	Very Good
5.	Mathematics teaching book based on creativity can develop students' ability to be creative.	4	Good	4	Good
6.	Mathematics teaching book based on creativity can create the capacity to give new ideas that can be applied in problem solving.	4	Good	5	Very Good
7.	The accuracy of the use of the design or the design of the presentation of materials in teaching book of Mathematics.	3	Fair	4	Good

8.	Mathematics teaching book based on creativity can make students to have the skills to work together with each other, and provide motivation to learn on an ongoing basis.	4	Good	4	Good
9.	The attractiveness of the display of Mathematics teaching book based on creativity is able to bring new and unique expression.	4	Good	5	Very Good
10.	Mathematics teaching book based on creativity can build a creative learning communication between teachers and students because students will feel more confident of his teacher.	4	Good	5	Very Good
11.	Mathematics teaching book based on creativity has the ability to think, create students to be more active, bold in expression and argument, and build students' creativity.	3	Fair	4	Good
12.	Mathematics teaching book based on creativity to create learning that emphasizes the development of creativity and the development of creative thinking in accordance with the rational abilities of students.	4	Good	4	Good
13.	Mathematics teaching book based on creativity can create students who are capable of creating something new, but still need the guidance, understanding of the teacher.	3	Fair	4	Good
14.	The accuracy of evaluation tool of Mathematics teaching book based on creativity is consistent with the objectives of creative learning.	3	Fair	4	Good
<b>Total</b>		<b>53</b>	<b>Good</b>	<b>62</b>	<b>Very Good</b>
<b>Percentage</b>		<b>75.7%</b>		<b>88.5%</b>	

### 3.2 Individual Trial

Individual trial has been depicted in table-5 and table-6 below :

**Table-5 : The Results of Individual Trial (One to One) of Mathematics Teaching Book Based on Creativity by Respondents of MTs Putri As'ad Jambi City Class VII About Teaching Book Attractiveness Aspects**

No.	Indicator	Respondents' Score			Total	%age	Criteria
		1	2	3			
1.	Description of creativity-based teaching book material is clearly and systematically arranged appropriate with the demands of the curriculum and the needs of Madrasah students class VII.	4	5	4	13	86.7	Very Good
2.	The attractiveness of the teaching book is able to increase their knowledge and understanding of Mathematics class VII.	5	4	4	13	86.7	Very Good
3	Description of teaching book material is able to improve the achievement of Competency and Competency Achievement Indicators because it has been processed as needed.	4	4	3	11	73.3	Good
4	The attractiveness of Mathematics teaching book cover based on creativity.	5	5	4	14	93.3	Very Good
5	The accuracy of the use of the design or the design of the presentation of material in Mathematics teaching book based on creativity.	4	4	5	13	86.7	Very Good
6	The accuracy of evaluation tool of Mathematic teaching book based on creativity is consistent with the objectives of creative learning.	4	5	4	13	86.7	Very Good

7	Material of teaching book is quite able to improve the ability to understand the workings of Mathematics.	4	4	3	11	73.3	Good
8	The accuracy of the summary on each section makes the students easy to understand the material contained in Mathematics teaching book based on creativity.	5	5	4	14	93.3	Very Good
9	Mathematics teaching book materials are in accordance with the characteristics of class VII students of Madrasah that it can develop its potential and creativity.	4	5	4	13	86.7	Very Good
10	Instructions of learning in Mathematics teaching book based on creativity are appropriate and clear.	5	4	5	14	93.3	Very Good
<b>Total</b>						<b>860</b>	<b>Very Good</b>
<b>Percentage</b>						<b>86%</b>	

**Table-6 : The Results of Individual Trial (One to One) of Mathematics Teaching Book Based on Creativity by Respondents of MTs Putri As'ad Jambi City Class VII About Learning Achievement Improvement Aspects**

No	Indicator	No. of Item	Total	%age	Criteria
1	Generate ideas, answers or questions varied.	1, 2	23	76.7	Good
2	Able to look at problems from different viewpoints	3, 4	21	70.0	Good
3	Searching for a lot of alternatives or different directions	5, 6, 7, 8	32	53.3	Good
4	Able to create new expression and unique.	9	10	66.7	Good
5	Thinking about unusual way to express themselves.	10, 11	25	83.3	Very Good
6	Have the willpower to solve problems in Mathematics.	12, 13	27	90.0	Very Good



7	Responding to the questions passionately, active and enthusiastic in completing tasks.	14, 15, 16, 17, 18	43	57.3	Good
8	Able to accept or working on heavy task.	19, 20, 21, 22	39	65.0	Good
9	Glad to find ways or methods of practical learning.	23, 24	20	66.7	Good
10	Critical in examining the results of work.	25, 26	19	63.3	Good
11	Eager to ask.	27, 28	19	63.3	Good
12	Trigger many ideas, answers, solving problems or questions.	29	10	66.7	Good
13	Independent in learning Mathematics.	30	10	66.7	Good
<b>Total</b>				<b>889</b>	<b>Good</b>
<b>Percentage</b>				<b>68.3 %</b>	

### 3.3 Small Group Trial

The trial implementation of small groups is expected to describe the readiness of teaching book to be used in the field trials. These trials were conducted with eight students selected randomly. The product of teaching book has expressed very well by the respondents. The product of teaching book has also greatly helped the students to know and understand the material in Mathematics because in this teaching book it has been presented material from each of the topics that will be taught. In addition, the product of this teaching book is very helpful in the process of learning mathematics because it can make students active and enthusiastic in learning Mathematics.

Based on trial data above students provide inputs which later became the benchmark of revisions as follows :

1. Cover, writings, and the displayed image are made attractive, so as to improve student achievement.
2. A sample of the Mathematics subject matter are adapted to the students' daily lives.
3. Teaching book is made attractive, in order to raise students achievement in learning Mathematics.
4. Formulas and solving problems of Mathematics are reproduced in the text so that the material is easy to understand.

### **3.4 Large Group Trial**

Data of the large group trial/field on the product of mathematic teaching book based on Creativity shows that the quality of this teaching book in improving students achievement has entered the criteria of very good. It is evident from the percentage obtained 81.9% in the aspect of the attractiveness of the teaching book and 81.1% on the aspect of improving learning achievement. It states that there has been an increase in student achievement with the presence of Mathematic teaching book product based on creativity.

Revisions to the large group trial is not too fundamental because the implementation of large group trial has been through a significant procedure. Likewise with the things that need to be revised from the teaching book based on the results of the field trials, is not too significant. Because in practice, the teaching book has been able to improve the competence of students. Therefore, the revision in this section is only done when there are inputs from the parties authorized for product perfection, and in this case is the teaching book of Mathematic based on creativity.

## **4. Discussion**

### **4.1 The Product of Mathematic Teaching Book based on Creativity is in accordance with the Needs of Students in MTs Putri As'ad Jambi City Class VII**

Development of creativity-based Mathematics teaching book for Madrasah Tsanawiyah aims to provide solutions to the problems of learning mathematics, especially in Madrasah. Educators have a variety of ways to educate their students to develop their potential, resulting in a change in their lives.

Teachers have to perform a variety of ways to change the child's ability, which is still experiencing problems in mathematical learning. Teachers are the instrumental in improving learning achievement that is expected to improve student achievement. Development of Mathematics teaching book based on creativity to improve student achievement class VII Madrasah Tsanawiyah is meant that learning can be implemented properly implemented in accordance with its intended purpose. The teaching has been adapted to the needs and circumstances of the school.

Product development of teaching book based on creativity is an attempt to enhance the existing teaching book . This is the development of teaching book in nature of improvements of existing books. On the development of creativity-based Mathematics teaching book it has the goal of enhancing the learning achievement in Mathematics by the students in Madrasah Tsanawiyah Putri As'ad Jambi City . Because as attractive and effective as any kind of a product, it will not be able to improve student achievement, if not used as best as possible, and is not supported by the competency of teachers.

The results of product development of teaching book Mathematics based on creativity is in accordance with the needs of students in Madrasah Tsanawiyah Putri As'ad Jambi City Class VII, because the development of creativity-based teaching book has been through a significant process to implement the measures drawn from theory suggested by Borg and Gall, and have gone through the stages of validation and testing systematically. The product of teaching book is designed in such a way in an effort to enhance students' understanding against learning mathematics. So that the learning process can be run according to the expected goals then in Madrasah Tsanawiyah Putri As'ad Jambi City needs this teaching book.

Development of teaching book departs from the potential and problems behind them. Potential and the problems were then analyzed and the competence needed in the development obtained through a variety of information and literature that can be used as material for planning a product which is expected to tackle the problems faced.

Preliminary studies activity is the activity to gather information as a basis for designing development products thus it is expected that the results of the development product can address the needs and problems. Preliminary studies carried out to produce a draft of its initial products in the form of Mathematic teaching book based on creativity for class VII Madrasah Tsanawiyah Putri As'ad Jambi City . This initial product design is designed with the preparation of learning materials consisting of the material in the handbook possessed by teachers and the material in the student handbook. The design of the material in this teaching book has also been prepared an evaluation tool at each end of the material presentation.

The output of initial products of Mathematic teaching book based on creativity in the form of teachers handbook and students handbook then

further assessed and validated by experts. The validation is the first step to see the effectiveness of the product done by engaging experts to look at the feasibility of the teaching book. Validator team in this study is an experienced lecturer in their fields. The product of Mathematic teaching book based on creativity were validated by experts such as Mrs. Rini Warti, S.Pd, M.Pd. He is the chairman of the Department of Mathematics and an expert lecturer in the field of Mathematics at the Tarbiyah Faculty of Science and Teaching State Islamic Institute Sulthan Taha Saifuddin Jambi. The product of Mathematic teaching book based on creativity has also been validated by design experts, namely Prof. Dr. H. Mukhtar, M.Pd. He is currently the Director of Graduate IAIN Sulthan Taha Saifuddin Jambi, once a professor of instructional design experts in the design of the program for Graduate in the State Islamic Institute Sulthan Taha Saifuddin Jambi.

The validation is an attempt to assess whether the design of products prepared are effective, attractive, easy, can improve student achievement and so on. This validation also includes instruments intended for validators to capture information about the state of the product validated. Data obtained from the validator was by means of filling open questionnaire containing comments, suggestions and feedback. Comments, advise and inputs from the validator to be refined further revised based on the comments, suggestions and feedback from the validator. Furthermore, after there is a valid statement from the validator, then the product is ready to be tested to the research object consisting of individual testing (one to one), piloting a small group and large group trial.

The implementation of individual testing (one to one) is an early stage of field trials aimed at testing the effectiveness of product design based on the fact of the field. The trial is to involve crawler instrument data on the product. Individual testing (one to one) was conducted on three students who were randomly selected and with different capabilities, namely: students who have high ability, capability and capacity that are low. Having obtained the data from instruments on individual testing (one to one), and then executed the revision in order to complement and enhance the initial product.

Small group trial was conducted to 8 students. The crawl of data was done by paying attention to the explanation of the new product namely Mathematic teaching book based on creativity, then performed a debriefing

and analyzing the answers to questions that exist in the questionnaires prepared beforehand. This trial used a quantitative approach that is useful to determine the feasibility of products in general.

Data as the results of small group trial provides answers and assess that the products Mathematics teaching book based on creativity have been able to attract attention, interest, and student achievement. This is evident from the results of the small group trial creativity-based Mathematics teaching book obtained a score 82.75% on the attractiveness of the aspects of the teaching book and learn about aspects of performance improvement obtained a score of 74.5%. From the test results of this small group, then the product of creativity-based Mathematics teaching book is feasible for use in the learning of Mathematics at Madrasah Tsanawiyah Putri As'ad Jambi City class VII.

Large group trial is the final step in using the product of teaching book that has been revised from the current input of small group trial. The implementation of this test is applied to 30 students of Madrasah Tsanawiyah Putri As'ad Jambi City. In the implementation of this large group trial, the implementation of learning used products that are being developed.

Based on the results of testing large groups it can be seen that teaching book is feasible to be used. This means that teaching book has been in accordance with the needs of schools, effective and increasing students achievement. It can be seen in the questionnaires from the results of the large group of Mathematics teaching book based on creativity obtained a score of 81.9% on the attractiveness of the aspects of the teaching book and learn about aspects of performance improvement gained a score of 81.1%. This means that teaching book of Mathematics based on creativity has been eligible for use in the process of learning mathematics for students of class VII in particular in order to improve learning achievement of Mathematics.

After going through several stages as described above, the test results and a revised draft of creativity-based Mathematics teaching book class VII for Madrasah Tsanawiyah are ready to be developed. This textbook consists of two books, namely handbooks of teachers and students. In essence, these two products are the same, because all of the materials contained are the same, only in the teaching book possessed by teachers are coupled with the syllabus and lesson plans therein. It aims to facilitate teachers in implementing the learning and be more focused.

#### **4.2 Development of Mathematics Teaching Book based on Creativity can Improve Student Achievement MTs Putri As'ad Kota Jambi Kelas VII**

Development of creativity-based Mathematics teaching book is designed to improve student achievement. With the increasing creativity of student learning, the learning achievement of Mathematics will increase as well. Student achievement before trial or pre-treatment can be averaged their achievement level of 59.1%. After testing the individual (One to One) against 3 students it increased to 66.2%. Furthermore, the small group trial conducted to 8 students resulted in 74.75%. Then in a large group trial conducted for 30 students obtained the percentage of 81.2%. This proves that student achievement by using creativity-based Mathematics teaching book increased well.

### **5. Conclusion**

Mathematics teaching book based on creativity can provide convenience in implementing the learning process thus successful in increasing student achievement, the knowledge given to students through learning strategy based on creativity is appropriate to the needs of learners in Madrasah. Then, the product is able to attract students to learn and be able to create creative students in learning so that it would be more meaningful and can support the development of the learning process that are communicative and innovative. Teaching book of Mathematics as the results of this development will be used as a reference to the class VII MTs Putri As'ad Jambi City.

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## Development of Screen Printed Silk Stoles using Blue Pottery Motifs

*Aleeza Sharma\* and Vandana Gandotra\*\**

*The present study was undertaken for design development of silk stoles using blue pottery motifs. The preferences for the selection of blue pottery motifs were taken from the panel of ten judges from the Department of Apparel and Textile Science. Eighteen sheets of designs were prepared by using most preferred fifteen blue pottery motifs. The preferences of sixty college going girls from Department of Apparel and Textile Science, College of Home Science, PAU, Ludhiana were taken for the selection of designs to be prepared on stoles. On the basis of preferences of respondents, six stoles were developed using blue pottery motifs with screen printing technique.*

[**Keywords** : Design development, Blue pottery, Motif, Screen printing]

### 1. Introduction

Fashion is a distinctive and often a constant trend in the style in which a person dresses. It is the prevailing styles in behaviour and the newest creations of textile designers by a group of people at particular period of time. The more technical term 'costume' has become so linked to the term "fashion"

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\* M. Sc. Student, Department of Apparel and Textile Science, College of Home Science, Punjab Agricultural University Ludhiana-141004, Punjab (India) E-mail: <aleeza.sharma@yahoo.com>

\*\* Associate Professor, Department of Apparel and Textile Science, College of Home Science, Punjab Agricultural University Ludhiana-141004, Punjab (India) E-mail: <gandotra\_vandana@yahoo.co.in>



that the use of the former has been relegated to special segments like fancy dress or masquerade wear. Fashion is style, trend, talent and personality. It shows the world who you are and who we'd like to be. Although aspects of fashion can be feminine or masculine, some trends are ambidextrous (Marshal 2009). Designing is an art and the creation of a plan or convention of a product. It is the human power to conceive, plan and realize the products that serve human beings in the accomplishment of any individual or collective purpose for some constructive use (Saxena, 2012).

Fashion in new era does not focus only on traditional Indian costumes like saree, ghagra choli or salwar kameez but has switched over to the western dresses or fusion of Indian and western dresses. Along with these Indian and western dresses, various accessories such as scarves, stoles, gloves, jewellery etc. have become an important components of dressing. In recent times trendy stoles are very much in vogue. A stole is a women's shawl which is narrower than a shawl and it is a simpler construction than a cape. Stole can either be wrapped or carried around the shoulders, arms or neck. Stole literally changes the overall look of dress with its fascinating appearance. Stole literally changes the overall look of dress with its fascinating appearance.

Blue Pottery is one of the well known crafts of Jaipur. The name comes from the attractive Persian blue dye used to colour the clay which had very unusual appearance. The blue pottery was made out of Egyptian paste, which was prepared on low-fire and then given glazed appearance. The beauty of this pottery was duty to its attractive design patterns which were mostly floral but geometrical, animal and birds motifs were also used in plenty. Blue Pottery is the clip art, portraits of the client, experimentation and innovation with other colours, which is worth noticing (Gupta, 2011). Fashion designers are always in search of new ideas and the inspiration from blue pottery can be taken to create interesting designs on stoles by using screen printing technique. So this study was planned keeping in view the development of designer stoles inspired from blue pottery motifs by using screen printing technique.

## **2. Methodology**





The present study was conducted in Department of Apparel and Textile Science, College of Home Science, PAU, Ludhiana. Preferences of ten judges











from department of Apparel and Textile Science and were taken for the selection of blue pottery motifs. Out of forty blue pottery motifs fifteen motifs were selected to prepare the designs of stoles. An interview schedule was used to study the preferences of 60 college going girls from the Department of Apparel and Textile Science, College of Home Science, PAU, Ludhiana to develop the designs of stoles using blue pottery motifs. On the basis of the preferences of respondents, six most preferred designs of stoles were selected for preparation of stoles using blue pottery motifs. The data were collected from sub- samples of 20 respondents to assess the consumer acceptance for prepared stoles. The data pertaining to the present study were coded, tabulated and analyzed statistically by using percentages, scores, mean scores and t- test.


### 3. Results and Discussion

The results obtained from the present investigation are discussed below :

Table-1 : Preference of Judges for Blue Pottery Motifs (n=10)\*

Motifs	Design	Scores	WMS	Ranks
M <sub>5</sub>		43	4.30	XII
M <sub>7</sub>		93	9.30	VI
M <sub>9</sub>		31	3.10	XIV
M <sub>10</sub>		45	4.50	XI

M <sub>12</sub>		116	11.60	II
M <sub>14</sub>		27	2.70	XV
M <sub>17</sub>		105	10.50	III
M <sub>21</sub>		95	9.50	IV
M <sub>25</sub>		123	12.30	I
M <sub>27</sub>		68	6.80	VIII
M <sub>30</sub>		59	5.90	IX
M <sub>32</sub>		34	3.40	XIII
M <sub>35</sub>		70	7.00	VII
M <sub>37</sub>		94	9.40	V

M <sub>39</sub>		47	4.70	X
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The data revealed the preferences of judges for selection of blue pottery motifs. First rank was given to motif M<sub>25</sub> with weighted mean score 12.30 followed by M<sub>12</sub> (weighted mean score 11.60). M<sub>17</sub> obtained third rank with weighted mean score 10.50, while M<sub>9</sub> and M<sub>14</sub> were given fourteenth and fifteenth ranks with weighted mean scores 3.10 and 2.70, respectively (Table-1).

The data in Table-2 revealed the preferences of respondents regarding eighteen developed designs of stoles. First rank was given to design D<sub>3</sub> with weighted mean score 23.50, while second and third ranks were given to D<sub>17</sub> and D<sub>15</sub> (weighted mean score 13.83 and 12.33), respectively. Fourth and fifth ranks were given to D<sub>6</sub> and D<sub>12</sub> (weighted mean score 8.83 and 8.50), respectively. D<sub>18</sub> obtained sixth rank with 6.33 weighted mean score. D<sub>14</sub> and D<sub>17</sub> got seventeenth and eighteenth ranks (weighted mean scores 1.67 and 1.17), respectively.

**Table- 2 : Preference of Respondents for the developed Designs of Stoles**

(n=20)\*

Design	Scores	Mean Scores	Ranks
D <sub>1</sub>	32	5.33	VIII
D <sub>2</sub>	16	2.67	XII
D <sub>3</sub>	141	23.50	I
D <sub>4</sub>	13	2.17	XV
D <sub>5</sub>	28	4.67	IX
D <sub>6</sub>	53	8.83	IV
D <sub>7</sub>	7	1.17	XVIII
D <sub>8</sub>	34	5.67	VII
D <sub>9</sub>	14	2.33	XIV
D <sub>10</sub>	12	2.00	XVI

D <sub>11</sub>	18	3.00	X
D <sub>12</sub>	51	8.50	V
D <sub>13</sub>	15	2.50	XIII
D <sub>14</sub>	10	1.67	XVII
D <sub>15</sub>	74	12.33	III
D <sub>16</sub>	17	2.83	XI
D <sub>17</sub>	83	13.83	II
D <sub>18</sub>	38	6.33	VI

WMS-Weighted Mean Score \* Multiple responses

Designs of Stoles using Blue Pottery Motif

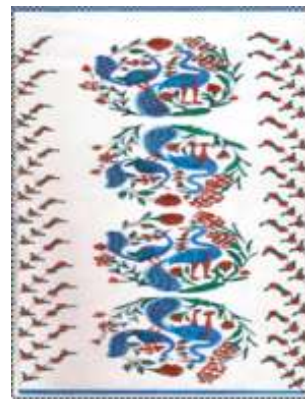
D<sub>1</sub>



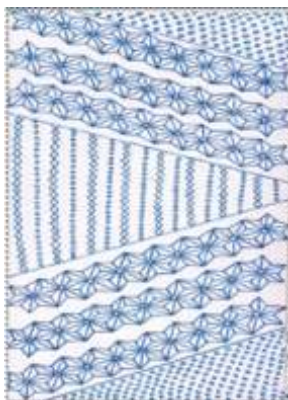
D<sub>2</sub>



D<sub>3</sub>\*



D<sub>4</sub>



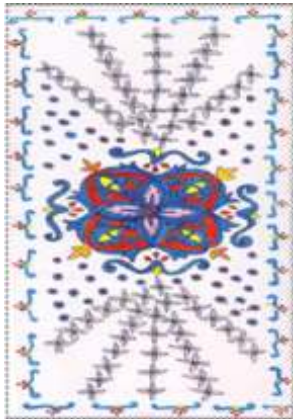
D<sub>5</sub>



D<sub>6</sub>\*



D7



D8



D9



Plate-1 : D<sub>1</sub> to D<sub>9</sub>

D10



D11



D12\*



D13



D14



D15\*



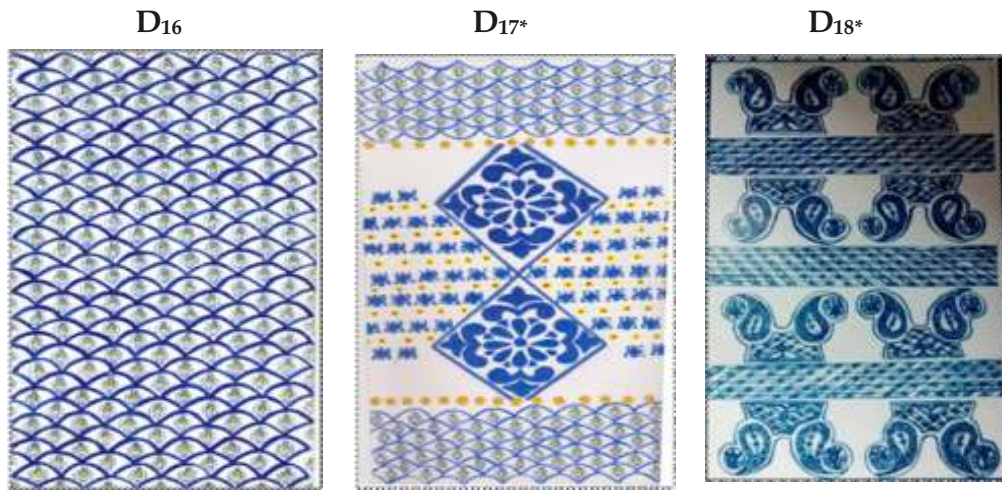


Plate-2 : D<sub>10</sub> to D<sub>18</sub>

\* In plate 1 and 2 indicates the prepared designs of stoles

Designing is an art and the product designing is a creative process. Development of creative artworks and useful products using screen printing is fun, and it further stimulates generation of numerous educational ideas. Stoles made by this technique depict creativity and innovativeness.

Six stoles with size (78.74"×26") in tabby silk fabric were designed through the adaptation of developed designs of blue pottery motifs. Screen printing technique was used for rendering the design. A flexible transparent polyester sheet was used for preparing the screens. Since, one colour is printed at a time, so multiple screens were used to complete one design having various colours. Thus, a set of screens was made for each of the stole designs. Acrylic fabric paints were used for rendering the design. All the stoles prepared through screen printing technique were embellished with ribbons, tassels, laces and pipings on the basis of the preferences given by the respondents.

The investigator prepared six screen printed silk stoles by using designs developed from blue pottery motifs. The stoles were prepared according to the designs which were most preferred by sixty college-going girls.

The most preferred stole design was S<sub>4</sub> (weighted mean score 5.45), followed by design of stole S<sub>1</sub> (weighted mean score 4.30) which obtained second rank. Third preference was given to the design of stole S<sub>5</sub> (weighted mean score 3.65). The next preferred designs of stole were S<sub>2</sub> and S<sub>3</sub> (weighted

mean score 3.05 and 2.80), respectively. Design of stole  $S_6$  obtained last rank among the prepared stoles (weighted mean score 1.75) (Table-3)

**Table-3 : Preference of Respondents for Designs of the prepared Stoles (n=20)**

Designs with code	Score	WMS	Rank
$S_1$	86	4.30	II
$S_2$	61	3.05	IV
$S_3$	56	2.80	V
$S_4$	109	5.45	I
$S_5$	73	3.65	III
$S_6$	35	1.75	VI

#### WMS- Weighted Mean Score

The most preferred embellishment of the stole was  $S_5$  (weighted mean score 4.25) followed by  $S_6$  (weighted mean score 3.85). Stole  $S_1$  (weighted mean score 3.45),  $S_3$  (weighted mean score 3.35),  $S_4$  (weighted mean score 3.10) and  $S_2$  (weighted mean score 3.00) obtained third, fourth, fifth and sixth ranks, respectively (Table-4).

**Table-4 : Preference of Respondents for Embellishments of the prepared Stoles**

(n=20)

Designs with code	Score	WMS	Rank
$S_1$	69	3.45	III
$S_2$	60	3.00	VI
$S_3$	67	3.35	IV
$S_4$	62	3.10	V
$S_5$	85	4.25	I
$S_6$	77	3.85	II

#### WMS- Weighted Mean Score

## 4. Conclusion

The concept of designing stoles using blue pottery motifs will be useful for designing different fashion garments or products as well. Development of



screen printed silk stoles using blue pottery motifs would help the designers to create something different. The preference of judges for the selection of blue pottery motifs would help the designers in designing different garments as well. Designing of stoles would help designers to adapt them in various garments and accessories as well which would inspire the designers to create unique designs. The use of motifs of blue pottery art on textiles would provide a new direction in the field of textile designing and a good profit can be earned by starting this enterprise.

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## Impact of Entrepreneurial Passion for Work on Behavioural Intention

*Muhammad Awaiz Siddiqui\* and Muzaffar Hussain Shah\*\**

*The present research aimed to examine the position of passion for work as a predictor of behavioural intention in an entrepreneurial context. The two major factors that have been used to regulate behavioural intention are “Enjoyment for work” and profit from the business. The previous literature revealed that different types of passion can trigger entrepreneurial behavioural intention. This study tries to find whether the effect of harmonious and obsessive passion for work is positively related to individual behavioural intention or not in Pakistan’s context. A survey method was employed and questionnaires were used to obtain information from entrepreneurs in Punjab, Pakistan while simple random sampling was used for sample selection. However, empirical findings reveal that harmonious and obsessive passion is positively related to entrepreneurial behavioural intention, but the impact of harmonious passion is significantly high compared to obsessive passion. The present research contributes significantly to the entrepreneurial passion, literature by providing a mechanism that helps entrepreneurs to identify which dimension of passion brought fruitful insights for future entrepreneurs, in order to improve their individual behaviour as well as venture performance.*

[**Keywords** : Harmonious passion, Obsessive passion, Behavioural intention]

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\* Visiting Lecturer, Allama Iqbal Open University, Islamabad (Pakistan) E-mail: <awaissiddiqui96@gmail.com>

\*\* Ph. D. (Entrepreneurship), Universiti Utara, Kedah (Malaysia) E-mail: <bukhari941@gmail.com>

## **1. Introduction**

“The only way to do great work is to love what you do.” This sentiment, famously expressed by Steven Jobs, Apple co-founder and CEO. Because a large portion of our lives is dedicated to working, it is natural that study seek enjoyment and fulfillment in it and such experience is only gained by looking into the intrinsic factors that derive passion for work (Chen, Ellsworth, Schwarz, & Lim, 2015) and individual behaviour.

Passion is defined as the different range of positive impacts, such as pleasure (Bierly, et al., 2000) really alike (Baum, & Locke, 2004; Cardon et al., 2005), understanding, along with happiness (Smilor, 1997) which happen to include in the entrepreneurial process and gives a mental supply with regard to working with entrepreneurial difficulties. As passion is associated with important outcomes, including positive affects, flows and entrepreneurial initiatives. Harmonious and Obsessive passion types are proposed by (Vallerand, 2003) in his dualistic model of passion and suggest to be a important predictor measure of individual behaviour. Typically, harmonious passion promotes, while obsessive passion undermines, positive cognitive, affective, behavioural, and interpersonal outcomes (Vallerand, 2010). Scholars suggest that work experience and individual behaviour is very much related to the passion for work. Passion for work influence their behaviour intention that might lead them to be successful entrepreneur or not. It is important to know that how harmonious or obsessive forms of passion, facilitate or impede their work life balance (Vallerand & Houliort, 2003).

Yet considering the work on passion little attention is to be paid that how entrepreneurial passion for work derive entrepreneurial behavioural intention. Well, behaviour is well-recognized as a prognosticator of an individual's prospect actions (Ajzen, 1991), attitude and intentions (Ouellette & Wood, 1998). In addition, behaviour that generates positive experience is most likely repeated over time (Aarts, Verplanken, & van Knippenberg, 1998). This frequent behaviour leads to habitual patterns. However, it is still under discussion which kind of passion either harmonious or obsessive passion for work derive behavioural intention. In recent researched (Chen, Ellsworth, Schwarz, & Lim, 2015) suggests that there are two important components that derive behavioural intention which are enjoyment for work and pay received at work. Further claims that passionate individual work even they receive less pay but due to high level of passion they keep on

pursuing their journey. We take up their call and aim to integrate their work with the dualistic model approach for passion (Vallerand, 2003) to find out its impact in an entrepreneurial context.

In their recent call for research on the topic, Perrewé, Hochwarter, Ferris, McAllister, and Harris (2014) emphasize : “Although the passion that people demonstrate at work would appear to be a topic of considerable interest and importance to organizational scholars and practitioners, but we know virtually nothing about it” (p. 145). In this article, Our research examines passion that how entrepreneurial passion for work affect their behaviour, and which kind of passion play a key role in increasing associated the better behavioural outcomes or which factor tends to fail most of the time.

## **2. Literature Review and Hypotheses**

### **2.1 Passion for Work In Entrepreneurship**

Passion is defined as a strong inclination toward an activity that we love, in which we invest a significant amount of time and energy, that we find important, and that defines us (Vallerand and Houliort, 2003). In addition, (Zigarmi, Houson, Diehl, and Witt's, 2010) find passion as an enduring, positive, internalized state of contentment that derive individual behaviour. Passion is vigorous immersion in rewarding activities that generate enthusiasm, persistence, blissfulness, intensity, and dedication among the individuals. Among occupational groups that are mentioned as passionate are musicians (Brodsky, 2006) and professional football players (Bertrand, 2009).

Owing to this foundational work on passion, entrepreneurship is one of the emerging fields that highly influences with the concept of passion. Studies have recognized that passion is a complex construct that bring a different range of eliciting reactions among individuals (Marsh et al., 2013) supported by (Cardon et al., 2009) describe passion as the rising assemblage of positive and intense feeling that effect individual behaviour. Research finds that passionate entrepreneurs, significantly increased the venture effectiveness and performance (Baum and Locke, 2004; Cardon et al., 2009; Chen et al., 2009). It is observed that individuals follow their passion, the more they exert their effort for their passion the more the energized and feel refreshed in spite of low income gain from venture (however they also suggest that passion predicts the individuals behavioural intentions for work, but which aspect of

passion influence the individual behaviour is still under consideration. Our research aims to find out which type of passion increase the entrepreneurial behavioural intentions in light of the key factors that affect individual behaviour that is (enjoyment) for work and (income).

## **2.2 The Dualistic Model of Passion**

The dualistic model of passion is proposed by Vallerand (2003) and defined as a strong inclination toward an activity that is perceived to be both interesting and important, and in which individuals invest time and energy. However (Vallerand, 2003) is of the view that highly engaging activities can be internalized in two ways, either in an autonomous or self-determined manner, or in a way that is largely externally controlled resulting in either harmonious or obsessive passion, respectively. Scholars have expanded the conceptual and empirical application of the passion constructs by showing that both harmonious and obsessive passion types can be applied in the entrepreneurial context.

## **2.3 Entrepreneurial Harmonious Passion and Behavioural Intentions**

Harmonious passion refers to an autonomous internalization of an activity in one's identity that leads that individual to choose to engage in the activity that he/she likes (Vallerand et al., 2003). Harmonious passion for work develops when individuals highly value their work activities, enjoy engaging in those activities, and do so on a regular basis thereby leading them to integrate work into their overall identity. Typically, harmonious passion promotes, positive cognitive, affective, behavioural, and interpersonal outcomes (Vallerand, 2010). In a field experiment with 90 owner-managers of young firms conducted by Klaukien, A., Shepherd, D. A., & Patzelt, H. (2013) finding suggests that harmonious passion generates a general positive effect on managers behaviours and allow them to exploit new product opportunities in innovation industry. In line with Houlfort et al., (2014) suggest passion work is significantly related individual behavioural outcomes in terms of higher work satisfaction, lower work depression lower turnover intention. Moreover, Carbonneau et al. (2008) found that harmonious passion for teaching was positively related to work satisfaction and positive student behaviours over a period of three months. Hence, individuals with a harmonious passion take their activity as a pride, they invest a significant, but the flexible amount of time and energy on their

activities. In addition, they are free to pursue their passionate activity because they love it, find it important because it represent who they are, spent their time were doing other activities beside work allow them to relax, get revitalized and be nourished in a different way, they tend to protect these moments. Thus, the passionate activity is in harmony with other aspects of the person's life and does not control the individual (Vallerand et al., 2003). However, entrepreneurial passion is very much driven through the passion for work which motivate them in different ways. The motivating factors that drive individual behaviour is very much related through the level of enjoyment and profit they earn from their business. This study assume that harmonious passion for work is trade off between the level of enjoyment and the amount of income they earn, and considered it to be the predictor of behavioural intentions. Previously, studies suggests to explore the impact of harmonious passion on behavioural intentions specifically behavioural intention trade off factors in an entrepreneurial context. So, in light of the above discussion, this study hypothesize that:

H1 : Harmonious passion for the work will be positively related to entrepreneurial behavioural intention.

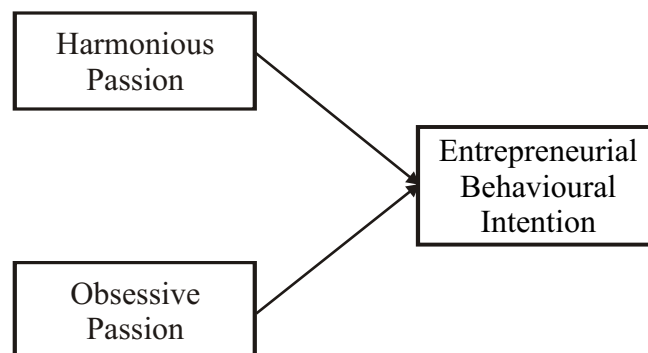
#### **2.4 Entrepreneurial Obsessive Passion and Behavioural Intentions**

Obsessive passion defined as the act takes place when the passionate activity was internalized in a controlled way. External or internal pressures to "take in" the activity and make it one's own characterize the controlled internalization process. Consequently, the activity becomes ego contingent, and individual with such a passion are considered to have a fragile ego (Lafrenie`re et al., 2011). The individual has thus lost control over his or her work engagement and feels constant pressure or an internal compulsion to engage in work. Obsessive passion may be driven by the need for social acceptance or self-esteem (Vallerand et al. 2003). Obsessively passionate individuals are typically unable to achieve a harmonious integration of work, family, and other roles when forming their identities because work makes up a disproportionate amount of their identity, leading to conflict with other activities in their lives (Vallerand et al., 2003). Obsessively passionate individuals tend to stay at work after the end of the work day or bring work, home, thus neglecting their family or any other non-work tasks or interests (Vallerand and Houlfort 2003). In line with other scholars Burke and Fik-

senbaum (2009) find that individuals who are obsessed with work tend to have lower levels of job satisfaction, commitment and performance. Contrary to this, Deci and Ryan (2000), most contemporary theories of motivation assume that people initiate and persist at behaviours to the extent that they believe the individual behaviours will lead to desired outcomes or goals. In light of the above statement obsessively passionate entrepreneurs tend to pursue their entrepreneurial journey just to prove them as a successful entrepreneur in spite of failure or embarrassment that arose from entrepreneurial course. But if entrepreneur obsessed with the passion to do something which become the source of inspiration then his behavioural intentions entirely changed, individuals, even then pursue their entrepreneurial course, even they earn a low income, but all the source of enjoyment for him is a pleasure or amount of enjoyment he received. Even Scholars find the effect of obsessive passion is complex and contingent on the individual experience but there might be a positive relationship exists between obsessive passion and the entrepreneurial behavioural intention to exploit more positive opportunities with higher levels of excitement where the essence of enjoyment is there. On the basis of the above discussion, this study hypothesize that:

H2 : Obsessive passion for the work will be positively related to entrepreneurial behavioural intention.

#### Proposed Framework of Entrepreneurial Behavioural Intention



### 3. Methodology

The aim of this study was to examine hypothesized relationships between the criterion and predictive variables on entrepreneurs in Punjab,

Pakistan. The unit of analysis for this study was entrepreneurs who were working in the organization which have 10 to 35 employees in their enterprise, consistent with Taylor and Banks (1992). Those firms were selected who has at least one year of experience in small enterprises. As the focus of this study is on entrepreneur's, because they assume to be more vibrant in order to identify market opportunities and further improve their business performance, so that the researcher come to know that which basic instinct factors stimulate small business entrepreneurial behaviours (Morse et al. 2007). In addition, 600 firms were contacted and the owner/manager of the company is invited to participate in the study, through emails, data were obtained from the Lahore Chamber of Commerce. Two follow-up reminders were sent to 2<sup>nd</sup> and 3<sup>rd</sup> week of the initial survey. Five hundred and five surveys were undeliverable, 14 companies representatives indicated that their businesses had closed down, and seven surveys were returned reflecting a not fully filled. Only 74 responses were consistent and according to the requirement, however, this response rate is low but also consistent with other studies. The ratio of response rates is generally lower when top management is the target (Bartholomew & Smith, 2006) since there is often a lack of slack time for small firm owners for such activities. The resulting sample included 74 entrepreneurs, including 68.9% males and 31.1% females, age range is 25-35 years, in Punjab, Pakistan. Non-response bias test was employed to ensure that there is no significant different between the earlier and later response to the questionnaire, T-test was carried out on the characteristics of entrepreneurs, including age of the owner, professional qualification, and age of company, number of employees, years in business of the firm, and type of industry.

### **3.1 Survey Design**

The study collects data using previous validated scales. As developed and validated constructs or scales help to reduce social desirability biasedness (Podsakoff et al., 2003). The data aim to collect through questionnaire method from the owner/manager of the firms working as and entrepreneur's in Punjab, Pakistan. The owner/manager are aiming to select because they are typically the most knowledgeable persons in the enterprise and they deal with organizational strategy making frequently (Hambrick, 1982). For the convenience of entrepreneur study aim to separate criterion and predictor variables in a survey so that it finds easy for the entrepreneur's



to respond (Podsakoff et al). In this purposive targeted population, limitations included the inability to infer to a larger population (Bracht & Glass, 1968; Campbell & Stanley, 1963). Moreover, for populations of one hundred or less, (Leedy and Ormond, 2001) suggested surveying the entire population. The anonymity factor is also assumed to be employed in the questionnaire so that the entrepreneur respond honestly without feeling fear to leak out the personal information. Different scale end points may apply in the questionnaire so that respondent does not loose his interest.

### **3.2 Measures**

#### **3.2.1 Entrepreneurial Passion**

The scale which assumes to apply for entrepreneurial harmonious and obsessive passion is adapted from Vallerand et al. (2003) study. For entrepreneurial passion Vallerand et al. 2003 used passion scale over 30 studies (e.g., Mageau & Vallerand, 2007; Ratelle et al., 2004; Vallerand et al., 2007) and found consistent as well as predictive, discriminant and validated externally (Philippe et al., 2010). For passion both harmonious and obsessive type scale was adopted from the entrepreneurship context. Items used in this scale include “include “For me, being an entrepreneur is a passion” and “I am completely taken with being an entrepreneur.” Each item followed by five options from (1=strongly disagree, 5=strongly agree) to obtain the respondents point of view. For passion, the obsessive type scale was adopted from the entrepreneurship context. Seven Item scale includes (e.g., “I cannot imagine my life with- out [activity]” and “I have a tough time controlling my need to do this activity”) for obsessive passion. Each item followed by five options from (1=strongly disagree, 5=strongly agree) to obtain the respondents point of view.

#### **3.2.2 Entrepreneurial Behavioural Intention**

To measure the entrepreneurs behaviour individuals are considered as the unit of analysis. To measure the entrepreneurial behaviour personal self assessment of entrepreneur’s is required, so that it draws a clear picture in order to understand how they rate their perceived behaviour. The scale which assumes to apply is adopted from (Chen, Ellsworth, & Schwarz, 2015) . For entrepreneurial behavioural intention scale is previously used by (Chen, Ellsworth, & Schwarz, 2015) and found consistent as well as predictive, discriminant and validated. From the context of entrepreneurial behavioural

intention it is assumed to be assessed using two measures. The first measure used to assess the behavioural intention participant were asked to indicate “how the activity is enjoyable, in spite of the amount of earning is low associated with the work” and second measure is “How the activity is when the amount of return is high, your passion associated with that work is not enjoyable.” Scale is adopted from the study of Chen, Ellsworth, & Schwarz, (2015) with little modifications in order to apply it in an entrepreneurial context. Respondents were asked to respond on a seven-item scale (1 = not at all, 6=extremely).

### **3.2.3 Control Variables**

Firm Status, and Gender, age, education level, Age of Business, status of entrepreneur, type of industry consider as control variables in order to control for potential liabilities of newness or inertia associated with firm age or size, or number of employees working in the enterprise might impact behavioural intention.

## **4. Results and Discussion**

While exploratory and confirmatory factor analyses are generally viewed as techniques preferable for large sample sizes due to reduced sampling error, researchers note that sample sizes greater than 50 can provide adequate reliability for exploratory factor analysis (De Winter, Dodou, & Wieringa, 2009). Exploratory factor analysis with direct oblimin rotation was conducted to examine the discriminant validity of the constructs, and no items were removed due to high cross-loadings with other factors. Use of an oblique rotation permits a particular item to load on multiple factors, thus demonstrating its true impact across all factors (Samiee & Chabowski, 2012). All items were represented by unique factors with loadings greater than .40 and were retained, Individual item reliability should be at least 0.4 as recommended in the previous literature. Hair et al. 2014 and Hair et al. 2011 suggested that items with loadings between .40 and .70 is necessary for exploratory research. Table1 shows that all the items used in this study are highly and significantly loaded on their corresponding construct and they all exceeded the thresholds for exploratory research (Hair et al., 2011).

Table-2 provides the means, standard deviations, and correlations for variables used in the study. All measures have Cronbach’s alpha reliabilities greater than “.7” which is considered acceptable (Crook, Shook; Nunnally,

1978). Rather this, George and Mallery (2003) stated that alpha value of Cronbach's alpha greater than 0.50 is adequate and acceptable for testing the reliability of constructs while the values of less than 0.5 were considered not acceptable. However, Jones and James (1979) suggested that Cronbach's coefficient alpha values of 0.44 are also acceptable because alpha is a function of the number of items in the construct. Moreover, Kline (2005) reported that the value of Cronbach's coefficient alpha around .90 can be considered excellent; the value of Cronbach's coefficient alpha around .80 as very good; and values of Cronbach's alpha around .70 as adequate.

The proposed model and hypotheses were tested using multiple regression through SPSS (18.0, IBM). Studies with smaller sample sizes are common in entrepreneurial research (Short, Ketchen, Combs, & Ireland, 2010), and use of regression analysis avoids issues of model fit that can become problematic with use of structural equation modeling in small data sets (Kline, 2005).

**Table-1 : Pattern Matrix from Confirmatory Factor Analysis in SPSS**

Items	1	2	3
H1	.740		
H2	.631		
H3	.788		
H4	.757		
H5	.685		
H6	.545		
H7	.752		
O1		.816	
O2		.666	
O3		.855	
O4		.680	
O5		.585	
O6		.743	
O7		.563	
B1			.502
B2			.726

Table-2 : Data description and correlation

	Mean	S.D	1	2	3	4	5	6	7	8	9
Age	1.72	.836	1								
Type of industry	1.77	.424	.355**	1							
Age of Company	2.24	1.312	.351**	-.046	1						
Entrepreneur status	1.28	.454	.274*	-.156	.458**	1					
Higher Education Degree	4.43	.917	.485**	.216	.003	.051	1				
No of Employees	2.14	.805	.264*	-.149	.597**	.464*	-.015	1			
Harmonious Passion	3.59	.780	.307**	.152	-.015	-.159	.295*	.018	1		
Obsessive Passion	3.37	.661	.282*	.165	-.054	.079	.369**	-.126	.381**	1	
Behavioural Intention	4.23	1.15	-.064	-.055	-.147	-.114	.021	-.208	.018	.249*	1

**Correlation is significant at the 0.01 level (I-tailed).**

**\*Correlation is significant at the 0.05 level (I-tailed).**

Harmonious passion and obsessive passion for work are valuable resources plays pivotal role on entrepreneurial behavioural intention. As such resources for structural relationship and cohesion is considered with investment in passion for work, the result provides evident that in the context of Pakistan's small and medium enterprises, passion for work has strong association with entrepreneurial behavioural intention which has positive impact on firm performance. The current study shows that investment on passion for work will increase entrepreneurial behavioural intention which yield high benefit for organization. Though harmonious passion can provide more opportunities in industry, rather than obsessive passion. There are some alternative reasons which may provide an answer for obsessive passion because it shows that there is small association of obsessive passion on entrepreneurial behavioural intention. Hence, the future study should identify some moderating variable which can explain the generative process of such entrepreneurial resources to the competitiveness of entrepreneur and SMEs. However, Hypothesis 1 and Hypotheses 2 both are supported; The regression analysis results shows in Table-3.

Table-3 : Regression Analysis Results

Entrepreneurial Behavioural Intention	Beta	t-test	Sign	R2
Harmonious Passion	0.90	1.72	0.047	
Obsessive Passion	0.284	1.89	0.025	0.69

\*P<0.05

## 5. Conclusion

Entrepreneurial passion has become an increasingly important topic for entrepreneurs, whether they are novice or serial entrepreneurs. Yet the small research work has been done on the topic of entrepreneurial passion. To shed light on this issue this study examined that entrepreneurs belief about how different dimensions of passion will drive their behavioural intention during work. The current study categorize passion dimensions, as defined by (Vallerand et al., 2003), harmonious passion and Obsessive passion and examined its implication on entrepreneurial behavioural intention associated with interest for work in entrepreneurial domain. Supporting the prevalence of the “follow your passion” mentality in Pakistan, especially in Punjab, a high ratio of participants subscribed to the feeling that passion is playing a major role in driving behaviours. Although most Pakistani entrepreneurs believe that passion is a major instrumental factor that derive intentions during work. The results of this study suggest that the impact of harmonious passion is positively related to behavioural intention that is associated mainly with the line of work. It is shown that entrepreneurs with harmonious passion will lead a balancing business approach in order to improve the business performance, even they have passion toward the particular business, but they keenly observe the situation, identify market niche, seek market trends and find the right place to establish business, so they might achieve high profit. However, second hypothesis of this study reveal that entrepreneurs with obsessive passion have a slight positive impact on behavioural intention associated with line of work. Entrepreneurs having obsessive passion are more likely to follow their passion and orient their selves as a risk taker, even they earned a low profit, but they just pursue their goals with an aim to get success in the future. Compared with obsessive passion, harmonious passion for work is strongly related to how well the entrepreneurs behaviour is driven and their business outcomes will be positively related to their work. In conclusion, according to findings entrepreneurs are agreed on the point that

both types of passion motivate their preferences and choice to pursue their entrepreneurial journey. However, we might say that entrepreneurs with obsessive passion are often belief in a wisdom to love at first sight and then they put their very effort to achieve their dreams. The good news is that people who choose to change their beliefs or strategies to cultivate their passion, gradually or seek compatibility from the outset, and become effective in the long run at achieving their dreams.

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# **Civil-Military Cooperation in State Defense System Management (Phenomenological Study at The Ministry of Defense of Republic of Indonesia)**

***I Wayan Midhio\****

*This research is intended to identify the civil-military cooperation in the state defense system management at the Ministry of Defense, Republic of Indonesia, Jakarta, 2016 using phenomenological model. Data were collected by means of observation, interviews and documentation methods. The collected data were then analyzed using the phenomenological method in accordance to the actual situation after which each of the elements of actual condition were combined to obtain a comprehensive conclusion of the civil-military cooperation profile. The result of research showed that with regards to implementation of civil-military cooperation in support to Military Operation for War (MOFW) and Military Operation Other Than War (MOOTW), most of the informants are aware of development, fundamental principles, major component, reserve component, supporting, civil-military cooperation and state defense system management. In term of format of civil-military cooperation in support to MOFW and MOOTW, most of the informants are aware of the existence of legal aspects, role of major component, reserve component and supporting*

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\* Faculty of Defense Strategy, Indonesia Defense University, Jakarta (Indonesia) E-mail: <wayan.midhio@idu.ac.id>

*component and state defense system management. Continuation of this given civil-military cooperation is recommended.*

[**Keywords** : Phenomenological, Management, State Defense system, Civil-Military cooperation]

## **1. Introduction**

Civil-military cooperation form within the state defense system management is interesting in the context of developing country like Indonesia. According to Barbra Gray, collaborative efforts focusing on shared goals and objects are necessary for achieving common goal. In addition to the current political aspects in terms of democracy and reformation process, civil-military cooperation also involves human resource management aspects especially that dealing with patterns of civil-military element cooperation, major component cooperation, reserve component cooperation and supporting component, anticipated constraints, and format/model within the state defense management perspective. As the major component, Indonesian Army is accountable for responding to and dealing with military threats. Act Number 3 year of 2002 on State Defense suggests that reserve component consists of the citizens, natural resource, artificial resources and national infrastructure and facilities ready for use and mobilization that may directly and indirectly strengthen the power of major and reserve components. Lisanne Brown states that empowering of capacity building can improve human resource, organization and system performance for the benefit of achieving the designated goals.

Issues related to the nature of Military Operation of War (MOFW) and Military Operation Other Than War (MOOTW) when deeply considered, will bring an understanding of the accountability for enforcement of a state's dignity, protection of claimed region and security. The duty is not merely attributed to the Indonesian Army, but also to all of the nation's components. Keban states that, as a part of paradigm, new public governance has been trying to optimize government's efforts in implementation of public policies and undertakings of state defense systems. Apart from that, civil-military cooperation is considered to be crucial due to the fact that challenges and threats do not only originate from overseas military, but also from both military and non-military domestic ones. Therefore, civil-military integrity and solidity is required in order to assure the unity of Republic of Indonesia

and the nation. This is supported by Gray and Wood who state that the most crucial aspect in collaboration is the fact that stakeholders see solution for certain problems as fundamental to their interest despite the fact that they are not their particular problems.

In term of operation, this phenomenological research is aimed at identifying the following :

(a) implementation of civil-military cooperation and its relevance with the organization's needs,

(b) availability of action plans and resources in support to its achievement,

(c) process of implementation of civil-military cooperation in state defense, and

(d) result and effect of implementation of civil-military cooperation for state defense.

## **2. Research Method**

Qualitative research method with phenomenological approach is employed for this purpose which assume that there have been issues regarding the post-reform civil-military cooperation implementation in Indonesia. Both the military side and the civil side are maintaining their own position leaving no applicable solutions on ideal format or structure of civil-military cooperation in support to the required universal state defense system management. The research attempts to find propositions for ideal civil-military cooperation scheme which focus on MOFW and MOOTW as the research originally intended to. According to Creswell, a proposition ia a set of statements which describe goals, intentions, or general ideas that serve as basis of research. The ideas have been constructed on the need (research problem) and refined using specific questions (problem formulation).

In addition to that, as civil-military cooperation in Indonesia has been attributed to quite a long history, then the research also employs *historical sociology* method which emphasizes history of mentality aspects. The phenomenological method used in the research refers to phenomenological of Edmund Husserl (1859-1938) which, as summarized by J. J. Kockelmans in introduction to his book under title "*The Philosophy of Edmund Husserl*", states

that the major idea of Husserl's phenomenology perceives social sciences as being in an interval of two extreme poles. The nature to be revealed in the research is the meaning of civil-military cooperation as understood by those in charge of formulating policies on state defense within the Ministry of Defense of Republic of Indonesia.

The research uses descriptive method for the fact the the researchers wishes to describe, record, analyze and process data, facts and information in a natural way while observing the underlying variables. The research was conducted at the Ministry of Defense in Jakarta. The location has been chosen due to the fact that intensive and comprehensive research on civil-military cooperation for state defense has not been attempted before. As for interview purposes, a number of informants were involved as sources, namely three Director Generals, one Director and one Department Head of the Ministry of Defense; one informants from Universitas Pertahanan and one Director of Ministry of Home Affairs.

Data collection was conducted by means of documentation, observation and interview techniques. According to Bognan in Sugiono, data analysis is the process of finding and verifying data obtained from interviews, field notes and other sources that are systematically presented so that related findings are easily and conveniently informed and conveyed to others. Data analysis was under support of the three-step technique suggested by Miles and Huberman, which consists of *data reduction*, *data display*, and *conclusion drawing/verification*.

Data validity check was under technique of *credibility* (internal validity), *transferability* (external validity), *defendability* (reliability), and *confirmability* (objectivity). As for interpretation of data for analysis of conformity between empirical data, designated evaluation criteria and intents (expected result), three types of interpretation adapted from scoring method developed by Djaali and Muldjono, ranging from high, moderate and low categories are employed.

### **3. Implementation of Civil-Military Cooperation in Support to MOFW and MOOTW**

As perceived from future development of civil-military cooperation, informants are aware that the given civil-military cooperation is in line with

Indonesia's democracy process. Mobilization and the use of Indonesian Army for MOFW is recognized to be under support of the reserve component prepared for defense against other country's military power. There is also awareness on the need for separating the responsibility of decision makers and operational echelons. Most of the informants are aware that cooperation with the major component for the sake of MOFW has been done in a professional way. From the civil-military cooperation for state defense system management point of view, some informants are aware of related guidelines number 01 year of 2012 and number 58 year of 2015 issued by the Minister of Defense.

In term of legal, implementation of civil-military cooperation, informants are aware of existence of Act number 3 year of 2002 on State Defense, Act Number 34 year of 2004 Indonesian National Armed Forces, Act number 7 year of 2012 on Social Conflict Handling, and 10 other acts, for which national defense act serving as legal umbrella of such integrated act is required.

There are 14 activities attributed to the major component's roles meanwhile the roles of reserve component and supporting component are adjusted to the respective profession. In terms of state defense, some informants are aware of existence of non-military threats which places ministries/institutions outside that of defense affairs as major element, adjusted to the form and nature of threats, under support of other elements of power attributed to the nation.

In legal aspect, the roles of the major, reserve and supporting components have not been clearly defined. In term of MOFW civil-military cooperation, no procedure and work mechanism and synergy arrangement is available. Within the management of state defense system, no guidelines nor reference is available.

From legal point of view, the roles of major, reserve and supporting components have not been structured under government policy format in terms of organization, mobilization, recruitment and training. Civil-military cooperation in the Indonesian Army MOOTW framework is expected to be highly performing and therefore should be appropriately supported by clearly defined arrangement of related organization and mobilization.

#### **4. Format of Civil-Military Cooperation in Support to MOFW and MOOTW**

From the legal aspect, informants are aware of understood that in dealing with major military threats under the major component's responsibility, then it is necessary to get back up from the reserve and supporting components originating from ministry/institution elements, along with the respective format for roles major component, reserve component and supporting component. Government's policy is required for regulations on training, organization and mobilization. In terms of civil-military cooperation, some informants are aware of mobilization of major component within MOFW based on the state's political decision and policy. Mobilization of reserve components acting as combatants should also be clearly confirmed by the government, while mobilization of supporting component can be directly or indirectly undertaken. Some other informants are aware that while executing MOFW, the military defense power is made available by mobilizing the The Integrated Three Elements which is under back up of non-military defense force through diplomacy made by the ministry/institution and preparation of supporting component by means of mobilization..

From the legal aspects with regards tp Act number 3 year of 2002 on State Defense and Act no 34 year of 2004 on Indonesian National Armed Forces, some informants are aware of the existence of both military and non-military threats and therefore non-military defense component becomes major elements that is supported by the military defense element. This can also be implemented based on the military defense major duties within the MOOTW by means of establishment of nation safeguard programs at the ministry/institution levels along with the required training and coaching. Considering that ministries other than the Ministry of Defense is major element due to the nature of the given threats, then ministries other than the Ministry of Defense shall be backed up by other military defense force.

#### **5. Analysis of Civil-Military Cooperation viewed by State Defense Perspectives**

From the civil-military cooperation for state defense point of view as described above, it seems that when civil-military cooperation implemented

for MOFW and MOOTW has reached a favourable outcome, there is no significant constraints found within the civil-military cooperation in support to MOFW and MOOTW. Favourable format of civil-military cooperation in support to MOFW and MOOTW apparently ternyata delivers favourable result too, namely the capability of delivering clearly defined description on implementation, constraints and format required to build sturdy synergy or cooperation between the civil and the military in the state defense framework based on universal people's defense system. Owing to the fact that future threats do not only originate from the inside, but also from the outside, then integrated solidity of civil and military is required.

The given civil-military cooperation for state defense system based on Act number 34 year of 2004 on Indonesian National Armed Forces also brings effect to improvement of civil-military cooperation, and with regards to revision of Article 7, point 2 on action against military threats, then the major component (the military) which takes full responsibility on the matter should be strengthened by the reserve component and supporting component originating from the ministry/institution elements. Under such circumstance it is necessary to establish good understanding on format of civil-military cooperation in support to MOFW and MOOTW particularly in terms of the roles of major component, reserve component and supporting component for which government's policy is required, especially that dealing with the Indonesian people's awareness on nation safeguarding issues.

Based on research on civil-military cooperation within the state defense system using the phenomenological approach at the Ministry of Defense , which focuses on (a) implementation of civil-military cooperation in support to MOFW and MOOTW, (b) constraints of civil-military cooperation in support to MOFW and MOOTW, and (c) format of civil-military cooperation in support to MOFW and MOOTW as mentioned above, it can be concluded that civil-military cooperation in the state defense system is highly sustainable for the benefit it carries to the civil and the military, namely the comprehensive improvement of civil-military cooperation.

## **6. Concluding Remarks**

Based on the research on civil-military cooperation in state defense management system using the phenomenological approach at the



Ministry of Defense with the focus of implementation model, constraints and format of civil-military cooperation in support of MOFW and MOOTW, the following conclusions are presented. Implementation of civil-military cooperation for MOFW has been in line with the major component, military professional role within MOFW; the reserve component originating from the civil citizen has been a back up for the Indonesian Army force and power; while it is necessary for the supporting component to get further strategic human resource development.

From legal aspect of MOFW, no clear legal bases on the major component, reserve component and supporting component is available. With regards to the civil-military cooperation, no procedure and work mechanism is made available and therefore no related synergy has been formed. In term of state defense system management, no reference is readily available. From the legal point of view, no clearly defined format of government's policy on account of organization, mobilization, recruitment and training for major component, reserve component and supporting component. Civil-military cooperation for MOOTW is expected to deliver high performance but the state defense system management has not been equipped with clearly defined policy on respective organization and recruitment.

The legal point of view in reference to Act no 3 year of 2002 on State Defense and Act no 34 year of 2004 on Indonesian National Armed Forces, the format of civil-military cooperation has been adequately confirmed. Some informants are aware of non-military threats and therefore, non-military defense component becomes major element supported by the military defense. This can be implemented on the basis of the military' main task within the MOOTW in which ministries outside the Ministry of Defense becomes major element in accordance with the nature and form of threats, to be executed under the support of other military defense elements..

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## Upper Quadrant Pains : Causes and Treatment

*Tanvir Kaur Chohan\* and Surabhi Mahajan\*\**

*Many people in today's time are suffering from one or the other body pain especially from the upper torso region. The current study focuses on studying the incidence of such pains, their causes and effective treatment. An interview schedule was constructed to collect information from ten experts from Ludhiana city including five Orthopaedicians and five Physiotherapists. The results revealed that the most commonly found upper quadrant pains were the herniated disk, cervical and frozen shoulder affecting the spinal cord, neck and shoulders respectively. The main reason behind these disorders was the wrong postures used in daily life. According to the experts, heat therapy was the most effective treatment but the patients were not able to take heat at the affected parts so there is a great need for development of thermo garments.*

[**Keywords** : Upper quadrant pain, Orthopaedician, Physiotherapist, Herniated disk, Cervical, Frozen shoulder, thermo garments]

### 1. Introduction

In the modern era, upper quadrant pain is very common and cause substantial pain and disability. It has been estimated that 70% of India's

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\* M.Sc. Student, Department of Apparel and Textile Science, College of Home Science, PAU, Ludhiana-160001, Punjab (India) E-mail: <rockstar2591993@gmail.com>

\*\* Assistant Professor, Department of Apparel and Textile Science, College of Home Science, PAU, Ludhiana-160001, Punjab (India) E-mail: <surabhimahajanct@pau.in>

population experience neck or arm pain at some time during their life. In fact, musculoskeletal disorders represent the majority of occupational ill-health hazards faced today. Upper quadrant pain is second only to back pain as a cause of work-related illness. In addition, upper quadrant pain represents high costs for health care systems as up to 58% of patients make use of healthcare including heat treatment for instant relaxation.

Upper quadrant pain is related to the upper torso of human body from neck to lower waist. The problems like cervical pain, slipped disk, frozen shoulder, etc. are very commonly found amongst people of all age groups. Upper quadrant pain can arise from many different conditions. The common reasons for such problems are long hours of table work, use of wrong postures while working, watching television and lack of daily exercises etc. The present investigation had been undertaken to identify different types of upper quadrant pain and their incidence so that relief measures can be studied accordingly. The specific objectives were:

## **2. Objectives**

The objectives of this paper are as follows :

1. To study different types of upper quadrant pain and their possible causes.
2. To study the incidence of upper quadrant pain amongst patients.
3. To explore suitable remedies for the most common upper quadrant pains.

## **3. Methodology**

The types of upper quadrant pain and reasons as to why patients suffer from them were explored through various secondary sources like journals, health magazines, books, internet etc. and primary data collected from experts. An interview schedule was constructed to collect data from ten experts including five Orthopedicians and five Physiotherapists who were purposively selected from Ludhiana city. The interview schedule contained questions related to type of upper quadrant pain found amongst their patients, frequency of their occurrence, effective treatment for them and the problems incurred in taking the treatment by the patients.

## 4. Results and Discussion

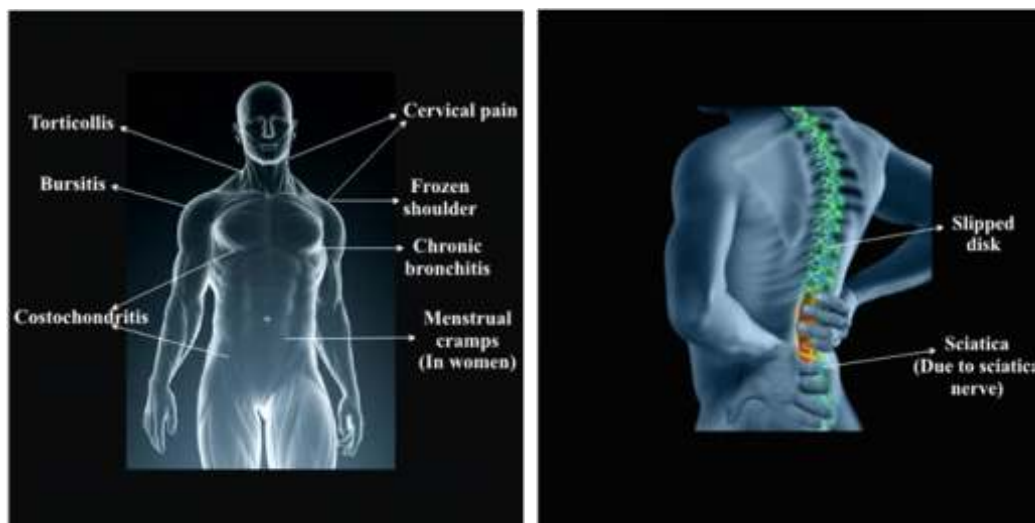
The collected data show the following facts and figures :

### 4.1 Types of Upper Quadrant Pain found amongst Patients

The commonly found upper quadrant pains were cervical pain, chronic bronchitis, costochondritis, sciatica, herniated/slipped disk, frozen shoulder, menstrual cramps, bursitis and torticollis. All these pains originated in different areas of upper quadrant as discussed in Table 1 below and illustrated in plate-1(Simons et al 1998) :

**Table-1 : Affected area in human body due to different upper quadrant pains**

Problem	Pain affected areas
Cervical pain	Neck and shoulders
Chronic bronchitis	Chest (lungs)
Costochondritis	Chest and abdominal back
Sciatica	Spinal cord
Herniated / slipped disk	Spinal cord
Frozen shoulder	Shoulders
Menstrual cramps	Abdomen
Bursitis	Shoulders
Torticollis	Neck



**Plate-1 : Common upper quadrant pain points in human body**

## **4.2 Reasons for Upper Quadrant Pain**

### **4.2.1 Medical Reasons**

Cervical pain refers to pain in neck area which has numerous reasons for occurrence like pinching of a nerve by vertebrae disk, decrease of ligament in neck bone etc (Waddell, 2004). Chronic bronchitis occurs when the airflow passage of lungs is blocked due to lung diseases and makes it difficult to breathe. Costochondritis refers to an inflammation of the cartilage in the rib cage. The cartilage is usually affected where the upper ribs attach to the breastbone (sternum), an area known as the costosternal joint. Sciatica is a type of back pain which occurs due to a problem with the sciatic nerve which is a large nerve that runs to the back of each leg from the lower back. When sciatic nerve gets any kind of injury or pressure, it can cause pain. A slipped disc means that one of the discs of cartilage in the spine is damaged and presses the nerves (Sarno, 2010). Frozen shoulder (adhesive capsulitis) is a condition characterized by stiffness, pain and limited range of movement in shoulder. Bursitis is a painful condition that affects the small, fluid-filled sacs called bursae that cushion the bones, tendons and muscles near the joints. It occurs when bursae become inflamed. The Latin definition of torticollis means "twisted neck". In torticollis, the neck tends to twist to one side, causing head tilt (Mense et al, 2000).

### **4.2.2 Reasons for Occurrence in Day to Day Life**

According to the experts the reasons due to which common upper quadrant pain arises varied from patient to patient. But, the most common reasons have been mentioned in the figure-1 on next page.

As evident from figure-1, the major reason for upper quadrant pain was related to long hours of sitting or working in the wrong posture followed by occurrence of pain due to overwork and stress.

## **4.3 Incidence of Upper Quadrant Pain amongst Patients**

According to the Orthopedicians and Physiotherapists, the incidence of above mentioned upper quadrant problems varied among different patients. Each of the experts was asked to give a percentile of the upper quadrant patient that he/she normally treats. The results are presented in the figure-2 on next page & figure-3 on page 140.

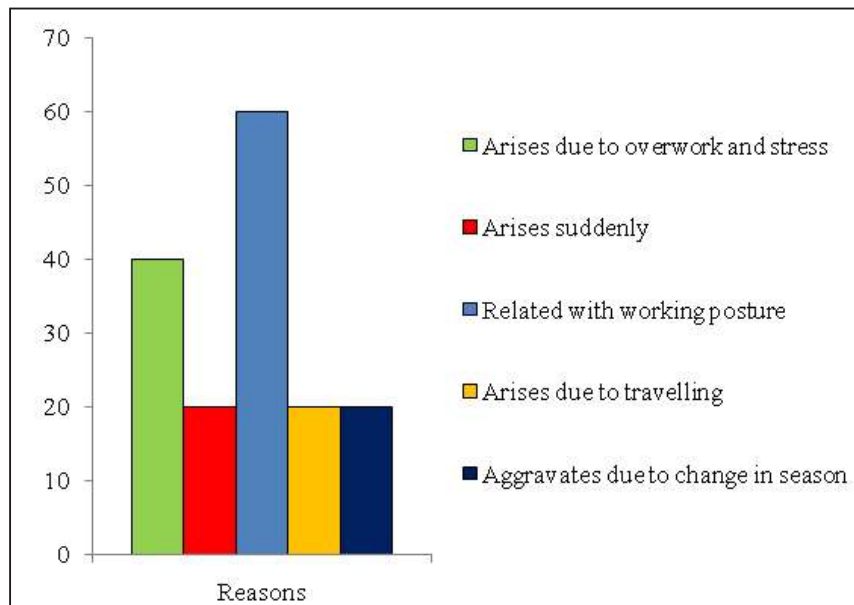


Figure-1 : Reasons for occurrence of pain in day to day life

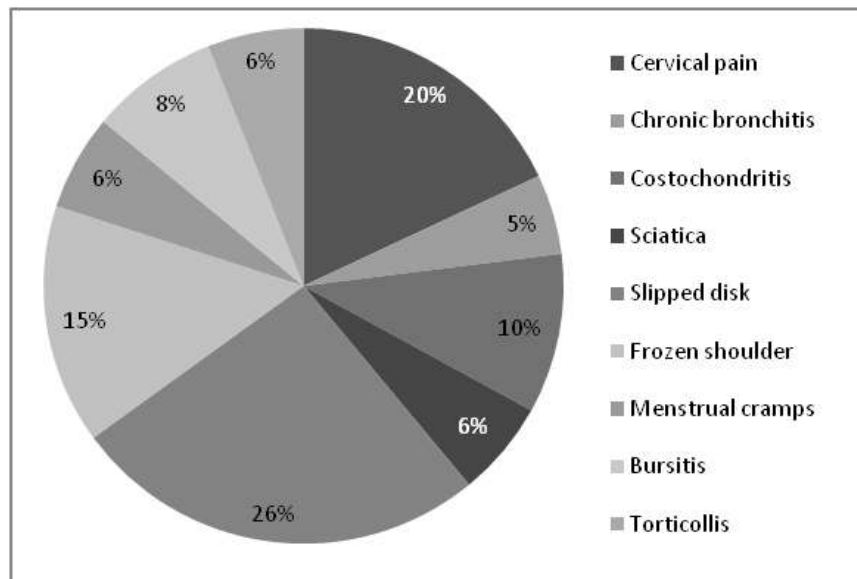
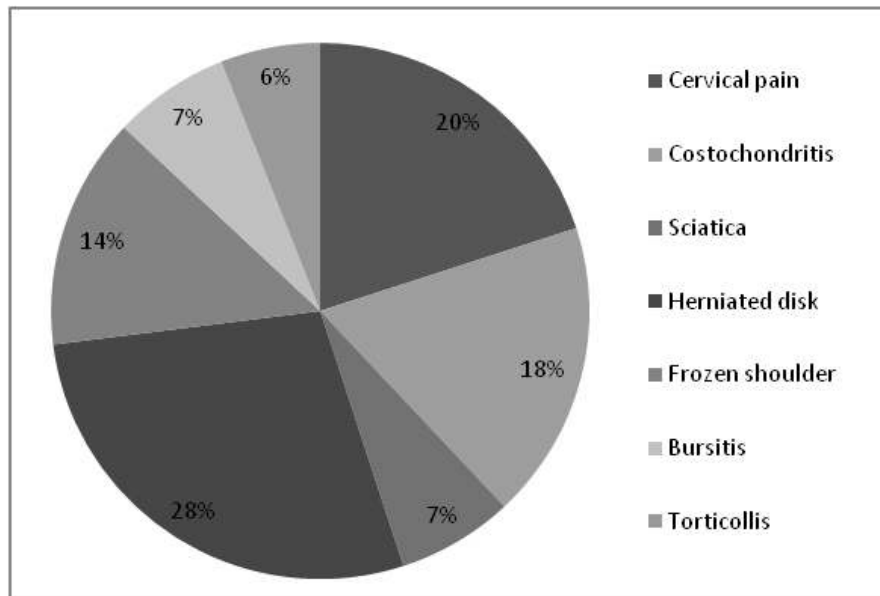


Figure-2 : Incidence of upper quadrant pain according to Orthopedicians





**Figure-3 : Incidence of upper quadrant pain according to Physiotherapists**

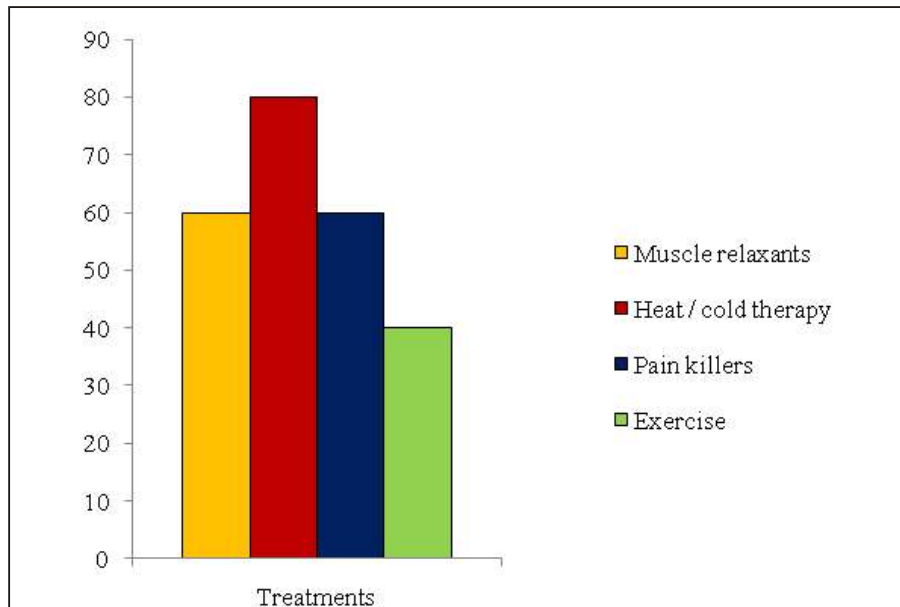
From the collected data, a similar trend was observed in incidence of upper quadrant pain according to Orthopedicians and Physiotherapists. The most common upper quadrant pain was because of herniated disk followed by cervical and frozen shoulder respectively.

#### **4.4 Effective Treatment for Common Upper Quadrant Pains**

The experts were asked about the various treatments that could be taken up by the patients for quick recovery from their upper quadrant pain. The treatments suggested by the experts are shown in figure-4 on next page.

It was found that maximum of the experts recommended heat and cold therapy to their patients to get relief from their pains followed by the use of muscle relaxants and pain killers. Cold therapy is applicable only in summers whereas heat therapy was the most effective treatment. Heat therapy, also called thermotherapy is the external application of heat to the human body. It is the process of curing the symptoms of acute or chronic pain, especially those related to muscle tension or spasm with use of heat.

Different equipments/materials can be used for thermo therapy like heat creams and ointments, heating gel packs, cordless far infrared heat



**Figure-4 : Treatments for pain relief**

wraps, hydro collator packs, hot cloth, whirlpool bath, hot water etc. Heating is a boon for everyone as it is a cheapest, safest and drugless way of getting rid from painful problems that are commonly found, specifically back pain, neck pain and others. Heat therapy when given along with other pain treatment works best according to many people (Fowlie, 2006).

#### **4.5 Problems in Treatment of Upper Quadrant Pain**

The experts were also asked about the problems that their patients face in taking the treatment for curing their pain. The most striking problem was that the patients are unable to give heat to their affected part for the desired time due to the following reasons :

1. As the heat is to be applied using gel packs it is not convenient to hold them for long time nor can be they held without any support at the delicate areas like neck, etc.
2. While working heat treatment cannot be taken. So, one need to spare time or take leaves for treatment.
3. The heat cannot be applied simultaneously at multiple pain affected areas for example in case of a person suffering from painful shoulders as well as neck.

Due to the above mentioned problems faced by the patients for heat treatment, experts recommended that development of thermo garments should be taken up which can ease the process of heat application in the affected areas. These can be worn while working and also help in taking heat to multiple pain affected areas.

## 5. Conclusion

The study reveals that the most common upper quadrant pain found amongst patients was herniated disk, cervical pain and frozen shoulder due to use of wrong postures in day to day life. Heat therapy was found out to be the most effective treatment for all age group patients as it resulted in instant relief without any side effects. But the patients were unable to apply heat because of the discomfort of carrying or placing hot water bottles or heat gel packs in their affected parts for the desired amount of time. Thus, the study reveals that there is a strong need for thermo garments which can be worn easily even while at work and can apply heat for a longer duration to the affected parts without any discomfort to the wearer.

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## **Mass Media Exposure and Empowerment of Working Women : The Case of College Teachers in Urban India**

**Suman Lata Verma\***

*Women's empowerment is the gate pass for gender equality in India. Empowerment has multiple dimensions that together yield a wide variety of indicators. Over the past few decades, women's empowerment has been explicitly recognized as key note only to the health of nations, but also to social and economic development. Education, employment and mass media exposure are considered very important determinants of women's empowerment. Exposure to mass media may vary from one social group or entity to another and may have different impact on them. It is held that the exposure of women to mass media is an important determinant of their level of empowerment. The present paper is an attempt to explore this role of mass media exposure in empowering women in teaching profession. It has been shown on the basis of empirical data collected from 200 female college teachers in a metropolitan city of Uttar Pradesh that women in teaching profession exhibit high level of empowerment, but the mass media exposure is not a significant determinant of empowerment.*

[**Keywords** : Working women, Empowerment, Teaching profession, Mass media exposure]

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\* Research Scholar (Supervisor : Dr. Kamlesh Mahajan), Department of Sociology, Singhania University, Pacheri Bari, Jhunjhunu-333515, Rajasthan (India) E-mail: <sumanlataverma100@gmail.com>

## 1. Introduction

The process of women's empowerment is multidimensional. It enables women to realize their full potential and empower them in all spheres of life. Empowerment of women can be activated through many strategies like promoting their education; providing them ample employment opportunities; enacting legislations to protect their rights and check gender discrimination; and ensuring political equality not only in the equal right to franchise but also the more important right to gain access to the formal institutionalized centres of power.

Empowerment of women is gaining added significance in the Indian context owing to their greater participation in developmental activities. Empowerment of women has been variously understood as a strategy, as a process, as a movement, a collective action, etc. As a matter of fact it is a combination of all. It is a multi disciplinary and multi dimensional process involving various aspects related to women such as education, health, economic independence and political participation, which may develop self-confidence, self-esteem and a sense of self and dignity among women.

In the 21<sup>st</sup> century, women themselves and others' perceptions and attitudes towards them have undergone a drastic change. The media has played a prominent role in this transformation of roles, and lives. What is the underlying truth however, of the, much debated, criticized and even appreciated, relation between the media and empowerment of women. Mass media exposure is exposure to newspapers, radio, films, television and social media. It has definitely contributed towards empowerment of women and it is generally held that women who are highly exposed to mass media do exhibit higher extent of empowerment. However, such relationship need empirical validation.

## 2. The Objectives

The objectives of the present paper are as follows :

1. To elucidate the concept of empowerment of women,
2. To delineate the dimensions of empowerment of women and
3. To determine the role of mass media exposure in determining the extent of empowerment among working women in teaching profession.

### **3. Concept of Empowerment**

Empowerment has become a central concept denoting the perception of community residents with an unequal share of valued resources that can influence the decision-making process on issues of concern to them. Empowerment is the ability of people to gain understanding and control over personal, social, economic and political factors in order to take action to improve their life situations.

Empowerment as the expansion of women's ability to make strategic life choices in a context where this ability was previously denied to them. Stemming from this, the literature recognizes that empowerment necessarily constitutes 'agency', 'resources needed to exercise life choices' and 'well-being outcomes

According to UNESCO Report on 'Women, Education and Empowerment : Pathways Towards Autonomy' (1995), empowerment at the individual and household level can be seen to constitute :

- » Extent to which men share women's domestic duties/responsibilities;
- » Extent to which a woman takes control of her reproductive functions and decides about family size;
- » Extent to which a woman decides where the income she earns will be spent;
- » Ability to prevent violence;
- » Sense of self-worth, pride, satisfaction and control over life;
- » Self-confidence and self-esteem;

Empowerment at the community level seen to constitute:

- » Existence of women's organizations;
- » Women's ability to 'collect' to discuss and inform opinions;
- » Increased number of women leaders at the village, district and national levels;
- » Involvement of women in the design, development and application of technology;
- » Participation in community programmes, productive enterprises, politics and arts;
- » Involvement of women in non-traditional tasks;

- » Increased training programmes for women;
- » Exercising her legal rights when necessary.
- » Empowerment at the national level, it constitutes:
  - » Awareness of political rights and social position;
  - » Integration of women in the general national development plan;
  - » Existence of women's networks and publications;
  - » Extent to which women are officially visible and recognized; and
  - » The degree to which the media take heed of women's issues.

Women's empowerment includes both a personal strengthening and enhancement of life chances, and collective participation in efforts to achieve equality of opportunity and equity between different genders, ethnic groups, social classes, and age groups. It enhances human potential at individual and social levels of expressions. Empowerment is an essential starting point and a continuing process for realizing the ideals of human liberation and freedom for all.

Kabeer (2005) defines empowerment as a process by which those who have been denied the ability to make choices acquire such ability. The elements required in enabling one to gain power, authority and influence over others, institutions or society may be listed as following :

- » Decision-making power of one's own
- » Access to information and resources for taking proper decision
- » Availability of a range of options from which choices can be made (not just yes/no, either/or)
- » Ability to exercise assertiveness in collective decision making
- » Positive thinking on the ability to make change
- » Ability to learn skills for improving one's personal or group power.
- » Ability to change others' perceptions by democratic means.
- » Involvement in the growth process and changes that is never ending and self-initiated
- » Increasing one's positive self-image and overcoming stigma
- » Increasing one's ability in discreet thinking to sort out right and wrong

Thus, empowerment in its simplest form means the manifestation of redistribution of power that challenges patriarchal ideology and the male

dominance (Chandra, 1997). It is both a process and the result of the process. It is transformation of the structures or institutions that reinforce and perpetuate gender discrimination. It is a process that enables women to gain access to and control of material as well as information resources.

## **4. Dimensions of Empowerment of Women**

As the concept of empowerment is multi-dimensional, it becomes imperative to identify its main dimensions. There are six dimensions of empowerment as applied to the sphere of women – physical, legal, political, economic, educational and socio-cultural (Mahajan, 2006). All these dimensions are not independent but closely related and inter-linked which each other in a complex way. A brief introduction of these dimensions is as follows :

### **4.1 Physical Empowerment**

It means total control over their body which makes them independent in taking decisions about marriage, having children, gaps between the children etc. It is a process that helps women gain control over their own lives, being able to act on issues that people define as important for their lives.

Dependent women don't empower women. If women think just that being highly educated and employed, they are empowered, it is a myth. Everyone must understand the empowering woman doesn't mean empowering them in technical area only. Women should remember that they are also rational, intelligent and thinking human beings.

### **4.2 Legal Empowerment**

Legal empowerment, which could be seen as sub-set of political empowerment, has gained increasing prominence in recent years. One of the first organizations to use the concept of legal empowerment was the Asian Development Bank, focusing on the ability of women and disadvantaged groups to use legal and administrative processes and structures to access resources, services, and opportunities, and closely linked to providing skills and confidence to project beneficiaries. The concept of legal empowerment gained particular prominence with the establishment of the UN's Commission for the legal empowerment of the poor (CLEP), which completed its work in 2008. It relates to the laws providing equal



opportunities for women in various fields, protecting the interests of women and removing structural impediments restricting their equality and mobility.

### **4.3 Political Empowerment**

It relates to the acquisition, sharing or the bestowing of power to women. Political empowerment requires greater political participation on the part of women and getting their equal and due share in power positions at local, regional, state and national levels. It refers to the capacity to analyze, organize and mobilize, participate in collective action for change, related to empowerment of citizens to claim their rights and entitlements.

Political Empowerment is the process of equipping the people with political resources and enabling them to actively participate in the shaping and sharing of power. It increases the potential of the people to effectively control or influence the decision-making process of the state. In fact, the core of the idea of empowerment itself is its political dimension which highlights the concept of power. In this sense, empowerment conceived as a process which endows individuals, groups and communities with power. They acquire the capacity to make free choices and transform them into desired actions or outcomes. It enables them to influence the course of their lives and the decisions that affect them.

### **4.4 Economic Empowerment**

It is the process by which better economic growth and access to economic resources are generated and enhanced. An economically backward society lacks all those dynamic qualities that support and sustain economic growth. This is very much true with regard to the plight of disadvantaged sections of society who are kept away from the ownership of economic resources. Though society, social groups, NGOs etc can play a major role in economic development, there is no doubt about the key role of the state as the most effective and suitable agency of sustained economic development. It acts as the biggest agency which manages and mobilizes resources including infra-structural and others for promoting and sustaining growth in the economic sphere.

### **4.5 Educational Empowerment**

Education equips girls and women with knowledge to make informed decisions about their everyday lives and to gain bargaining power. A

mother's education influences her children more than the father's in terms of securing resources. With higher levels of education, women tend to have lower fertility rates, improved nutrition, and increased use of health services for themselves and their children. Additionally, education serves as a predictor of better employment opportunities because educated women participate more in the labor force and earn higher incomes.

Educational dimension of empowerment not only helps the women to gain knowledge, but also provides the necessary courage and inner strength to face the challenges of life. It enables them to procure a job and supplement the income of the family and achieve social status. It is often argued that education is a powerful tool in the emancipation and empowerment of women. For education to be equalizing, it must ease restrictions on women's life chances and increase the opportunities available to them. Cultural norms and attitudes pose major constraints towards women's economic empowerment and only women who manage to acquire high levels of education appear to overcome these constraints to take advantage of the labour market benefits of education.

#### **4.6 Socio-cultural Dimension of Empowerment**

It relates to women's socialization in family, community and the society as well as their ideal image of an ideal wife and bearing children. There is need to eradicate the gender-based socialization, patriarchal values and religious sanctions, which are so deeply rooted in socio-cultural moorings that they don't crumble easily. Majority of educated and employed women don't have real and effective control over their earnings due to these values. It is either husbands or mothers-in-law or both who play dominant role in allowing them to spend their earnings. Cultural empowerment is a process which strives to protect and reconstruct the cultural identity of the people.

The focus of social empowerment is on building up social capabilities, social status and opportunities among individuals, classes and communities who are denied access to these vital components of social life. The origin of marginalization in Indian context is deeply rooted in the social structure of Indian society where discrimination based on caste, class and gender is largely prevalent from time immemorial. Deep-rooted ideas of purity and pollution governed the social standings of different castes and sexes; men and women were deemed to be of unequal moral worth as were the different 'varnas'; and the social hierarchy was underpinned by a legal order in which

privileges and disabilities were carefully modulated according to caste and gender. Social empowerment is aimed at social change from a hierarchical to a democratic type of society where the equal rights of all individuals are recognized. It is about the transformation of the existing social structure by providing better education, healthcare system, employment opportunities, social security measures etc to those people who are deprived of these benefits.

## 5. Mass Media Exposure and Women's Empowerment

Mass media exposure may be defined as one's exposure to audio-visual media like radio, films, television, internet-based social media as well as print media like newspapers. In other words, the study would cover all the four major media of mass communication – press, radio, television and now social media. There has been a phenomenal expansion of mass communication of all kinds in recent years. As students of sociology, there are many aspects to this growth which is of great interest to us. *First*, while we recognize the specificity of the current communication revolution, it is important to go back a little and sketch out the growth of modern mass media in the world and in India. This helps us realize that like any other social institution, the structure and content of mass media is shaped by changes in the economic, political and socio-cultural contexts. For instance, we see how central the state and its vision of development influenced the media in the first decades after independence. And how in the post-1990 period of globalization, the market has a key role to play. *Second*, this helps us better appreciate how the relationship between mass media and communication with society is dialectical. Both influence each other. The nature and role of mass media is influenced by the society in which it is located. At the same time the far reaching influence of mass media on society cannot be over-emphasized. *Third*, mass communication is different from other means of communication as it requires a formal structural organization to meet large-scale capital, production and management demands. The state and/or the market have a major role in the structure and functioning of mass media. Mass media functions through very large organizations with major investments and large body of employees. *Fourth*, there are sharp differences between how easily different sections of people can use mass media.

The new communications and information technologies have provided methods for large corporations to maximize profits by entering foreign

markets. They have also given nation-states reason to re-examine the strategic implications of globalization for their national economic and political development. Globalization is a complex phenomenon, marked by two opposing forces. On the one hand, it is characterized by massive economic expansion and technological innovation. On the other hand, there is increased inequality, cultural & social tumult, and individual alienation. Globalization of mass media is an integral part of this phenomenon and is propelled by the same ideologies, to the modern world : the mass media, the nation-state, and the global economy. As these new systems emerge, they in turn reinforce the globalization process and provide channels for governments, transnational corporations and media distributors to communicate and expand their power and resource base.

The empirical part of this study relates to 200 college female teachers of a metropolitan city of Uttar Pradesh, namely Meerut. These teachers were selected through random sampling from eight degree colleges of Meerut affiliated to CCS university. Does the level of mass media exposure among women pave the way for their empowerment ? The following table depicts data on the extent of mass media exposure and women’s empowerment in teaching profession

**Table-1 : Mass Media Exposure and Women’s Empowerment in Teaching Profession**

Mass Media Exposure	Women’s Empowerment			Total
	Low	Moderate	High	
Low	5.8 (3)	26.9 (14)	67.3 (35)	100.0 (52)
Moderate	2.4 (2)	37.3 (31)	60.2 (50)	100.0 (83)
High	16.9 (11)	18.5 (12)	64.6 (42)	100.0 (65)
<b>Total</b>	<b>8.0 (16)</b>	<b>28.5 (57)</b>	<b>63.5 (127)</b>	<b>100.0 (200)</b>

(Actual figures are shown in parantheses)

Chi-Square = 14.930\*\*; DF = 4; Significance Level >.005

Reading of data presented in the table above shows the following facts :

1. A little more than one-fourth (26.0 percent) selected female teachers exhibit low level of mass media exposure, nearly four out of every ten

moderate level (41.5 percent) and remaining nearly one-third high level (32.5 percent) of mass media exposure.

2. Nearly two-third (63.5 percent) selected female teachers have exhibited high level of empowerment, More than one-fourth moderate level (28.5 percent) and remaining nearly one out of every six low level (8.0 percent) of empowerment.
3. It may be seen from the data presented in the table above that no trend of increase or decrease is visible according to different levels mass media exposure. The proportion of women with different levels of mass media exposure is almost same in the category of high level of empowerment. Similar is the case with moderate level of empowerment. As the calculated value of Chi-square is more than its table value (9.488) at 4 degrees of freedom, the association between level of mass media exposure and extent of empowerment among selected women seems to be significant.

## 6. Conclusion

Empirical findings of this study show that more than three-fourth selected female teachers have exhibited high level of empowerment. It must be emphasized that the college teachers are highly educated. They are M. Phil., NET qualified and mostly have doctorate degree also. Their monthly family income is more than Rs. 50,000=00 per month and two-third (65.0 percent) are from higher castes. It shows that education and employment do contribute to women's empowerment. Hence, there is need for increasing education and employment among women.

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## **Role Structure of Primary Teachers of Government and Private Schools of East Delhi**

***Geeta Kandpal\* and Narendra Kumar\*\****

*This study attempts to assess the Role Structure of Primary Teachers of government and private schools of East Delhi. A sample of 200 teachers was randomly taken from different government and private schools of East Delhi. They were administered Role Structure Questionnaire developed by Dr. Parva Vig. It was constructed around eight dimensions of Role Structure. Mean, S.D., and t-test were used to analyze the data. Results show that that primary school teachers of government and private schools differed significantly on role structure's dimensions Professional commitment, Professional aspiration and achievement, Authoritarianism, Professional and social awareness, and Attitude, behaviour and communication. Primary teachers of government schools were found to have greater role structure than primary teachers of private schools on its dimensions Professional commitment, Professional and social awareness, and Attitude, behaviour and communication. However, no significant difference was observed between means of primary school teachers of government and private schools on total role structure and its dimensions Job satisfaction, Morale, and Relation with role- set members.*

**[Keywords :** Role structure, Primary teachers, Government schools, Private schools]

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\* Research Scholar, Department of Education, Mewar University, Chittorgarh, Rajasthan, (India) E-mail: <geeta.1281@gmail.com>

\*\* Assistant Professor, School of Education, C.U.R.A.J., Bandarsindri, Rajasthan, (India) E-mail: <drnarendra09@gmail.com>

## **1. Introduction**

The role and responsibility of teachers towards teaching profession is very important and necessary both in case of male and female teachers. The critical role of teacher in the education of the child makes it incumbent upon researchers and the concerned authorities to study it in depth. The teacher's role has numerous aspects which are amenable to research. For example; the relationship between the method of teaching and students performance; teachers work satisfaction as a result of harmonious relationship with colleagues, his effectiveness as a disciplinarian and so on. So far as the role-structure of the teachers of primary schools are concerned it is very important to know their professional commitment towards their work, their professional aspiration, morale, effect of authoritarianism on them, attitude behaviour and communication skill, relationship with other colleagues in the school and their professional and social awareness which affects teaching learning process and achievement level of students to a great extent.

The concepts of role-structure have socio-psychological connotations. So most of the research work on various dimensions of this concept has sociological and psychological overtones. Researchers like Chitnis (1973), Bidle (1979), Ramanamma (1983) and Ramana (1992) laid emphasis on some of the dimensions of role-structure. Eaton (2003) examined the effects of the formality of the policy and perceptions of usability on organizational commitment. In her study, when employees perceived that flexibility policies were not truly available to them, they reported lower organizational commitment. Similarly, she found support for the effect of perceived control over schedule on organizational commitment. Wasti (2003) investigated whether cultural values of individualism and collectivism measured at the individual level influence the salience of different antecedents of organizational commitment. The findings indicated that satisfaction with work and promotion are the primary determinants of effective and normative commitment for employees who endorse individualist values.

Huang and Evert (2004) stated that job level is positively related to job satisfaction in individualistic countries but not in collectivist countries. Moreover, the positive relationship between job level and job satisfaction holds only for jobs with much opportunity to use one's skills and abilities

especially in individualistic countries. Job level is even negatively related to job satisfaction in jobs with little opportunity to use one's skills and abilities in collectivist countries. Sharma and Jyothi (2006) stated that level of job satisfaction derived by government school teachers is modest. The maximum satisfaction is derived from the dimension of principals' behaviour and the minimum from pay and rewards, indicating high dissatisfaction with the pay and rewards packages provided to them. Private School teachers are more satisfied than government school teachers despite the poor package due to congenial atmosphere in the private schools. Dormann, Doris Dieter and Michael (2006) indicated a high stability of core self evaluation. The stable job satisfaction factor was regressed on core self evaluation variables using different models of core self evaluation. It is concluded that current conceptualization of core self evaluation as a super ordinate concept underlying its four dimensions is possible but overly broad in job satisfaction research. Slugoski (2008) stated that overall organizational commitment had the greatest affect on intent to stay, followed by job satisfaction, job alternatives and job embeddedness added to the employee retention equation, explaining a small but significant amount of intent to stay variance.

Sizer (2008) examined the effect of mentoring relationship on job satisfaction and examined faculty members' perceptions of the effectiveness of the mentoring relationship. Findings suggest that faculty members with mentors have higher levels of job satisfaction than faculty members without mentors. Kaur (2010) in her study aimed at finding the level of job satisfaction of college teachers of Punjab with respect to area, gender and type of institution. The study revealed that rural college teachers were more satisfied as compared to urban college teachers, because of their low expectations. Furthermore, government owned college teachers were more satisfied than government aided and self-financed college teachers. She also states that higher socio-economic status and level of life satisfaction too encourage the college teacher for higher level of job satisfaction. Chopra and Khan (2010) states that job satisfaction is a complex and multifaceted concept, which can mean different things to different people. The researchers conducted the studies in respect to role-structure of teachers at different levels, but no study had been done earlier on primary teachers of government and private schools of East Delhi. So, it was felt that there was a need to work on role-structure of primary teachers of government and private schools of East Delhi.



## 2. Methodology

The methodology used in this study is as follows :

### 2.1 Method

Methods of research are generally determined by the theory of the topic under study, objectives of the study, resources of researchers etc. These considerations have led the investigator to use the Descriptive Survey method of research for the present study.

### 2.2 Population

The population in the present study was defined as the Primary Teachers of Government and Public Schools of East Delhi.

### 2.3 Sample

For the present study, 200 primary teachers of Government and Public Schools of East Delhi were taken. For this purpose, stratified random sampling technique was used.

### 2.4 Tool Used

For data collection in the present study, Role-Structure Questionnaire developed by Dr. Prava Vig (1999) was used. This is a close-ended questionnaire, which covered various parameters of the study.

## 3. Results and Discussion

To study the nature of total Role Structure and its all dimensions of all the male (75) and female (125) primary teachers, mean and standard deviation (S.D.) and t-test were calculated. The results are presented in Table-1, 2, and 3.

**Table-1 : Statistics Showing the Role Structure of Primary Teachers of Government Schools (N =100)**

Dimensions of Role Structure	Mean	S.D.	Minimum Score	Maximum Score
Professional commitment	7.240	1.272	0	9
Professional aspiration and achievement	5.160	1.587	0	9

Job satisfaction	6.820	1.743	0	9
Morale	7.930	1.075	0	9
Authoritarianism	2.530	1.560	0	9
Relation with role- set members	7.500	0.772	0	8
Professional and social awareness	5.900	0.893	0	8
Attitude, behaviour and communication	9.280	1.198	0	11
<b>Total Role Structure</b>	<b>52.360</b>	<b>4.155</b>	<b>0</b>	<b>72</b>

It is revealed from the table-1 that the mean value for total role structure of primary school teachers of government schools of East Delhi was found to be 52.360 while the maximum score may be 72. Hence, it may be interpreted that primary school teachers of government schools have good level of role structure. When the mean values for its all dimensions—Professional commitment, Professional aspiration and achievement, Job satisfaction, Morale, Authoritarianism, Relation with role- set members, Professional and social awareness, Attitude, behaviour and communication were observed, it was reported that the mean values were 7.240, 5.160, 6.820, 7.930, 2.530, 7.500, 5.900, and 9.280 respectively. It indicates that primary teachers of government schools have a great deal of professional commitment. It shows that the primary school teachers of government schools have high level of dedication towards their profession. The primary teachers of government schools were found to have better communication skills, healthy behaviour and positive attitude with very good deal of morale. Primary teachers of government schools also maintain a better relationship with their colleagues and were also found to be satisfied with their job and possess moderate level of professional and social awareness. They were also found to be moderately aspired about their profession and achievement. The primary teachers of government schools were found to have low level of authority to work in school's functioning.

It is revealed from the table-4.3 that the mean values for total role structure of primary school teachers of private schools were found to be 52.080, while the maximum score may be 72. Hence, it may be interpreted that primary teachers of private schools have more than average level of role

structure. When the mean values for its all dimensions - Professional commitment, Professional aspiration and achievement, Job satisfaction, Morale, Authoritarianism, Relation with role- set members, Professional and social awareness, Attitude, behaviour and communication were observed , it was reported that the mean values were 6.510, 5.930, 6.640, 7.930, 3.240, 7.590, 5.580, and 8.670 respectively. It indicates that the primary teachers of private schools have good level of professional commitment, better communication skills, healthy behaviour and positive attitude, and also possess better relationship with their colleagues. It shows that the primary teachers of private schools have average level of dedication towards their profession. They were found to be highly satisfied with their job and possess very high level of morale. They were found to be moderately aspired about their profession and achievement. They were also found to have moderate level of professional and social awareness, but less authoritarianism.

**Table-2 : Statistics Showing the Role Structure of Primary Teachers of Private Schools** (N =100)

<b>Dimensions of Role Structure</b>	<b>Mean</b>	<b>S.D.</b>	<b>Minimum Score</b>	<b>Maximum Score</b>
Professional commitment	6.510	1.235	0	9
Professional aspiration and achievement	5.930	1.200	0	9
Job satisfaction	6.640	1.630	0	9
Morale	7.930	1.116	0	9
Authoritarianism	3.240	1.765	0	9
Relation with role-set members	7.590	0.726	0	8
Professional and social awareness	5.580	1.312	0	8
Attitude, behaviour and communication	8.670	1.378	0	11
<b>Total Role Structure</b>	<b>52.080</b>	<b>3.821</b>	<b>0</b>	<b>72</b>

**Table-3 : Summary of t-test for difference between Primary Teachers of Government and Private Schools on Role Structure and its all dimensions**

Dimensions of Role Structure	Male ( N = 75 )		Female ( N = 125)		t-value
	Mean	S. D.	Mean	S. D.	
Professional commitment	7.240	1.272	6.510	1.235	4.117*
Professional aspiration and achievement	5.160	1.587	5.930	1.200	3.870*
Job satisfaction	6.820	1.743	6.640	1.630	0.754
Morale	7.930	1.075	7.930	1.116	0.065
Authoritarianism	2.530	1.560	3.240	1.765	3.015*
Relation with role-set members	7.500	0.772	7.590	0.726	0.849
Professional and social awareness	5.900	0.893	5.580	1.312	2.016*
Attitude, behaviour and communication	9.280	1.198	8.670	1.378	3.340*
<b>Total Role Structure</b>	<b>52.360</b>	<b>4.155</b>	<b>52.080</b>	<b>3.821</b>	<b>0.496</b>

**\*Significant at 0.01 level.**

It is evident from Table-4.4 that t-values between the means of primary school teachers of government and private schools of East Delhi on role structure's dimensions Professional commitment, Professional aspiration and achievement, Professional and social awareness, and Attitude, behaviour and communication were found to be 4.117, 3.870, 2.016 and 3.340 respectively, which were significant at 0.01 level. While, for the role structure dimension authoritarianism was 3.015 which was significant at 0.05 level. This reveals the fact that primary school teachers of government and private schools differed significantly on role structure's dimensions Professional commitment, Professional aspiration and achievement, Authoritarianism, Professional and social awareness, and Attitude, behaviour and communication.

However, no significant difference was observed between means of primary school teachers of government and private schools on total role

structure and its dimensions Job satisfaction, Morale, and Relation with role-set members, as the concerned t-values were found to be 0.496, 0.754, 0.065 and 0.849 respectively, which were not significant at 0.05 level. This implies that apparent differences between the primary teachers of government and private schools of East Delhi in the means of total role structure and its dimensions Job satisfaction, Morale, and Relation with role-set members were not true. These were due to chance or sampling error.

Since mean differences were in favor of primary teachers of government schools for the role structure's dimensions Professional commitment, Professional and social awareness, and Attitude, behaviour and communication. It indicates the fact that primary teachers of government schools were found to have greater role structure than primary teachers of private schools on its dimensions Professional commitment, Professional and social awareness, and Attitude, behaviour and communication. It means that primary teachers of government schools of East Delhi have greater professional commitment towards their duties and responsibilities than teaches of private schools. In the same way, primary teachers of government schools have greater professional and social awareness than primary teachers of private schools. They have better attitude, good behaviour and communication than teachers of private schools. While, mean differences were in favor of primary teachers of private schools for the role structure's dimensions Professional aspiration and achievement, Authoritarianism. It indicates the fact that the primary teachers of private schools have greater role structure than primary teachers of government schools on its dimensions Professional aspiration and achievement, Authoritarianism. It means that the primary teachers of private schools have greater professional aspiration and achievement than teachers of government schools. Similarly, private school teachers work with greater authority than government school teachers. But when we study the overall role structure of primary schools of government and private schools, it is clearly depicted that teachers of both type of schools have equal level of role structure. Besides this, teachers of both government and private schools have job satisfaction and morale of same level and they have good and similar type of relationship with members in schools.

#### **4. Conclusion**

The results show that primary school teachers of government and private schools differed significantly on role structure's dimensions

Professional commitment, Professional aspiration and achievement, Authoritarianism, Professional and social awareness, and Attitude, behaviour and communication. However, no significant difference was observed between means of primary school teachers of government and private schools on total role structure and its dimensions Job satisfaction, Morale, and Relation with role- set members. primary teachers of government schools have greater professional and social awareness than primary teachers of private schools. They have better attitude, good behaviour and communication than teachers of private schools.

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## Emotional Intelligence of Orphan and Non-orphan Students Studying in Primary Schools

*Rajive Kumar\* and Krishan Pal Singh\*\**

*This study attempts to assess the emotional intelligence of orphan and non-orphan students studying in primary schools of Meerut district. A sample of 80 students (40 orphan and 40 non-orphan) was randomly taken from different Schools. They were administered Emotional Intelligence Inventory (EII) developed by the researcher himself. Mean, S.D., and t-test were used to analyze the data. Results show that there is no significant difference between the emotional intelligence of orphan and non-orphan students. Further, orphan and non-orphan boy students differed significantly on emotional intelligence. Orphan boy students have better emotional intelligence than non-orphan boy students. Similarly, Orphan and non-orphan girl students were found to differ significantly on emotional intelligence and orphan girls students have better emotional intelligence than non-orphan girls students.*

[**Keywords** : Emotional intelligence, Orphan students, Non-orphan students, Primary schools]

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\* Assistant Professor, Department of Education, N. A. S. (Post-graduate) College, Meerut, Uttar Pradesh, (India) E-mail: <drrajive@gmail.com>

\*\* Research Scholar, Department of Education, N. A. S. (Post-graduate) College, Meerut, Uttar Pradesh, (India)



## **1. Introduction**

Migration of men from villages to urban slums is a continuous process, and most of the migration pattern is forced migration for survival or rebuilding lives, thus depriving children of parental care. In the East Zone, Bihar followed by Orissa, Jharkhand and West Bengal belong to the poorest districts. Together the East and Central zones constitute the country's poverty and child vulnerability belt. Among the country's other zones, the South Zone has about 3.47 million orphan children and this figure is expected to rise to 3.66 million by 2021. The North Zone has the second lowest number of orphan children in the country at 2.70 million, a figure that is estimated to reach 3.37 million. The West Zone has the lowest number of orphan children in the country at two million, and the number might rise to 2.36 million.

The Central Zone that comprises the three States of Madhya Pradesh, Uttar Pradesh and Chhattisgarh has about six million orphan children (under 18 years), and this figure will shoot up to 7.6 million by 2021, says a new study, "India -- National Child Vulnerability Situation Analysis Report", conducted by SOS Children's Villages of India. The Central Zone is followed closely by the East Zone which has about 5.20 million orphans and the number is estimated to soar to six million by 2021. Rise in the number of children infected by HIV/AIDS also contributes significantly to orphaning of children. India has about 422 million children. Of these, 83 per cent children below 18 years live with both their parents; 11 per cent live with their mother but not father; two per cent live with father but not mother; and the remaining four per cent live with neither parent.

Emotions are the states of feeling that have cognitive, physiological and behavioural components. Many strong emotions spark activity in the usually occurs in response to a threat, involves cognitions that one is in danger, predominantly sympathetic arousal [rapid heartbeat and breathing, sweating, muscle tension] and tendencies to avoid or escape from the situation. Para-sympathetic nervous system also plays an important role in emotions.

In current system of education in India as well in globe is putting the future of children in a race where everyone would be searching for a short cut for success in his life. But then we would be in the struggle of dissemination of sweetness and light to develop his personality with an apt balance of

emotional intelligence and competence. The student plays no active role in the attainment of knowledge. His entire education is passive and mechanical. Things are loaded on his mind which he cannot digest; he only crams and therefore they never become his own, which at the end puts him in the struggle for his academic achievement. To bring the pupils in certainty of successful academic achievement it is highly important to develop their personality with emotional intelligence including stress handling instinct. Present education world is making all efforts to provide quality education for the students in today's school. For that we can teach and improve some crucial emotional competencies among children such as emotional intelligence, intelligence quotient which describes the ability of one to use emotions effectively and productively. Before going in the depth of role of emotional intelligence in academic achievement it is important to understand the meaning and concept of emotional intelligence and academic achievement.

Emotional intelligence refers to an ability to recognize the meanings of emotion and their relationships and to reason and problem-solve on the basis of them. Emotional intelligence is involved in the capacity to perceive emotions, assimilate emotion-related feelings, understand the information of those emotions, and manage them. Researchers have decided to investigate the emotional intelligence of orphan and non-orphan students studying in primary schools of Meerut district.

## **2. Objectives**

The objectives of this study are as follows :

1. To study the emotional intelligence of orphan students and non-orphan students.
2. To study the difference between emotional intelligence of orphan boys students and non-orphan boys students.
3. To study the difference between emotional intelligence of orphan girls students and non-orphan girls students.

## **3. Hypotheses**

In the present study following null hypotheses were used to achieve the objectives in their accordance :

1. There is no significant difference between the emotional intelligence of orphan students and non-orphan students.
2. There is no significant difference between the emotional intelligence of orphan boys students and non-orphan boys students.
3. There no significant difference between the emotional intelligence of orphan girls students and non-orphan girls students.

#### **4. Method of the Study**

Considering the nature and objectives of the present study as well as the resources of the researcher, Survey method, under the descriptive Research Method was used in the present study. All the norms and conditions have been strictly followed, which are essential for survey method.

#### **5. Population and the Sample**

In the present study the population has been define as all the students of primary schools of district Meerut. The researcher prepared a list of primary schools of district Meerut. 16 Primary schools of Block Parikshit Garh and Block Rajpura were selected by purposive sampling method due to availability of orphan students.. The total sample consists of 80 students in which 40 students were orphan and 40 students were non-orphan.

#### **6. Tools Used**

Emotional Intelligence Inventory (EII) developed by the researcher himself was used for the present study. The scale is based on four dimensions viz. self awareness, self management, social awareness and relationship management. This is a five point Likert type scale consists of 14 items covering Emotional intelligence dimensions while the children are working.

#### **7. Results and Discussions**

Results of the study are presented in table-1, 2 and 3. Table-1 reveals that the "t" value was found to be 0.011 for emotional intelligence differentiation at  $df=78$  (N-2), which is low than its table value at 0.05 level of significance. It means that the null hypothesis-1 "there is no significant difference between the emotional intelligence of orphan students and non-orphan students" is accepted. It means the hypothesis (H1) "there is a significant difference

between the emotional intelligence of orphan students and non-orphan students is rejected". The rejection of hypothesis H1 shows that Orphan students do not differ from Non-orphan students in their emotional intelligence.

**Table-1 : Showing the Significance of difference on Emotional Intelligence among Orphan and Non-orphan Students**

S. No.	Group	N (80)	M	S.D.	t-Value	Level of Significance
1.	Orphan Students	40	114.85	1.06	0.011	P < 0.05 Not Significant
2.	Non-orphan Students	40	89.50	1.12		

**Table-2 : Showing the Significance of difference on Emotional Intelligence among Orphan and Non-orphan Boy Students**

S. No.	Group	N (40)	M	S.D.	t-Value	Level of Significance
1.	Orphan Students	20	2.87	1.04	7.196	P < 0.05 Significant
2.	Non-orphan Students	20	2.17	2.17		

Table-2 shows that the "t" value was found to be 7.196 for emotional intelligence differentiation at  $df=38$  (N-2) which is more than its table value at 0.01 level of significance. It means that the null hypothesis-2 "there is no significant difference between the emotional intelligence of orphan boys students and non-orphan boys students" is rejected. It means the hypothesis (H1) "there is a significant difference between the emotional intelligence of orphan boys students and non-orphan boys students is accepted". The acceptance of hypothesis H1 shows that Orphan boys students differ from Non-orphan boys students in their emotional intelligence. As, the mean value is in favour of orphan boys students, it means that orphan boys students have better emotional intelligence than non-orphan boy students.

Table-3 shows that the "t" value was found to be 2.08 for emotional intelligence differentiation at  $df=38$  (N-2) which is more than its table value at 0.05 level of significance. It means that the null hypothesis-3 "there is no significant difference between the emotional intelligence of orphan girls students and non-orphan girls students" is rejected. It means that the hypothesis (H1) "there is a significant difference between the emotional

intelligence of orphan girl students and non-orphan girl students is accepted". The acceptance of hypothesis H1 shows that Orphan girls students are significantly differed from Non-orphan girl students in their emotional intelligence. Further, it was observed that the mean value is in favour of orphan girl students. Therefore, it may be interpreted that orphan girl students have better emotional intelligence that non-orphan girl students.

**Table-3 : Showing the Significance of difference on Emotional Intelligence among Orphan and Non-orphan Girl Students**

S. No.	Group	N (40)	M	S.D.	t-Value	Level of Significance
1.	Orphan Students	20	2.86	1.08	2.08	P < 0.05 Significant
2.	Non-orphan Students	20	2.30	2.12		

## 8. Conclusion

It was observed in the present study that there is no significant difference between the emotional intelligence of orphan and non-orphan students. Further, orphan and non-orphan boy students differed significantly on emotional intelligence. Orphan boy students have better emotional intelligence than non-orphan boy students. Similarly, orphan and non-orphan girl students were found to differ significantly on emotional intelligence and orphan girl students have better emotional intelligence that non-orphan girl students.

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<e-mail : [managingeditor@jndmeerut.org](mailto:managingeditor@jndmeerut.org)>

<[sanjeevmahajan@jndmeerut.org](mailto:sanjeevmahajan@jndmeerut.org)>