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Founder
S. S. Shashi

Chief Editor
Dharam Vir

Volume 27, Number 1 (January-March), 2018



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

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Journal of National Development

(Approved by University Grants Commission)

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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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Factors associated with Complete Immunization Coverage of Children up to the Age of 2 Years in Rural Areas of Varanasi District, Uttar Pradesh

Vineeta Singh**, *Manushi Srivastava, *S. P. Singh****
*and T. B. Singh*******

Childhood immunization is considered to be one of the most important health indicators of a healthy childhood. So assuring that children receive all doses of all vaccines before their first birthday is necessary for childhood vaccination status. The objective of the study is to find out the factors associated with full immunization coverage among children in rural areas. This is a community based cross-sectional study. The study was conducted with ever-married mothers who had delivered their last child during the 24 months immediately preceding the survey. Pre-tested interview schedule & women empowerment scale was used for data collection. Findings of study reveals that mother with higher levels of education, paid jobs and high socio-economic status, received TT vaccines, and had sufficient antenatal care were more likely to fully immunize their children. It has also been shown that mother freedom for mobility, freedom from family domination, economic security and decision-making power has positive effect on the

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acceptance of full immunization. Health service related factors like child place of delivery, antenatal care services received by mother during pregnancy were independent predictors for child vaccination.

[**Keywords** : Immunization coverage, Vaccine]

1. Introduction

The prevention of child mortality through immunization is one of the most cost-effective and widely applied public health interventions. In 1974, the World Health Organization (WHO) launched its Expanded Program on Immunization (EPI) with the aim of controlling six childhood diseases : tuberculosis, diphtheria, pertussis (whooping cough), tetanus, polio and measles. The EPI aims at delivering the primary immunization series to at least 90% of infants. However, the goal is still not achieved by many developing countries.^{1,2}

According to the guidelines developed by the WHO, children are considered fully immunized when they have received vaccination against tuberculosis (BCG), three doses of the diphtheria, pertussis (whooping cough), and tetanus (DPT), three doses of the poliomyelitis (polio) and one dose of the measles vaccine by the age of 12 months. BCG should be given at birth or at first clinical contact, DPT and polio require three vaccinations at 6, 10, and 14 weeks of age, and measles is given at 9 months of age. Considering this, partial immunization can be defined as missing at least any one of the eight doses of these vaccines till 12 months of age.^{3,4} In this study, children are considered as 'Fully Immunized' when they have received one dose of BCG, three dose of Polio, DPT, HEP B, one dose of measles & vitamin A1, DPT and OPV booster with vitamin A2 by the age of 24 months. Children who missed at least any one dose of these vaccines were considered as 'Partially Immunized' and if child did not receive any vaccination were considered as 'Not immunized'. This study is an attempt to find out the factors associated with complete immunization coverage of children in rural areas of Varanasi district, Uttar Pradesh, India.

Table-1 : Routine Immunization Schedule in India

| Age of Child | Vaccination |
|--------------|----------------------------------|
| At Birth | BCG, Polio 0, HEP B 0 |
| 6 Weeks | Polio 1 + DPT 1 + HEP B 1 |
| 10 Weeks | Polio 2 + DPT 2 + HEP B 2 |
| 14 Weeks | Polio 3 + DPT 3 + HEP B 3 |
| 9 Months | Measles + Vitamin A 1 |
| 18 Weeks | DPT and OPV booster, Vitamin A 2 |

Source : Immunization Schedule, India.

2. Methodology

This is a community based cross-sectional study design based on primary data at individual level. The study was conducted with the mother of reproductive age group (15-49 years) who had at least one child up to age of 2 years. Multistage stratified random sampling method was adopted for selection of study subjects.

Selection of Block : At first stage, out of 8 blocks in Varanasi district one block with corresponding block primary health centre (PHC) i.e. Chiraigaon Block was selected randomly.

Selection of sub-centres : At second stage, three sub-centres were selected by stratified random sampling procedure. One sub-centre within the range of 5 km. from PHC, second sub-centre between 5 to 10 km. and third sub-centre from >10 km. from PHC by simple random sampling procedure, out of the total sub-centre in the particular strata.

Selection of villages : At third stage, villages were selected randomly. Three villages were selected from each sub-centre. One village was sub-centre village itself and the other two villages was selected randomly from the remaining villages in the sub-centre. Thus, total 9 villages were selected.

Selection of study subjects : All the married women of reproductive age group between 15 to 49 years having at least one live child 2 years were included in the study and the younger child was considered in case of more than one eligible child. Considering the 10% non-response rate the total sample size was calculated as 523.

Pre-design and Pre-tested interview schedule was used for data collection. Women Empowerment Scale (Nanda, Geeta. 2011. Compendium of Gender Scales. Washington, DC: FHI 360/C-Change.) was applied to measure the status of women empowerment. Types of items included in this scale are women mobility, women freedom from family domination, women economic security and contribution to family support. Women mobility sub-scale include whether women had gone market, hospital/clinic, movie and visited outside the village. Each respondent was given 1 point for each place she had visited and an additional point if she had ever gone there alone. The scale ranged from 0 to 8 and was employed as a continuous variable. A woman with a score of 4 or better was classified as empowered. Women freedom from family domination sub-scale items include whether husband/other family member took her money when she didn't want him to, took her land/jewellery/poultry/livestock, prevented from visiting her parents and prevented from working outside the home. A woman was classified as "empowered" and coded as 1 if she said that none of these things had happened to her. The category "not empowered," was coded as 0. Economic security was based on a scale from 0 to 4. One point was assigned for each of the following: if a woman owned her house or home stead; and owned any productive asset; had her own cash savings; and her savings were ever used for business or money-lending. A woman with a score of 2 or better was classified as empowered.

Socio-economic class of the family was classified on the basis of Per Capita Income (PCI) according to BG Prasad socio-economic classification (i.e. modified version May - 2014). The data was collected during the period of 15 March to 30 August 2015. The SPSS trial version 21.0 (Statistical Package for Social Sciences) was used to analyze the data. The study protocol was approved by the Institutional Ethical Committee and written informed consent was taken from the participants prior to data collection.

3. Findings of the Study

3-1 Socio-Demographic Profile of the Respondents

Table-2 shows background characteristics of respondent. It shows that 6.3% of mothers were 20 years to 81.1% in the age group 21-30 years and rest of belong to >30 years of age group. Mean age of mothers was 25.75 ± 4.12 . The mean age fathers was 28.87 ± 4.28 . About marital status of mother, 99% mothers were currently married and rest of separated or widowed. Overall, majority of them (~90%) belong to Hindu religion. The distribution of mothers by caste shows that 46.3% mother are from other backward class (OBC), 42.4% from SC and ST category and remaining 11.3% belong to general category. About mother education it was found that 22.8% mother have no school or formal education, about 54% attained education up to high school and above. While only 21% women have graduate and higher level of education. Only 20.8% women were employed and rest of them working as home makers. Socio-economic class of the family were classified on the basis of Per Capita Income (PCI) according to BG Prasad Socio-economic Classification. Out of total, 42.8% of the families belongs to lower class, 10.5% from middle class & only 1.2% family belongs to higher class and rest lie between them. For the convenience of further statistical analysis upper middle class were merge with upper class, and lower middle class were merged with lower class and middle class were considered as individual entity.

Table-2 : Distribution of Respondents on the basis of Socio-Demographic Profile (N=523)

| Particulars | | Frequency (N) | Proportion (%) |
|-------------|--------|---------------|----------------|
| Age (years) | 20 | 33 | 6.3 |
| | 21-30 | 424 | 81.1 |
| | > 30 | 66 | 12.6 |
| Religion | Hindu | 482 | 92.2 |
| | Others | 41 | 7.8 |
| Caste | SC/ST | 222 | 42.4 |
| | OBC | 242 | 46.3 |
| | Others | 59 | 11.3 |

| | | | |
|---|--------------------------|-----|------|
| Education | Illiterate/Just Literate | 119 | 22.8 |
| | Primary/Middle | 122 | 23.3 |
| | Secondary/S. Secondary | 172 | 32.9 |
| | Graduate/Above | 110 | 21.0 |
| Employment Status | Not Employed | 414 | 79.2 |
| | Employed | 109 | 20.8 |
| Age at First Pregnancy | 20 Years | 247 | 47.2 |
| | 21-24 Years | 255 | 48.8 |
| | > 24 Years | 21 | 4.0 |
| Total Duration of Marriage | 1-5 Years | 215 | 41.1 |
| | 6-10 Years | 189 | 36.1 |
| | > 10 Years | 119 | 22.8 |
| Father's Education (n=518) | Illiterate/Just Literate | 97 | 18.7 |
| | Primary/Middle | 117 | 22.6 |
| | Secondary/S. Secondary | 192 | 37.1 |
| | Graduate/Above | 112 | 21.6 |
| Father's Occupation (n=518) | Service | 98 | 18.9 |
| | Business | 189 | 36.5 |
| | Agriculture | 56 | 10.8 |
| | Labour | 153 | 29.5 |
| | Unemployed | 22 | 4.2 |
| Socio-economic Class of the Family | Upper Class) | 6 | 1.2 |
| | Upper Middle Class | 45 | 8.6 |
| | Middle Class | 55 | 10.5 |
| | Lower Middle Class | 193 | 36.9 |
| | Lower Class | 224 | 42.8 |

3-2 Childhood Vaccination Coverage

Immunization coverage levels for different vaccines are presented in Table-3. About child background characteristics, out of total children's, 50.9% children were male and rest of 49.1% children were female. Around 65.4 children's were belong to the age group of 10-24 months and rest were from less than 10 months (i.e. 34.6%). The table also shows the percentage of children whose vaccination cards were shown by their mother i.e. 79.5%. About child immunization coverage, according to a vaccination card or mother's report, ~92% children's were received

BGC vaccine at birth, ~ 85% children were received all the three doses of DPT, HEB & OPV and 84% children's were received measles and vitamin A1 at the age of 9 months. Out of total, ~ 67.1% of the children were full immunized as they received all the recommended vaccines as per their respective age accept OPV 0 & HEB 0 dose, about 29.1% of the children were partially immunized and 3.8% of children did not receive any vaccines.

Table-3 : Vaccination Coverage of Children up to age of 2 years (N=523)

| Particulars | | Frequency (N) | Proportion (%) |
|---|---------------------|---------------|----------------|
| Total No. of Children | 1-2 | 339 | 64.8 |
| | 3-4 | 157 | 30.0 |
| | > 5 | 27 | 5.2 |
| Sex of Child | Male | 266 | 50.9 |
| | Female | 257 | 49.1 |
| Age of Child | 1 month | 22 | 4.2 |
| | 2 - 9 months | 159 | 30.4 |
| | 10-24 months | 342 | 65.4 |
| Availability of Immunization Card | Yes | 416 | 79.5 |
| | No | 107 | 20.5 |
| Immunization Coverage of Children up to Age 2 Years | BCG | 484 | 92.5 |
| | OPV 0 | 343 | 65.6 |
| | Hep. B 0 | 95 | 18.2 |
| | OPV 1 | 478 | 93.4 |
| | OPV 2 | 445 | 89.7 |
| | OPV 3 | 381 | 85.0 |
| | DPT 1 | 472 | 92.2 |
| | DPT 2 | 446 | 89.9 |
| | DPT 3 | 384 | 85.7 |
| | Hep. B 1 | 476 | 93.0 |
| | Hep. B 2 | 449 | 90.5 |
| | Hep. B 3 | 381 | 85.0 |
| | Measles | 301 | 84.3 |
| | Vitamin A 1 | 301 | 84.3 |
| | Vitamin A 2 | 143 | 72.6 |
| | DPT Booster | 143 | 72.6 |
| OPV Booster | 143 | 72.6 | |
| Status of Child Immunization | Fully Immunized | 351 | 67.1 |
| | Partially Immunized | 152 | 29.1 |
| | Not Immunized | 20 | 3.8 |

3-3 Factors Associated with Childhood Vaccination

3-3-1 Socio-Demographic Factors and Status of Child Immunization

Table-4 shows the vaccination coverage of children's according to their background characteristics. Significantly, children of mothers aged above 30 years were more likely to be fully immunized ($\chi^2 = 14.32$, $p < 0.05$, $OR = 5.53$) than children of younger age group (≤ 20 years). Mother education showed a positive relationship with child immunization coverage ($\chi^2 = 9.26$, $p < 0.05$), where 79.1% of children of mothers with higher education were fully immunized compared to 64.5% of those with secondary education and 62% of those with primary education, respectively. Mother occupation were also found significantly associated with status of child immunization ($\chi^2 = 25.06$, $p < 0.05$). Employed mother were more likely to immunize their children ($OR = 4.18$, $95\% CI = 2.31-7.59$, $p < 0.05$) in compare to non-employed women. Mother with late age of first pregnancy and with longer duration of marriage were more likely to immunize their children (odds ratio 2.00 and 2.29, respectively) then the mother with early age of first pregnancy and shorter duration of marriage. Father education ($\chi^2 = 8.04$, $p < 0.05$) and occupation ($\chi^2 = 12.64$, $p < 0.05$) were also significantly associated with child immunization. With regard to socio-economic index, 86.3% of children of mothers in the richest index were completely immunized, followed by 69.1%, and 51.4% for the middle and poor socio-economic indices, respectively. Women in the richest category of wealth index were 3.45 times more likely to fully immunize their children than women in the poorest wealth index.

Table-4 : Socio-Demographic Factors Associated with Status of Child Immunization

| Variables | Child Immunization Status | | | | χ^2 , df & P Value | Full Immunization | |
|--------------------------------|----------------------------|------|--------------------------------|------|---|-------------------|-------------|
| | Fully Immunized (n=351) | | Partially Immunized (n=172) | | | OR* | 95 % CI** |
| | No. | % | No. | % | | | |
| Mother's Age (in years) | | | | | | | |
| 20 | 14 | 42.4 | 19 | 57.6 | $\chi^2 = 14.32a$ df = 2 p < 0.05 | — | — |
| 21-30 | 284 | 67.0 | 140 | 33.0 | | 2.75 | 1.34-5.65* |
| > 30 | 53 | 80.3 | 13 | 19.7 | | 5.53 | 2.20-13.87* |
| Mother's Education | | | | | | | |
| Illiterate/Just Literate | 77 | 64.7 | 42 | 35.3 | $\chi^2 = 9.26a$ df = 3 p < 0.05 | — | — |
| Primary/Middle | 76 | 62.3 | 46 | 37.7 | | 0.90 | 0.53-1.52 |
| Secondary/S. Secondary | 111 | 64.5 | 61 | 35.5 | | 0.99 | 0.60-1.61 |
| Graduate/Above | 87 | 79.1 | 23 | 20.9 | | 2.06 | 1.13-3.73* |

| Mother's Employment Status | | | | | | | |
|---|-----|------|-----|------|---------------------------------------|------|------------|
| Not Employed | 256 | 61.8 | 158 | 38.2 | $\chi^2 = 25.06a$ df = 1 p<0.05 | — | — |
| Employed | 95 | 87.2 | 14 | 12.8 | | 4.18 | 2.31-7.59* |
| Age at First Pregnancy | | | | | | | |
| 20 Years | 152 | 61.5 | 95 | 38.5 | $\chi^2 = 6.76a$ df = 2 p<0.05 | — | — |
| 21-24 Years | 183 | 71.8 | 72 | 28.2 | | 1.58 | 1.09-2.31* |
| > 24 Years | 16 | 76.2 | 5 | 23.8 | | 2.00 | 0.70-5.63 |
| Total Duration of Marriage | | | | | | | |
| 1-5 Years | 131 | 60.9 | 84 | 39.1 | $\chi^2 = 10.29a$ df = 2 p<0.05 | — | — |
| 6-10 Years | 127 | 67.2 | 62 | 32.8 | | 1.31 | 0.87-1.97 |
| > 10 Years | 93 | 78.2 | 26 | 21.8 | | 2.29 | 1.37-3.83 |
| Father's Education (N=518) | | | | | | | |
| Illiterate/Just Literate | 62 | 63.9 | 35 | 36.1 | $\chi^2 = 13.26a$ df = 3 p<0.05 | — | — |
| Primary/Middle | 67 | 57.3 | 50 | 42.7 | | 0.75 | 0.43-1.31 |
| Secondary/S. Secondary | 128 | 66.7 | 64 | 33.3 | | 1.12 | 0.67-1.88 |
| Graduate/Above | 89 | 79.5 | 23 | 20.5 | | 2.18 | 1.17-4.05* |
| Father's Occupation (N=518) | | | | | | | |
| Service | 75 | 76.5 | 23 | 23.5 | $\chi^2 = 12.64a$ df = 4 p<0.05 | 2.25 | 0.85-5.95 |
| Business | 110 | 58.2 | 79 | 41.8 | | 0.96 | 0.39-2.36 |
| Agriculture | 39 | 69.6 | 17 | 30.4 | | 1.58 | 0.57-4.41 |
| Labour | 109 | 71.2 | 44 | 28.8 | | 1.71 | 0.68-4.30 |
| Unemployed | 13 | 59.1 | 9 | 40.9 | | — | — |
| Socio-Economic Class of the Family | | | | | | | |
| Upper Class | 44 | 86.3 | 7 | 13.7 | $\chi^2 = 9.86a$ df = 2 p<0.05 | 3.45 | 1.52-7.87 |
| Middle Class | 38 | 69.1 | 17 | 30.9 | | 1.23 | 0.67-2.25 |
| Lower Class | 269 | 64.5 | 148 | 35.5 | | — | — |

* Odds Ratio, ** Confidence Limits

3.3.2 Women Autonomy and Status of Child Immunization

An attempt was made to assess the association between women's empowerment and child vaccination status. Women empowerment was measured in terms of women's mobility, women's freedom from family domination, women's economic security and decision-making ability of mother. Table-5 shows that if mother of child was empowered in terms of mobility (OR=7.51, 95%CI=4.95-11.39, p<0.05), freedom from family domination (OR=4.89, 95%CI=4.95-11.39, p<0.05)

and economic security (OR=5.35, 95%CI=2.78-10.30, p<0.05) were more likely to fully immunize their children. Women’s decision-making power has been measured through four spheres of day to day decision-making namely, small and large household purchase, own health care and going to relatives or friend’s house. Women’s decision-making were also found significant (P<0.05) with the immunization status children’s.

Table-5 : Women’s Autonomy Variables Associated with status of Child Immunization

| Variables | Child Immunization Status | | | | ² , df & P Value | Full Immunization | |
|---|---------------------------|------|-----------------------------|------|--|-------------------|-------------|
| | Fully Immunized (n=351) | | Partially Immunized (n=172) | | | OR* | 95 % CI** |
| | No. | % | No. | % | | | |
| Status of Empowerment on the basis of Women’s Mobility | | | | | | | |
| Empowered Women | 294 | 80.8 | 70 | 19.2 | ² = 101.17 ^a df = 1 p<0.05 | 7.51 | 4.95-11.39* |
| Not Empowered Women | 57 | 35.8 | 102 | 64.2 | | - | - |
| Status of Empowerment on the basis of Freedom from Family Domination | | | | | | | |
| Empowered Women | 306 | 75.4 | 100 | 24.6 | ² = 56.06 ^a df = 1 p<0.05 | 4.89 | 3.16-7.56* |
| Not Empowered Women | 45 | 38.5 | 72 | 61.5 | | - | - |
| Status of Empowerment on the basis of Women’s Economic Security | | | | | | | |
| Empowered Women | 94 | 89.5 | 11 | 10.5 | ² = 29.89 ^a df = 1 p<0.05 | 5.35 | 2.78-10.30* |
| Not Empowered Women | 257 | 61.5 | 161 | 38.5 | | - | - |
| Decision related to when to make a daily purchase | | | | | | | |
| Mainly Wife | 38 | 74.5 | 13 | 25.5 | ² = 7.40 ^a df = 1 p<0.05 | 1.62 | 0.84-3.15 |
| Wife & Husband Jointly | 51 | 79.7 | 13 | 20.3 | | 2.18 | 1.15-4.15* |
| Other Family Member | 262 | 64.2 | 146 | 35.8 | | - | - |
| Decision related to when to make a major purchase | | | | | | | |
| Mainly Wife | 10 | 83.3 | 2 | 16.7 | ² = 17.82 ^a df = 1 p<0.05 | 2.90 | 0.63-13.44 |
| Wife & Husband Jointly | 66 | 86.8 | 10 | 13.2 | | 3.84 | 1.92-7.67* |
| Other Family Member | 275 | 63.2 | 160 | 36.8 | | - | - |

| Decision related to own health care | | | | | | | |
|---|-----|------|-----|------|--|------|-------------|
| Mainly Wife | 146 | 83.9 | 28 | 16.1 | $\chi^2 = 56.02^a$ df = 1 p<0.05 | 6.51 | 3.87-10.97* |
| Wife & Husband Jointly | 141 | 68.8 | 64 | 31.2 | | 2.75 | 1.77-4.28* |
| Other Family Member | 64 | 44.4 | 80 | 55.6 | | - | - |
| Decision related to visits to her family or relatives | | | | | | | |
| Mainly Wife | 70 | 85.4 | 12 | 14.6 | $\chi^2 = 46.69^a$ df = 1 p<0.05 | 5.62 | 2.88-10.96* |
| Wife & Husband Jointly | 170 | 76.2 | 53 | 23.8 | | 3.09 | 2.05-4.64* |
| Other Family Member | 111 | 50.9 | 107 | 49.1 | | - | - |

3-3-3 Association of Distance of Health Facility and Mother Antenatal & Natal Service Utilization with Status of Child Immunization

Distance from a health facility was found to be a significant predictor of full immunization. The women who reported having a health facility nearby (<1 km) were more likely to fully immunize their children than those who said there was no health facility nearby. Children of mothers who received sufficient antenatal care (i.e. At least 3 ANC visits, 2 TT Injections & 100 IFA Tablets) were more likely to be fully immunized their children. It was also observed that mothers who had received two tetanus toxoid injections ($\chi^2=8.36$, p<0.05) were more likely to fully immunize their children. The odds for full immunization of children's were higher in those mothers, who received sufficient antenatal care and 2 TT injections (odds ratio 2.61 and 2.37, respectively). Place of delivery were also significantly associated with complete immunization coverage of children's. Those children who were delivered at hospital, were more likely to be fully immunized (OR=2.37, 95%CI=1.55-3.63, P<0.05) then those who were delivered at home.

Table-6 : Distance of health facility and Antenatal & Natal Care Service Association with Status of Child Immunization

| Variables | Child Immunization Status | | | | χ^2 , df & P Value | Full Immunization | |
|---|---------------------------|------|-----------------------------|------|--|-------------------|------------|
| | Fully Immunized (n=351) | | Partially Immunized (n=172) | | | OR* | 95 % CI** |
| | No. | % | No. | % | | | |
| Distance of Sub-Centre from Respondents Residence | | | | | | | |
| < 1 km. | 44 | 77.2 | 13 | 22.8 | $\chi^2 = 10.327^a$ df = 2 p = 0.006 | 2.14 | 1.10-4.16* |
| 1-2 km. | 132 | 73.3 | 48 | 26.7 | | 1.74 | 1.16-2.62* |
| > 2 km. | 175 | 61.2 | 111 | 38.8 | | - | - |

| Received 2 TT Injection (N = 512)* | | | | | | | |
|--|-----|------|-----|------|--|------|-----------|
| Yes | 332 | 70.0 | 142 | 30.0 | $\chi^2 = 8.362^a$ df = 1 p = 0.004 | 2.59 | 1.33-5.05 |
| No | 18 | 47.4 | 20 | 52.6 | | - | - |
| Received Full Antenatal Care Services (N = 512)* | | | | | | | |
| Yes | 196 | 78.7 | 53 | 21.3 | $\chi^2 = 24.033^a$ df = 1 p = 0.000 | 2.61 | 1.77-3.86 |
| No | 154 | 58.6 | 109 | 41.4 | | - | - |
| Place of Delivery | | | | | | | |
| Institutional Delivery | 293 | 71.5 | 117 | 28.5 | $\chi^2 = 16.273^a$ df = 1 p = 0.000 | 2.37 | 1.55-3.63 |
| Home Delivery | 58 | 51.3 | 55 | 48.7 | | - | - |

* Out of total 523 mothers, 512 was registered for ANC services.

3.4 Correlates of Complete Immunization of Children

3.4.1 Multivariable Logistic Regression Analysis

After adjusting the different variables the result of multivariate logistics regression shows that mother's employment and their empowerment status were found significantly associated with child immunization status. Mother who were employed (OR=2.06, 95%CI=1.05-4.05, P<0.05), had freedom of mobility (OR=5.01, 95%CI=3.17-7.91, P<0.05), freedom from family domination (OR=3.61, 95%CI=2.16-6.01, P<0.05) and economic security (OR=2.68, 95%CI=1.29-5.54, P<0.05), were more likely to fully immunized their children's then those who were not employed and not empowered (Table-7). Distance of health facility were also found significantly in multivariate analysis with full immunization coverage. The women who reported having a health facility nearby (OR=1.97, 95%CI=1.21-3.20, P<0.05), were more likely to fully immunize their children than those who said there was no health facility nearby.

Table-7 : Correlates of Complete Immunization of Children - Result of Multivariable Logistic Regression

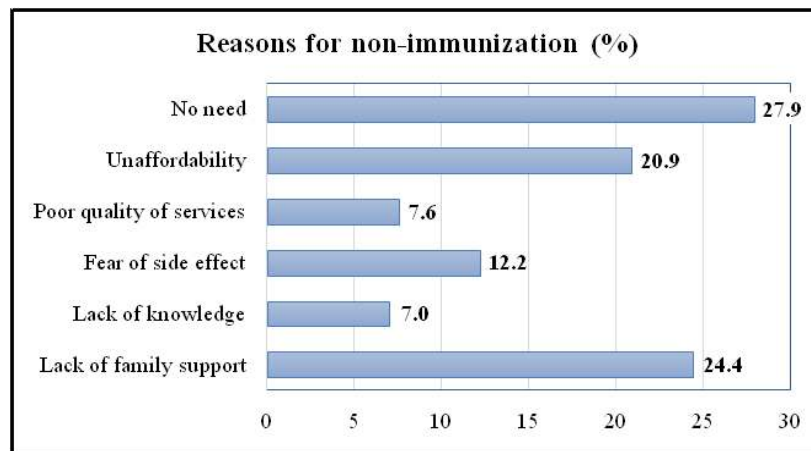
| Fully Immunized Child | | | |
|---|------|-----------|---------|
| Independent Variable | AOR* | 95% CI | P Value |
| Occupation | | | |
| Not Employed (RC)** | - | - | - |
| Employed | 2.06 | 1.05-4.05 | 0.03 |
| Status of Empowerment on the basis of Women's Mobility | | | |
| Empowered Women | 5.01 | 3.17-7.91 | 0.00 |
| Not Empowered Women (RC) | - | - | - |

| Status of Empowerment on the basis of Women's Freedom from Family Domination | | | |
|---|------|-----------|------|
| Empowered Women | 3.61 | 2.16-6.01 | 0.00 |
| Not Empowered Women (RC) | - | - | - |
| Status of Empowerment on the basis of Women's Economic Security | | | |
| Empowered Women | 2.68 | 1.29-5.54 | 0.01 |
| Not Empowered Women (RC) | - | - | - |
| Distance of Sub-Centre from Respondents Residence | | | |
| < 1 km. | 1.96 | 0.90-4.28 | 0.08 |
| 1-2 km. | 1.97 | 1.21-3.20 | 0.00 |
| > 2 km. (RC) | - | - | - |

*AOR- Adjusted Odds Ratio, ** RC-Reference Category

3.4.2 Reasons for Non-Immunization

The stated reasons for non-immunization are depicted in figure 1.



3.5 Discussions

Mother's age, education, occupation, wealth index, autonomy, decision-making, distance of health facility, antenatal care and place of delivery were found to be significantly associated with the acceptance of full immunization coverage. It was expected that antenatal care visits would have a positive impact on immunization coverage of children, and the present study found that 74.3% mothers who received sufficient antenatal care fully immunized their children, compared to 56.0% of mothers who did not receive antenatal care.

Immunization status of child, belonging to Scheduled Castes/Scheduled Tribe families, with the poorest health index families or mother who are less educated, are comparatively in worst condition than those belonging to the extreme opposite groups with the highest education background of general castes and with the highest wealth index families. Also found that women's autonomy

was correlated with the measures of children's immunization status (Bharati S, Pal M, Bharati P, 2014).⁵

Mothers' education was significantly associated with child immunization. The odds of being fully immunized for children of mothers with secondary education were 5.91 times the odds for children of mothers without any formal education. Also observed that mother who received antenatal care were 3.31 times as likely to immunize their children as mothers who did not receive any antenatal care.⁶

Distance to health facility are one of important determinants to child immunization.⁷ Women with the highest wealth index were significantly more likely to fully immunize their children. Distance from health facility, mother's age, mass media, tetanus toxoid injection, number of ANC visits and place of delivery were significantly positively associated with full vaccination.⁸ Distance from a health facility was found to be a significant predictor of full immunization. The women who reported having a health facility nearby (<1 km) were more likely to fully immunize their children than those who said there was no health facility nearby.^{9,10}

Children of poor parents, born to illiterate fathers, younger fathers and fathers employed as manual workers were more likely to be incompletely immunized. Mothers who had no formal education, had no access to information, had not used antenatal care and delivered at home, children were more likely to be incompletely immunized (Bugvi et al., 2014).¹¹

4. Conclusions

Vaccination is one of the major contributors to public health. It has eliminated some of the most dreaded childhood diseases. Despite governmental efforts to increase rates of immunization against childhood diseases, the proportion of incompletely immunized children is still high. Children of younger mothers, children born late in the family, children of mothers who don't know the benefits of immunization, and children of mothers with negative perceptions of vaccine side effects were significantly associated with an incomplete immunization status. To improve the rate of full immunization coverage, we have to investigate and overcome the reasons for incomplete immunization status of children. Information could play a pivotal role in determining the health behaviour of an individual. We found that lack of access to information among mothers increases the likelihood of incomplete immunization for their children. Sufficient education should be provided to rural women, which will encourage them to seek immunization at the appropriate age of the child. Targeted interventions are needed to increase the immunization rates in rural areas. These interventions need to concentrate on mother with low socio-economic and educational status in order to improve their knowledge of this topic.

Conflict of Interests

The authors declare that there is no conflict of interests regarding the publication of this paper.

Acknowledgments

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Multichromatic Identity : The Tourism Profession

*Evangelina Cruz Barba**

The profession of tourism is complex. Tourism, historically, has struggled to define his identity because the academic work in tourism is in parallel to other professions. The definitive recognition of tourism as a profession was hospitality related. However, this is only part of the origin of professional identity in tourism. Professional identity is defined as one's professional self-concept based on attributes, beliefs, values, motives, and experiences as concerns it field work. Hall (1996) uses the term identity to refer to the meeting point where there is an accession in the time between the discourses and practices. Grossberg (1996) adds, to the problem of the definition of identity, the argument that identity is built from the differences in the context, "the modern does not constitute the identity from the difference, but the difference from the identity" (Grossberg, 1996:157).

Tourism identity is built on a multi-disciplinary education background : Economics, history, geography and sociology are some of the subjects involved in tourism identity. With the theoretical background of "Symbolic inter-actionism" of George Mead (1972) and Goffman (1971) we try to explain the social construction of the professional identity of tourism in the case of the University of Guadalajara in Mexico. In this work we consider the geographical space, the pluralities of sense, social time, the symbolic and social practices as components praxis in academic life that also involve the desires and human abilities.

Professional identity becomes a complicated economic, cultural and social issue. In order to determine a specific identity characteristic we use narratives by 8 tourism academics of the

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University of Guadalajara, Jalisco, Mexico. These narratives have been developed during 2012-2013, using life story by deep interviews. The narratives have been oriented by developing four analytical categories: Profession election, appropriation of knowledge, socialization process of knowledge and teacher performance. The targets of these interviews is determine the reasons why the 8 tourism academics pursue such studies, the way in which the subjects and the educational process influence the vision about the profession, how determinant was the professional experience in the making of the identity and how the actual teaching practice determine the identity to be inherited to the new generations. Using these categories: knowledge appropriation; socialization of knowledge; teacher performance, we register the socialization of professional identity in the form of the subjects that have taught in teaching since they joined the educational institution either the Faculty of Tourism or the University of Guadalajara. The narratives focus on the relevant characteristic and the belonging sense of the actors in order to find the particular identity for the professionals. From the narratives information we found two relevant characteristics behind the professional election: loyal filters and gender. However the main finding of this paper is to set a sociological category: Multichromatic identity as a valuable research framework to analyze these professional. The multichromatic identity is far more complex than only a fragmented identity but a multidimensional perspective according to the familiar, social and economic conditions. Each professional can contemplate his identity form one unique perspective given by his own background and the professional requirement facing for him.

[**Keywords** : Tourism professional, Multichromatic identity, Process of socialization]

1. Introduction

Little is known about The Tourism professional identity. There is an interest in the connection between education and touristic industry. It is a link between the acquisition of knowledge and practice daily labour that defines the nature of the tourism identity. It is an education in the service of the tourism industry and that was its genesis : a requirement of market. Professional identity is defined as one's professional self-concept based on attributes, beliefs, values, motives, and experiences as concerns in the field work. Hall (1996) uses the term identity to refer to the meeting point where there is an accession in the time between the discourses and practices. For this reason, acknowledge as true professional identity is developed in the socio-cultural space, understood as a process of interaction, network and flow of links that include the symbolic, emotional, economic and transcendental, conceived all these in our study on institutional academic everyday life, where individuals maintain a set of relationships that generate a process of socialization. Grossberg (1996) adds, to the problem of the definition of identity, the argument that identity is built from the differences in the context, "the modern does not constitute the identity from the difference, but the difference from the identity" (Grossberg, 1996 : 157).

With the theoretical background of "Symbolic inter-actionism" of George Mead (1972) and Goffman (1971) we try to explain the social construction of the professional identity of tourism in the case of the University of Guadalajara in

Mexico. Within this framework and according to Lindon (2004) in this work we consider the geographical space, the pluralities of sense, social time, the symbolic and social practices as components praxis in academic life that also involve the desires and human abilities.

Since the 19th century the study of professions took place in a systematic and organized way. There are basically three schools that are related in timing with the evolution of the study of professions: the Definitory School, the Evolutionary School and the Revisionist School. We will focus on the last school. The revisionist school (mainly represented by Larson (1979), Freidson (2001) and Abbott (1988)) discusses the professional activities in political terms and highlights the autonomy as the main characteristic of the profession. The professions depend on the market and are socially integrated. There is a political and cultural influence of the professions. The cultural position considers that the purpose of the sociology of the professions has to do with the subjective significance of such activities. In here the recognition comes within the framework of the social imaginary that allows having a perception of the profession from a subjective consideration.

The most influential theories in the analysis of professions can be divided in Functionalists, Inter-actionists and Weberians. In the case of our study we consider symbolic inter-actionism – the principal authors are sociologists of the Chicago school, represented by Simmel, Blumer, Mead and Goffman. On this approach all professional activities should be studied as a biographical process.

In symbolic inter-actionism professions are not “entities”, groups or communities sharing the same ideas, criteria, values and customs, but permanent movements of evolution of professional segments which are competing in frequent conflicts. This theoretical perspective says that occupational groups are the result of a process of interaction leading to members of the same activity to organize, defend autonomy, territory and jurisdiction.

The inter-actionism considers the professions taking into account the practice and employment as a measure for individual’s performance. The professional activity is seem as a biographical process which will be forming according to Berger and Luckman (2001) where primary and secondary socialization are the soil over which the identity is built. In addition Goffman (1971) says that identity is a way in which the interactions are meaningful.

According to Hall (1996) identity is constructed from the discursive practice. The identity arises from the narratives of self, in the symbolic space; it is produced in specific historical and institutional areas in the interior of formations and discursive practices. For this work, the professional identity is constructed following Goffman (1971) in the process of interaction of individuals in the orientations of their actions, and restricted within the space where such action is taking place. All of these are expressed in the form of an ideology, doctrine or practice. From here we have a stable identity rooted in a history and memory, at least in the short term.

2. Historical Motivation and Background

The history of the tourist activity itself obliges us to recognize that this modern profession is the product of the constant evolution of the society by interacting with a labor market. This labor market is the expression of the work presented in the economy and the economy is in constant evolution to diversification and specialization of its workforce. There is a transition from the hospitality services in religious and commercial activities to a more evolved profession in order to satisfy a more sophisticated demand promoting the institutionalization of the profession. At the beginning, university education in tourism began with a technical training oriented to hospitality in 1893, specifically in Lausanne's School, Switzerland (Formica, 1996). After 50 years later the tourism was formally a profession.

In general terms and according to Echtner (1995: 130) "academic training at the top level of tourism in the world is based on its political system". Within this framework, it presents two approaches to education: a vocational call when referring to the technical and other professional type. We understand that both in Europe and in the United States, tourism education begins with a technical vocation emphasizing operational issues of hospitality, and later it is necessary to form hotel managers with tools related to business management (Inui Yuka et al, 2010 : 26).

Very different situation in Mexico, since even when it also arises with the technical vocation in hospitality in 1947, priority was given to the university education to the activity of tourist guide at the Autonomous University of the State of Mexico 1958 and not to the management of hotels, under the vision of tourism in Mexico, was not business, but rather as a way of maintaining good relations between countries.

Following the ideas mentions above, tourism in the world is born of a human practice and as a profession of modernity in Mexico, it is a response of the social, political and economic context that implies more than a theoretical construction, an understanding of the tourist phenomenon, hence the nature of this profession that does not have a theoretical body of its own, but professions like economy, administration, history, geography, anthropology, psychology, law, sociology, among others, nourish this profession, which causes the understanding of this professional identity to be even more complex.

3. Methodology

To possibilities of being able to identify cultural attributes, as well as the identity constitution that is built from the school, it is important to consider the context and the experience of our academic informants using in-depth interviews as a first attempt to social thought (Collins, 1996). According to Bertaux (2005) we try to understand the events of life, not as historical facts, but as the process of

relationships between subjects and creation of meanings according to a drive shaft based on a process: The academic curriculum, choice of professional practice; appropriation of knowledge, socialization of knowledge: professional practice and work. This narrative illustrates the process of cultural appropriation of academic manifested within the school in order to determine the self-categorization at the personal and group level; self-perception varies along a continuum definitude by the conflict between the two and their shifting relative strengths (Turner and Oakes, 1989).

The following table describes the characteristics of the sample taken in the period 2012-2013, we use in order to make the proposed analysis. In this table we specify the size, the values and the main profiles of the sample.

Table-1 : Description of the population

| Variable | Numbers of population* | Numbers of the sample |
|---|------------------------|-----------------------|
| Sex | | |
| Male | 36 | 4 |
| Female | 26 | 4 |
| Age group | | |
| 31 ?age?40 | 8 | 0 |
| 41 ?age?50 | 24 | 3 |
| 51 ?age?60 | 14 | 3 |
| 61 ?age?70 | 16 | 2 |
| Education | | |
| Ph. D. | 6 | 3 |
| Master or above | 54 | 5 |
| University | 2 | 0 |
| Teaching tourism work experience | | |
| 16-20 | 11 | 0 |
| 21-25 | 7 | 3 |
| 26-30 | 7 | 2 |
| 31 ? | 10 | 3 |

*Refers to all teachers (62) who teach at the tourism school.

4. Findings

Our analytical categories are simplified in the table-2. In this table we present the information of our informants as a process from which they choose to be tourism professionals. The interviewed academics were validated from its relation

with the context in which it is developed. That is why, when we refer to the links with others in their daily lives, we have to consider the structure of their experience in the use of time, space and position in the rules of the institutional or personal game. Particularly our study subjects (academics who choose to be tourism professionals) have an experiential institutional experience such as their participation in management positions and modification of the tourism curriculum.

From the last information we found two relevant characteristics behind the professional election: loyal filters and gender.

4-1 Loyalty Filters

Akerlof (1983) refer the loyalty filters, like a form of distortion that agents assume in order to maintain certain congruence to a set of principles proper to family and group contexts. Like an informant refers :

“Before entering the university I was to the south of San Francisco (USA), there I spent 5 years working in everything, always working with Italians; In the fields in the “piscas” (agriculture harvest), then I went to fruit shops and then I went to a restaurant of dishwasher and then I finished cook, I started to cover the breaks of the cooks and the chef” (Informant R).

Table-2 : Analytical Categories

| Choice of profession | Knowledge Appropriation | Socialization of Knowledge | Teacher Performance* |
|---------------------------|---|--|---|
| Restaurant experience | Economy | Restaurant, CTI (Center of Touristic Research) Teaching | Mathematics, Statistics, Research Seminars |
| Restaurant experience | Economy | Restaurant, CTI (Center of Touristic Research) Teaching | Mathematics, Statistics, Research Seminars |
| Work and study | Trabajar y estudiar | Administrative Assistant, Airlines, Travel agency, Teaching | Airlines, congresses and conventions |
| Work and study | Curriculum Flexibility | Human Resource, CTI, Teaching | Human Resources, Sustainable Tourism, Research Seminar |
| Wide field of action work | History of art, geography, marketing and research | Hospitality, consulting, administrative, teaching. Study Center for Foreigners, Travel Agency, Sales | Leadership, Simulation and Business Techniques, Total Quality |
| Wide field of action work | Finance and accounting | Factories, Restaurants, Hotels, Airlines, teaching | Hospitality, Food and Beverage Management, congresses & conventions |

| | | | | |
|---|--|------------------------------|----------------------|--------|
| Enjoyment for hospitality services | Hospitality, economy, accounting, administration | Hospitality, Teaching | Hospitality, Tourism | Social |
| Influence of his Army father, enjoyment for traveling | Travel agency, enjoyment for hospitality and Geography | CTT, Travel agency, Teaching | Travel agency | |

* In the column “Performance teacher” we register the socialization of professional identity in the form of the subjects that have taught in teaching since they joined the educational institution either the Faculty of Tourism of the University of Guadalajara, so they have some changes during their work as academics in accordance with the modifications to the Tourism Curriculum.

In addition, this coincidence of being involved long before with the services sector, Informant G tells us why his decision to study tourism :

“Because I worked in the food and beverage business, and at the age of 18 I was already a restaurant manager, I worked since I was 12 in many restaurants because my mom was a cook in a restaurant”.

4.2 Gender and Choice

The choice of profession in the 1970s is influenced by gender. On the one hand, men choose their career according to a rational action according to ends, while the woman makes her choice according to a rational action according to values (Weber, 2008).

“My father was an army man and since I remember as a child when I was listening to the radio and television of the Olympics of ‘68, he told me that tourism was very important for the economy of the country and that it was a women profession”(Informant A).

However, one cannot think of a homogenous characterization of women, because a woman can reproduce a male stereotype that is learned in the family from a very early age (Akerlof and Kranton, 2010). Therefore, we can say that identity has a determining gender component in its construction. As Akerlof and Kranton (2010 : 716) mention, the internalization of norms manifests itself differently according to gender, and this in turn implies the development of jobs with specific profiles with implicit genres in the interior.

Thus, the profession from the position of Akerlof and Kranton (2002) tries to shape the behavior of students and thus generates their identity. However it is perceived in our informants on this decade of the seventies that they did not have knowledge of the true nature of the profession, therefore they do not realize expectation of change when becoming students.

The individual empirical referent is an indispensable element because the intellectual processes are linked to the concrete experiences of the subjects. In addition, it conforms from the “settled experiences” in the “knowledge store” and where each experiential situation articulates biographically (Schütz & Luckmann, 2009).

This acquisition of the “stock of knowledge” is based on the “sedimentation of current experiences in structures of meaning, according to their significance and typicality.” Experiences resulting from specific situations, captured in a polytheistic order (experiences independent of each other) (Schütz & Luckmann, 2009 : 55). Therefore, the choice involves acting and mobilizing to satisfy needs that are revealed from processes of configuration of social relations by incorporating the meanings that the subject gives to the experiences.

5. Results

We were interested in knowing that the stories reported are significant to the workplace setting in tourism. Our sample of ten tourism academics comes from different areas of tourism such as lodging, travel agency and tourism planning, and at the same time, they are professors of tourism. Turner and Oakes “assume that individuals can and do act as both individual persons and social groups” (Turner, Oakes, Haslam & McGarty 1992: 2). Each interview case, we found the substance into a sociological model to identify characteristics of the identity constitution like a process. During the academic schooling will tend to reproduce the social conditions that make up a cultural framework and the subject is appropriated by them through the habitus as generating principle of objective breeding practices (Bourdieu, 2005).

The habitus is a product of a constant of practices at the time. We show in the diagram below as the subjects maintained options in the professional activities of tourism to support their own identity as a member of a professional reference tourism group, as well as the link with the institutional. This is: the multichromatic identity.

Although this diagram is a representation of a process of adaptation and socialization of the knowledge, and therefore the constitution of identity, we must recognize that each individual human is constructed particular in its time and space. However this scheme gives us an analytical organization to focus multichromatic identity.

We can see from the diagram that the profession starts in Mexico with a multi-disciplinary syllabus (the centre of the circle). Basically created by economists, managements, lawyers and accountants. Different to the statement of Franklin & Crang (2001), which identify tourism as an activity with a taxonomy or classification represented in a very loose or flat way of sociology and psychology, in Mexico the professional diversity comes from many diverse subjects.

The Figure-1, Shows how identity is shaped and shafts which shelter the origin of the tourism profession. At the first level tourism profession is formed by all the professions mentioned above. The origin comes from the interaction of them.

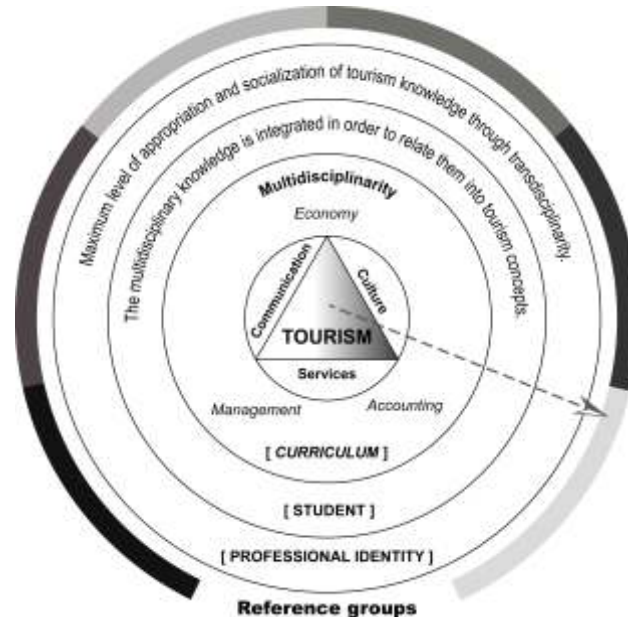


Figure-1 : A Multichromatic Identity model

In the second level it is already the integration on the part of individualize all these disciplines to create concepts and approaches that are beginning to be part of the conception of tourism of the professional. That is means, starts a process of appropriation of the knowledge to give way to a set of concepts and criteria, and the reflection on the nature of the profession of tourism.

In the third level the knowledge is applied and, using the learned trans-disciplinarity, the professional activity emerges as hospitality, planning, travel services, gastronomy, etc. they belong to a reference group. There is not only the knowledge appropriation and socialization, but also the stylized fact of professional identity of tourism.

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Exploring the Character Strength of Early Childhood Teachers

Hae Ika Hwang and Hye Kyoungb Chae***

The purpose of this study was to explore the character strength of early childhood teachers. 210 early childhood teachers were randomly sampled in Korea. We explained the purpose of the study and the method of the questionnaire to the early childhood teachers and got the participation agreement. The questionnaire consisted of questions about basic demographic information and Character Strengths Tests. A total of 171 questionnaires were analyzed by the SPSS 24.0 program, except for the faithless responses. The results are as follows; The most frequently reported character strengths of early childhood teachers were love, gratitude, kindness, hope, and authenticity. Love means the ability to accept love from others, gratitude means an attitude to recognize and appreciate good things, and Kindness means both good behavior and good behavior for others, and aiding and caring for others. In addition, hope implies an attitude to anticipate the best and strive to achieve it, and authenticity involves revealing oneself without lie to the ability to speak truth and present it in a true way, and to accept and take responsibility for actions and emotions. In this way, it is meaningful that this study helps the early childhood teacher to live happily and faithfully in their lives by realizing their character strengths and using them for their own life.

[Keywords : Early childhood teacher, Character strengths]

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1. Background/Objectives and Goals

Many studies have already confirmed that Infancy is the period of development in all areas, and the development of this period affects future development and it is difficult to correct it later. In these critical times, the importance of early childhood teachers who spend a lot of time with children is very important.

In order to perform the role of these early childhood teacher, pre - service early childhood teachers have been learning basic theory and teaching methods of various subjects as well as contents of early childhood development based on basic literacy education in university which is teacher training institute. In addition, such learning is constantly continuing in early childhood education field. In order to educate the young children who will live in the future society, the early childhood teachers are always lacking and have to be faithful to the current education because the knowledge and skills required in modern society are constantly changing, and the social culture, home environment, and values are also changing. Therefore, early childhood teachers are not only sincerely involved in the various training programs conducted by the government, but also pursue various training programs according to the individual interests of the teachers.

In this continuing learning process, questions are raised as to whether or not the early childhood teachers can become more professional if they fill their weaknesses. In other words, I cannot be sure that as early childhood teachers constantly corrects his weaknesses, they can become a competent and perfect teacher. Therefore, it is necessary to shift the thinking to the approach to discover and promote the strengths of the present early childhood teacher. Existing education, which struggles to become a perfect and versatile person by pouring energy into complementing the deficient area of oneself, emphasizes his lack and keeps him in competition with others. On the other hand, strength-based education that finds and utilizes its own strengths is not a new education but an educational method that emphasizes the essential aspects of early childhood teachers' happiness (Buckingham, 2009; Lopez, Janowski, & Wells, 2005). In addition, as you perceive your strengths, your confidence and hope increase, and as a result you experience more pleasure (Anderson, Schreiner, & Shagbaz, 2004; Hodge & Clifton, 2004).

The personality strengths that the early childhood teachers can find and use well are defined as the positive qualities that can be reflected in the human thoughts, emotions and behaviors and can provide excellence and prosperity to human beings (Park, Peterson, & Seligman, 2004). Peterson and Seligman (2004) proposed a VIA (virtues in action) strength classification system to identify individual character strengths. The character strength is composed of six sub-elements, and each person has character strengths that shows a particularly high score among the six sub-elements. The six sub-elements of character strength

are wisdom, courage, humanity, justice, temperance, and transcendence. First, wisdom, which are cognitive strengths related to wisdom judgment in life and helping intellectual accomplishment, are composed of creativity, curiosity, open-mindedness, love-of-learning, and perspective. Second, the humanity associated with taking care of others and getting closer is composed of love, kindness, and social intelligence. Third, the courage related to the willingness to achieve the goal pursued even if faced with internal or external difficulties is composed of bravery, authenticity, perseverance, and vitality. Fourth, there are forgiveness, modesty, prudence, self-regulation in the virtue of temperance, which is a positive trait that protects us from overdoing. Fifth, justice is social virtue related to healthy community life, and it is composed of fairness, leadership, and citizenship. Sixth, transcendental strengths that give meaning to phenomena and actions and pursue connectivity with the cosmos of the great world include appreciation of beauty, gratitude, hope, humor, and spirituality.

Most human beings are often away from happy lives because of lack of understanding of what their character strengths are. Therefore, understanding your character strengths can be a shortcut to find a job where character strengths can demonstrated enthusiastically and to lead a happy life while maximizing your strengths and potentials (Kwon, 2008). Therefore, this study aims to explore the character strengths of early childhood teachers. In other words, the purpose of this study is to explore the character strengths of early childhood teachers by analyzing the character strengths of early childhood teachers and to help them to be happy and healthy early childhood teachers by discovering and developing their strengths in early childhood education. The selected research problems are as follows.

First, how did the character strengths of early childhood teachers appear?

2. Methods

The subjects of this study were randomly sampled from 210 teachers in preschools and day care centers in Korea. We explained the purpose of the study and the method of the questionnaire to the early childhood teachers and got the participation agreement. The questionnaire consisted of questions about basic demographic information and Character Strengths Tests. However, a total of 197 cases were recovered. 171 (86.8%) cases were selected for final analysis except 26 cases that responded unfairly.

Respondents first completed a brief demographic questionnaire. The results were shown in Table-1 on next page.

To measure the character strengths of early childhood teachers, self - report Character Strength Test developed and standardized by Kwon, Yoo, Lim, Kim (2010) was used. Character Strength Test consists of 25 subscales including six virtues (wisdom, humanity, courage, temperance, justice and transcendence), 24

strengths (creativity, curiosity, open-mindedness, love-of-learning, perspective, love, kindness, social intelligence, bravery, authenticity, perseverance, vitality, forgiveness, modesty, prudence, self-regulation, fairness, leadership, citizenship, appreciation of beauty, gratitude, hope, humour, and spirituality) and social desirability which measures the attitude of respondents. This test is composed of a total of 250 items, including 10 questions for each of the 24 strengths and 10 questions for social desirability. Each item was rated on the Likert-type 4-point scale (0 = not at all, 3 = very agree), and the higher the score, the higher the significance of character strength. As a result of calculating the reliability coefficient of character strength test, it was in the range of .75-.93 per character strength.

Table-1 : Sample characteristics of subjects (n=171)

| Respondent | N | % |
|-----------------------|----------|----------|
| Age | 171 | 100.0 |
| Under 24 years | 49 | 28.7 |
| 25 - 29 years | 41 | 23.9 |
| 30 - 34 years | 28 | 16.4 |
| 35 - 39 years | 22 | 12.9 |
| 40 years old or older | 31 | 18.1 |
| Affiliation | 171 | 100.0 |
| Preschool | 77 | 45.0 |
| Day care center | 94 | 55.0 |
| Career | 171 | 100.0 |
| Under 3 years | 71 | 41.5 |
| 3 - 7 years | 48 | 28.0 |
| 7 years old or older | 54 | 30.5 |

This study was to analyze the characteristics of early childhood teachers by using SPSS 24.0. A frequency analysis was conducted to identify the brief demographic questionnaire of the subjects, the Cronbach α coefficient was calculated to examine the reliability of the Character strength test, and the frequency analysis was conducted to investigate the representative character strengths of early childhood teachers.

3. Results

The results of character strength revealed by early childhood teachers were shown in Table-2 on next page :

Table-2. Character Strengths of Early Childhood Teachers (n=171)

| Virtues | Character strengths | M | S |
|---------------|------------------------|-------|------|
| Wisdom | Creativity | 15.80 | 6.37 |
| | Curiosity | 16.23 | 5.55 |
| | Open-mindedness | 17.32 | 5.22 |
| | Love-of-learning | 12.23 | 5.86 |
| | Perspective | 16.35 | 5.28 |
| Humanity | Love | 22.64 | 4.70 |
| | Kindness | 21.23 | 5.23 |
| | Social intelligence | 17.78 | 5.89 |
| Courage | Bravery | 16.17 | 4.79 |
| | Authenticity | 20.19 | 4.79 |
| | Perseverance | 18.64 | 5.64 |
| | Vitality | 18.71 | 5.28 |
| Justice | Fairness | 19.47 | 4.32 |
| | Leadership | 15.78 | 6.06 |
| | Citizenship | 19.04 | 4.47 |
| Temperance | Forgiveness | 17.13 | 4.74 |
| | Modesty | 18.97 | 4.92 |
| | Prudence | 17.30 | 4.89 |
| | Self-Regulation | 17.46 | 5.41 |
| Transcendence | Appreciation of beauty | 18.26 | 5.08 |
| | Gratitude | 22.00 | 5.56 |
| | Hope | 20.85 | 5.13 |
| | Humour | 17.87 | 6.36 |
| | Spirituality | 11.93 | 7.67 |

The most frequently reported character strengths of early childhood teachers were love, gratitude, kindness, hope, and authenticity.

First, Among the strengths recognized by early childhood teachers, love was the highest average. Love means to value and practice intimate relationships with others. In other words, it means the ability to love others and to accept love from others. Kwon (2008) argues that the most developed form of love occurs in relation to others, and love includes romantic love, friendship, love between parents and children, priesthood relationships, and emotional ties between team members and

peers. Consistent with many previous researches, the strength of early childhood teachers is infinite love based on the relationship with infants. Recent researches have suggested that early childhood teachers should be equipped with basic love for infants, and that it is also a helpful factor in helping children to recognize that their love is not only an intimate relationship between infants, but also a precious existence (Lee & Seok, 2010; Lee, 2016).

Second, it was gratitude that had the second highest average revealed by early childhood teachers. In some studies, gratitude was described as a representative strength of early childhood teachers (Choi & Lee, 2009; Kim & Hwang, 2015). Gratitude means an attitude of recognizing and appreciating good things. Gratitude serves as a motivator when we know someone has done a good job for us. In other words, gratitude is what makes us want to help not only those who have favors us, but also those who are unrelated. In addition, when a person who has been grateful expresses gratitude, the person who has made a favorable gratitude strengthens the gratitude and makes good work for others afterwards. In other words, gratitude affects the way we engage with others. In this regard, Choi (2006) explained that living a thankful life as an early childhood teacher will be helpful not only for individual happiness but also for quality improvement of early childhood education.

It is the kindness that has been revealed the third representative personality strength of early childhood teachers. Kindness includes motivations for good behaviors and good behaviors for others and actions to help and care for others. It is interpreted that kindness is more representative of early childhood teachers because of its relevance to the profession of early childhood teachers. In other words, kindness is revealed in the process of early childhood teacher's efforts for infant's happiness and working with fellow teachers. In recent research, kindness is known to have a close relationship with empathy and compassion (Unger & Thumhuri, 1997), moral reasoning (Miller, Eisenberg, Shell, & Fabes, 1996) and social responsibility (Bierhoff, Klein, & Kramp, 1991).

It was hope that it was the 4th most representative strength of early childhood teachers. Hope means an attitude that anticipates the best and strives to achieve it. It is essential to be hope in the job of the early childhood teacher of emotional labor maintaining various relationships with infants, parents, and peer teachers. It can resolve conflicts that arise in daily situations with children, as well as coping with their own perception of stress and problem solving ability, and enables them to play a role of high quality teaching (Jung, 2016). In addition, it is possible to predict the possibility of leading to the satisfaction of the teaching profession by finding the hope through the character strength and using it positively (Kim, 2012).

Finally, the character strength of early childhood teachers is authenticity. Authenticity involves revealing oneself without lie and being able to accept and take responsibility for actions and emotions with the ability to tell the truth and

empower oneself in a true way. According to the theory of self-determination (Deci, & Ryan, 2000), authenticity can be said to be the tendency of an individual to be aware of his inherent motivation of competence, autonomy, and relationship, and to behave accordingly. On the other hand, behaviors to meet the expectations and demands of others are relatively lacking in authenticity.

According to Goldman and Kernis (2002), The more students who set their academic goals about 'what I really want to do?', the more they express their life satisfaction and positive emotions. However, authenticity has not been identified as a character strength of early childhood teachers in other researches. Therefore, it is necessary to clarify the meaning of authenticity of early childhood teachers in early childhood education field. In addition, researches on how authenticity will be exercised in the early childhood education field need to be continued.

Positive psychology, which has become a new research trend, said that it is important to accurately identify the factors that make us happy and involve more in life. The such strengths are suggested as the ability to feel, think, and act so that they can function optimally for valuable performance. Therefore, in the study, the early childhood teachers realized their character strength and continued to use their own life, so as to help the teacher to live happily and faithfully.

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Teachers' Perceptions and Barriers on Creating Technology-enhanced and Student-centered Classroom

*Nur Ijabah**

In this 21st century era, technology becomes the primary needs of people worldwide, especially students who are well-known as a digital native. Therefore, it is important for the teacher to tailor the utilization of technology in the more student-centered classroom that is able to trigger and train students' higher-order thinking as the 21st-century education demands. This research highlighted the survey of 34 English teachers regarding their perceptions and barriers on creating technology and student-centered classroom. The study was survey research that used close-ended and open-ended questions as well as short interview to gather the data. The quantitative data obtained were analyzed through descriptive statistic, while the qualitative data were coded and interpreted. This study discovers teachers' attitude and barriers on technology and student-centered approach showing the inconsistency between teachers' beliefs and practices about the integration of student-centered approach and technology. This inconsistency was caused by the barriers faced by the teacher. The major barriers they face were lack of knowledge about how to integrate technology and student-centered approach (Mean=3.94), assessment or national high-stakes testing (Mean=3.8), time constraints (Mean=3.57), technology support (Mean=3.29), and culture in society (Mean=3.11). To encounter those barriers it is suggested to conduct a special training program for the teacher in integrating technology in EFL classroom through the student-centered approach.

[**Keywords** : Student-centered approach, Student-centered instruction, Technology integration, Teachers' perceptions, barriers]

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1. Background/Objectives and Goals

School is not only a place to learn the subject matter such as mathematic, physics, English, and so on. Nowadays school is believed to be a place where students prepare their future world, a place where they can learn skills to face this more complicated world. Education paradigm in this era has evolved into 21st century education. Thus learning a language does not only focus on building students listening, speaking, reading, and writing skills. Students also need to learn to have critical thinking, good communication, good collaboration and be creative in order to survive in this global world (Suherdi, 2012).

In line with the 21st century paradigm, Indonesian government tries to meet the education demand in this era. Curriculum changing is done to associate the education demand and teaching and learning process. In Indonesia context, the curriculum has been changed as many as seven times. Began with curriculum 1968, 1975, 1984, 1994, 2004 (KBK), 2006 (KTSP), and the newest 2013 curriculum (Wirianto, 2014). The latest curriculum was developed by the government to fulfill the students need in this globalization era since the demand for today's education is not only knowledge oriented. This curriculum is hoped to give betterment towards Indonesian students. It emphasized on covering needs of students in this era by designing learning goals, procedures, and assessment that will trained students' higher order thinking. One of the characteristics of this curriculum is the shifted approach, from the teacher-centered to student-centered learning. The students are expected to acquire the 4Cs skills after attending school, those skills are communication, collaboration, creativity, and critical thinking (Partnership for the 21st Skills, 2007).

Research about student-centered approach revealed that this approach is worth implement to help students' learning. It because students are willing to involve in their learning when they are given a trust to share the responsibility and authority of learning together with the teacher (Deay & Saab, 1994; Wohlfarth, 2008; Al-Humaidi, 2015). By giving the trustworthiness to the students, it will build their sense of belonging or ownership of their learning. In addition, student-centered also emphasizes on teaching students to be the lifelong learner by providing a connection between knowledge and a real world, as well as by teaching them effective learning style (Deay & Saab, 1994; Wohlfarth, 2008). In terms of assessment, student-centered approach promotes learning and self-reflection by employing self- and peer assessment as well as authentic assessment (An & Rigeluth, 2011; Al-Asmari, 2015).

The teacher perceptions on student-centered learning were conducted by Al-Asmari (2015) found that teachers had a positive perception on student-centered approach implementation, as they were agreed to know more about the student-centered approach and wished to have special professional development to implement this approach in the classroom. Meanwhile, research about the

student centered practices has been investigated by Deay & Saab (1994); Al-Asmari, (2015). Research conducted by Deay & Saab (1994) revealed that after implementing student-centered approach, teachers became more open and be flexible in teaching; they also started to approach curriculum in which they can show students the connection between knowledge and real world; students also became more engaged in their learning since the teacher shared the learning responsibility; students also began to have ownership in their learning.

In addition, 21st century education also emphasizes on technology integration in teaching and learning practices. To support this education paradigm the notion of Technological, Pedagogical, and Content Knowledge has immersed in this new education era as it introduced by Mirsha & Koehler (2008) to provide teaching and learning framework for teachers in integrating technology effectively into their teaching. It is because the technology integration is considered to be challenging to be implemented in the classroom, especially EFL classroom. As Brown stated (2001 : 143) "technology gives many benefits in EFL classroom, it provides language input, output feedback, student collaboration, interactivity, and joyful learning". Considering the benefits of technology integration in the classroom, the teacher should be skillful in integrating technology, pedagogical, and content knowledge. It is important in order to avoid the backwash effect of technology. The teacher needs to have a skill, to help students develop their high order thinking and learning independency through the help of technology.

Some research about technology integration in classroom revealed that mostly used technologies were computer and internet, and this types of technology were used for presenting materials or lecture-based teaching and giving student low-level task, for example by using word processing (Liu, 2011; Buabeng-Andoh, 2012). In addition teachers' perceptions on technology integration had been researched by some researchers (Ismail, et al, 2010; Albirini, 2006; Buabeng-Andoh, 2012). Form a research conducted by Buabeng-Andoh (2012), it was revealed that teachers had a positive perception on the application of ICT in the teaching and learning process. It also found that teacher used computers and internet most rather than other technology, while overhead projector was rarely used by teachers as they had difficulty to access and did not have adequate skills to use that kind of technology. It indicates that the use of technology by the teacher has not shifted from teacher centered to student-centered learning, as the students have not trained to be a constructivist learner.

However, the research about the perceptions of the teacher on integrating of technology and student-centered approach was conducted An & Reigeluth (2011). The researched was an online survey research that employed 126 teachers. The result found that teachers had positive perceptions toward technology and student-centered approach implementation. However, these positive perceptions were not followed by the real activities in the classroom. The other research about technology and student-centered approach integration was conducted by Liu

(2011). This research revealed that teacher positive perception of technology integration did not lead to the constructivist teaching, in another word, the teacher still could not shift the teaching paradigm from teacher-centered to the student-centered teaching while using technology.

There might be some barriers faced by the teacher in implementing both technology and student-centered approach in the classroom. According to the research done by An & Reigeluth (2011), the barriers that faced by teachers in implementing technology integration were the lack of support needs from the government to provide technology as well as professional developments that will enhance teacher's skill to implement technology and student-centered classroom. Time constraint was also the barrier for the teacher as they believed that implementing technology along with student-centered approach requires much effort and preparation (Albini, 2004; Ismail et. al, 2010).

The two research conducted by An & Rigeluth and Liu investigated the perceptions of teachers in creating technology-enhanced and student-centered learning classroom in the United States. As the 21st century and 2013 curriculum demand to build students creativity and higher order thinking it is a must that teacher need to integrate technology in the more student-centered way, rather than use technology only in a low-level task. Therefore teacher needs to be technology savvy and has positive perception about making the student-centered and technology-enhanced classroom. To bridge the gap between perceptions and practices this research investigated teachers' perceptions and barriers of creating a technology-enhanced and student-centered classroom.

2. Methods

This research was a survey research about the teacher perceptions on creating a technology-enhanced and student-centered classroom. These English teachers were selected using probability sampling method as they were selected with the assumption that they had rich information about the research topic (Cresswell, 2001 : 142). The research employed close ended and open ended questionnaire as well as a short interview. The questionnaire was distributed online and offline to 50 English teachers. However, only 34 teachers responded the questionnaires and give them back to the researcher. As much as 25 teachers participate in research through an online questionnaire, while 10 teachers responded offline questionnaires. There were 25 teachers responded the questionnaires through the online survey and 10 teachers responded the questionnaires offline.

In addition, for about 10% of survey respondents for about 4 teachers were assigned to have interview session in order to confirm their response in questionnaires as well as to get an in-depth understanding their perceptions in a technology-enhanced and student-centered classroom. The short interview was done through online using email and offline using face to face interview. There are

2 teachers interviewed by email and 2 teachers by face to face interview. It is done due to the time limitation having by both teacher respondents and researcher.

Questionnaires and open-ended questions as well as interview guideline were used to get the information needed. The questionnaires were adapted from An & Reigeluth (2011). It employed 32 close-ended questions that divided into 10 questions of teachers' perceptions on technology integration, 11 questions of teachers' perceptions on student-centered approach, and 11 questions on perceived barriers. It used Likert-style questions which indicated their response toward creating technology and student-centered approach classroom in implementing 2013 curriculum. Meanwhile, four open-ended questions were employed to get more information about close ended results. Besides, 5 questions were used as the interview guidelines to get more information from selected teachers (10% from the participant teachers).

Data transformation from questionnaires was analyzed using descriptive statistic. Meanwhile, the open-ended questions and guided interview were transformed and discussed into several themes. Then they were interpreted and compared descriptively.

3. Results/Conclusion/Contribution

3-1 The Close Ended Questions

This part of collecting data procedures involved three aspects. First, the teacher respondents were asked to respond 10 statements that reflected their perceptions on technology integration. Second, the teacher respondents responded 11 statements that reflected their perceptions on student-centered instruction. And the last, there are 11 statements containing possible barriers that might be faced by responded teachers in creating technology-enhanced and student-centered classroom.

3-1-1 Technology Belief

Teachers' technology perceptions were investigated by addressing 10 statements that were adapted from Jo-An and Reigeluth research (2011). This research used a 5 degree Likert scale to indicate teachers' response: 1= strongly disagree, 2 = disagree, 3 = neutral, 4 = agree, 5 = strongly agree. Table-`1 discusses the analysis of mean and standard deviation, as well as the percentage of the teachers' perceptions on technology integration.

Data presented above described the mean and standard deviation as well as the percentage of each statement of technology integration. It is presented in rank order. Statement number one until seven indicated the positive statements toward technology, while the statement number eight until ten indicate negative statements towards technology. The results showed us that majority teachers have positive perceptions on technology integration in EFL classroom, as it reflected by the mean of the first seven statements closely relate to student-centered approach 4

and 5 scales that indicate 'agree and strongly agree'. In addition to the statements number eight until number ten, the mean scores close to degree 2 that indicate "disagree". It implied that technology is also be the focus of teachers ($M = 2,31$; $SD = 0,68$), and it can help students to learn ($M = 2,09$; $SD = 0,70$). Teachers also believed that integrating technology into the curriculum is also their job ($M = 2,26$; $SD = 1.04$).

Table-1 : Technology perceptions

| No. | Statements | M | SD | Percentage | | |
|-----|--|------|------|------------|-------|-------|
| | | | | A | D | N |
| 1. | I support the use of technology in the classroom. | 4,77 | 0,43 | 100 | 0 | 0 |
| 2. | Integrate technology into instruction helps students learn. | 4,62 | 0,49 | 100 | 0 | 0 |
| 3. | Teachers should keep up to date with new technology. | 4,63 | 0,49 | 100 | 0 | 0 |
| 4. | A variety of technologies are important for student's learning. | 4,54 | 0,51 | 100 | 0 | 0 |
| 5. | Technology is an important part of teaching and learning. | 4,51 | 0,56 | 97,14 | 0 | 2,86 |
| 6. | Technology enables me to accomplish tasks more effectively and efficiently. | 4,46 | 0,51 | 100 | 0 | 0 |
| 7. | I am willing to take some time to learn and use new technology. | 4,29 | 0,57 | 94,29 | 0 | 5,71 |
| 8. | Teachers should focus on content and pedagogy, and technology is the focus of technologists. | 2,31 | 0,68 | 8,57 | 74,28 | 17,14 |
| 9. | Integrating technology to curriculum is not teacher's job. | 2,26 | 1,04 | 17,14 | 74,26 | 8,57 |
| 10. | Technology may attract students' attention but it is not help students learn. | 2,09 | 0,70 | 0 | 88,57 | 0 |

This result was in line with research conducted by An & Reigeluth (2011) they reported that teachers had positive perceptions toward technology integration in EFL classroom. As they claimed that technology was as important as teaching and learning, and it also makes them complete the task effectively and easily. Meanwhile, the teachers' perceptions about student-centered approach will be presented in the following sub-heading.

3.1.2 Student-centered Approach Belief

The student-centered approach perceptions were investigated through 11 Likert-style items. Table-2 on next page showed the means, standard deviation, and percentage of those items in rank order.

Table-2 : Student-centered perceptions

| No. | Statements | M | SD | Percentage | | |
|-----|---|------|------|------------|-------|-------|
| | | | | A | D | N |
| 1. | Student-centered instruction is challenging but rewarding. | 4,40 | 0,50 | 100% | 0 | 0 |
| 2. | I want to learn more about student-centered instruction. | 4,34 | 0,48 | 100 | 0 | 0 |
| 3. | I am a student-centered teacher. | 3,77 | 0,60 | 74,26 | 2,86 | 22,86 |
| 4. | I have enough knowledge about student-centered instruction. | 3,57 | 0,60 | 62,86 | 5,71 | 31,43 |
| 5. | My students are passive and not always responsible. They are not ready for student-centered approaches, in which they take responsibility for their learning. | 2,89 | 0,90 | 25,71 | 45,71 | 28,57 |
| 6. | Student-centered approaches are too time-consuming. | 2,80 | 0,99 | 34,29 | 48,57 | 17,14 |
| 7. | Student-centered approaches require too much work for me. | 2,60 | 1,03 | 31,43 | 62,86 | 5,71 |
| 8. | Student-centered approaches diminish the amount of content I can teach. | 2,57 | 0,92 | 25,71 | 65,71 | 8,57 |
| 9. | I am not very familiar with student-centered approaches. | 2,40 | 0,77 | 8,57 | 68,57 | 22,86 |
| 10. | Student-centered approaches are incompatible with my subject area. | 2,11 | 0,72 | 8,57 | 85,71 | 5,71 |
| 11. | My job is to teach the material. If some students don't learn it, that is their problem. | 1,66 | 0,87 | 8,57 | 91,43 | 0 |

The data reports the responses using 5 degrees Likert scale, ranging from 1 (strongly disagree) to 5 (strongly agree). It was shown that majority teachers had positive perceptions toward student-centered approach for conducting English teaching and learning. It was proceed by 100% participants agreed or strongly agreed that student-centered approach is challenging but rewarding approach to be practiced in classroom (M = 4,40; SD = 0,50) and they wanted to learn more about student-centered approach (M = 4,34; SD = 0,48). Majority participants also indicated that they are students centered teacher as 74,3 % participants responded "agree" and "strongly agree". Only a few teachers agreed that student-centered approach is too time-consuming (34,3%), requires too much work (31,4%), diminish the amount of content knowledge (25,7%), and incompatible with the subject area being taught (8,6%).

In terms of student-centered perceptions, the teacher had positive perceptions and wanted to learn more about the student-centered approach. They agreed that learning in this era demands students to have higher order thinking (Al-Humaidi, 2015). But there were still some teachers agreed that student-centered approach is time consuming (34,29%) This perception might be the reason that the teachers tend to avoid the use of student-centered approach in the classroom. Some teacher also believed that student-centered approach diminishes the content of teaching (31,43%). This finding is consistent with An & Reigeluth (2011) that found even though teacher had knowledge about the student-centered approach they wanted to perceive more in order to maximize implementation of this approach in classroom practice.

In general, the respondent teachers had positive perceptions both in technology integration and student-centered instruction. However, their perceptions on using technology in more students centered were investigated through the open-ended questions and a short interview with selected teachers. But before discussed the findings of open-ended questions and a short interview, in this following discussion, it will be presented the possible barrier that the teacher had in implementing technology and the student-centered classroom.

3.1.3 Barriers in creating Technology-enhanced and Student-centered Classroom

The information about barriers that might be faced by teachers in implementing technology and student-centered approach was obtained through 11 items. The response of these items used a 5-degree Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). The data analysis presents the mean, standard deviation, and percentage of the data analysis. The mean and standard deviation score were presented in rank order.

Table-3 : Barriers in creating a technology-enhanced and student-centered classroom

| No. | Statements | M | SD | Percentage | | |
|-----|---|------|------|------------|-------|-------|
| | | | | A | D | N |
| 1. | Lack of my knowledge about ways to integrate technology into student-centered instruction | 3.94 | 0.68 | 80.00 | 2.86 | 17.14 |
| 2. | Assessment (school and high-stakes testing) | 3.80 | 0.63 | 80.00 | 5.71 | 14.29 |
| 3. | Lack of my time | 3.57 | 0.88 | 74.29 | 17.14 | 8.57 |
| 4. | Lack of technology support | 3.29 | 1.05 | 54.29 | 34.29 | 11.43 |
| 5. | Culture in society | 3.11 | 1.02 | 48.57 | 37.14 | 14.29 |
| 6. | Institutional barriers (school leadership, school schedule, school rules) | 3.11 | 0.99 | 48.57 | 40.00 | 11.43 |

| | | | | | | |
|-----|---|------|------|-------|-------|-------|
| 7. | My attitude toward student-centered instruction | 2.86 | 1.06 | 34.29 | 51.43 | 4.29 |
| 8. | My attitude toward technology | 2.86 | 1.19 | 37.14 | 60.00 | 2.86 |
| 9. | Lack of my knowledge about technology | 2.83 | 0.92 | 31.43 | 45.71 | 22.86 |
| 10. | Lack of technology | 2.80 | 0.90 | 28.57 | 45.71 | 25.71 |
| 11. | Lack of my knowledge about student-centered instruction | 2.71 | 0.89 | 25.71 | 51.43 | 22.86 |

The data analysis found that major barriers that faced by participants were lack of knowledge about how to integrate technology in more student-centered way ($M = 3,94$; $SD = 0,68$), assessment ($M = 3,80$; $SD = 0,63$), and lack of time ($M = 3,57$; $SD = 0,88$). Meanwhile, the lowest ranking of the major barriers was lack of teacher's knowledge about student-centered instruction ($M = 2,71$; $SD = 0,89$). In terms of knowledge, as many as 51.43% participant teachers claimed that knowledge about student-centered instruction might not be barriers for them. This result is seemed to against the previous findings of student-centered perception that reported the participant teachers wanted to learn more about student-centered instruction. In fact the qualitative data showed that even though the teacher had adequate knowledge about student-centered instruction, they were interested to know more about student centered practices.

In term of assessment, as many as 80% of respondent teachers agree that it became a major barrier in creating a technology-enhanced and student-centered classroom. Similar to previous research conducted by An & Reigeluth (An & Reigeluth, 2011) high-stakes national assessment in Indonesia such as national examination became the major barriers. It is because the teachers are pressured by the standardized test; as a result, they tend to more pay attention to practice the test rather than the learning, and it is called as a wash back effect of a test (Sukyadi & Mardiani, 2011).

Other perceived barriers were investigated in open-ended questions that presented in the following discussion. Besides it also presented some themes of discussion that revealed how teacher integrating technology in their teaching, whether it runs in a traditional or constructivist way.

3.2 Open-Ended Questions and Short Interview Conclusion

Open-ended questions and interview guidelines were used to collect information about their understanding of student-centered instruction; kinds of technology used; how they use the technology in teaching and learning process; how they integrate technology and student-centered approach as well as the possible barriers faced by the teacher in implementing technology-enhanced and student-centered classroom. Besides, it also revealed the type of possible personal development had by teachers, especially training in implementing 2013 curriculum.

3.2.1 Teacher Understanding about Student Centered Instruction

In open-ended questions participant teachers were asked about their understanding of the student-centered approach and whether they have implemented this in their teaching. As many as 35 teachers responded this questions in their own way and perspectives. In terms of student-centered perceptions, the teacher had positive perceptions and wanted to learn more about the student-centered approach. From the interview, the respondent teacher revealed the reason why they implemented student-centered instruction in EFL classroom. This following paragraph is the transcript of one of the respondent teacher.

I think that students in this era need to build their higher order thinking. It also has been mandated in the newest curriculum, 2013 curriculum. Therefore we as teachers need to implement more students centered teaching rather than only giving our students lecturing and long explanation. Student-centered approach will train the student to have critical thinking and build their higher order thinking.

The qualitative data implied that teachers had adequate knowledge about student-centered approach concept. They were agreed that student centered approach focus on student active participation and teacher play role as facilitator, guidance, and motivator (Deay & Saab, 1994; Wohlfarth, 2008; Al-Humaidi, 2015)

Table-4 : Teacher understanding on student-centered approach

| No | Student centered approach practices in EFL classroom | Teachers |
|----|--|----------|
| 1. | Often implement | 27 |
| 2. | Never implement | 5 |
| 3. | Seldom implement | 3 |

These teachers, who have implemented student-centered approach, used various teaching methods to engage their students' involvement. Those teaching methods are cooperative learning by employing group discussion, task-based instruction, scientific approach, and discovery learning, and project-based learning. One of the respondents gave example on how she implemented student-centered in EFL classroom.

I gave students high order thinking questions at the beginning of the lesson to activate students' critical thinking before discussing the main material. Then I direct them to the main materials by giving them problems that should be discussed the solution in a group. And at the end, each group will present the solution and it will be discussed with all students in the classroom.

However, the short interview was also confirmed to participants that responded never and seldom implemented the student-centered approach. It was done to get the reason behind their teaching consideration. They claimed that they never or seldom implemented the student-centered approach was due to students'

readiness. They claimed that students in the rural area had insufficient background knowledge to be able to have active participation in learning. Besides they feel hesitate about the possibility of this approach to be implemented to their students, as they believe that their students do not have adequate competencies to be independent in finding the learning source to solve the problems by their selves.

In general, the qualitative data showed that most of participant teachers have adequate knowledge about student-centered learning. The way they expressed the concept of student-centered and the way they give the example of implementing students centered instruction is quite comprehensive. However, how are the relation of their perspectives on students centered approach, technology integration, and the actual practices will be presented in the following discussion.

3·2·2 Kinds of Technology the Teachers Used and how Teachers implemented the Technology in their Classroom

In terms of technology used in the classroom, teacher mostly used computers or laptops, LCD projector, and mobile phones to assist them in teaching and learning process. This result was similar to the research conducted by Buabeng-Abdoh (2012). Computer was the most used technology in teaching and learning process. Computer was used by the teachers to prepare the learning materials (for example in creating power point presentations slides), to search materials on internet, as well as to do assessment process. These following tables present the hardware and software that used by respondent teachers in their EFL teaching.

Table-5 : hardware used by respondent teachers

| No. | Technology used (hardware) | Teacher(s) |
|-----|----------------------------|------------|
| 1. | LCD Projector | 17 |
| 2. | Speaker | 6 |
| 3. | Laptop/ computer | 11 |
| 4. | Tape | 2 |
| 5. | Smartphone | 5 |
| 6. | Mobile lab | 2 |
| 7. | Smart board | 1 |

Table-6 : software used by respondent teachers

| No. | Technology used (software) | Teacher(s) |
|-----|---|------------|
| 1. | Video | 11 |
| 2. | Song | 4 |
| 3. | Word Processing application (Ms. Word, Ms. Excel, Ms. PowerPoint) | 26 |

| | | |
|----|---|----|
| 4. | Website | 5 |
| 5. | Other application (online dict, TOEFL practice, edmodo, Whatsapp, Facebook, Speech Synthesis) | 4 |
| 6. | Movie | 6 |
| 7. | Picture | 17 |
| 8. | Email | 1 |

The data analysis result of questionnaires revealed that teacher had positive perceptions on the integration of technology in a student-centered classroom, but the open-ended questions revealed the converse finding. It was found that in using technology, teachers still have not shifted from teacher-centered to student-centered approach. This finding is consistent with what Liu (2010), An & Reigeluth (2011) and Buabeng-Andoh (2012) it was found that positive perception of teachers on technology and student-centered approach does not necessarily lead to actual practice. It was proven that teachers mostly used technology to prepare and present the materials. For example, a teacher said that she used LCD projector to present the materials using PowerPoint presentation, sometimes she also used LCD projector to present some pictures related to the topic discussed. The teachers also used technology to assess students through some quizzes for example by giving vocabulary game integrated with internet. This technique is quite good to attract students' attention; however, this technique of technology integration still uses a low-level of thinking in which student only required to memorize the vocabularies.

However, 2013 curriculum demanded the integration of technology is employed in the classroom to build students' critical thinking, reasoning, independent in learning (Permendikbud, 2016). Therefore it was suggested that teachers use project-based learning, scientific approach or problem-based learning method in teaching and learning process (Rusman, 2015). In other words, technology integration has to cultivate students' critical thinking through some learning projects. As it is suggested by Kim, et al. (2013) teachers should synergize their belief into actual practices and allow students to engage in their learning with the technology. This qualitative data give proof that even though teacher have positive perceptions and belief toward student-centered approach and technology integration, it is not necessarily lead them to integrate these two things into their teaching practices. Teachers' knowledge about student-centered practice does not encourage the teacher to integrate it with technology implementation. It might due to several barriers face by teachers. These barriers were investigated through the open-ended and short interview to the selected teachers. This following discussion presents the findings of the perceived barriers.

3·2·3 Other Barriers

Information about other problems or barriers was also obtained from the open-ended questions. These include lack of facilities, time constraints, students' internal factors, and wash back effect of technology and student-centered approach. The lack of facilities or technology support was mostly faced by the school from the remote area. School in this area has difficulties to access technology devices. It was revealed in research conducted by Albirini (2006) the teachers had the average time to have access to a computer only once a month. Besides from the short interview, it was revealed that the district often has a blackout, as the result the technology devices such as computer lab could not be utilized in teaching and learning process.

Time constraints were also believed to be the trigger factor that teachers tend to avoid in creating a technology-enhanced and student-centered classroom. From the short interview, it was confirmed that in this 2013 curriculum the time allocation for English learning is decreased from 4 hours meeting into 2 hours meeting per week. Under this consideration, the teacher chose to maximize their teaching with materials discussion, because they think that technology integration with student-centered required much time. This is reflected in their opinion in the following transcript.

2013 curriculum allows limited credit hours (into 2 credit hours per week) for English subject, whereas it also suggests the integration of student-centered learning and technology. But I think it is insufficient. To conduct technology-enhanced and student-centered classroom needs more time; one topic could not be finished only in one meeting. However, we are also in hurry to discuss the national examination practice. Therefore government needs to consider about it.

This opinion seemed to be less valuable if teacher understands well how to create technology integration in more students centered way effectively. As suggested by previous research (Parette & Clements, 2010), the teacher needs to implement researched-based teaching strategies, develop teaching competencies and innovation in using technology effectively in their teaching. In addition, Kozol (2006) suggested that teachers do not need to sacrifice the teaching and learning process for the examination preparation. Further, he added that the assessment should be done through distributed accountability exam (DAE) that enables them to independently observe the students during the exam and give immediate feedback on their performance. These might be a way for the teacher to cope with problems of time constraints.

The internal factor of students was also defined as the barriers. The teachers said that the students' readiness to shared responsibility in their learning was low. Besides, students competence to discover and be independent to their learning was

considered as barriers by the teachers. They believed that students could not be let to learn by themselves because students have not got adequate knowledge to do so. However, this type of barrier was not perceived by the teacher in the study done by An & Rigeluth (2011). This perception might be cultural problems, as the teacher in Indonesia tends to underestimate students before trying to encourage students. A good teacher will respect the students and let them to try as best as they can (Harmer, 2007). Students are full of background knowledge, it depends on how the teacher can tailor these background knowledge into something prestige that leads students to perform well in their learning.

The most important barrier is about the knowledge of how to integrating technology to be more student-centered. This type of barrier should take into account, especially by the stakes holder and policymakers. As the teacher wanted to know more about how to integrate technology in the student-centered classroom, it needs to be conducted professional development such as training, seminar, and workshop. The short interview also revealed that teacher never had professional developments that train them to integrate the technology and student-centered approach in the classroom. Some of them only had 2013 curriculum training in terms of methods, content standard, content competence, basic competence, and assessment. They never had training on how to integrate technology in student-centered approach. Therefore it is needed to conduct more hands-on professional developments since the teachers need more actual practice on creating technology-enhanced and student-centered classroom rather than the theoretical one.

The findings of this study indicated that teachers had positive perceptions toward the implementation of technology and student-centered approach in implementing 2013 curriculum. Even though the generalizability could not be found, this study provides insight on how teachers' perceptions toward technology integration and student-centered approach implementation have somewhat inconsistency with the teaching and learning practice. The positive perception of teachers was not followed by real practice of technology integration in a student-centered classroom. It might be caused by time constraints, lack of knowledge on how to integrate technology in the student-centered classroom, as well as the lack support of technology facilities having by school especially school in the remote area. To sum up this study it was recommended to the decision makers to hold professional development or training for the teacher that promotes idea or skills to integrate technology in the more student-centered way. Besides, future research that revealed the ideal support of professional development to enhance teacher skills about integrating technology in the student-centered classroom to implement 2013 needs to be conducted.

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Difference and Diversity : The Case of Dilli Haat

*Anuragini Shreeya**

This paper is based on fieldwork conducted at Dilli Haat which is a 'food and handicrafts bazaar' situated in the heart of New Delhi. The idea behind the establishment of Dilli Haat was to showcase various cultural aspects of India and displaying its diversity in a single walled space. It has been inspired by the idea of promoting artisans and craftsmen from all over India. It generally hosts up to 200 artisans who are allotted 62 stalls representing various handicrafts from different parts of the country and the 25 food stalls (managed by the respective state governments) offering a taste of local cuisines representing India's different regions. This paper attempts to engage with the concepts of 'difference' and 'diversity' in the context of this cultural-cum-commercial space. It focuses on how far the 'exhibition of cultural diversity' (the rationale behind setting up this space) is the further crystallization of 'differences' that exist in India rather than just showcasing 'diversity'. The paper also discusses as to where art is negotiated for commercial benefits, and also how Dilli Haat also ends up reinforcing the image of 'exotic' India. Thus the broad research question that this paper will address is - how far the 'exhibition of cultural diversity' in Dilli Haat is the further crystallization of 'differences' that exist in India.

[Keywords : Difference, Diversity, Otherness]

1. Introduction

Dilli Haat - a cultural as well as a commercial space in the heart of south Delhi serves as a tourist spot for the tourists visiting Delhi from various parts of the

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country as well as from other countries. The idea behind the establishment of Dilli Haat has been to showcase various cultural aspects of the Indian nation and displaying its diversity in a singular walled space. It was also a part of urban planning - the space where Dilli Haat is located was initially a huge drain (naalaa); the naalaa was covered and Dilli Haat was constructed over it. A joint project of the Delhi Tourism & Transportation Development Corporation, NDMC, D.C. Handicrafts, D.C. Handlooms, Ministry of Textiles and Ministry of Tourism, Government of India, Dilli Haat has been inspired by the idea of promoting artisans and craftsmen from all over India. It generally hosts up to 200 artisans who are allotted the 62 stalls by the D.C. Handicrafts displaying various handicrafts and the 25 food stalls (managed by the respective state governments) offering a taste of local cuisines representing India's different regions. In order to improve the variation of goods available for the consumer's delight (as pointed out by one of the officials), the stalls are ever changing and the artisans are allowed to stay at Dilli Haat for a maximum of two weeks at a time. In addition, a few theme-based stalls are also set up in the area of the open air theatre. Dilli Haat is presented as a ready-made Indian fantasy land for both Indian and foreign visitors.

A pamphlet prepared by Delhi Tourism on Dilli Haat reads :

"Dilli Haat provides the ambience of a traditional Rural Haat or village market, but one suited for more contemporary needs. Here one sees a synthesis of crafts, food and cultural activity. It is a delightful amalgam of craft, food and cultural activities. However, while the village Haat is a mobile, flexible arrangement, at Dilli Haat, a permanent Haat, it is the craftsmen who are mobile and ever-changing thereby offering a kaleidoscopic view of the richness and diversity of Indian handicrafts and artefacts . . . Spread over a spacious six acre area, imaginative landscaping, creative planning, and the traditional village architectural style have combined to produce the perfect ambience for a Haat or market place . . . A plaza paved with stone and brickwork skillfully interspersed with grass, flowering shrubs and towering eucalyptus trees, plus a play corner for children have conjured up an oasis in which visitors can browse at their leisure . . . The different stalls offer a wide choice of ethnic food which is clean, hygienically prepared and reasonably priced. It often is a venue for regional food festivals . . . A wide variety of skillfully crafted handicrafts, intrinsic to each part of the country are available in this exotic bazaar . . . The handicraft stalls are allotted on a rotational basis to craftsmen from all corners of the vast and varied land of India, usually for fifteen days, thus ensuring that different handicrafts are available to visitors at each visit, and also enabling them to buy authentic wares at prices that have not been inflated by high maintenance costs. Shows promoting handicrafts and handlooms are held at the exhibition hall in the complex...". Hence, the primary rationale behind setting up this space is not just to promote traditional handicrafts and artisans, but also to showcase India's 'diversity' in a 'microcosm' (word used in a pamphlet).

Though there is a thin line separating difference and diversity, diversity is understood more in terms of variety and it encompasses acceptance for the existing varieties, all of which are a part of a whole. Varieties exist but, there is lack of a conscious evaluation of these varieties in terms of specific identity, or as equal or unequal, superior or inferior, less privileged or more privileged. They do not form 'different' entities until and unless there is a conscious attempt to recognize the commonalities and lack of commonalities between them. Such a realization becomes easier where the varieties come in interaction with each other as happens in a place like Dilli Haat. Difference thus rests on an awareness of what is not common between 'us' and 'them', on the basis of certain common criterion or criteria. This awareness leads to the creation of the 'other' which is a natural consequence of evaluation of someone or something as 'different'

2. Methodology

The general methodology that I adopted for conducting my research was qualitative in nature since I wanted to map out people's preferences regarding the space and the way they see Dilli Haat, along with what the artisans had to say about the space as well as their craft in relation to that of other's. As regards data collection techniques, I divided my respondents into three categories :

2.1 Visitors to Dilli Haat

I chose the technique of convenience sampling because the use of any other sampling technique would require information about the number of visitors or any such detail which is not possible in a market space. Interaction happened on the basis of structured interview with set questions which were open ended. In all 25 visitors were interviewed.

2.2 Artisans

I chose the technique of systematic random sampling, whereby I chose every 6th stall ($k = \text{population size} / \text{size of sample}$), selecting 10 stalls in all. As such, I spoke to 10 artisans in all using partially structured interviews, so as to not restrict the artisans' responses in any which way, but also to restrict my questions in a way so that the focus to the research question was not lost.

2.3 Officials

Face-to-face unstructured interview was conducted with two officials from Delhi Tourism, who were in-charge of Dilli Haat. I went with few questions in mind, and let the conversation take its own route so as to get a holistic official version of the workings of Dilli Haat.

Official documents and brochures published by Dilli Haat (those that were made available to me by the officials) were also looked at and analyzed.

Equipped with the research question and the techniques mentioned above I approached my field to engage with the concepts of difference and diversity and to unravel different levels at which differences, if any, were being created within this walled space of Dilli Haat.

3. Diversity

India celebrates its diversity in multiple ways - one way of celebrating it comes from the idea of 'unity in diversity' which is often exhibited and portrayed by showing how we are 'united' and 'together', despite diversity. Exhibiting India's diversity in Dilli Haat is a similar attempt which is sponsored by the state. Within this walled space, food, art, crafts, music, and people from the diverse cultures are 'united' in one physical space. Different attempts have been made while ensuring this 'unity'. This is clearly visible in the way stalls are allotted to craftsmen.

All allotments are managed by D.C. (Development Commissioner) Handicrafts and D.C. Handlooms, Government of India. Notice for allotment is advertised bi-annually in leading newspapers, inviting artisans from all over India to apply (with details of their craft specialization) to the respective field offices (D.C. Handicraft/Handloom) in their states, where selection happens on the basis of draw of lots. At a time, allotments are made for a period of six months, whereby each craftsman can put up a stall for a period of 15 days. On reviewing the allotments made for the period of one year - April 2011 to April 2012 (list appended) - it can be noted that a fixed number of stalls are allotted to each state round the year, in order to ensure fair participation by each state of the country. For instance, since Jammu and Kashmir is geographically a bigger state than Sikkim, the latter has a fixed quota of one stall per 15 days and the former seven stalls. This can thus be seen as one of the ways in which diversity is handled here. Apart from addressing regional diversity in this particular way, it also seeks to be 'fair' to both male and female artisans. So, a conscious attempt is made to allot stalls only to women artisans in the fortnight in which International Women's Day falls (8th March). The theme based stalls in the open area next to the stage are also allotted to different states round the year, so as to give maximum opportunity for participation to all regions of India.

During my interactions with visitors to Dilli Haat, I came across a freelance writer from France who said, "The tour guide brought us here, she said that we could find Indian handicrafts and jewellery; the tour brochure also says that Dilli Haat presents the India in a microcosm". On being asked, the tour guide, a middle aged lady from Delhi, also reiterated the same by saying, "this is the best place to show foreigners the rich cultural heritage of the country; the vibrant culture of India - the diverse art and craft from every nook and corner of the country". A very emotional father, from Delhi, who was visiting Dilli Haat with his wife and two young children, said "Dilli Haat gives me an opportunity to educate my little ones

about the diversity that exists in our country". However, at the same time, another lady, a professor in DU, remarked, "This is a very superficial representation of India; how can you call this representing India in a microcosm? It is just a tourist spot; you give the foreigner what he wants to see!"

This 'official' version of diversity and dealing with its representation, can lead one to ponder over several issues. Diversity, as can be inferred from the above, is understood as being opposed to both homogeneity as well as unity. Yet, it carries the potential of being unified through interventions (such as creation of spaces such as Dilli Haat) and it also 'should' be unified. Hence, the concept of diversity necessarily entails a paradox - both an absence of unity as well as a 'desire' to be unified - the latter representing the age old cherished dream of the Indian nation state - that of 'Unity in Diversity'. Empirically studying this physical space, however, raises certain critical questions regarding this understanding of diversity.

The first issue that comes to my mind is whether unity means nothing more than co-existence as is the case with many of the plural societies or there is more than just a portrayal of diversity in cases like Dilli Haat? The Dilli Haat Model exhibits a picture of co-existence where not just crafts from different traditions co-exist, but the craft from the same tradition also co-exist on the same premises but are not united, say in the same stall, or made by the same artisan.

One cannot unite crafts from diverse tradition as there is lack of any such potentiality. But crafts from one particular tradition could be united under one physical space. For instance if crafts from different art tradition are brought under one roof one still distinguishes them as being from different art tradition like in a shop which serves to its customers variety of saris - Chanderi, Maheshwari, Bomkai, Banarasi Silk, etc. But when one visits a shop which has Mirzapuri Carpets, though there may be variety of Carpets but all of them fall under one art tradition.

Now what would happen if we bring objects from different stalls selling Mirzapuri carpets under one roof? Do they remain diverse, do they become united? I would say that such a situation has to be understood in terms of difference and not diversity.

4. Difference

Diversity is understood more in terms of variety and it encompasses acceptance for the existing varieties, all of which are a part of a whole. Varieties exist but, there is lack of a conscious evaluation of these varieties in terms of specific identity, or as equal or unequal, superior or inferior, less privileged or more privileged. They do not form 'different' entities until and unless there is a conscious attempt to recognize the commonalities and lack of commonalities between them. Such a realization becomes easier where the varieties come in

interaction with each other as happens in a place like Dilli Haat - not just the differences between cultures rather there is also present the differences between objects, differences between people, differences between labour and most importantly differences between identities. . Difference thus rests on an awareness of what is not common between 'us' and 'them', on the basis of certain common criterion or criteria. This awareness leads to the creation of the 'other' which is a natural consequence of evaluation of someone or something as 'different'

'Difference', according to Gupta (1991) does not involve any hierarchical ranking - the entities are just 'different', 'separate' or 'distinct' from each other and do not necessarily involve any inequality. Gupta, however, stresses that systems of differentiation do not just exist; they emerge only after a deliberate act on the part of someone belonging to an entity/group in the system of stratification, an observer or analyst, to opt for that common criterion or criteria of establishing differences.

It is interesting to note how some of the artisans describe not only their art as 'authentic', but also of those selling the same handicrafts from the same region as authentic. The carpet maker from Mirzapur remarked "the others from Mirzapur right now in Dilli Haat are selling the same stuff as us, the carpets only differ in style, design and colour. On being asked if he could distinguish his carpets from that of others if all were brought together, he said, "bilkul, har haath ki alag baat hoti hai, aap do logon ke kaam mein asani se fark bata sakte hain" (of course, each one has his own unique way of weaving, making it distinguishable).

However, not only did most of them find the same art as theirs authentic, but also that of other regions. The woodcarver from Saharanpur, for instance, said how he and the Kashmiri woodwork stall sold similar products, their art was similar, however the Kashmiri people have access to better wood quality, and hence their product is more popular. One could however also sense a feeling of competition. The chikankari artisan, for instance said "we could have made more money if the phulkari people from Punjab were not here". Similarly, the madhubani painting artist stated quite explicitly, "We face competition from the kalamkari workers of Andhra, but still we do better compared to them because we make paintings on a wider range of fabrics. I see that they have mostly cotton, whereas we have cotton, silk, chiffon, crepe".

Anxiety over claim to an art form was also noticed during my visits to Dilli Haat. A Gujarati artisan, for example, said during my conversation with her, "See, I have such beautiful bandhni sarees, I have made it with my sister (pointing to her sister who was sitting at a distance)...people think that bandhni work is from Rajasthan, but that's not completely true...Gujaratis make Bandhni too...it's ours also." Some also expressed their plight over 'fake' craft. For instance, the Kolhapuri chappal wala said how the local chappal makers from Delhi (pointing to a huge chappal stall) produce machine-made fake versions of kolhapuri chappals, which

affects their business adversely. He also said “fake versions of traditional art forms should not be allowed in a place like Dilli Haat”.

A deeper understanding of the multiple differences that come into play in Dilli Haat exposes us to the ‘creation’ of these differences. These differences born out of the fact that the bringing together of the diverse had made them aware of the different other, if not the superior or the inferior other. Differences do not necessarily imply hierarchization or inequality. But, Gupta (1991) points out that humankind, unfortunately, has not yet developed to a stage where we all can indulge in and celebrate our differences. A Chikan shop in Lucknow would never say that they face competition from Phulkari of Punjab or never would a Madhubani painter say that he feels challenged by the kalamkari artists. This realization is the result of the awareness of the other. This awareness is not just at the level of art rather it is at the level of the market demands. One can see the number of customer stopping and buying items from the neighbouring stalls which deal with the items of similar nature. These factors create the ‘potential’ as well as the ‘actual’ others inside the same physical space.

5. Otherness

The findings at Dilli Haat also indicate that it is a place where the concept of the ‘other’ not only exists, but also crystallizes in concrete ways. This otherness is experienced and encountered in multiple ways. For the sellers (artisans), the otherness of the buyers is not limited just to the category of the customers visiting the place rather it is subdivided into two further categories - the Indian and foreign customers. Hence they quote different prices of the same product to these two categories of people. For an artisan, not only do the artisans from other regions of India fall under the category of the ‘other’, but also the fellow sellers/artisans who come from the same region or are engaged with the art similar to that of his also fall in the category of the ‘other’.

The ‘we’ and ‘they’ boundaries, however, seem to be clearly defined and in place not only in terms of inter-regional crafts, but also within a region across art types. For this let me cite an example. The Ministry of textiles has divided the stall allotments in a way that handicraft stalls are more in number compared to handloom stalls. The stall allotment list that I was able to access clearly shows that there is a difference of more than double. When asked, the official at Dilli Haat told me “perhaps it is so because there are more artisans than weavers who apply for stalls”. So when I spoke to a Kashmiri Pashmina Weaver, he said “I don’t like the fact that they (referring to the woodwork artisans from Kashmir) are able to come here in larger numbers, compared to us”.

This created ‘otherness’ limits the cultural ambitions of the space and makes it a commercial market as the other ones. Therefore we even find irregularities in the allotment of the stalls in the Haat. All the artisans I spoke to had put up a stall at

least four times in the past one year. They said that this was possible as each time they registered with the name of a different family member, and since each family member also specialized in the craft, it was never a problem. This raises a lot of questions. Is Dilli Haat, as an unintended consequence, privileging only certain artisan families? What about the poor artisans of India? How does this happen if the allotment happens through a draw of lots? These questions require a visit to the state offices that hold the lottery to uncover if there were other factors such as power equations at play (however, this was beyond the scope of the present study).

We also find the sellers compromising with art in order to compete with the 'other'. Thus we find that some artisans also keep a section of machine made items, since they are cheaper and hence attract more customers. The chikankari weaver for instance pointed to a section of kurtas placed right in front of his stall and said, "Look that's a machine-made chikan kurta, and we sell this in order to survive in the stiff competition". The pashmina weaver also made a similar remark, "It is like killing our own craft with our own hands, but what to do! We have to survive in this world!". This goes on to show how commercial aspects are often more overpowering than other factors.

The middlemen who were not themselves craftsmen, but collected the handicraft or handloom items from actual craftsmen, brought the items to Delhi for sale and then shared some portion of their profit with the craftsmen were often looked at with suspicion by the artisans. For the latter, these middlemen were the 'economically better off other'. This comparison happened mostly in terms of sales.

Dilli Haat or the Ministry of Textiles, do not keep any records of sale, as a way to promote the artisans so that they do not have to pay any sales tax (as pointed out by the official). On being asked, the artisans did not give me any clear response. Out of the 10 artisans, only two pointed out that they are able to make reasonable profit, and are able to sell most of the items. For instance, the pashmina artisan said that he was able to sell more than 70% of the shawls. Most of the artisans complained however said that though they were able to make money, but it was not too much. For instance, the brass artisan from Cuttack, Orissa said that when they sent their items to the Orissa emporium, they were able to make profit since they got specific orders and made accordingly. They also said that they are able to put up a stall in Dilli Haat only because an NGO promotes them. Earlier, when they had come once without the NGO sponsorship, they had to waste so much money on travelling and transportation of the brass idols - especially carrying the items that could not be sold and spending money on its transportation back home was what troubled them the most.

Dilli Haat as a space thus creates the category of the 'other' in multiple ways. This is however not restricted just to the artisans, but is extended to the visitors as well. A girl accompanying her college friends to Dilli Haat said, "Many of us get

reasonable pocket money, so paying the 20 rupees entry fee on every visit is not a big deal for us, but there are two girls in my group, for whom paying even that meagre amount is not possible as they come from poor families. Since Dilli Haat is one of our favourite hangout places, we come here very often; sometimes we pay for tickets for the girls - but they don't like it". Another category of response that elicits another form of otherness is that related to the food stalls. Some people complained that not having food stalls from all states was not true representation. For instance, a young travel agent from Goa, now residing in Delhi pointed out, "If you are representing India's diversity, why is there no Goan food stall here?" In this case, the lady from Goa includes all the stalls that are not Goan as in the category of 'other'.

Fifty percent of my respondents said that they enjoyed eating at the state specific eating outlets - the most common favourite being the momos and fruit beer served at the Sikkim stall. Though most complained about the hygiene standards maintained and cleanliness issues, they also added that the presence of almost all states' food stalls was unique. Apart from Sikkim's momos and fruit beer, the other food items that visitors especially mentioned were Tamil Nadu's filter coffee, Rajasthan's *moong-dal halwa* and *kachori*, Hyderabad's *biryani*, Bengali *mustard fish*, Maharashtra's *vada pav* etc. While certain food items were given specific identity by the visitors/consumers such as the 'Rajasthani *moong dal halwa*', the 'south Indian filter coffee', or the most popular 'Sikkim momos and fruit beer', certain other items could be found at most of the food stall - such as coke, tea, coffee, *paneer tikka*, *chicken tikka*, *tandoori chicken* among others.

6. Cultural Interaction in the Market called Dilli Haat

Dilli Haat like any other market performs the economic activity of exchange. Some of the visitors thought that Dilli Haat is overridden more by commercial factors than those related to promotion of art and artisans. One man, around 55 years of age commented, "Here also you see a flow of money; if you can pay, good for you! No one is educating you on what the craft is, how it is made, where these people come from; it's just a market. Only flow of money." A middle aged lady further added to such a view by saying, "Commercially viable art are found here more, so I wonder if it's just a superficial portrayal of India's diversity - you get the feeling that there's something lacking!"

The study finds that it also performs many other activities from different spheres of society. As R. Ray in his essay, *Markets and Bazaars: Reflections on the Marketplace* writes that "the marketplace is a place of the public revealment and barter of desires, embodied as goods and currencies", Dilli Haat displays such an activity massively. Situated in 'posh' South Delhi, this village like market serves to the resident of its surrounding the celebrated picture of exotic rural India. It represents a village which is highly organized and entirely neat and clean. It is

these features which make the rich upper class visit the Haat as the 'real' villages are undoubtedly facing inappropriate living condition.

A few aberrations point out that the artisans and the craftsmen do not come here as part of the necessity rather it works as add-ons or surplus for some of the artisan and for some it forms the part of the display of their arts. For instance as per the rules set by the D.C. Handicrafts/ Handlooms, a person who has put up a stall in Dilli Haat, is not eligible to put up another stall for the next six months. Then what would one expect out of the sale in fifteen days in six months. Most artisans, around 90%, said that Dilli Haat provided them with a good opportunity to increase their sale and profit. On being asked why they put up a stall here, the jewellery maker from Jaisalmer said "people come to Dilli Haat looking for traditional crafts, hence they buy....we can sell to the rich delhiites and make some profit...many foreigners also buy...". To the question of how their crafts would fare at local markets in Delhi, the most common reply was (quoting an artisan from Saharanpur UP specializing in wood carving) "at Dilli Haat people come with a prior understanding of what they will find here...traditional/ethnic crafts...so they appreciate it, understand its value, which is not possible in the usual markets of Delhi which are more everyday need based...". Most also agree on the fact that Dilli Haat gives them a unique opportunity to make profits, of a proportion that would not have been possible in their native places.

On being asked about their economic condition, most replied that they were able to eat three full meals, send their children to government schools and take care of their families' medical needs. Perhaps the only "poor" artisan I spoke to was an old and frail 'iktara wala' who roamed around the space playing his iktara. He is charged a nominal one rupee per day, as pointed out by an official. The official described his art as 'languishing' and that's the rationale behind charging him only a very nominal fee. The iktara wala said, "I am very poor, I play my iktara here, I see children smiling, most do not buy, I'm able to sell one iktara a day at an average, who cares for an iktara anyway?"

Most of the visitors, irrespective of age and profession, said that they visit Dilli Haat for a 'family outing' or to just 'hangout with friends'. A lot of youngsters, mostly girls, said that they visit Dilli Haat to buy 'ethnic' clothes, jewellery and bags. One graduation student, on being asked what she liked most about Dilli Haat said, "Most of the things you get here can be found, say in a place like Janpath, but Dilli Haat also gives you a particular kind of ambience. So you not only buy ethnic stuff but also get the feel of an ethnic environment." An interesting pattern that was observed during these interviews was that all the people used the words 'ethnic' and 'traditional' interchangeably.

An MNC employee, visiting Dilli Haat for the first time stated, "This place has tried to create a village like ambience, however, with a tinge of sophistication." On asking what he meant by that, he explained, "This place is cleaner, more organized". A young student, said, "The one thing unique about Dilli Haat is that it

is perhaps the only place where you can find crafts from remotest parts of India, like the Madhubani paintings from Bihar". A 23 year old girl however said, "Here you will hardly find anything that you wouldn't find in any other market in Delhi, but here you find everything ethnic in one confined space; you don't have to run to Sarojini Nagar for earrings, to Janpath for chappals or bags, or to the emporiums for something else".

Some also enjoyed the cultural events (dance performances, music shows) that are generally held in evenings. During my visits to Dilli Haat, I could stay for just one of the events - a Bengali musical show, where almost all the people who were attending the show were Bengalis. However, the respondents clearly indicated that they like attending dance performances irrespective the state; the most popular being the Teej festival of Rajasthan.

7. Conclusion

In my research on Dilli Haat I, thus, found how the place which was constructed with the purpose to exhibit India's diversity in terms of handicrafts and handloom in a village like market (haat) ends up being similar to any other commercial market where making profits and competing with the 'other' becomes important for the artisan/seller. The celebrated 'unity' in diversity paradoxically creates differences at multiple levels.

At the organizational level there is an attempt to exhibit the diversity and celebrate unity by laying out certain guidelines for renting out the stalls. But the way the allotments actually happen restricts the vision and purpose of the place. Thus we find the same artisans putting up the stalls multiple times over a period which seizes opportunity to other artisans to put up a stall and display their craft as well as sell their products. Is Dilli Haat, as an unintended consequence privileging only certain artisan families? The space which was supposed to portray India's diversity creates differences, based on awareness of the similarities and differences that exist between artisans and their craft. Most importantly it bring the arts, crafts and food from various parts of India on a plane where one can be judged as better than the other. So, when the Kashmiri woodwork artisan says "we use better wood than the woodcarvers from Saharanpur, hence our items are more valuable than theirs", the place seems to be working as an agent in making artisans aware of the differences between the art and subsequently between people related to them. It is not that the differences are not there. Kashmir has better quality wood available as a natural resource than does Uttar Pradesh; the point is just that when such varieties come together in one space, comparisons begin between the artisans, who begin to see each other's art as not only different but also 'inferior or superior'.

A deeper understanding of the multiple differences that come into play in Dilli Haat exposes us to the process of 'creation' of these differences. Thus, the bringing together of the diverse' had made the artisans aware of the 'different'

other, which is conceived also in terms of commerce and profits. The chikankari artisan, who said “we could have made more money if the phulkari people from Punjab were not here, we face intense competition from them”, could make this comparison only because he could see an art form from another region and the popularity it had among customers, in the same space where he was selling his product. This awareness is not just at the level of art rather it is at the level of the market demands. One can see the number of customers stopping and buying items from the neighbouring stalls which deal with the items of similar nature. These factors create the ‘potential’ as well as the ‘actual’ others inside the same physical space.

Bringing art forms from all over the country into one confined space, where artisans evaluate the other on certain criterion or criteria, then leads to commercial competition. In face of such competition art is being negotiated and hence we see many machine-made imitation of the art form being sold by the same artisans at relatively cheaper rates. Thus commercial factors overpower everything else. For instance, the chikankari weaver pointed to a section of kurtas placed right in front of his stall and said, “Look that’s a machine-made chikan kurta, and we sell this in order to survive in the stiff competition”. The pashmina weaver also made a similar remark, “It is like killing our own craft with our own hands, but what to do! We have to survive in this world!”

Another category of response that elicited another form of otherness is that related to the food stalls. Some visitors complained that not having food stalls from all states was not true representation. For instance, the young travel agent from Goa, now residing in Delhi pointed out, “If you are representing India’s diversity, why is there no Goan food stall here?” In this case, the lady from Goa includes all the stalls that are not Goan in the category of ‘other’. At the same time, Dilli Haat is also promoting the age old image of India, as could be seen in the responses of the foreigners, that of the ‘exotic other’. Though differences are being manifested at various levels, yet for most visitors, Dilli Haat still remains a place where one gets to see the diversity of the country at one place. Thus people come to the Haat to shop, to enjoy food and cultural programmes and it remains one of the favourite hangout places in the city.

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Study on Audio Description Implementation through Communication Technologies Expounding Information Equality for Visual-Impaired Audiences

*Kan C. W. Russ**

Audio description (also known as video or visual description) refers to the supplemental audio narration that is superimposed over the original audio track of a moving image work as to neither interfere with its ambient sounds nor original dialogue. It is an assistive technology that gives elderly people and people with visual impairments or sight-restrictions access to the cultural resources of film and television. Currently in Taiwan, the literature on audio description is predominantly translated research that has been carried out from the perspective of the creators of audio visual technologies, or it is analysis of trans-symbolic visual and linguistic issues that are produced in the creation of audio descriptions.

Most research considers a work of audio description as a unit which can be further subdivided into its stages of creation, with the initial stage of writing typically being treated as one in the same as the middle stage of recording. In Jaclyn Packer, Katie Vizenor, and Joshua A. Miele's "An Overview of Video Description" (2015), which both organizes and analyses different countries' various standards for audio description, key matters pertinent to audio description scripts and their vocal performances are handled together. Furthermore, the vocabulary of the audio description is treated as the smallest unit by which works are organized, as is the case with

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the massive corpus study by Anna Matamala and Marta Villegas, "Building an Audio Description Multilingual Multimodal Corpus: The VIW Project", published in 2016.

From the perspective of practitioners, audio description is the work of creating an environment of cultural resources for the visually impaired community. The production of these resources can be likened to the construction of more coherent pathways that not only bring out relevant works' qualifiable and quantifiable benefits but also conform to the "Excellent Film and Television Works Audio Description Production and Talent Cultivation Program" of the Bureau of Audiovisual and Music Industry Development, Ministry of Culture. In line with the logic proposed by that policy, audio description accelerates the cultivation of talent while also deepening the connection between knowledge and production.

In a comprehensive survey of the fields related to film and television production, there is no lack of research focused on unitary works, such as storyboards, actors' notes, and performance processes. In applied research, apart from sharing many of the same complications and solutions, conducting analysis on a single case study can be of help to similar cases by finding more effective ways of production and also by describing the process by which a work is formed, which inevitably touches on the work's connections with culture as well. With this in mind, it matters not if an audio description is viewed as a creation, a recreation, a reproduction, or a restoration; certain obstacles are inevitably encountered in the production process. If these obstacles can be analyzed through actual implementation of this process, there is the possibility of then reaching a more nuanced understanding on a level both practical and theoretically constructed.

Motion pictures are stories told through images and other elements, transforming images into language in a process that is not simply the presentation of images but also necessitates the stringing together of storylines. This text is one that takes works of audio description as a basis for research which follows dramatic theory back to its root: storytelling. It is an attempt to figure out the most appropriate criterial unit for both the writing about and evaluation of a given audio description's level of completeness.

While different academic disciplines may expound on different definitions of the dramatic 'scene', what remains consistent across each is the idea that a scene is where an event takes place. Without exception, it is a literary form related to narration. Be it in film, theatre, advertisements, novels, poetry, or even flash fiction, the scene is always an essential unit. The event is what triggers the continued receptivity of spectators and listeners to the important parts of story, and it is the scene that assures an audience has the capacity to weigh these important parts. And it is in respect to this that audio description needs to have control.

This article is a study of the audio description of the local Taiwanese film *Catch*, conducted with permission from the copyright holder, Hope of Vision Association, Taiwan. This research draws on the film as a study sample of a quality AD script which is analyzed scene by scene through an observation-based method of resolving narrative difficulties. By working with an audio description of an existing script, this text seeks to provide more easily comprehended methods and more smoothly workable procedures for practitioners who are motivated to enrich Taiwan's audio description resources for film, television, and other visual media. Through the integration of technology and the sciences with culture and the humanities, people with visual and hearing impairments can have the chance to engage with these cultural resources, and the notion of equal access to information can be put into practice.

[Keywords : Audio description, Communication technologies, Visual-impaired audiences, Cognitive model, CareTech]

1. Background/ Objectives and Goals

Audio description (AD) refers to the supplemental audio narration that is superimposed over the original audio track of a moving image work as to neither interfere with its ambient sounds or original dialogue. It is an assistive technology that gives elderly people and people with visual impairments or sight-restrictions access to image-based cultural resources. In Taiwan, AD services are already available for television and film, and at a variety of cultural facilities such as museums and performing arts venues. However, AD is not yet a common service offered normally or over a long term. As for television, only public channels offer a selection of programs broadcast with AD (Chang, 2016).

The technical support systems of various industries share a blind spot when it comes to services designed to meet the needs of people with visual impairments. There's a lack of true understanding. For example, Ken's 2016 research has shown that "video contents" are required to reach a degree of difficulty and be of a basic life necessity for people with either inherited or acquired visual impairments. This blind spot is revealed to be one that non-visually impaired people have when building these support systems, happening to be in contradiction with the support systems themselves.

The statistical data is categorized as follows :

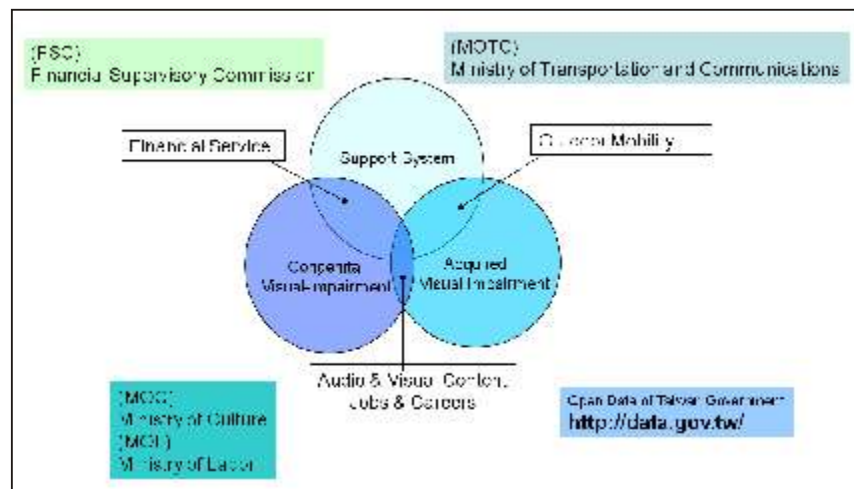


Fig. 1 : Urgent and Important Item

The survey data shows that understanding of the importance of the support system for recorded media resources has already deviated from being a matter of people with visual impairments, and yet it also runs counter to trends in technological development. Voice assistance systems are maturing day by day, as can be seen in the use of Voice Over and Talk Balk by two of the largest mobile operating systems, iOS and Android. These applications significantly reduce the difficulty of using smartphones for people with visual impairments, and both do so with simple gesture control of a smartphone. By touching or swiping a screen with

one's fingers, the user is notified by the voice assistant as to what has been pointed to. With a single tap, one can hear a description, and with a double tap one can select the function. Swiping left or right, one can move between active elements on the screen. More advanced gesture operations can be learned within the system, and one can even customize the gesture settings. And to address third party applications where the functionality of voice assistance differs, W3C has been developing recommendations for more accessible interfaces.

The World Wide Web Consortium (W3C) is an organization founded by and attached to an association of web developers with Jeffery Jaffy as CEO. It is a forum comprised of numerous international members and one that is responsive to public opinion in its development of global standards and targets for the world wide web. All the working teams collaborate with one another to develop working drafts of documents, then candidate and proposal versions that are then reviewed as standards for recommendation.

Due to smartphones and the worship of what technology offers, life and entertainment have already undergone dramatic changes, and the functionality of smartphones has meant the opening up of a passageway to visual and aural resources for people with visual impairments. Still, unequal access to information has resulted in a lack of sufficient AD resources. Even though the tools exist, the unfortunate reality is that there is a resistance that has limited the acceptance of further cultural shocks. While attempting to increase the popularity of AD services, this article also seeks to increase the quality and quantity of AD scripts in the working stages. Through an investigation into the difficulties that arise in the writing stages and the methods of solving them, potential strategies are proposed to better equip practitioners. If in the writing stage AD scripts are to be worked through with clarity, the highest degree of professional skill and accuracy is demanded of the writers, who are tasked to increase the holistic value of the AD work in connection with the technological systems. What such a process achieves not only benefits people with visual impairments so that they can fluidly use cultural resources, it also clarifies the importance of equal access to information amongst the wider public.

Much of the practical research that is already published on audio description is organized according to guidelines set by its producers. Jaclyn Packer, Katie Vizenor, and Joshua A. Miele's "An Overview of Video Description" (2015) includes a number of such guidelines from the AD producer's perspective.

The items in this list given in Fig. 2 tend toward overall description but do not explicitly speak to a practitioner who is dealing with an AD work from its start. It is not very effective. In Anna Matamala and Marta Villegas's large corpus study "Building an Audio Description Multilingual Multimodal Corpus: The VIW Project", numerous film and television pieces with AD scripts are combined together to present a form of converting images into language. It includes linguistic conversion (with annotations for sentences, parts of speech, quotations, and

semantics), textual conversion (for titles, captions, and other texts), vocal conversions (for silence, music, sound effects, and speech sounds), and conversions of cinematic language (for transitions, focus, spacing, and time settings). It is better suited for an advanced producer who is familiar with the process of AD production and is highly proficient with vocabulary analysis tools.

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| <p style="text-align: center;">A Selection of Guidelines from the DCMP Description Key</p> <p>Become familiar with the video before attempting to describe it.</p> <p>Consider voice talent with voice quality that matches the style and pace of the video.</p> <p>Focus on what is most important for a person who has vision loss to know and on those things that are least obvious from the soundtrack.</p> <p>Start with a general description and then focus on important details.</p> <p>Identify shapes, sizes and colours when relevant to comprehension of the content.</p> <p>Use the present tense and a third-person narratives style.</p> <p>Avoid placing description over essential audio.</p> <p>Describe as close to the action as possible.</p> <p>Choose vocabulary and language structure that match the age of the intended audience.</p> <p>Be objective and avoid personal interpretation.</p> |
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Fig. 2 : A selection of guidelines from the DCMP Description Key

2. Methods

Focused on research into AD scripts, this article proposes a workflow that places emphasis on discussion in the writing stages. In the results section, the AD version of Catch is drawn on as a research sample of a quality AD script which is analyzed scene by scene through an observation-based method of resolving narrative difficulties. Using the length of scenes and amount of words in the script, the density of a scene is analyzed in relation to its text to make a thorough inquiry into the scene's writing as well as the AD script's capacity for elaboration. In addition, a word in the script which is also an important vocabulary in dramatic theory is looked at as a way to rewrite the objective of the AD script and discuss the relationship between the AD script, the original work, as well as the original story.

3. Results

3.1 AD Script

The key to the work in the writing phase is bringing the AD Script to completion. Apart from AD work in advertising, there is always a set time for other work such as short films, movies, and documentaries. In order to make the writing as accurate as possible, it is necessary to identify potential obstacles, separating the process into the three stages. For each type of script, before the writing of the dialogue begins, it is necessary to first prepare an outline, a plot summary, and the list of characters in order to avoid deviating from the storyline. Similar

mechanisms also exist in AD scripts. Writing from a rough sketch to the fine details, one can avoid losing the forest in the trees.

The first stage of writing before picking up the pen is “filtering”. It is necessary to watch the film at least once through, to give it a pure viewing, without taking any notes, because doing anything but watching the film would result in a distracted viewing. Following this is a careful examination of the video in an attempt to determine whether or not one is able to describe what happened and specially to see what things have stood out the most. It’s these most obvious and prominent things that have the greatest relevance to the crux of the story. One should do one’s best to pick out proper nouns and to make a precise description of them, as these specific names of things are one of the primarily channels by which visually impaired listeners will receive information and learn about new things in the story. For example, the description of an “old-fashioned window frame” can be enhanced as an “engraved, crimson window frame”. In the case of a documentary film, ensuring the accuracy of the names that are spoken is crucial, or else one runs the risk of misleading the listener. It is also at this stage that all the names of people should be listed, as any finished AD work opens with a special narration to introduce the characters. If a character plays an essential role in the plot, one should be thinking of how to introduce them at this stage.

Next is scanning, which comes when one starts to write the AD script. It is necessary to first divide the video into “scenes” and to mark the specific time intervals. It is best if the main idea of the scene is also written out, which makes it easier to find the relevant scene if the timeline is altered. In an AD script, the division between scenes is flexible. Because different people have different understandings of the storyline, scenes will be divided differently. The concept of scenes helps producers to first break up the video into large parts and avoid losing one’s place in the timeline when writing guides to the narration. As the core of this article’s investigation, this stage of scene analysis is discussed in detail in the following section.

The final stage of writing is allocation, which is the part where the writing of the narration begins. The environmental sounds in the original film are important plot devices that require clear indications in the AD script, and every time a character enters the scene, their name must be clearly indicated. Unless it’s only a short time, it needs to be mentioned, and pronouns can only be used where there won’t be any mistake of whom they refer to.

3.2 Scenes as Units

“Scene” is a noun that is widely used in scripts of all kinds. It can refer to scenes in theatre or film, and in moving image works it refers to a set time and space in which certain actions take place. Or given the personal relations that constitute life events, relatively speaking, it is where the story constructed out of the process of a person’s actions and life events are revealed for a period. To put it more simply, it refers to a series of continuous frames shot in a single place.

McKee (1997) defined a scene as follows: "A scene is an action induced by conflicts happening in generally continuous space and time. This action alters characters' values in life, or at least leads to a significant change of a certain value. In the most ideal situation, each scene is a 'story event.' "What McKee means by a "story event" is an "occurrence that brings a meaningful change to characters' situations in life. This kind of change can be presented and experienced through 'value orientation.' The 'story value orientation' is a common experience of human beings. In a split second, it can be switched from positive to negative, or vice versa."

Essential to the creation of any kind of script is the listing of scenes both in general terms and in detailed ones. Because this functions as the framework that reminds creators of each scene's objectives, it's a nearly universal textbook rule of scriptwriting. As a story turns into a script and is again transformed into images, cinematic language comes to replace the plot shifts first constructed within the scenes. Even if one got a hold of a movie's shooting script, it would still be impossible to simply transfer into an AD script. Hence, AD scripts are considered to be 're-creations' that involve a form of listening-based revision that prioritizes the sense of hearing. When the concept of scene, then, is applied to AD scripts, the function of the scene is transformed from being one of anchoring to being one of cutting. But what doesn't change in either case is the goal of the writer to give viewers/listeners an indication of the scene's core events.

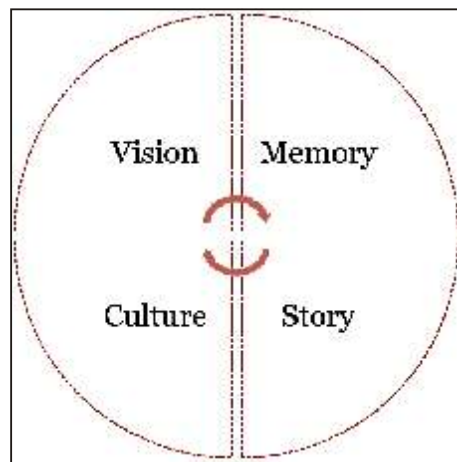


Fig. 3 : The Narrative Logic of Audio Description Scripts

While scenes are the units that convert a movie into an AD script, at the same time they reveal the objective of this conversion. Rather than translating something visual into something textual, it is more akin to a restoration of a visually constructed story back into language. Whereas memory and associations are all visually constructed when people without visual impairments watch a screening, AD scripts, by first cutting up scenes into blocks, allow people to reconstruct the story's structure within their own original visual memory. In this way, AD scripts have the ability to guide listeners with visual impairments into a visually constructed cultural environment.

3-3 Catch and its AD Script

Catch is a 2006 Taiwanese comedy film directed by DJ Chen that tells the tale of the god of deceit, the Brother Shi-Yi, who is preparing to come back and cause pains for police. Anti-fraud group police officer Prince recommends police officer Liu Xing to get the actor Wu Le-Ji to enter the fraud group as an undercover and gather information. The admired, long-known genius of the fraud business, An Shou-Xin, knows it is the last chance for the Brother Shi-Yi to get recognition. But recently the fraud is too rampant, and the general public has been long aware of the fraud tricks. It's up to An Shou-Xin to break through the bottleneck of this downturn in the fraud industry and be able to rise up smoothly. He has a fancy for good old control and yet there is a lot of potential in the new recruit, Wu Le-Ji, who An Shou-Xin wants to fashion into a secret weapon to acquire celebrity money. So, Wu Le-Ji now in the fraud group is forced to play a double role. When his long-adored female anchor knows that he has joined the fraud group, the situation becomes even more complicated. The police, the fraud group, the media, the criminals, and the righteous, all confront one another, and everyone is looking for Brother Shi-Yi. The police want to arrest him, the fraudsters want to laud him, the media want to interview him, but no one knows who Brother Shi-Yi really is.

Catch runs for about two hours, and the AD script is divided into 26 scenes that are written as shown in the example in the second section and it is organized into three parts: scene number, timeline, and plot summary. The analysis shown in the diagram was based on each scene's length in minutes and number of lines, and the scene list shows the function and significance of each unit of writing.

3-4 Relative Time and Absolute Time

The importance of writing out the times for an AD script is to mark points on the timeline and to facilitate the recording work. Although the "absolute time" of the movie does not have much use in the AD scriptwriting process, it is shown here next to the "relative time", which is the key to the work.

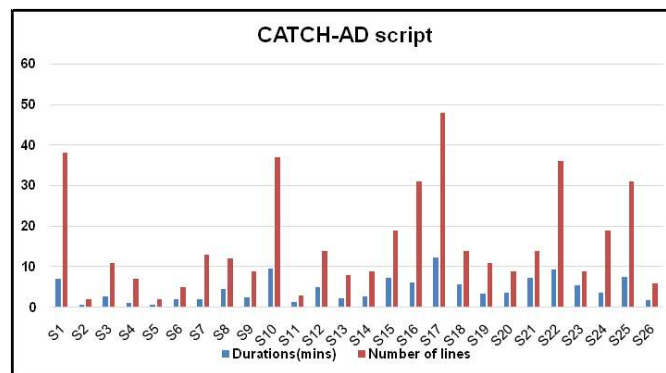


Fig. 4 : Chart Analyzing the AD Script of Catch

The above graph is an analysis of the scenes in Catch's AD script, showing their durations and number of lines. Through this analysis of the scenes, one can

see that they are not divided into equal segments of time but designed in accord with the rhythm of the scenes as the movie was written, so there are gaps that follow the ups and downs of the plot. By looking at the number of lines, one can see the amount of information needed to fill up each scene. For example, the opening scene (S1) is where each of the characters are introduced and most of them give descriptions of their appearances, comparing their movements and mannerisms, so there are more lines—a total of 38 taking up 7.17 minutes. Another scene of a comparative length is S21, which only has 14 lines and a 7.23-minute duration. One can see the necessity of filling in these gaps of information.

Certain types of films will have scenes that are densely packed with a large amount of information, such as the martial arts segments in *Catch*. In a two-hour-long film, there are total of four major martial arts segments. These parts of acrobatic fighting contain chase scenes that are visual converted when the characters are in chase and the street is in rapid motion. The key to writing them is selecting what information to include about the characters, the environments, and how they interact. In the design of the acrobatic fighting, linguistic rhythm is deployed and both the environmental sounds and the dialogue come faster than in other scenes. This means that the time allotted for the martial arts scenes in the AD script can possibly be three times greater than that of other scenes. Take for example S7 of the AD script for *Catch* :

Scene 7 (00:15:40 - 00:17:42) The biggest troublemaker in the whole story, Wu Le-Ji, is chased in the street and brought back to the police station.

(00:16:13 - 00:17:42 martial arts scene)

The whole program site #Not bad. ** Off. # Wu Le-Ji quickly takes off his trousers behind a couple. #Look over here. # The couple both turn their heads, and the girl points her head down. #You smiled. # Wu Le-Ji pulls the woman towards the camera, and the boy rears to punch him. #Don't shake. # The camera keeps up. #Starts hitting. #The man makes a fist towards the camera, and the whole crew watches from the second floor. #Don't hit# Wu Le-Ji punches the man in the face then stumbles over the trousers he wasn't wearing, and the man rushes up. Wu Le-Ji struggles to kick, grabs the shoes, pushes through passers-by, jumps on top of a lamppost, and collapses on a box of tangerines. After tripping over the tangerines, the man immediately climbs up and overtakes Wu Le-Ji. The two chase in the streets, knocking down passers-by and turning over cars. Wu Le-Ji picks up some junk off the street and throws it at the man, and the two of them almost bump into a worker on an aluminum ladder in the middle of the street. The two chase down a street full of signs, and Wu Le-Ji runs across the street. He escapes getting hit by a sports utility vehicle, a train, and a bike, but then blocks a taxi in the middle of the street. A motorcycle crashes into the back, flies over the taxi, and falls to the ground. An oncoming red SUV quickly turns, and a biker who almost gets run over can't stop trembling. A black car crashes into the

red SUV, and a white and green car just barely avoids the crash. Wu Le-Ji faces the twisted up bike rider not sure what to do. A police car arrives while the man is still pulling Wu Le-Ji around. Passers-by try to get them to stop, and then a police officer steps forward to end it. From up in the sky looking down, the intersection is a total mess.

The total length of the scene is 2.3 minutes. If the martial arts scene is counted on its own, it lasts 1.48 minutes, and the acrobatic fighting within this timespan consists of 9 lines of dictation. The other martial arts scenes in the film are found in S1 (1.95 minutes and 15 lines), S16 (2.41 minutes and 18 lines), and S22 (2.01 minutes and 13 lines)-all short time spans of highly condensed narration. A large amount of the actions that are quoted in these scenes consist of “punching”, “tripping”, “struggling to kick”, “lunging”, “chasing”, “knocking down”, and “suddenly halting”. After people without visual impairments grow accustomed to the design of this acrobatic fighting being converted into texts, a large number of words are needed for support the construction of a visual picture with an of rapidly accumulating and intense feeling. At the end of the quoted passage, “from up in the sky looking down” is a visual conversion. Not really in the scene is the “second floor” from where “the whole crew” watches. It is a camera that explains the chaos of the total scene, followed by the event of the scene and then the highest angle of the camera converted into “looking down”.

3-5 Role Distribution

The characters in *Catch* can be roughly divided into two camps : the fraud group and the police, with Wu Le-Ji switching between the two. When writing out the scenes, typically the plot is driven by the protagonist or by a major supporting role. By identifying in the plot outline which characters make appearances, one can see in each whose story is being told or which camp the story is about. If the fraud group is indicated by A, the police by B, and Wu Le-Ji by C, then the outline of the scenes can help the writer observe how the roles of characters’ change.

Scene 3 (00 : 09 : 02 - 00 : 11 : 42) The fraudulent company changes their name to Holland Live Model Brokerage Firm and puts out a call for a male PR agent. (A)

Scene 4 (00 : 11 : 43 - 00 : 12 : 55) Liu Xing arrives at the airport and Prince picks him up. (B)

Scene 5 (00 : 12 : 45 - 00 : 13 : 36) Wu Le-Ji serves as the actor of the whole program. (C)

Scene 6 (00 : 13 : 37 - 00 : 15 : 39) Description of Brother Shi-Yi photographs and other clues. (B)

Scene 7 (00 : 15 : 40 - 00 : 17:42) The biggest troublemaker in the whole story, Wu Le-Ji, is chased in the street and brought back to the police station. (C)

Scene 8 (00 : 17 : 43 - 00 : 22 : 18) Wu Le-Ji goes from a criminal to an undercover in the ‘Brother Shi-Yi Case’. (B+C)

Scene 9 (00 : 22 : 19 - 00 : 24 : 52) The fraudulent company acquires a member through the PR's breach of contract, and An Shou-Xin discusses Brother Shi-Yi with the director. (A)

Scene 10 (00 : 24 : 53 - 00 : 34 : 24) Liu Xing offers Prince photograph clues. Wu Le-Ji is dispatched to a scam company with the help of A-Xin, and on the way there, they run into journalist Zhang Zhi-Qi. When he is conscripted, he runs into La-B (the phone scam), plays ghost (card fraud), Guanyin (character voice). Wu Le-Ji is dragged into the public relations department and takes a nude photo. (A+B+C)

Soon after the start of the film, the characters and camps are in two distinct situations. After the missions of each character are introduced, certain events are set in motion, and the story goes toward an interesting point, which is exactly what the writer has to carefully shed light on. By helping the writer to quickly recognize the locations, times, and events relevant to the characters, the list of scenes allows for the use of more accurate vocabulary in the narration, and the storylines of the characters can better coincide with the dialogue as it develops throughout the film.

3-6 Writing and Inspection

The outlining of the plot in a scene contributes to fresh inspection into how a scene's characters may be described. Take for example the constant appearance of Wu Le-Ji playing with his bangs in the movie. At the same time that the visual performance of this mannerism is presented in the audio description it also gives the character his particular appearance. In both the writing and inspection process, the scene lists can help the writer in looking for a given character and making alterations to the writing.

A scene can have both an instrumental and conceptual function in the AD script, and it can be inspected for completion both during and after the writing process. Because a scene is not a systematic unit of the work, it is a mark that can be flexibly applied, with different writers taking different approaches to the same films. However, if a scene is pre-arranged in line with the story, then it will be less likely to deviate from it. In the writing of an AD script, the use of vocabulary, sequence of statements, and narrative logic are all techniques that make the writing smoother and can be honed as plot events stack up and the story evolves. When making improvements, the scene list not only helps with navigating through the script, it can also be a great aid in the solo work of checking a script that has been drafted in a collaborative process.

4. Conclusion

Smartphones allow people to access film and television resources without the limit of local restrictions, and combined with the use of voice assistant systems, one would think there should be a substantial increase in entertainment resources for audiences with visual impairments. However, equal access to information is not yet a universal concept, and audio description works have not kept pace with the

release of moving image works. Audio description services are the “subtitles” for listeners with visual impairments, and finding ways to improve their quality is the best solution to opening up access to cultural resources.

In the production process of audio description work, the most time-consuming and influential aspect is the audio description scriptwriting. When scenes can be written out as an audio descriptions of a film’s script, the amount of information can be measured and cut into each of the units. Furthermore, when the audio description script is completed, it helps to go back and edit, confirming the density of texts in each scene, as well as the completeness and uniformity of scene descriptions, character portrayals. The production quality of works will gradually increase as writing strategies are developed for various kinds of films and preliminary inspection accompanies the initial stages of the writing. Through scene analysis and process-oriented production, groups can more effectively work even with personnel and time limitations, improving the quality of audio description products. And through increased visibility of audio description, the concept of equal access to information can be advanced.

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Ethics and Violence : Resorting to Human Rights

*Vichitra Gupta**

World community, today, has been striving to set up the ethical standards for revolutionary conflicts. The difference between the past traditions of violence and that of today's is that now the governments who commit any kind of violence either on its citizens or against any nation try to seek approval and support of international bodies for their armed attack. The armed conflicts of revolutionary movements also behave in the same way. The U.S. attack on Afghanistan to retaliate against the Taliban attack on U.S. Twin Towers was ethically justified so as to combat Taliban terrorist group. The revolutionary movements in order to seek approval of their armed conflict agree to certain ethical standards of war. The Palestine Liberation Organization (PLO) has consented not to use violence against unarmed civilians, no inhuman treatment such as chopping off limbs, taking out of eyeballs etc be meted out and no rape or other sexual violence to be committed by their revolutionary group. Their struggle shall be strictly confined to gaining of self determination.

[**Keywords** : International Humanitarian Law, PLO, Marx, Lenin, Cabral, Fanon, Utilitarian Theory]

1. Introduction

In international arena, violence is never accepted as a justifiable means to combat any situation of intolerance or injustice. Resorting to violence for whatsoever motive or cause, is usually considered ethically wrong. Notion of

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violence is usually built into the concept of revolution. The mere mention of revolution raises in one's mind a spectre of brutality, destruction and carnage. But sometimes violence against the oppressor, violence against the state terrorism, violence in self-defense is often justified. Revolutionary movements of that kind are even recognized by UNO such as Palestine Liberation Organization has been given official diplomatic status and PLO has agreed to act according to International Law. The armed struggle of PLO has been justified as a struggle for self-determination. Ethical norms are much broader and more informal than the legal acts. A lawful act may be unethical and an unlawful act may be ethical. Social reformers have been urging the people to break the age-old traditions that bind them or enslave them and disobey the unjust laws. Civil disobedience in a peaceful manner is always ethical but sometimes resorting to violence becomes necessary against state oppression. During Rwanda genocide where Hutu dominated government ordered the massacre of Tutsi community, there was a mass slaughter of a specific ethnic community and lakhs of people were massacred. Hence the counter violence by Tutsi to protect its brethren from the clutches of the Hutus, to regain its community's dignity and to repel the state violence was justified. When Tutsi gained power after this armed conflict, the new government was accorded diplomatic status by various countries.

2. Theories of Revolution & Ethical Content

Marxism-Leninism regards violence as an accompanying characteristic of revolution that plays essentially an instrumental role in the revolutionary process. Violence as such is necessary according to them so as to exploit the exploiters and take away all the power, political and economic, from the capitalists and hand it over to the proletariat. Violence is viewed as a necessary evil called for by the violence of the bourgeoisie state apparatus. As Lenin says, "The replacement of the bourgeoisie by the Proletarian state is impossible without a violent revolution."¹ Marx and Engels also express similar views about the inevitability of communist revolution in the Communist manifesto but while discussing about England and U.S.A, Marx is of the view that violence is a necessary prelude to revolution but should be applied to situations.² Hence it is implied that a peaceful non-violent revolution was feasible in England and USA.

In Russia, the excess mortality rate has been conservatively estimated at 4-5 million during the years 1929-1939 when the Soviets were firmly in control.³ Marxists very seldom seriously consider whether the tremendous loss of life in the collectivization process, to say nothing sort of the revolution itself, can be justified by the social revolution.⁴ In major world revolutions, the high loss of life becomes a major burden on revolutionaries to prove whether such loss is justified for advancing the common good. According to Herbert Marcuse and Jeise McDade, "For a revolutionary movement to be ethical these must be a realistic expectation of success, not just in seizing power but in advancing human freedom and happiness."⁵ Marxist revolutions in Cambodia could not achieve satisfactory

economic development rather led to greater suffering. Without revolution social, political and economic scenario could have been better. Latin American revolutions too could not bring the economic development as was expected and rather the non-revolutionary democratization could prove better economic development. Somerville argued that, "It is perhaps important to emphasize that the predominant weight and content of the Marxist philosophy is explicitly against the undertaking of any violent revolution which is opposed by the majority and which is not likely to enlist the support of the masses. In other words, there must be convincing evidence that the majority are in support of so drastic a step, and that they are prepared to face the dangers involved in the active cooperation in carrying it out."⁶

3. Theory of Violence & Revolution in Africa

The freedom struggles in Africa had been raising questions of the legitimacy of their revolutionary armed struggle. The revolutionary theorists have been justifying the use of violence against the colonial oppression. Sometimes what one side may perceive as terrorism, the other side may interpret it to be struggle for freedom. Frantz Fanon, revolutionary theorist of Algeria believed that since the very structure of colonialism is violent, overthrowing that structure inevitably implies the use of violence.⁷ Amilcar Cabral, the revolutionary leader of Guinea Bissau had similar views to some extent on this issue. He too believed that violence was the necessary instrument of imperialist domination, as such revolutionary violence was necessary to ensure independence. "Revolution and national liberation cannot occur without the use of liberating violence by the nationalist forces, to answer the criminal violence of the agents of imperialism. Imperialist domination implies the state of permanent violence against nationalist forces. There is no people on earth having been subjected to the imperialist yoke, has managed to gain its independence without violence."⁸ But Cabral was of the view that terrorism is not required in Guinea Bissau, rather a military struggle through guerilla warfare is enough to oust the Portuguese colonialists. Even before that warfare, he sent peaceful petitions to the Portuguese to accept the demand of national independence. He talked of peace, progress and peaceful cooperation with all the people including Portuguese. But the Portuguese, in response, started repressing the national movement. The PAIGC, the nationalist party in Guinea Bissau warned that these actions can be met only with a violent reply that could bring much loss to human lives. Such loss to human lives could be averted if Portuguese government will reconsider its position and will respect the rights of the people and International Law.⁹

Frantz Fanon, on the other hand, was more pre-occupied with violence than Cabral. In Algeria the French were entrusted with a large colonial and settler population, and were determined to hold it at any cost. Consequently the Algerian revolutionaries had no alternative to violence. Thus Fanon wrote of reactive violence that was an essential part of justice. Kedouri has criticized Fanon as "The most eloquent protagonist of violence, a writer who celebrates it with savage

lyricism.”¹⁰ But if we analyze Fanon’s views in totality, we shall come to know that Fanon is not celebrating violence as an end in itself, rather he gives a moral justification for violence as necessary for a higher moral end, the liberation. Fanon was willing to accept the other means short of physical violence. “If need be, the native can accept a compromise with colonialism, but never a surrender of principle.”¹¹ The F.L.N., the nationalist party in Algeria saw no way other than the use of physical violence to persuade French government and administration to concede Algerian self-determination and autonomy. Fanon, thereby accepts physical violence as a necessary strategy in the process of decolonization but only if the situation demands that. According to him, colonialism affects their minds by calling them inferior, capable of doing nothing, uncivilized and unhealthy beings. But as the natives participate in liberation struggle, they use violence as a repercussion to violence of colonial rule. Colonialism tortures the people to create terror in the minds of natives. The native also gets subordinated to colonial rule for fear of violence; he feels that colonials are more powerful than him. They develop an inferiority complex with regard to their own power and culture. But when the natives also use violence in response to colonialism, their complex of inferiority is lost. They start feeling that they are also in a position to fight with the whites, they are not weak, rather stronger than the colonials, as they are thinking in terms of ousting the stronger power. Violence therefore is a cleansing force to clean the dust from the minds of the natives imposed by colonials; it illuminates the colonized people who are not only able to achieve decolonization but are able to build a strong post-colonial state as well.

4. Utilitarian Theories of Revolution

Utilitarians, as they believe in the maximum good of the maximum number of people, assume that if some action is taken for the good of the many although it might be harmful for a few people, there is no harm in taking that action. If a revolutionary action is bringing good to a large number of people in society, then it is justifiable on ethical grounds. Kant believed that a rational being would always treat any other rational being in the same way as he would treat himself, otherwise he would be logically inconsistent. People should be treated as ends in themselves, not as a means only.¹² If we integrate Kantian judgements into utilitarian value judgement, we can justify certain cases of terrorism by breaking down such acts into pieces to examine thereby which ones are good and which are evil. If there is a just cause, terrorism or violence may be justified. The resistance act to get rid of Hitler or Stalin may be ethically correct but to kill a person, such as civilian or unarmed regime agents who are not an obstacle to the mission, to bring down the dictator would be evil weighing against any good outcome. The Resistance attack by bombing of a crowded government building is not ethically justified. The perfect resistance action could be to execute the attack in a manner that would harm not more than a few guards in order to safely capture the dictator. But if the other side happens to kill a larger number of people by their terrorist activities then

the bombing strike from the combatant side is not unethical. During World War II, Allied carpet bombing to pressurize Axis powers surrender could be assumed as ethical as it would bring an end to the atrocities of an evil dictator, Hitler. As a foetus can be killed during a life-saving uterus removal, similarly in order to eliminate Hitler, killing of a few German soldiers could be justified.

Similarly the torture of a terrorist for the purpose of bomb tracking may be ethically correct. If a terrorist, who has planted a bomb that would claim thousands of lives, is captured, he may be tortured to make him reveal the bomb's location. The lives saved with this information outweigh the torture done to the terrorists. Seumas Mitler justifies the torture by giving example in his essay on torture, "If a baby is left in a stolen car after the thief tries to flee the scene and the police officer that gets over the thief, sees the security video proving the baby is in car. The officer also knows with certainty that a baby left in a hot car will die within hours. After the officer tries a few methods to get the man tell about the keys, he's left with no other time effective option of torturing him to save the baby."¹³ Torture in such circumstances is justifiable as it was the only way to save an innocent life.

5. Recognition of Armed Rebellions by International Humanitarian Law

A diplomatic conference was convened by the Red Cross International Committee at Geneva from 1972 to 1976 that developed International Humanitarian Law to be applicable to armed conflicts. The Convention signed by all the members condemned all terrorist acts. The International Law recognizes the rebellion of Civil War only if the option of general election and expressing one's opinion freely are not available. No armed struggle can be legitimate if the opposition groups have the chance to organize themselves, contest the elections and have access to public campaign through mass media etc. In Central American Nations, Nicaragua and El Salvador certain ideological groups denied the legitimacy of electoral process and resorted to armed rebellion by claiming that they were not given the opportunity to campaign freely. The governments, on the other hand, declared these armed conflicts illegitimate because the free and fair elections were held under International Observer. Armed rebellion by any socio-political or ideological group is illegal if the option of free election and expressing oneself is available. The Universal Declaration of Human Rights asserts that the will of the people shall be expressed in free and genuine elections and the people as a last resort have recourse to rebellion against tyranny and oppression.¹⁴

Sometimes even after free and fair elections, majority outvotes the minority. It does not seek to resolve the problems of the minorities and the government formed thereby does not bother about their concerns, leading to dissatisfaction which may eventually turn into an armed rebellion. Such rebellion groups in order to gain self determination resort to violent acts so as to compel the government to provide them proper share in political arena. Such armed rebellions, however are

not recognized by International Code as it is believed that the minority may form alliance with other groups and come to power in the next elections to be held. Only if the problems of minorities heighten, they may take the form of the struggle such as Palestine problem in Israel, Biafra in Nigeria etc. UNO has recognized these struggles but with the ethical code.

The denial of political rights on grounds of ethnicity and race further serve as causes for armed rebellions. Ethnic armed conflicts leading to genocide attacks are condemned by international law. Overthrowing a government, that orders a genocide attack or is unable to control the outbreak of the same, is justified under International Humanitarian Law. The overthrowing may either be carried out by the suffering group or by neighbouring nations or by combined efforts of both. The ethnic group against whom the genocide attack had been declared, can reorganize itself to counter attack and commit violence to protect its brethren. Such a group is recognized by the International Humanitarian Law. The genocide in Rwanda by Hutu dominated government and the reorganization of Tutsi to overthrow Hutu government is a well-known example in this case.

In cases where right to self-determination is not allowed as is the case of PLO where Israelis have ousted the Palestinians from their homeland, armed rebellions are recognized by the international conventions and treaties. PLO being the signatory of Geneva Convention is bound to follow international ethical code while warring against Israelis. Israel always opposed PLO's membership of the Convention as it would bring recognition to an armed rebellion. But international convention has recognized PLO only on the condition that it would abide itself by the ethical rules of war. PLO pledged not to resort to any kind of terrorist activity that is inhuman in nature and would keep its armed rebellion limited to Israeli-occupied territory. America too raised objections while ratifying the pact of Geneva Conventions as it would bring recognition to the armed groups such as Palestine Liberation Organization if they were certified by regional bodies.¹⁵ Though the governments hesitate to recognize the combatant group, but adhering to the fundamental ethical principles limits the armed conflict to a specific area only and they hesitate to behave inhumanly. The civilians in turn are saved from the situations like those that occurred during civil war in Congo and genocide in Rwanda. The armed struggle of the revolutionary group gets concentrated only to fight for self-determination. The killing of civilians at large to put pressure upon the other party, the terrorist attacks such as plane hijack, bombing of government buildings etc. are avoided. Peace settlement in that case becomes easier. On the other hand the terrorist bombing by the armed rebellions becomes major irritant in the peace settlement as it increases the hostility. If the major terrorist attack gets avoided and the armed rebellion fails, the moderate groups from both sides may initiate the peace accord but only if there is no bombing done. Hence terrorism is counterproductive to achieve the basic objective of the revolutionary groups. However a distinction is drawn legally between intentional killing and unintentional harm to civilians due to certain military action that was not targeted

at the civilians. In Dec 1985, Israel and other member states of U.N.O supported the resolution that condemned all acts of terrorism against unarmed civilians. The PLO spokesperson applauded the resolution as a historic landmark in the endeavour of the United Nations to put an end to the slanderous acts of terrorism.¹⁶

The International Ethical Code prohibits the assassination of unarmed political leaders, inhuman acts such as chopping off body parts such as the limbs, the eye, the ear etc. Rape of women or mutilations of their genitals with an intention to take revenge are strictly prohibited under the Ethical Code. If any such activities involving human rights' violation are carried out, the armed rebellion loses international sympathy. The UNO and other nations may collectively try to suppress such groups, may derecognize them and the hostages from the combatant group may be denied prisoner of war status, rather they shall be executed for war crimes. The hostages of the combatant group that follow International Ethical Code of War shall be treated with dignity and may be released once the war gets over. Only in certain cases the execution of hostages is permitted but only after granting them a final chance to be heard before a regularly constituted court.

The International Ethical Code of War also requires that the combatants need to wear their proper uniform and also carry the weapons in open instead of going covert, disguising themselves as civilians. Such militants, if captured shall not be given the status of Prisoners of War, and maybe executed as per the law of the land where they are captured. Article 3 of the Geneva Convention prohibits torture and cruelty against those people who are not taking any active part in the hostility and also not against those who have already surrendered.

With modern advances in military technology, any such attack has the potential to kill a large number of people. In such situations, under International Ethical Code, the intention of the aggressor is more important than the extent of destruction. Bombing of mass scale civilian targets with an intention to compel the other side to give up is generally not acceptable under international humanitarian law. But if through that bombing, an even more disastrous attack or potential destruction gets avoided, then that bombing may be excused under the International Ethical Code. The bombing of Hiroshima and Nagasaki was ethically incorrect, but it led to an end to World War II. During American Civil War against Slavery, the killings were justified as from then onwards slavery was abolished and the people could live with equality and dignity.

6. Structural Violence

Structural violence is a form of violence wherein some social structure or social institution may harm people by preventing them from meeting their basic needs. Institutionalized adultism, ageism, classism, racism are examples of structural violence. Rather than conveying a physical image, structural violence is an avoidable impairment of fundamental human needs.¹⁷ Structural violence may result in premature death and unnecessary disability. Though it is invisible, it leads

to gender inequality, racism and casteism. It may be termed as cultural violence that tries to justify or legitimize inequality and may be exemplified by religion and ideology, language and art, empirical science and formal science.¹⁸ The social and economic structure makes a clear cut division between rich and poor, inferior and superior, weak and powerful. The effects of structural violence are much heavier that include unemployment, lack of education, homelessness, powerlessness and highest rate of death and disease for a particular group due to the structure of a state. Such structural violence can be done away with structural interventions by international organizations and other countries. Such interventions decrease structural violence and increase the accessibility of social and economic rights to the citizens. Countries like Rwanda and Haiti who have been impacted by structural violence due to their colonial background, have accepted such intervention and implemented them with positive outcomes by focussing on general socio-economic, environmental and cultural conditions. The state structure, hence, needs to be changed either by the concerned states themselves or through the international interventions so as to make human rights and needs accessible to all.

7. Conclusion

To conclude we may say that the violence in any form is not justifiable as per law as it may lead to destruction and loss of lives. But the denial of political, social and economic rights, the denial of self-determination to a particular group, racism, casteism and gender discrimination is unjustifiable too. If a state violates the legitimacy of electoral process, manipulates the mass media, denies basic human needs to a particular section of society, commits violence against its own citizens in the form of genocide, armed rebellions and violence by the affected citizens is recognized by International Humanitarian Law. The recognition of such violence comes along with certain restrictions so as to not resort to inhuman acts such as rape, chopping off the body parts or genital mutilation. Even the dead body needs to be cremated with due respect. International Humanitarian Law permits the cases of violence whereby minimum harm is done. The violence is justified if it makes a society that is free of ethnicity and to make people live with dignity in an atmosphere of equality enjoying their fundamental human rights and each and every group gets proper share in political arena. W.H. Neilsen argued that 'revolutions' are morally justified if they save more lives from starvation and disease than they cost."¹⁹

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**A Study of Problems and Operational
Guidelines in conducting the Filed
Experience of the Pre-service Teachers
of the Faculty of Education Students,
Phibulsongkram Rajabhat
University, Thailand**

*Savanee Sermsuka**

The practical experience for teacher students aim to provide students with a real-world experience in terms of school management, learning management, measurement and evaluation, being a consultant teacher and personality development as a teacher. Therefore, the Faculty of Education Pibulsongkram Rajabhat University as a unit to organize content and practice activities should study the information in order to contribute to the improvement and design of activities that give the students full professional filed experience in the teaching profession. The objectives of this research were to study the condition of practice of the filed experience of the Faculty of Education students, Pibulsongkram Rajabhat University, and examine the problems and operational guidelines. The sample consisted of 301 fifth year students in academic year 2016 selected by stratified random sampling and 40 school directors or deputies, school group leaders or a coordinators/mentors from 30 schools. The data were collected by using a questionnaire consisting of the condition of practice of the filed experience, the state of problems and guidelines in the filed experience, and a group discussion. The statistics used for data analysis were mean,

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standard deviation (S.D.) and content analysis. The research findings were : 1) The condition of practice of the filed experience was at a high level (M=4.35), with the highest mean on student development activities (M=4.38, S.D.=0.44), course analysis (M = 4.37, S.D.=0.45) and teaching practice (M=4.35, S.D.=0.43), respectively. 2) As for the problems and guidelines, it was found that, overall, students had problems in performing their work at a moderate level (M=1.86, S.D= 0.56), with the highest mean on the problems related to the analysis of learning outcomes for learning development. (M=1.89, S.D.=0.69), classroom research, teaching, curriculum analysis, and content analysis, respectively. The results from group discussions suggested three main ways to solve the problem: 1) training to provide additional knowledge to students before practicing teacher experience, 2) providing learning resources to students, and 3) encouraging exchange of learning and solving problems between the pre-service teachers, the cooperating teacher or the university supervisor from the Faculty of Education continuously.

[Keywords : Internship, The pre-service teacher, The filed experience]

1. Background/Objectives and Goals

The curriculum for a teaching profession in Thailand is a 5-year curriculum. This 5-year curriculum gave the students more opportunities to teach in actual teaching situations and also affected all the colleges and universities to revise some subjects or even put in more subjects (field experience) for a teaching profession. Each college or university has its own model as different details in managing those subjects; such as the contents and the activities for the students in each subject, the number of the credits, the arrangements for the students to take those subjects in those 4 years with the purpose to provide an actual experience in class at a school not only about some administrations, learning managements, measurements and evaluations, consulting teacher positions but also characteristic developments as a good teacher (the office of the secondary education committee, 2004).

By this, the faculty of the education, Pibulsongkram Rajabhat University also did change its training systems for a teaching profession focusing on helping the students to be competent in accordance with the learning proposes of the 5 subjects consist of Practicum 1, Practicum 2, Practicum 3, Internship 1 and Internship 2 . Especially, Internship 1 and Internship 2 giving the students an onsite (the school) practice for a real working (teaching) experience for as long as 1 school year. This was carried out under the so-called from theory-to-practice idea through actual learning and practicing. When doing the actual teaching at a school through the whole 1 school year, the students would be set to teach the subjects in their fields. There would be a student-developing activity, a record of their learning results, a plan for a solution to handle the students' teaching difficulties as well as a systematic report of the practice results. The students when practicing the work at the school would experience a lot of challenges.

Teacher Training Experiences are an important part of enhancing teaching profession. Ozek (2009) study of Overseas teaching experience : student teachers' perspectives of teaching practicum found that pre-teaching experience had an

important impact on both foreign and Turkish student teachers' professional and personal development. Because preservice teachers are aware of their weaknesses and strengths in teaching, and improve themselves more professionally and personally. The results of this research also supported that the practical experience for teacher students gives students real teaching experience. From the seminar after the teacher training experiences that students have many problems such as some students misconception in classroom action research. In order for those involved to gain empirical information. And the guidelines from these studies will lead to the improvement and design of teaching and learning activities for professional practice. The emphasis is on giving the student direct experience of the student's learning and teaching activities.

The present study aims to examine problems and operational guidelines in conducting the field experience of the pre - service teacher of the Faculty of Education students, Phibulsongkram Rajabhat University, Thailand.

2. Methods

2.1 Samples

The samples used in this study were consisted of 1) the sample used for checking the nature of the internship as a professional teacher being the 5th year students, who were in their teaching professional internships in the year 2016, the faculty of Education, Phibulsongkram Rajabhat University, Thailand. The 301 students were from 9 different fields : a Early childhood education major, an English major, a Thai major, a Mathematics major, a general Science major, a Music study major, a physical education, a social study major and a special study major. The size of the sample was from a calculation with Yamane having the level of significance at 0.05. The random method used was called Stratified Random Sampling. 2) the sample used for establishing the solution consisted of some school principals or some vice principals on the academic administration from those 30 schools (a small size, a medium size and a large size in Sukhothai and Phitsanulok province) having joined together as a network in accommodating the teaching professional internship courses.

2.2 Data Collection

For the data collection, the researcher had collected the data between October 2016 and February 2017 totally 5 months. The instruments were 1) a 40-question questionnaire in a 5 rating scale (the most, a lot, medium, a little and the least) on the nature of the problems in joining the teaching professional internship courses as in "the teaching at school major (internship)" of the students in the faculty of Education, Phibulsongkram Rajabhat University, Thailand. 2) a 30-question questionnaire in a 3 rating scale (a lot, medium and a little) on the nature of the problems and the solutions in joining the teaching professional internship courses

as in “the teaching at school major (internship)” Phibulsongkram Rajabhat University, Thailand. The quality of the 2 sets of the questionnaires was in accordance with the standard on the validity and the reliability. Moreover, the researcher also collected some deeply important information through a focus group conversation on the representatives from those schools in which the students had had the teaching professional internship courses in order to provide some guidelines for the solutions for the teaching professional internships.

2.3 Data Analysis

For the data analysis on the nature of the procedures of the teaching professional internship, it was a quantity data analysis via basic statistical analyses such as mean and the standard deviation (SD) as well as an analysis for a comparison on the nature of the procedures of the teaching professional internship as in “the teaching at school major (internship)” of the students in the faculty of Education, Phibulsongkram Rajabhat University, Thailand. This was done in different sizes of the schools, different types of the schools and the education levels of the teacher assistants. The statistics used to test the hypothesis were a dependent t-test and an F-test.

3. Results

The result of the level of the practice of the teaching professional internship revealed that on the whole, the students showed a high level of the practice with the mean at 4.35. When considering in a side, it showed that all the sides of the practice were at a high level, and the first 3 highest sides were the student improving activity arrangement, the curriculum analysis and the teaching practice. The means found were 4.38, 4.37 and 4.35 (See Table-1).

Table-1 : The mean, the standard deviation and the level of the practice of the procedures of the teaching professional internship

| S.No. | The practice of the teaching professional internship | \bar{x} | S.D. | Level of practice |
|-------|--|-----------|------|-------------------|
| 1. | The curriculum analysis | 4.37 | 0.45 | high |
| 2. | The activity arrangements for the student improvements | 4.38 | 0.44 | high |
| 3. | The teaching practice | 4.35 | 0.43 | high |
| 4. | The analysis of learning outcomes for development | 4.34 | 0.46 | high |
| 5. | The classroom action research | 4.33 | 0.47 | high |
| Total | | 4.35 | 0.40 | high |

The findings of the comparison of the results of the teaching professional internship as in “the teaching at school major (internship)” of the students in the

faculty of Education, Phibulsongkram Rajabhat University, Thailand. When looking into the sizes of the schools, the types of the schools and the major of graduate of the teacher assistants, it revealed that the practice of the procedures of the teaching professional internship, When looking into the sizes of the schools, the types of the schools and the education levels of the teacher assistants, it revealed that the schools with different sizes, different types including different the major of graduate of the teacher assistants showed on the whole no difference in all the aspects in the level of the practice of the procedures of the teaching professional internship with the statistical significance at 0.05 (See Table-2).

Table- 2 : The comparison of the results of the teaching professional internship by the sizes of the schools, the types of the schools and The major of graduate of the teacher assistants

| The practice of the teaching professional internship | | The sizes of the schools | | | Source of variance | SS | MS | F | p |
|--|-----------|--------------------------|------------------|--------------------------------|--------------------|-------|------|------|------|
| | | Small | Middle | Large | | | | | |
| The sizes of the schools | \bar{x} | 4.37 | 4.35 | 4.35 | Bet gr. | 0.01 | 0.00 | 0.02 | 0.98 |
| | S.D. | 0.33 | 0.42 | 0.38 | W/N gr. | 46.82 | 0.16 | | |
| | level | high | high | high | Total | 46.83 | | | |
| The practice of the teaching professional internship | | The sizes of the schools | | | Source of variance | SS | MS | F | p |
| | | Primary school | Secondary school | Expanding Opportunities school | | | | | |
| The sizes of the schools | \bar{x} | 4.54 | 4.54 | 4.50 | Bet gr. | 0.12 | 0.06 | 0.41 | 0.66 |
| | S.D. | 0.41 | 0.34 | 0.40 | W/N gr. | 44.70 | 0.15 | | |
| | level | high | high | high | Total | 44.82 | | | |
| The practice of the teaching professional internship | | The sizes of the schools | | Source of variance | SS | MS | F | p | |
| | | Related | Not related | | | | | | |
| The sizes of the schools | \bar{x} | 4.37 | 4.35 | Bet gr. | 0.01 | 0.00 | 0.02 | 0.98 | |
| | S.D. | 0.33 | 0.42 | W/N gr. | 46.82 | 0.16 | | | |
| | level | high | high | Total | 46.83 | | | | |

The finding of the study on the levels of the problems and the guidelines for the work procedures from questioning for an opinion of those from the schools where there had been teaching professional internship courses on the teaching professional internship as in “the teaching at school major (internship)” of the students in the faculty of Education, Phibulsongkram Rajabhat University, Thailand revealed that the findings of the mean analysis, the standard deviation and the problems of the teaching professional internship put into aspects on the whole showed that there were some problems at the medium level with the average at 1.86. When considering in aspects, it showed that all the aspects

contained some problems at the medium level. The first 3 aspects (No.5 equal to No.3) in which the students had some problems on the teaching professional internship were No.4 aspect: the analysis of the result of the learning management for improvement, No. 5 aspect: the class research, No.3 aspect: the teaching procedures and No.1 aspect: the curriculum analysis containing the average of 1.89, 1.86, 1.86 and 1.85 consecutively (See Table-3).

Table-3 : The levels of the problems and the guidelines for teaching professional internship

| S. No. | The problems and the guidelines for the teaching professional internship | \bar{x} | S.D. | Level of practice |
|--------|--|-----------|------|-------------------|
| 1. | The curriculum analysis | 1.85 | 0.69 | medium |
| 2. | The activity arrangements for the student improvements | 1.83 | 0.75 | medium |
| 3. | The teaching practice | 1.86 | 0.55 | medium |
| 4. | The analysis of learning outcomes for development | 1.89 | 0.48 | medium |
| 5. | The classroom action research | 1.86 | 0.63 | medium |
| Total | | 1.86 | 0.56 | medium |

The results from the brainstorming for some guidelines of the solutions of the problems which those schools as the places for the teaching professional internship had found from those students having attended the teaching professional internship could be presented into aspects in Table-4

Table-4 : Some guidelines of the solutions of the problems which those schools as the places for the teaching professional internship had found from those students having attended the teaching professional internship

| S. No. | The issue of the problems on the teaching professional internship | A guideline for the solution of the problems |
|--------|---|---|
| 1. | The curriculum analysis. | It said those students both from the curricula of the schools and from the curricula in each subject being taught together with making a deep study on many different sources such as from schools or other places. |
| | | It said there had to be more practical trainings for the students on the curriculum analysis. |
| | | It said those teacher assistants needed to improve and adjust the curriculum analysis including giving some suggestions. |
| | | It said those teacher assistants in each subject being taught had to set up a meeting for some suggestions for the students. |

| | | |
|----|---|---|
| 2. | The activity arrangements for the student improvements. | <p>It said there needed to be an orientation for the students before the start of the practice in order to create more understanding between the schools and the students.</p> <p>It would be better for the students to carefully and specifically arrange the schedules of the student improving activities.</p> <p>The teacher assistants needed to be supervised regularly.</p> <p>The students had to be trained to work systematically.</p> <p>The students also needed to be taught on morals and ethics during the training courses</p> <p>There has to be a meeting to discuss and give feedbacks to the student improving activities.</p> |
| 3. | The teaching practice | <p>The students had to be advised how to behave as good teachers.</p> <p>The measurement and the evaluation had to be suitable with the contents and the students.</p> <p>The production and the teaching media selection had to be carefully considered.</p> |
| 4. | The analysis of learning outcomes for development | <p>It would be good to ask the students to collect all the problems found during the teaching lessons as well as to find some guidelines for the solutions with a close consult with their supervisors or those people involved including opening a channel to bring a research in to help solve the problems.</p> <p>It was very important to keep good regular teaching records to be used as the guidelines for the solutions.</p> <p>Those people involved had to give advice and a close look on the analysis of the learning arrangements for an improvements as well as providing some ideas for the future improvements.</p> <p>There had to be a special training for the interns and the school personnel.</p> <p>The students should look into some examples of the data arrangements from their supervisors or those people involved.</p> |
| 5. | The classroom action research | <p>There needed to be a group setting to give some advice towards the in class research.</p> <p>There should be a training session for the in class research production.</p> |

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| 6. | Other problems | There needed to be cooperation between the faculty of Education and the supervisors in the school on the teaching supervisions of the students. |
| | | There should be more developments in the students on their everyday Educational news keeping updated knowledge including on the others. |

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Role of Media in Combating Gender Discrimination and Violence : A Study on LGBT Community in India

Pushpinder Kaur*

Media are powerful and unavoidable. We are constantly bombarded by media messages. Media messages have subtle influence on society's way of thinking. Portraying of gender stereotypes by media forms society's perception of gender roles. The over-saturation of gender stereotypes in the media accounts for the misrepresentation of gender roles which gets embedded in the human mind and is passed on from generation to generation as an acceptable view. The LGBT community which has long been marginalized and deprived of their identity and true 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 LGBT (Lesbian, Gay, Bisexual and Transgender) community in India and the active role that media can play in combating the gender discrimination and violence against the individuals based on their sexual orientation and gender identity. The United Nations have documented widespread physical, sexual and psychological violence against LGBT people including murder, assault, kidnapping, rape, sexual violence as well as torture and ill-treatment. The Universal Declaration of Human Rights promises a world in which everyone is born free and equal in dignity and rights. Yet, it is a shallow promise for many hailing from LGBT community who are confronted with hatred, violence and intolerance on daily basis. They face widespread discrimination and exclusion which contributes to their marginalization in the community. Hence, media support is crucial to bettering the lives of LGBT people. This paper urged the media to play a more active and significant role in promoting human

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rights culture across all spheres of society. The paper also stress on the need for protecting gender rights of the sexual minorities, and making all sections of society more aware of what they were entitled to as per the rights under the Indian Constitution and the Indian Penal Code (IPC). Media being the “watchdog” of society is responsible for highlighting human rights violations, and bringing them to the notice of the National Human Rights Council. The role of the media in safeguarding and promoting human rights is contained in Article 19 of the Universal Declaration of Human Rights, as also in the Indian Constitution.

[**Keywords** : LGBT, Gender discrimination, Gender violence, Sexuality, Identity, Marginalization, Human rights]

1. Introduction

It is shocking to see how our society has ignored, sidelined and punished another human being on the basis of their sexuality. As a human being it is important to understand the world beyond binary, the whole spectrum of sexualities, the need to be accepted and given equal social and political space and ultimately right to be free in ones skin with dignity. The LGBT community, also known as sexual minorities in India, are at the crossroads where public opinion spans a range of supportive and opposing views on assertion of their identities and rights in the larger Indian context. The mass media, like newspapers and television, has played a key role in discussing visibility, assertion and activism around the sexual minorities. The mass media has played a two pronged role in this regard: firstly by bringing to the forefront, issues and concerns pertaining to the community; secondly, through a discussion on the rights and application of those rights. In both ways, how sexual minorities are represented becomes extremely important.

While the prevailing societal, cultural and religious values and norms influence public opinion, it is the mass media that exposes people to rest of the world and gives space to new ideas and marginal views. Hence, it is very important that there should be correct, representative and balanced portrayal of sexual minorities in the mass media. There is a gap, especially in the regional language media, pertaining to not just an understanding of basic terms and terminologies but also of the issues involved. It is being observed that either directly or indirectly, personal opinion of media personnel affects objectivity of the reporting. This has also led to introspection amongst organizations working for the sexual minorities on ‘have we tried to change things for better in media?’

2. Working Definitions

- » **Lesbian** : A woman who is primarily attracted to other women.
- » **Gay** : A person who is attracted primarily to members of the same sex. Although it can be used for any sex (e.g. gay man, gay woman, gay person), “lesbian” is sometimes the preferred term for women who are attracted to women.

- » **Bisexual** : A person who is attracted to both people of their own gender and another gender. Also called 'bi'.
- » **Transgender** : Transgender people are individuals of any age or sex whose appearance, personal characteristics, or behaviours differ from stereotypes about how men and women are 'supposed' to be. Transgender people have existed in every culture, race, and class since the story of human life has been recorded. In the broader sense, transgender encompasses anyone whose identity or behaviour falls outside of stereotypical gender norms.

3. Research Objectives

Research objectives of this paper are as follows :

1. To study the role of media in combating gender discrimination and violence in India.
2. To study the role of media in protecting LGBT rights.
3. To study the coverage of issues related to LGBT people in media.

4. Fight for Identity

It's been more than three years since the Supreme Court formally recognized transgender people as the third gender, the community is still braving a battle against inequality and injustice. India got its first transgender mayor, Madhu Bai Kinnar, in Raigarh, Chhattisgarh, who also happens to be from the Dalit community and also hired its first transgender college principal, Dr. Manobi Bandopadhyay, who unfortunately had to resign from the post blaming the staff of 'non-cooperation'. The community is also fighting for their basic needs-like separate toilets to start with. So far, the community has received the much-awaited acceptance from the Indian Railways and IRCTC, Bollywood and fashion industry, and on the education front; but then, are these small steps a giant leap for mankind, or just some straws in the wind that indicate a gradual change in the society.

It is been observed that media does not take up their issues in a constructive way. Media should stop making cheap programmes that show them in a bad light and help them get more TRPs for their channels. There is 'selective' media coverage that shows sexual minorities in a 'bad' light. There must be better engagement between the media and sexual minority groups. They are being denied education and jobs due to persistent discrimination despite progressive laws in the country to prevent such bias. The transgender community is one of the most misrepresented community in our country. Most transgender people are usually stereotyped as sex workers, beggars or criminals. Being openly transgender is a very brave thing to do in our society, because it is not easy. Transgender is an umbrella term used for people who belong to various gender identities like trans men, trans women, transsexuals, Gender queer, Hijra, Gender Fluid etc. In India, due to lack of

awareness, people often call anyone who is a little effeminate Hijra. Even gay people have often been called Hijra in our country. Most of the times, it is done with a negative intention. It's not wrong to be Hijra, it's just very wrong to stereotype all transgender people as Hijra and burden them with cultural identities he or she does not identify with.

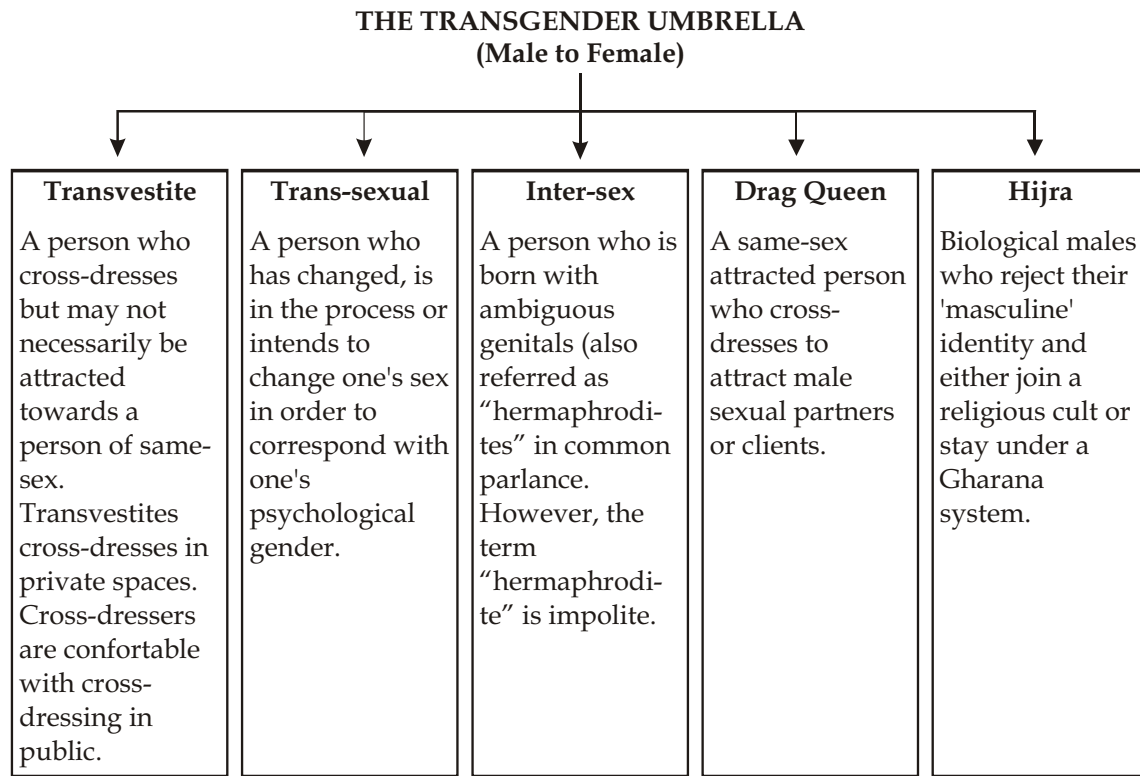
Gender-based violence has always been a blind spot for the mainstream media as it requires a dismantling of hierarchies present in the mind. But more egregious is the complete erasure of such brutality on LGBTQ bodies, be it by the way of street harassment, sexual assault, abuse due to section 377, rape or murder. Many people hailing from the LGBTQ community feel safe neither on the streets, nor in the custody of law. Its high time that we change this.

5. Quest for Acceptance

Section 377 must be repealed. This will not end homophobia. Section 377 is an old-fashioned law and does not fit into the most beautiful idea of India: that of a liberal pluralistic inclusive culture where difference is celebrated and unity on diversity is upheld as a tradition. To believe that the government should be allowed to tell its citizens who they may love or not love sounds like something out of an Orwellian nightmare. The heart has its reasons we have been told and so does the body. The State should not choose to control that which cannot be controlled. If we laugh at King Canute who thought he could control the tides, how can we not laugh at a statue that seeks to uphold some ancient ideas about homosexuality, that seeks to control that what is natural and inherent in one-tenth of humanity?

The question here arises that how can the law demean those whose sexuality does not fit into the heterosexual framework. Section 377 must go. This will not end homophobia-the law cannot tell people what they may or may not hate any more than it can mandate love-but it will strike a blow at the narrow-mindedness that prevents people from becoming the heaven of freedom into which they wish to awake.

The ground reality is that sexual minorities in India are largely stigmatized and dis-empowered socially, culturally, politically and often legally and economically too says Ashok Row Kavi. Due to which isolation becomes intrinsic to the existence of a large number of lesbian and gay adolescents, and this feeling of isolation is often accompanied by self-loathing and confusion as to their future this is so because Section 377 which is used to criminalize and prosecute homosexuals in actual legitimizes the abuse of homosexuals. In fact "Gays are beaten up and even raped under the cloak of this law," says gay rights activist Rakesh Shaleen of Naaz Foundation. Rakesh also refers to a case that "Two years ago, gays were forced into medication to 'cure' them. This mistreatment included shock and aversion therapy. When we petitioned the NHRC, the case was rejected in the light of Section 377.



6. Health Concerns of LGBT People in India

Existing studies of LGBT people in India find very high rates of depression, suicidality, and HIV infection, especially when compared with general population rates. While the literature on LGBT people’s health in India is not extensive, some clear evidence of those particular negative health outcomes exists, and those outcomes can often be linked to stigma or lack of social support and resulting minority stress.

Depression : Several studies suggest that the rate of depression among LGBT people is very high in India. In Chennai, 55 percent of a community (non-random) sample met the criteria for clinical depression (Safren et al., 2009). A community-based study in Mumbai found that 29 percent of MSM (Men who have sex with men) met the standard for current major depression (Sivasubramanian et al.2011). Other qualitative research on MSM (Chakrapani et al., 2007) and lesbians (CREA, 2012) shows that depression is common and is related to the stigma experienced by LGBT people in India. Comparing the Indian population prevalence of depression to the prevalence in LGBT samples shows that rates of clinical depression for MSM were 6-12 times higher than population rates. The population prevalence estimated in the World Mental Health Survey (WMHS) for India was 4.5 percent for a twelve month rate (Kessler et al., 2010).

Suicidality : High rates of suicidality have been found in studies of LGBT people in India. One suicide behaviour measure is suicide attempts. One

qualitative study of lesbians in India found that four out of 24 respondents (17 percent) had attempted suicide during their adult lifetimes (CREA 2012). Lesbian suicides are often related to family pressures to marry a man. In some cases, lesbian couples have considered, attempted, or even committed suicide together (National Alliance of Women, 2006; Vanita, 2009).

HIV : A spike in the prevalence of HIV among the youth is causing worry among activists and health experts alike. UNICEF reports that HIV prevalence in India among 15-19 year olds is 0.04% and estimates 70,000 youth below the age of 15 living with HIV. In India, the current prevalence of HIV infections is an estimated 2.5 million. Clearly, the country has a significant Human Immunodeficiency Virus (HIV) epidemic. While the percentage of adult population affected by HIV and AIDS may have dropped, in absolute numbers, India's AIDS figure is still substantial. It is the third largest in the world, and remains the largest in Asia. The primary drivers of the epidemic in India are unprotected sexual encounters in heterosexual and homosexual relationships.

The AIDS awareness programmes are just not reaching the youth. All the nation-wide health services and interventions targeting men with same-sex behaviour are directed at adults, keeping the population below 18 years out of the programme. The Indian state defines adolescents as protected citizens whose rights are guarded by parents, guardians or the state.

Adolescents undergo a range of physical and hormonal changes which instills a need for sexual exploration. Due to sex being a taboo in our cultural milieu, lack of sex education and unanswered questions lead to experimentation which could translate into disastrous results. Increasing curiosity coupled with easy access to partners due to advancing technology leads to early sex debut. The age is highly vulnerable to fall prey to degrees of power play, violence, trafficking and substance abuse. Social factors such as conforming to peer pressure could also result in engaging in risk taking behaviour.

Today, attention is being paid to end the invisibility of lesbian, gay, bisexual and transgender (LGBT) people in health care, and to examine a range of issues that have remained largely hidden in the shadows. The health concerns of LGBT people in India in recent decades have largely focussed on issues related to HIV and sexually-transmitted infections (STI)-particularly for men who have sex with men (MSM) and transgender women. The health needs of sexual and gender minorities mirror those of rest of the society. LGBT people face inequities in health when compared to the general population. Health disparities persist throughout the lives of LGBT people. And, recognizing that this is a diverse group, and that LGBT people have their own independent issues, a range of factors including the intersections with other cultural influences such as race, ethnicity, socio-economic, and language spoken at home can also affect one's overall ability to access health care.

For instance, LGBT youth face a number of challenges, beginning with bullying. Youth who are perceived as different because of their sexual orientation or gender identity are often bullied by their peers, and even some adults. As a result, they experience difficulty with school, and often internalize what they are hearing from others, making healthy development a challenge. With adolescence, desires regarding same-sex attraction can lead to shame and worse if not addressed. Not surprisingly, LGBT youth have higher rates of suicidality than the general population. Clinicians are often reluctant to discuss issues such as sexual orientation and gender identity with patients, even though many studies have shown that people do wish to discuss such issues with their health care providers or mental health counselors. For example, if a male patient expresses same-sex sexual desires, it is important for providers to help him think through what he can do to minimize risk of HIV infection as well as other STIs for both himself and his sexual partners.

While many feel that Hepatitis C, which can lead to liver failure and death, is not a big problem in India, studies suggest it is a growing one. It has been commonly believed that Hepatitis C is not transmitted sexually, but there is increasing evidence that it is by MSM who are HIV infected, making this another issue to be considered when caring for people with HIV. Additionally, the presence of Hepatitis C infection complicates management of HIV.

Also, LGBT people get routine recommended screenings for cancer less often than the general population. This includes routine breast screening, cervical PAP smears, and prostate screening. While all of these are not routine in India for anyone, such screenings should, at very least, be employed among patients who are at a high risk of common cancers by virtue of their family history.

For example, lesbians with a family history of breast cancer are at high risk and should consider both genetic testing and routine mammography. What might be less obvious is the need to routinely evaluate transgender men, who carry their risk of breast cancer with them even through their gender transition. Transgender men will also need PAP smears if they still possess a cervix, and transgender women will need to be screened for prostate cancer.

There are other concerns to be considered in the care of LGBT people. For reasons that are unclear, many are at higher risk for cardiovascular disease and diabetes than the general population. Many studies documented that LGBT people smoke and use tobacco products more frequently. Given the high prevalence of chewing tobacco products in India, such as gutka, raises concerns about increasing risk of oral cancers.

Finally, the picture of health of LGBT people must include the needs of older adults, many of whom have long lived in isolation. Even those who are or were couple, have not necessarily enjoyed the connection and support of their families.

The solution to providing more welcoming and appropriate care for LGBT people is not expensive. Nor does it require a complex curriculum. But it does require that clinicians and those they work with not make any assumptions about those whom they are treating. For example, they should use neutral language with patients about their personal relationships. Rather than asking a man for his wife's name (or vice versa), a clinician could begin a conversation with questions such as, "Do you have a relationship with someone?" and "Who is your partner and what do you call them?"

The key to making LGBT patients feel welcome is by not making judgements or assumptions, but by giving patients an opportunity to tell you about their lives including their intimate desires, behaviours, and how they wish to identify both their sexual orientation and gender identity.

7. Terms to Avoid while Reporting

1. **Admitted/confessed to being L/G/B/T** : Admitting/confession to be L/G/B/T lend an implicating tone to the person. Being L/G/B/T is neither a crime, nor is coming out one.
2. **Alternative Sexuality** : The dictionary meaning of "alternative" is "of one or more things available as another possibility or choice". Often in the context of LGBT people, "alternative sexuality" is used, creating an impression that people have consciously chosen to have certain sexuality over heterosexuality.
3. **Eunuch** : Historically, young boys who were castrated before they achieved puberty were known as eunuchs. Eunuchs served as the liaison officers in the royal courts or for royal women's quarters due to their loyalty and the non-threatening nature of their sexuality. This term is now considered offensive when used for Hijras and transgender people, mainly because of its general use as an insult.
4. **Hermaphrodite** : An individual in which reproductive organs of both the sexes are present. Referring to Hijras and intersex people as 'hermaphrodite' is stigmatizing and derogatory.
5. **Homosexual/Homos** : This is a clinical term and its use in news/articles is considered to be derogatory and crass by LGBT people for describing people who are attracted to the same sex. Gay and/or lesbians is considered appropriate.
6. **Homosexuality - a condition** : Terming homosexuality as a "condition" wrongly implies that it is a disease and that it can be "cured".
7. **Openly Gay/Lesbian/Bisexual/Transgender** : Describes people who self-identify as gay in their personal, public, and/or professional lives. Also can be cited as openly lesbian, openly bisexual, openly transgender. While

accurate and commonly used, the phrase still implies a confessional aspect to publicly acknowledging one's sexual orientation or gender identity.

8. **Outing/Outed** : The act of publicly declaring (sometimes based on rumour and/or speculation) or revealing another person's sexual orientation or gender identity without that person's consent is considered inappropriate by a large portion of the LGBT community. A person may be out among his family and friends but may not want to be revealed as an 'out' person through the media.
9. **Lifestyle** : Lifestyle is generally used to describe how people live through such characteristics as highly materialistic/simple/environment friendly/relaxed/busy/active. It pertains to the "choices" made by people. Using "lifestyle" in the context of LGBT lives could create a misconception that there are "straight lifestyles" and "gay lifestyles" that people voluntarily choose and "straight lifestyle" assumes being married to the opposite sex, having children and fulfilling social obligations while "gay lifestyle" means choosing to be in multiple same-sex relationships, forfeiting marital and social obligations, living alone and acquiring traits of the opposite sex.
10. **Sexual Preference** : Avoid the offensive term "sexual preference", which is used to suggest that being gay, lesbian or bisexual is voluntary and therefore "changeable". The term "sexual orientation" is preferred.
11. **Sex Reassignment Surgery** : Changing one's sex is a long drawn and complex process involving counselling, medication and then maybe surgeries. This often happens over a period of few years, hence "transitioning" is a better word instead of sex reassignment surgery.
12. 'Transgender', 'a transgender' : Use 'transgender' as an adjective. So, "transgender person" and "transgender people" are the correct forms.

8. How to Address

It is a good practice to ask the participant/interviewee the correct way of addressing. A trans-woman may ask to be addressed by a female name, a trans-man may ask to be addressed by a male name. Accordingly, the pronouns may be used. A Hijra may want to use a male name in spite of using the female attire, but may prefer female pronouns.

9. Suggestions for Media

9.1 Consent and Confidentiality

It is an ethical journalistic practice to seek prior consent of people who are quoted/interviewed/featured in a paper/magazine and in the electronic medium regarding revealing their names and/or publishing their images. Also, after an

interview/or article is written, it is best practice to share it with the respondent and seek their approval before publishing.

Confidentiality of LGBT people must never be compromised. Mentioning real names, place of work, residence can jeopardize the safety of a person, if done without the person's consent.

9.2 Dramatization of Events

Unnecessary dramatization of events, especially pertaining to elopement of LGBT people, marriages, court cases and disputes should be avoided. While reporting a same-sex marriage, journalists tend to dramatize the event and mention 'garland exchange', 'vermillion application' and so on even where untrue, these events can trivialize the LGBT relationship.

9.3 Sting Operations

Sting operations are in the grey area of journalistic practice. Journalists must not take a righteous, moral stand by engaging in 'sting operations' against transgender people simply because they are transgender. Due to the stigma around being LGBT, LGBT people may meet, socialize in uncommon venues, use specific signs and code language with each other. Finding out about these venues and signs and code through unscrupulous means and then revealing the hidden community through 'sting operations' may attract eyeballs but this would not only be demeaning to LGBT people but could also be life-threatening. Also, it can drive a population of LGBT people underground, making it difficult for health workers to reach out to them.

9.4 Identify an Appropriate Spokesperson

It is important to identify a good individual/representative from the LGBT community to get insight into the issues.

9.5 LGBT (Lesbian, Gay, Bisexual, Transgender) and Crime

While reporting crimes, journalists need to ask themselves, is a crime treated objectively or a crime more serious/grave if it is committed by a LGBT person? Would you reveal a criminal's sexuality if he/she is a heterosexual? Even if same sex relationship is responsible for a 'crime of passion' or a crime is committed by people who are gay, transgender the headlines and phrases like 'gay crime', 'gay murder', 'gay love angle', 'gay gang', 'gay thieves' and 'terror of Hijras' is not just abuse of the rules of language but also generate an impression that somehow differences in sexuality and gender orientation are interlinked with criminality.

10. Popular Frames across Media

As research reveals, the media may be inclined towards certain kinds of frames. These frames determine how a news item on LGBT people will be

presented. It is suggested that the media personnel should check the existing media frame of the work submitted on LGBT. Media professionals can check whether news items having negative frames can be reviewed for a balanced or positive or at least objective reporting.

| Sr. No. | Frame | Typical Argument in Support | Nature of Frame |
|---------|---|--|-----------------|
| 1. | Homosexuality is against the Indian culture | Homosexuality is an import from foreign country, it is against Indian culture, none of the religions allow it. | Negative |
| 2. | Homosexuality is unnatural | How can two men or two women be in love or make love? What is the need for this type of relationship? | Negative |
| 3. | Homosexuality is responsible for the spread of HIV/AIDS | Homosexual men spread HIV/AIDS due to their insatiable appetite for partners with whom they engage in sex. | Negative |
| 4. | Homosexuality leads to disturbance in social set up | Homosexuality can spread/ affect young minds and thus is detrimental to society. | Negative |
| 5. | Scientific approach | Reference to removal of same-sex behaviour from the diagnostic and statistical manual of mental disorder in 1973. | Positive |
| 6. | Rights approach | Irrespective of their orientation, people have equal rights; LGBT people are also entitled to fundamental rights enshrined in the Indian Constitution. | Positive |
| 7. | Acceptance approach | Relationship stories, stories of coming out, stories of gender identity. | Positive |
| 8. | Historical approach | Homosexuality has existed in Indian and other cultures since ancient times. | Positive |
| 9. | Hijras as troublemakers, social nuisance | Hijras extorting money from people (assuming it's a verifiable fact). | Objective |
| 10. | Crimes and LGBT | Crimes committed by or committed against LGBT. | Neutral |

11. Conclusion

Discrimination against an individual on the basis of sexual orientation is deeply offensive to the dignity and self-worth of the individual. Equality demands that the sexual orientation of each individual in society must be protected on an even platform. Popular TV shows such as *Satyamev Jayate* and *The Tara Sharma Show* have helped raise awareness among parents about LGBT issues. Considering TV and movies are accessible to even rural populations where social media has not yet penetrated much, these could prove to be the most effective tools in redefining the roles and attitudes of families through programmes and stories that not only educate and enlighten but also relay LGBT experiences in authentic and varied voices. In today's society, no one really thinks about the things we see, such as violence. What has become normal is heterosexual relationships and how they are the 'right' kind of relationship. Children as young as 2 are being blasted with this ideal on television and in social media. We are told at young ages that if we have a friend of the opposite sex, that means we have a crush on them or that we will end up married at some point in our lives.

However, some children figure out that they're transgender by three and some teenagers figure out that they like the same sex in middle school. They aren't shown on any platform that the same sex relationships they desire are okay to have and that they aren't wrong for liking the same gender or because they find it to be uncomfortable thinking of being with a boy or a girl. We exclude these ideas when we write scripts for movies, TV shows and so much more. Homophobia is everywhere, which as ridiculous as it sounds, many members of the LGBT community are constantly under attack. The representation in the media, it's usually a selling point, not an important plot point. And it doesn't seem to be changing anytime soon. If we can normalize same-sex couples, transgender couples and other couples from the LGBT community, we as a society would lose a lot of the stigma we have surrounding LGBT.

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Gender Discrimination and Status of Women in India

*Indu Sharma**

“To awaken the people; it is women who must be awakened; once she is on the move the family moves, the village moves and the nation moves.” -Jawaharlal Nehru

Gender discrimination refers to health, education, economic and political discrimination between men and women in India. Gender is quite different from sex, because sex denotes only the biological features where as gender denotes biological and social aspects both. The biological differences do not cover up that social differences cover a much wider area than biological differences. Gender inequality exists in the form of socially constructed, predefined gender roles firmly anchored in India's socio-cultural fabric that has deep cultural and historical roots. Socio-cultural influences have spillover effects across all domains, including the organizational workforce, and social and political contexts. Females are nearly 50 percent of the total population but their representation in public life is very low. Recognizing women's right and believing their ability are essential for women's empowerment and development. Gender issues have become central policy arena. The issues of gender equality and justice assumed added significance in the context of the interface between new economic policy perceptions and gender relations. The reality of gender discrimination in India is very complex and diversified, because it exists in every field like education, employment opportunities, income, health, cultural issues, social issues, economic issues etc. An attempt has been made in this article to find out those factors which are responsible for this problem in India. It has been emphasized that If we eliminate gender discrimination,

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women will deliver all the potentials, skills, knowledge to develop the family, the nation and the whole world.

[Keywords : Gender discrimination, Women's development, Gender equality, Education, Employment, Gender issues, Empowerment, Decision-making, Self confidence]

1. Introduction

'Gender discrimination' (also called 'gender inequality') is a global phenomenon and India is no exception to it. This is the reason that after independence in India, one of the issues which has attracted the attention of the policy makers has been related to gender issues and concerns. Gender issues have become central policy arena. The issues of gender equality and justice assumed added significance in the context of the interface between new economic policy perceptions and gender relations. The gender equity became part of country's strategy for eradicating poverty and human misery. The policy makers now strongly believe that a positive commitment to gender equality and equity will strengthen every area of action to reduce poverty because women can bring new energy and new insights. A lot of debate is going on women and development since last few decades. Several interventions had taken place both at national and international level leading to passing of several laws including law against physical violence IPC Section 498(a) and Section 125 for maintenance. The importance of feminism has been steadily growing and gaining intellectual legitimacy.

2. The Concept of Gender Discrimination

Gender is a common term where as gender discrimination is meant only for women, because females are the only victims of gender discrimination. Gender discrimination is not biologically determined but it is determined by socially and the discrimination can be changed by the proper and perpetuate efforts. Denial of equality, rights and opportunity and supplement in any form on the basis of gender is gender discrimination. Half of the world's population is females. They are doing two-third of work of the total work in the world but received only one-tenth of the world's total income. Nearly two-third of the women is illiterates and they have possessed only one percent of the total world's assets. In the world only one-fourth of the families are headed by female. India is a male dominant society and gender discrimination is customized habitually. It is almost folly to think that a nation can fully develop when roughly half of its population remains deprived. This is especially true for the women in India, who comprise 48.2% of India's population of 1.22 billion.

Gender refers to the socially constructed characteristics of men and women - such as norms, roles and relationships of and between groups of men and women.

In other words, gender is distinct from that of biological sex. Sex is a property of the biological characteristics of an organism; gender is socially constructed, socially created. This is a powerful and totally revolutionary idea. We have the potential capacity to change the social relations in which we live, including the social relations between biologically defined men and women. It varies society to society and can be changed. Gender discrimination is the idea and situation that women and men are not equal. Gender discrimination refers to unequal treatment or perceptions of individuals wholly or partly due to their gender.

Discrimination is very common in world, whether is racial, gender, religious or political. Discrimination based on gender (Sex) is a common civil rights violation that takes many forms, including sexual harassment, pregnancy discrimination and unequal pay for women who do the same job as men. Discrimination can stem from law (*de jure*) or from practice (*de facto*). The CEDAW Convention recognizes and addresses both forms of discrimination, whether contained in laws, policies, procedures or practice.

Gender discrimination is a situation in which someone is treated less well because of their sex, usually when a woman is treated less well than a man. Gender discrimination is defined as 'Any distinction, exclusion or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of their marital status, on the basis of equality of men and women, of human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other field' (United Nations (1979). Convention on the Elimination of All Forms of Discrimination against Women – Article 1). Thus, we can say that gender discrimination is the type of discrimination which is based on the gender of the person. Usually women are treated differently and unequal than men in their education, career, economic advancement and political influences. It is a common type of discrimination that is happening throughout the world, even in the developed countries.

By the 21st century only a small minority of people still holds to the view that women should be subordinated to men. While all sorts of gender inequalities continue to exist, and some of these seem resistant to change, they exist in a completely different context of cultural norms, political and social rights, and institutionalized rules. Male domination has not disappeared, but it is on the defensive and its foundations are crumbling.

Women have historically been subjected to legal discrimination based on their gender. Some of this discrimination has been based on cultural stereotypes that cast women primarily in the roles of wives and mothers. In the patriarchal (male-dominated) societies, including India, women have been viewed as the 'weaker sex', who needed protection from the rough-and-tumble world outside their homes. Such beliefs were used as justifications for preventing women from voting, holding public office, and working outside the home. In a culture that

portrayed wives as appendages of their husbands, women have often been invisible to the law. This is why a number of laws have been enacted throughout the world to protect women from gender discrimination. These laws also protect the rights of transgender individuals. From birth to death females are facing lots of discrimination against them. Some of them are as following :

1. Girl Foeticide
2. Malnutrition
3. Rape
4. Sexual harassment
5. Dowry
6. Medical Discrimination
7. Abuse
8. Dropping Out of School
9. Early Marriage
10. Divorce

3. Causes of Gender Discrimination in India

Gender discrimination is reflected in India's poor ranking in various global gender indices. UNDP's Gender Inequality Index- 2014 : India's ranking is 127 out of 152 countries in the List. This ranking is only above Afghanistan as far as SAARC countries are concerned.

» **World Economic Forum's Global Gender Gap Index-2014** : India's ranks at 114 in the list of 142 countries of the world. This Index examines gender gap in four major areas :

- Economic participation and opportunity.
- Educational achievements.
- Health and life expectancy.
- Political empowerment.

India's position on these indicators was as follows :

- Economic participation and opportunity : 134th
- Educational achievements : 126th
- Health and Life expectancy : 141st
- Political empowerment : 15th

These two important Global Indices show the sorry state of affairs in India as far as gender equality is concerned. Only in case of 'Political Empowerment' India is doing fine which is a welcome sign. But other indices are very poor and a lot need to be done to improve the same.

The root cause of gender discrimination in Indian society lies in its patriarchal system. The system of patriarchy finds its validity and sanction in our religious beliefs, whether it is Hindu, Muslim or any other religion. In Muslims also the situation is same and there too sanction for discrimination or subordination is provided by religious texts and Islamic traditions. Similarly in other religious beliefs also women are being discriminated against in one way or other. The unfortunate part of gender discrimination in our society is that the women too, through, continued socio-cultural conditioning, have accepted their subordinate position to men. And they are also part and parcel of same patriarchal system.

Discrimination is the behavioral manifestation and prejudice. Discrimination leads either positive or negative behavior towards a particular group by another group not due any genuine reason but because one belongs to a particular class, sex or community. Traditional value system, low level of literacy, more house hold responsibilities lack of awareness, non-availability of proper guidance, low mobility, lack of self confidence family discouragement and advanced science and technology are some of the factors responsible to create gender disparity in our society.

Extreme poverty and lack of education are also some of the reasons for women's low status in society. Poverty and lack of education derives countless women to work in low paying domestic service, organized prostitution or as migrant laborers. Women are not only getting unequal pay for equal or more work but also they are being offered only low skill jobs for which lower wages are paid. This has become a major form of inequality on the basis of gender. The causes of gender discrimination are as following :

1. Illiteracy
2. Caste
3. Poverty
4. Religious beliefs
5. Indian Culture
6. Family Background
7. Social Customs
8. Races
9. Low income
10. Lack of Employment Facilities
11. Society
12. Family Condition
13. Social Attitude
14. Lack of Awareness of Women.

We must not forget that Indian Constitution provides for positive efforts to eliminate gender inequality; the Preamble to the Constitution talks about goals of achieving social, economic and political justice to everyone and to provide equality of status and of opportunity to all its citizens. Further, women have equal right to vote in our political system. Article 15 of the Constitution provides for prohibition of discrimination on grounds of sex also apart from other grounds such as religion, race, caste or place of birth. Article 15(3) authorizes the State to make any special provision for women and children. Moreover, the Directive Principles of State Policy also provides various provisions which are for the benefit of women and provides safeguards against discrimination. It is now widely recognized globally that like male or even above them female plays important role in the family and national development. But her contribution is not recognized by the male dominant society.

4. Women's Development in India

In the traditional society the inequality between males and females existed to a large extent. Women were looked down socially, economically and politically. Women became scapegoats of many traditions and customs. She was brutally killed in the name of Sati. The practice of child marriage, Kanyashulkam, Prostitution was taken for granted by society and women have no voice whatsoever for centuries together. Women's role was restricted to domestic life especially kitchen work and bearing and rearing of children. She has no place in economic and political activities. Girl children were discriminated in terms of basic necessities of life such as food, clothing and shelter. Woman is the last person in the family to eat. She is the person who does all types of menial jobs. There is no respect for her work. Most of the women's work outside the domestic front is restricted to agricultural labour activity (in agriculture) and unorganized activities in urban sector. The census of India did not consider their work while counting the number of economically active persons in the country for quite a long time. The Government of India has taken several measures and also making endeavour to hoist the status of women in the society in order to promote equality of men and women. The different plans, programmes, and policies have laid emphasis on women empowerment and raising the economic, educational, health and political participation of women to match with that of men. The draft national policy on empowerment of women envisages the following steps :

1. To setup councils at the national and State levels to review the implementation of the recommendations of the national and State Commissions for women.
2. The center and State to draw up time bound action plans to translate this policy into concrete action in consultation with the Central and State Commissions for women.

Females are nearly 50 per cent of the total population but their representation in public life is very low. Woman continues to bear the major load of the household work. Her primary role is often viewed by the society as housewife. In cardinal goals of democracy “of the people, by the people and for the people” cannot be pontifically accomplished if the female population remains out of political empowerment. Subordination of women in society acts a structural constraint to their participation in political activities. This constraint operates more or less for all classes and communities of women. Prevalent culture which is very complicated and often decisions are taken behind the scene may be regarded as another constraint in this regard. Recognizing women’s rights and believing their ability are essential for women’s empowerment and development. Females should realize their own capabilities and potentials which will strengthen their self image and foster them with confidence to take action in life. Political empowerment does not imply just a right to role silently but to discuss, share and empower politics by knowing its pros and cons and thereby to influence policies and decision-making. Empowering women is the basic to the basics of human rights where she wants neither to beg for power nor search for power hierarchy to exercise power against others. On the contrary she demands to be accepted as human first of all. She as a person in command of herself and for that necessarily all the resources physical, social, economical, political, cultural and spiritual to be equally accessible to her, are prerequisites for considering the whole question of empowerment. Indian society is inherited with male chauvinism but now the society has started to realize women’s importance and has being accepted women’s empowerment, women as an active agent for development, participation in and guiding their own development.

5. Legislation for Women

In India, several laws, legislations, policies and institutional reforms have been enacted to carry out the gender action plan for the development of women. The Government of India has taken several measures and also making endeavourer to hoist the status of women in the society in order to promote equality of men and women. The different plans, programmes, and policies have laid emphasis on women empowerment and raising the economic, educational, health and political participation of women to match with that of men.

Legislation is an important Instrument for bringing about a change in the unequal economic and social status in India. In pre-independent India, few laws were passed in response to social demands and on the basis of humanitarian consideration. They are Bengal Sati Regulation Act of 1829 and similar Anti-Sati laws in Madras and Bombay, Hindu Widow Remarriage Act 1856, the Hindu Women’s Right to Property Act in 1937, (The Muslim Personal Law) the Shariat Act 1937 and the Dissolution of Muslim Marriages Act 1939. After Independence, there have been important changes in legislation and litigation which have facilitated the increased participation of women in political activities as well as in the

socio-economic development activities and the increase appear to be more likely at the lower level than at the highest centers of decision-making. Article 14 of Indian Constitution says that the state shall not deny to any person equality before or equal protection of the law, Article 15 says that no women can be discriminated against on the ground of sex, Article 15(3) emphasis that the state shall make special provisions for women and children and Article 16 provides equality of opportunity in matters relating to employment by the state. In Article 39(a) emphasis that the citizens men and women equally, have the right to an adequate means of livelihood, in Article 39(d) it says that the state should secure equal pay for equal work for both men and women and in Article 34 it provides that the state shall make provision for securing just and humane conditions of work and for maternity relief. The 73rd and 74th Amendments of Indian Constitution in 1993 are the milestone in the history of India, which provides lot of powers for the local bodies. It paves the way for decentralization, empowers the poor people as well as women. According to these amendments not less than one third of the seats, meant for direct election of members at each tier of Panchayats are to be reserved for women and not less than one-third of the seats of chairperson at any level reserved for women.

6. Solution for Gender Discrimination

Various movements, programmes are being carried out by the Government, voluntary organizations and by lot of social activities for women's development and against the gender discrimination. To solve the gender discrimination problem some factors would be very useful. These factors are:--

6.1 Education

Education develops the skills, imparts knowledge, changes the attitude and improves the self confidence. It provides employment opportunity and increases income. Hence educating women is the prime factor to combat gender discriminate and for the upliftment of women. Not only the female, the society must be educated to give equal right for female.

6.2 Employment

Employment gives the income and improves the economic position of the women. Employed women are given importance by the family members. Employment gives the economic independence for the women.

6.3 Economic Independence

In India, mostly, women in the young age - depends her father, in the middle age- she depends on her husband and in the older age -depends on her son. Woman always depends on somebody for her livelihoods hence, independent in economical aspects are imperative for women's development. Economic independence will free the women from the slavery position and boost the self

confidence. Economic independence of women also helps in the national economic development.

6.4 Empowerment

Empowering women with the help of laws, education and employment will make the society to accept the women as an equal gender like male. Female also has all the potential and empowering women will help to use her full capability and mitigate the economic dependency of women.

6.5 Self-confidence

Due to prolonged supplement, Indian women, an especially uneducated and unemployed woman hasn't had the self-confidence. Women need self confidence to fight against all the atrocities against her and to live self esteemed life. Hence, boosting the morale and self confidence of the women, is the key to eliminate the inferior complex of her.

6.6 Decision-making

Even in the family as well as in the society the decision-making power of women is denied. Mostly males make the importance decision in the family and in the society. This makes women as voice less and destroys herself confidence and she feels less important in the family as well as in the society.

7. Some Suggestions

There are many problems faced by women in society. For stopping gender discrimination and to empower women, some suggestions are as follows :

1. First thing is to stop discrimination is equality.
2. The main weapon which can be used to stop gender discrimination is Education.
3. We should give a chance to women to take decisions at various levels like: At home, at work and in politics also.
4. We should try to make women friendly environment at work and also try to get more participation from them work.
5. We have to change our men dominating mentality and should give chances to women to get involved in different types of issues.
6. If we will treat every girl and same as boys there would be no gender discrimination.

By this way we can stop gender discrimination and encourage to women to achieve equality in all aspects of their life.

8. Conclusion

A nation or society, without the participation of women cannot achieve development. If we eliminate gender discrimination, women will deliver all the

potentials, skills, knowledge to develop the family, the nation and the whole world. Women face discrimination in almost all aspects of life but it is the least in education and healthcare whereas it is at peak in social behaviour. As the sample population was diverse, variations in views and opinions exist. However when it comes to decision making, both groups are of the opinion that women are incapable of making decisions and therefore the men in their families fathers or husbands take decisions on their behalf. Hence the feeling of inferiority and low self-esteem is deeply etched in the minds of women who then accept discrimination and abuse as a part of their lives and a norm of the society. Both literate and illiterate male respondents believe that women should observe *pardah* and should not go out alone. Very few people are in favor of women pursuing a career.

Let's hope and wish that our participative democracy, in time to come and with the efforts of both men and women, it would be able to found the solutions to the problem of gender discrimination and would take us all towards our dream of a truly modern society in both thought and action.

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Governance vis-à-vis Naxalism : Social Crisis among Tribals - A Reflective Praxis

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Chhattisgarh is confronting with deep rooted problem of naxalism advocating Maoist ideologies, consequently affecting the life of common people and making it miserable. State Government has used CRPF as a tool for anti-naxal operation in the sensitive areas resulting increased number of violent cases and exploitation of tribal people- rape cases and fake encounters of innocent people in suspect of being naxalist informers has escalated naxalism incidents, targeting and killing CRPF and police people. In this naxalist-maoist insurgency common people are the most sufferers facing problems of non-accessibility and non-availability of basic services, essential for their survival. Based on secondary data analysis, this paper an attempt is made to analyze the Governance failure and highlight the impacts of the naxalist-maoist insurgency in Chhattisgarh on tribal population struggling for their dignity full survival. Measures to retrofit the environment in this region for social development and manage social justice have also been suggested.

[**Keywords** : Governance, Naxalism, Tribal]

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1. Introduction

Naxal, Naxalite and Naksalvadi are the terms connoting communist guerrilla groups mainly under influence of the Communist Party of India (CPI) Maoist. It would not be wrong to state that Naxalism is the upshot of the classism. Naxalism ideology is based on the process of replacing the idea of class domination or capitalism along with communist society which is being executed via violent means. That in turn is redressed by an equally violent retaliation of State witnessing the entire world about the indecent and offensive acts violating human rights of tribal's ensue marginalization and backwardness in most parts of the naxal infested regions. Such circumstances have lead to no dialogue progress and development of the region. The core of the ideology of this movement have distracted from right based approach for poor and deprived class struggle to naxal-political agenda. The inextricable link between the behavior of naxals of being so violent towards governance and state response vice-versa has created condition of distress to the local villagers and forest dwellers. This struggle on the name of tribal's right has slowly and gradually rooted its stem in more than quarter of the total districts of nation and affects around 20 states in India.

In India, naxalism can be considered as an internal terrorism affecting social, economical and political environment of the country. In overall scenario twin force is working- one is the Governance and other is naxalists/maoist, the struggle is on in between these two, Government is trying harder enough to deal this problem with motive to uproot naxalism at any cost and the naxalists get strength and support of the tribal's/rural poor who are evicted and deprived of their basic needs. Naxal infested region people have lost their entitlements over forests, land, water, other natural resources essential for their survival, creating an agitation towards the Governance. Reason behind such support of tribal's to naxalists can be conditional either voluntary or forced no choice is left to local peoples. However the cost of overall is paid by the common man only the weaker, vulnerable and poor's, who never get any opportunity to mainstream themselves with development process due to non-accessibility of any service in form of distance, negligence of state or any other natural reasons. According to an assessment, the 'Maoist insurgency is the worst and steadily worsening conflict in India', which accounted for 1180 casualties in only 2010 surpassing the combined total of all other insurgent movements in the country. The insurgency has been a source of concern in the country for over four decades and about 20,000 lives have been lost so far.¹

2. Methodology

The study is based on secondary data analysis and content analysis. Secondary sources of data includes research papers, studies, Government reports,

occasional papers and media reports as newspaper articles have been considered for content analysis.

3. Objectives

Objectives of this paper are as follows :

1. To study the socio-economic deprivation of people in Naxalism infested regions of Chhattisgarh.
2. To explore the impact of the naxalist-maoist insurgency on tribal population.
3. To suggest measures to retrofit the environment for social development.

4. Importance of study

Naxalism is the representation and reflection of conflict between the democratic values, prevalent injustice and oppression in society. The naxalism problem is not only affecting development activities in the state but also forcing it to adopt an imbalanced model of growth because of the presence of naxalites in a majority of the mineral-rich pockets of Chhattisgarh. Eight districts in Chhattisgarh are identified as Left Wing Extremists and declared as a red corridor-Bastar, Bijapur, Dantewada, Kanker, Kondagaon, Narayanpur, Rajnandgaon and Sukma. Government response to the Naxal movement and efforts for solving this issue in Chhattisgarh has been attempted to understand and explore the socio-economic status of people of the naxal infested regions is the central point of this research.

5. Review of Literature

ACHR reports reveal that in the year 2006, 48 per cent of the naxalite-related killings were reported from Chhattisgarh.⁵ The root of the naxalism lies in a micro issues - accessibility to natural resources is being restricted by the state in form of astringent forest and mining Acts. Encroaching lands of tribal's for mining and displacing them from their origin on the name of so-called development, disturbing their natural habitat and unwanted interference in their life has deteriorated tribal's life, depriving them from getting mainstreamed in the development process as the cost they have to pay for it is getting uprooted from their origin, culture and civilization. The victimization of forest dwellers begins by unilaterally taking away the very land they depend on, which results in them taking up arms against the Government, and ends with trying to suppress the act of insurgency by implementation of draconian laws like the Chhattisgarh special public safety Act, 2005.⁶ According to Zaman (2010) "People living in the so-called Red Corridor are perhaps the nicest and most hospitable people in the country. They are just disadvantaged."⁷ In an article Ajay Sahani 'Naxalism : the Retreat of Civil Governance' presents the convincing fact that the downtrodden and

underprivileged sections are not the actual instigators of this movement rather the actual naxal violence are mostly planned by the well educated and relatively affluent 'ideologues' and mobilizes, people on their behalf. He also argues that this problem is more prominent in the most underprivileged pockets of India, where exist a strong sense of relative deprivation among masses which is one of the reasons that those areas have witnessed a spurt of Maoist violence in recent years. He also refute the claims that the whole problem can be solved with simple and best approach of 'law and order' by appointing are making paramilitary and police forces in action mode.⁷ 'Naxalites : Time for Retrospection' an article of Sumanta Banerjee published in Economics and Political Weekly in 2003, the author have cited the human rights violation by the security forces. 'Left Wing Extremism in India' by P V Ramana addressed the complexity of contemporary Naxalism, focusing on the internal linkages writes about the link of politicians and naxalites and concludes that link has helped Naxals undoubtedly to increase their capacities.⁷

According to data of News 18 India, total 3,089 Naxal incidents took place in the state from 2008 to 2013 in which 1,181 people, including 696 civilians, 233 policemen and 252 paramilitary troopers were killed, which is only reported data but actually figures may be much higher. State government has used CRPF as a tool for anti-naxal operation in the sensitive areas resulting increased number of violent cases and exploitation of tribal people- rape cases and fake encounters of innocent people in suspect of being naxalist informers has escalated naxalism incidents, targeting and killing CRPF and police people. There are several instances of naxal attacks some highlighted ones are as follow- fifteen security personnel have been killed in a gun battle after naxals ambushed them in the heavily-forested district of Jagdalpur in Chhattisgarh, close to the spot where 25 people, including top Congress leaders, were killed in a naxal ambush in 2013. Five policemen were killed in a Maoist ambush in Dantewada in Chhattisgarh in February 2014. There are so many violent incidents to warn the government and challenge the security system of this region that the life of local people is threaten and affected to great extent. The security forces have now been sent to interior areas for combing operations. Without a protection cover, the contractors and workers are not willing to risk their lives at the construction sites which have always been a target of the naxals.

According to Dasgupta (1974 : 116) class character of Indian State Power with various discriminations is the responsible factor of Naxalism, the semi-feudal nature of economy is evidenced by several facts as excessive dependence on agriculture for livelihood, ineffective implementation of land reform laws, concentration of land ownership in smaller hands, high rent, eviction of tenants, high rates of interest charged by moneylenders, and social oppression of schedule castes which is 'reminiscent of the middle ages'.² This is supported by the recent

surge of 'development' which is at the cost of lands, forests, mineral rich pockets of states as Chhattisgarh, Jharkhand, Bihar, Andhra Pradesh, Orissa etc. grabbing large tracts of lands on the name of development projects and handing over to the conglomerates of national and international level. This results to forced eviction and forced displacement leaving behind the population to suffer with landlessness, livelihood challenges, poverty and other socio-psycho anguish.

Statistics from Planning Commission of India 2008, suggest that at least 40 percent forced evictions in the last sixty years have been of 'Adivasis' for dam building to provide power and irrigation supply to country.³ In such cases incomplete rehabilitation process with few compensatory provisions and manipulation in the implementation of rehabilitation and resettlement policies further leads to heighten frustration among the people of this regions. As per the facts of Planning Commission of India 2008 Marginalization of lower class in which SC/ST are prominent their exploitation and discrimination starts from the grass root level, such groups rights are protected in the Article 15 of the Constitution of India, where state are bounded to control and eliminate discriminatory practices.³

Governance failures to do so has toiled as an invigorating determinant to naxals, who use the very such deprived emotions of tribal's and attempt to encash the failure of government obligations. Therefore application of violence and raised arms against government comes with justification according to Kumar (2003) the first one is inevitability of the whole situation; the fact that the poor and the dalits, who are marginalized and subjugated, were not given access to a democratic forum to raise their concerns and thus need to voice their grievances, forced them to speak the language of violence. Secondly is the 'victimhood', where 'violence was forced' on them and hence to save their land and their dignity, they were forced to use violence against government.⁴ Its very heart wrenching that the movement which started from the corner of Bengal as a minor clash between police force and a group of armed peasants has now taken shape of ferocious movement with unleashed forces in major states of the country and has muddled the entire nation against the internal insecurity.

6. Naxalism Upsurge Rationale

Naxalism is alive with history of around 50 year, which is continuously developing and becoming vigorous with new technologies adoption. Despite the strenuous effort and claims of the government against this internal terrorism people are forced to live miserable life in naxal prone regions. The metamorphic escalation of violence and government failure in managing this threat have entirely paralyzed the administrative system of naxal regions leading to undeveloped infrastructure, lack of basic services, pathetic living standard of life, infringed social life and so on. Since five decades have passed and government is unable to control and cease this issue is beyond to belief. It can be concluded that the failed governance of center,

state and local representative bodies in managing such serious issue, have given full opportunity to the emergence of 'Naxal Janta Sarkar'. In naxal permeated regions, naxalites promulgate their rules and laws referring those areas as 'liberated areas'. In such liberated areas Naxals run parallel system of governance, by imposing their dictates through their military units and also do collection of tax (ransom) and claims that they have established Janta Sarkar means public governance.⁷ This overall scenario presents that a ferocious nexus has been established between bureaucrats, politicians, development agencies (contractors) and naxals, with aim not to help the downtrodden people but made Naxalism a gainful business. It seems that government on the name of naxalism is emerging funds and their politics will come to an end with the solution of this problem, therefore keeping alive this issue and the situation remains same for the people of naxal infested regions, naxalites have given no development to local people also, as if their condition got worsen in between conflict of naxals and government. Our former Chief Minister Dr. Manmohan Singh in his speech expressed his concern over the changing character of naxalism, and considered it as single biggest internal security challenge ever faced by India. Naxalite movement have undergone lots of change and transformation and their strength is reflected in their attacks which were very well planned, organized with trained cadres, strong external links and coordination and most importantly full with latest technology weapons. Based upon the rationale the major reasons for naxalism are shown in Fig.-1.

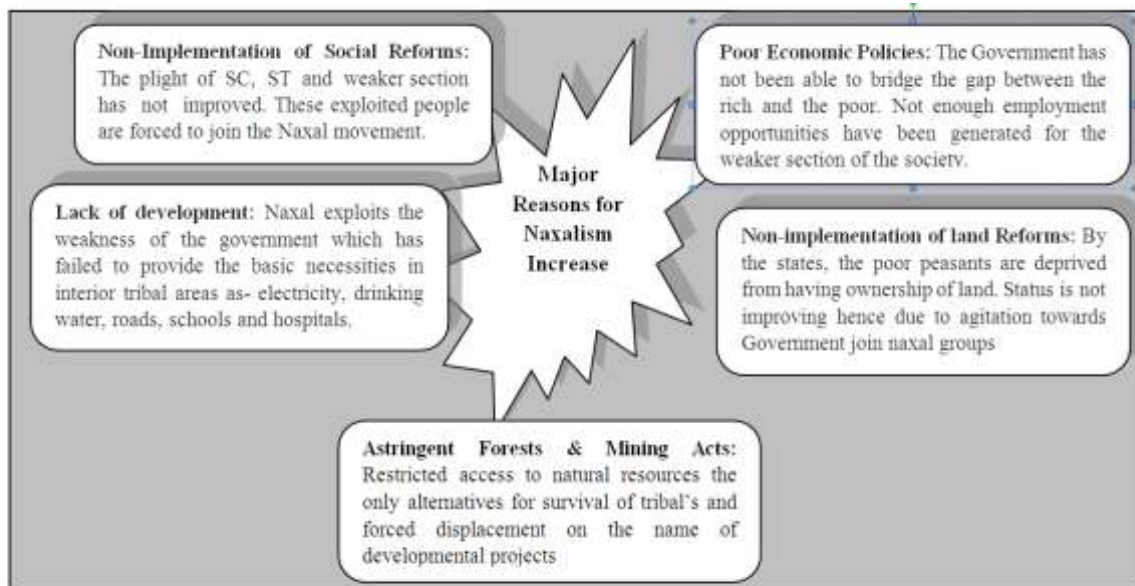


Fig.-1 : Major reasons for naxalism

7. Impact of Naxalism

Naxalism has affected the quality of living of the tribals in the villages of Bastar region of the state and made it astoundingly low. Here, majority of tribal

population are dwelling in katcha houses made of mud, leaves and other low quality materials. The houses are without doors, just like a manual shade over their heads without adequate protection from rain, heat, cold and even not safe from robbery and crime against women. Sometimes scorpions, snakes and other wild animals enter into the houses. If it rains, throughout the day, they won't have the single piece of dry floor for sleep at night. Without a bathroom in the house the tribal women take bath either in the pond or near the tube-well leading to a menace of social shame. There is no sanitation facility in the houses of tribals, as most of people are still resorting to open defecation. As far as, access to safe drinking water is concerned tribals draw drinking water from open-well, its purity is unknown to them. The glory of total sanitation campaign launched by the Government of India under its flagship program is in a faded state in these tribal villages. As far as health is concerned, it is in a very grim state. Tribals living in these naxalite prone villages, suffering from various diseases such as, tuberculosis, faliariasis, malaria, pulmonary diseases, sickle cell diseases, measles, tetanus chronic and diphtheria. Literacy is extremely important for tribals as it will enable to drag them from the darkness of ignorance and blind believes and values towards the brightness of a knowledge society. They are backward because they are far away from the knowledge society. Therefore, education in general and tertiary and skill education in particular is a key to development of tribals. Due to the fear of naxalites the introduction of new education system is still far away in the Bastar region of Chhattisgarh. Without appropriate study and educational environment like electricity, proper clothing, food, study room, books, etc. and accessibility to higher education institutions, education among tribals in these naxalite prone villages are extremely low and so to in a stage of non-existence.

The poor access to food and nutrition, bad sanitary condition, unhealthy housing and poor access to safe drinking water are responsible factors for morbidity and mortality among tribals. Besides, cursory visit of health personnel to these villages, poor public health and medical care institutional services and impoverishment to afford health care consultancy and medicine cost of private health care referral services has further aggravated their health condition. In the absence of allopathic health care system, they are customarily dependent on traditional medical practices and practitioners.

Due to the armed conflict, between the State and the Maoists and various 'anti-naxal' operations, the villagers have been subjected to several atrocities. The case of the rape of eight adivasi women in Bijapur in the middle of January 2017 has come to light. But there are several other unrecorded cases like these. Further, villagers also report routine torture and beatings in order to force 'surrenders'. This has spread an atmosphere of repression which is disrupting the daily routine life of the villagers. One of the symptoms of this is that weekly markets have stopped in many regions of the districts. Traders refuse to go in with basic necessities because they are being accused of carrying supplies for the maoists. On the other hand, the

'maoists' have also directed the villagers to not participate in any Government schemes like the MNREGAS and PDS. It is also evident that the villagers find themselves in a bind, they are afraid both of the 'maoists' and the forces. At present the 'maoists' have retreated to save their cadres and the villagers are left facing the repression.

The development is in doom condition and tribal's residing in these naxalite villages are absolutely secluded from modernity and cut-off from glamour and glory of the globalization and are deprived of basic living conditions including healthy housing which is a basic right of an individual. Due to Naxalism the cost of security is increased, development works cannot be implemented in many areas as before implementation of any development project, workers need to be insured and in maximum cases such areas with naxal dominance any development work is not visible specially roads, electricity, schools, anganwadis, hospitals, PDS shops etc. which affects the development of that particular region and of the country as well. Table.1 shows the devastating effects of Naxalism.

Table-1 : Effects of Naxalism

| Sociological | Economic | Psychological | Political | Demographic |
|--|--|--|---|--|
| Extreme poverty affecting their overall life | Landless make people deprived of agriculture | Fear and social tension | Politically vested interests | Migration of population |
| Social backwardness | Inappropriate business opportunities | Deprivation generates stress and agitation | Various parties try to in cash their political motive | Inadequate health services are responsible for early pregnancy of girls leading high maternal and infant mortality |
| Poor status of women and children | Less investment | Hopelessness for improvement in life | Failure of governance in providing basic services to naxalist areas | Naxalites do not believe in marriage system, following the ideology that marriage will distract them from their goal therefore restricting followers of getting married leads to gap in population |

| | | | | |
|---|--|---|--|--|
| <p>Poor health status</p> | <p>Forced displacement</p> | <p>Poor quality of life leads to poor mental health</p> | <p>Blame game of the different political parties has kept the issues alive forever but the tribals as victims have to pay cost of it sometimes as death, trafficked by naxals to join their force and may be for fake encounters and surrenders too.</p> | |
| <p>Lack of education : basic education to higher education</p> | <p>Inappropriate commodity value of the produced goods to tribes</p> | | | |
| <p>Lack of social services</p> | <p>No employment opportunities</p> | | | |
| <p>Lack of public assistance as PDS, incentives, compensation, pensions etc.</p> | | | | |
| <p>Inadequate infrastructure- non access connecting roads of village to city makes the condition more adverse</p> | | | | |
| <p>Unavailability of electricity and communication</p> | | | | |

| | | | | |
|---|--|--|--|--|
| Emergence of certain social problems as exploitation of girls and women, human trafficking, child labor | | | | |
|---|--|--|--|--|

8. Conclusion

Basically, naxalism is alive by utilizing the agitation of people against the Government emerged due to land depriving policies as well as exploitation by Special Police Forces appointed in naxal areas and also the fear of naxalites forces people to join this movement and empower it. 'Violence' is common tool utilized by both Naxalites and the Government. Government use violent sting operations as a mean of menace and control naxalites in which the victims naturally becomes the local peoples who most of the time are innocent. Naxalites kill the local people in their janta darbar openly just to threat local villagers as warning for other. When the governments counter attack or action against naxalites took place there is no distinct feature to identity local people and the naxalites. Therefore most of the state aggressive operations against naxalites are executed on the local peoples only.

The socio-economic condition of the tribal people residing in naxalite villages clearly indicates that the naxalism is an upshot of deprivation. This situation shows that ordinary adivasi villagers are caught in between because of an armed conflict between the state and the maoists. They have also suffered an extreme loss of faith and trust in a constitutionally elected Government. The naxalite campaign is more over pivot on 'military operation' rather than movement of people for social transformation. The same people's movement is misguided by some deviant anti-social group for their vested interests. The whole agitation is against the exploiting and displacing government policies which least guarantees the security of individual's right.

9. Suggestive Measures

The problem of 'maoist' insurgency can only be dealt through socio-political approach. This absolutely demands social perspectives, where the Government should follow constitutional procedures to safeguard human rights of tribal population residing in naxal areas. For this:

- » Firstly, the Government must give due importance to this issue and reconsider this social movement as an expression of the people's aspiration

to a life of dignity and self-respect more importantly to battle for 'one's identity not to be encroached' therefore there is a need to develop an approach for rebuilding the faith, trust and respect.

- » An urgent political initiative is needed to pressurize the maoists and the state into peace talks for the long-term benefit of the adivasis of the region. Re-establishing connectivity with local and tribal people because for the local people the state is an external agency and they are more connected to naxalites.
- » Devising a public-private partnership to ensure implementation of developmental projects and utilize the media to spread awareness of its good intentions. Grouping of public health, education, public works, agriculture and irrigation to form cohesive multi-disciplinary task force and efforts to generate employment opportunities for people will send a message of the Government seriousness in addressing the basic problems of the people.
- » Modification in the land acquisition laws, especially for the naxal affected regions, incorporating special provisions human rights safety at core.
- » Strengthening the implementation process of some specific legislations as- PESA Act 1996 (Panchayat Extension of the Schedule Areas Act), The Schedule Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights Act) 2006 and Mahatma Gandhi National Rural Employment Guarantee Act 2005 (MGNREGA) which will significantly contribute in gaining the faith and trust building of local people on the Government system, but the condition is that state should be very cautious towards administrative procedures, avoid creating complexities in work, application of fair and liberal anti-discriminatory framework without any corruption.
- » The last but not the least 'Development of tribal regions should be based on demand driven approach, we should not forget that tribal's have their own living standards which can be enhanced but manipulation will pose challenge to their selfhood.

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Herbal Antibacterial Treatment on Cotton Fabric

Sushma Rani and Parveen Punia***

Plants are rich in a wide variety of secondary metabolites such as tannins, terpenoids, alkaloids and flavonoids which have been found in-vitro to have antimicrobial properties. Today the customers are increasingly aware of the health and hygienic lifestyle. Textiles being more vulnerable to microbial attack would cause cross infection, transfer of diseases due to infestation by microbes. In order to overcome such bad effects antimicrobial treatment are needed to apply on the textile materials. Therefore, cotton fabric was treated with Peach leaves extract to assess its efficacy against antibacterial property. For effective application of treatment, desizing and scouring was done. Conclusively, Peach leaves extract was observed as an effective natural source for antibacterial activity.

[**Keywords** : Antibacterial activity, cotton, microbes, Peach leaves]

1. Introduction

Bacteria are responsible for high mortality rates in numerous developing countries with as many as 50,000 people dying daily as a consequence of infections. Plants remedies are increasingly being recognized by scientists as a very important low cost alternative to industrially produced antimicrobial which are not available to all who need them because of their high price. India is famed for its rich

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biodiversity. Nature has bestowed on us a very rich botanical wealth, a large number of diverse types of plants grow in different parts of the country. Peach is a very popular delicious fruit grown throughout the warm temperate regions. It has a wealth of essential nutrients and antioxidants which are valuable in pregnancy and helps in strengthening the immune system. It helps in maintaining healthy vision, skin care, nervous system, healthy bones, teeth and relief from hypokalemia, cancer, obesity, cholesterol, homeostasis and neurodegenerative diseases.

Microorganisms can be found almost everywhere in the environment. For their growth and multiplication, the minimum nutritional requirements are water, a source of carbon, nitrogen and some inorganic salts. These are normally present in natural environment. Textiles by virtue of characteristics and proximity to human body provide an excellent medium for adherence, transfer and propagation of infection causing microbial species (Gupta and Bhaumik, 2007).

The consumers are now increasingly aware of the hygiene and potentially harmful effect of microbes. The demand of antimicrobial treated fabric is increasing. Climatic changes and increasing pollutants in the environment also necessitate the antimicrobial treated clothes to protect the body. Hence, there is a great demand for antimicrobial treatment based on non-toxic and eco-friendly bioactive compounds. Natural herbal products can be useful for antimicrobial treatments since there is a tremendous source of plant with antimicrobial composition to be effective in bringing out herbal antimicrobial treatments on textile. These herbal substances can also be used as renewable sources at household levels.

Although certain natural antimicrobial agents are available, only few studies have been explored for their antimicrobial activity on textile substrate. Application of Peach leaves which are available in abundance especially in autumn is an effective treatment for bacterial resistance on cotton fabrics. Considering the significance of herbal treatments on textiles, health problems faced by the consumers due to environmental hazards like microbes as well as understanding the importance of use of cotton in our day to day life, the present study was conducted for the application of Peach leaves extract treatment on cotton fabric for microbial resistance with following specific objective :

- » The efficacy of treatment on cotton fabric for microbial resistance.

2. Materials and Methods

Two types of materials namely cotton woven fabric and leaves of Peach tree were procured. Cotton woven fabric in the grey state was selected and preliminary data of the fabric was studied by using standard test methods. To ensure complete wetting and uniform absorbency of the extract, pre-treatment was given to the fabric i.e. desizing and scouring. Green leaves of Peach tree were collected,

washed, shade dried and grinded to make into a fine powder. Extract was prepared by cold aqueous maceration. Peach leaves extract was analyzed for yield percentage and antibacterial property at different concentrations. Extraction of Peach leaves was done at two different time periods. The yield percentage of 24 hrs. was found to be higher than that of 12 hrs. 5 mg/ml concentration exhibited strong zone of inhibition. Therefore, 24 hrs. time period and 5mg/ml concentration was continued for application of treatment on desized and scoured cotton woven fabric by exhaust method.

The efficacy of Peach leaves extract treatment against growth of cellulose degrading bacteria i.e. *Bacillus* spp. on treated samples with respect to their controlled samples was analyzed. The samples were inoculated with *Bacillus* spp. separately. The percent reduction on 0 day soon after 24 hrs. of inoculation and also on 7th day, 14th day, 21st day and 28th day of inoculation was observed for both 107 and 108 dilution factors. The effect of preparatory processes, Peach leaves extract treatment and washing on physical properties of fabric sample was also determine.

3. Results and Discussion

3.1 Determination of Yield Percentage of Peach Leaves Extract

Yield percentage was calculated in terms of air dried powder weight of the plant material as indicated in Table-1 & Fig.-1. The yield of the aqueous extract obtained for 12 hrs. was 9.20 (%) and for 24 hrs. was 20.11(%). It was evident that in case of 24 hrs. better yield percentage was obtained. Accordingly, the extraction time of 24 hrs. was selected for research.

Table-1 : Determination of yield percentage of Peach leaves extract at different time periods

| Plant source | Method of extraction | Time period (hrs.) | Weight of the air dry powder (g) | Weight of the extract (g) | Yield Percentage (%) |
|--------------|----------------------|--------------------|----------------------------------|---------------------------|----------------------|
| Peach leaves | Maceration | 12 | 100 | 9.20 | 9.20 |
| | | 24 | 100 | 20.11 | 20.11 |

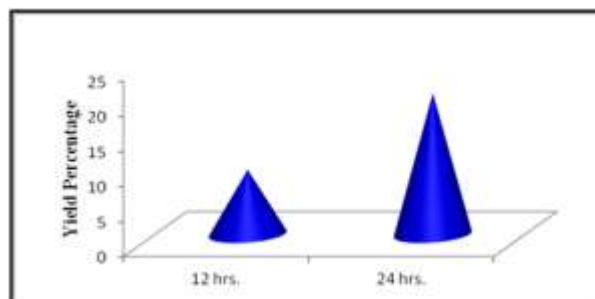


Fig-1 : Determination of yield percentage of Peach leaves extract at different time periods

3-2 Antibacterial Property of Peach Leaves Extract at Different Concentrations

Antibacterial property of Peach leaves extract at different concentrations was tested by using agar well diffusion method against growth of cellulose degrading bacteria i.e. *Bacillus* spp. The concentrations were 1mg/ml and 3mg/ml and 5mg/ml. The results were obtained in terms of zone of inhibition and interpreted as no inhibition, weak, moderate and strong.

The data revealed that sterilized distilled aqueous kept as control had no inhibition. The concentrations 1mg/ml and 3mg/ml exhibited moderate zones of inhibition i.e. 9mm and 11mm respectively while 5mg/ml concentration had a strong zone of inhibition i.e. 15mm against *Bacillus* spp.

Thus, with an increase in the concentration of Peach leaves extract, its zone of inhibition indicating antibacterial property was also increased. Therefore, 5mg/ml concentration had a strong zone of inhibition i.e. 15mm against *Bacillus* spp. was selected and continued for further research work.

Table-2 : Antibacterial property of Peach leaves extract at different concentrations

| Peach Leaves Extract Concentrations | 1mg/ml | 3mg/ml | 5mg/ml |
|--|---------------|--------|--------|
| Zone of inhibition* (mm) | 9 | 11 | 15 |
| Control (sterilized distilled aqueous) | No Inhibition | | |

*No activity (-mm), weak (<6mm), moderate (7-12mm) and strong activity (>12mm) (Dey et al., 2010)

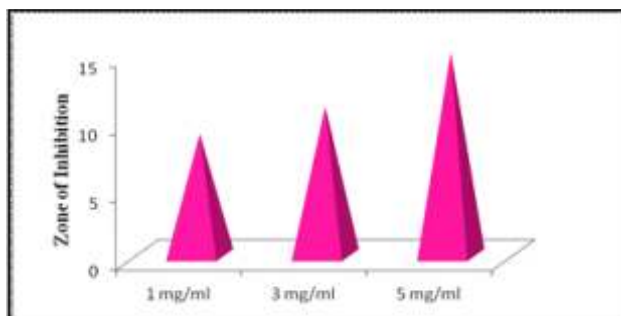


Fig-2 : Antibacterial property of Peach leaves extract at different concentrations

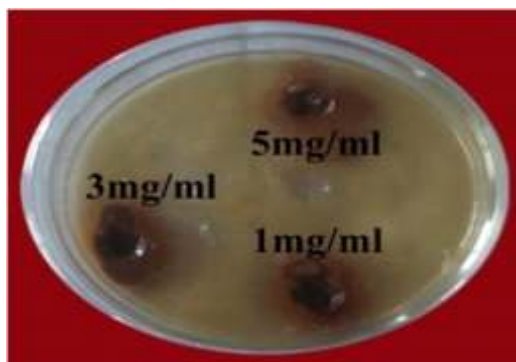


Plate-1 : Zone of inhibition of Peach leaves extract at different concentrations



GREY COTTON WOVEN FABRIC



DESIZED AND SCOURED FABRIC



TREATED FABRIC



WASHED FABRIC

Plate-2 : Grey, controlled, treated and washed fabrics

3.3 Efficacy of Peach Leaves Extract Treatment against Growth of *Bacillus* spp.

Determination of efficacy of treatment with 5g/l concentration of leaves extract on *Bacillus* spp. inoculated with Peach leaves extracts was done quantitatively by AATCC-I00 test method. The antibacterial activity of treated cotton woven fabric inoculated with *Bacillus* spp. was compared to its controlled sample by calculating the percent reduction in bacterial count. The colony forming units were observed soon after 24 hrs. of inoculation of *Bacillus* spp. on the same day and also on 7th, 14th, 21st and 28th days of inoculation with both dilution factors 107 and 108. Mean values of 107 and 108 dilution factors were calculated.

The data highlighted the percent reduction and bacterial colony counts of *Bacillus* spp. on succeeding days of inoculation. The desized and controlled fabric was kept as controlled and there was confluent lawn of growth observed on it. There was 100 percent reduction i.e. zero bacterial colony of *Bacillus* spp. on 0 day (soon after 24 hrs.) of inoculation with mean CFUs for both dilution factors i.e. 107

and 108. There was 91 Percent reduction on 7th day of inoculation on treated fabric with 9×10^8 mean CFUs for 107 and 108 dilution factors. The percent reduction on 14th, 21st and 28th day of inoculation was observed to be 83, 75 and 65 with 1.7×10^9 , 2.5×10^9 and 3.5×10^9 mean CFUs for 107 and 108 dilution factors, respectively.

The antibacterial treatment with 5g/l concentration of Peach leaves extract with dilution factor (107 and 108) was cent percent effective after 24 hours of inoculation of *Bacillus* spp. After 24 hours percent bacterial reduction gradually decreased and on 28th day it reduced to 65%. Thus, there was subsequent percent reduction in bacterial count with increase in incubation period.

Table-3 : Efficacy of Peach leaves extract treatment against growth of *Bacillus* spp. at different incubation periods

| Cellulose degrading bacteria | <i>Bacillus</i> spp.* | | | | | |
|------------------------------|-----------------------|-------------------------------|---------------------|----------------------|----------------------|----------------------|
| | Incubation Period | 0 Day (soon after 24 hrs.) | 7 th Day | 14 th Day | 21 th Day | 28 th Day |
| Treated fabric | | 0 | 9×10^8 | 1.7×10^9 | 2.5×10^9 | 3.5×10^9 |
| Percent reduction (%) | | 100 | 91 | 83 | 75 | 65 |
| Controlled fabric | | Confluent growth | | | | |

*Dilutions Mean of 107&108 CFUs/ml

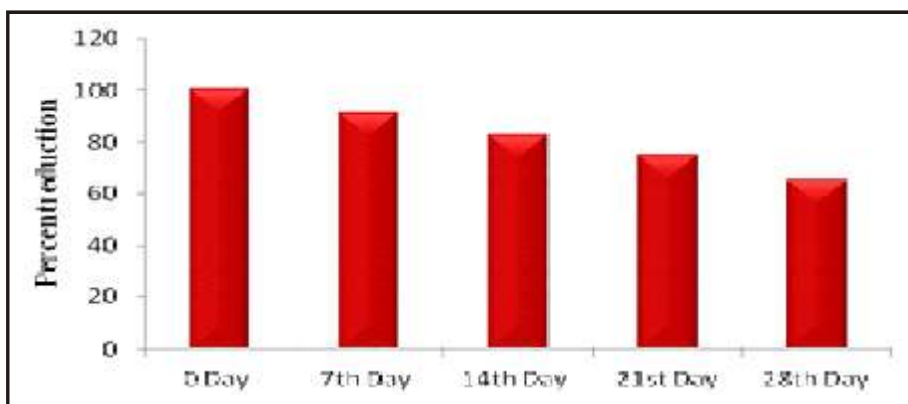


Fig.-3 : Efficacy of Peach leaves extract treatment against growth of *Bacillus* spp. at different incubation periods

It was clearly noticed that there was a continuous decrease in percent reduction with an increase in incubation period. The antimicrobial activity of this herbal extract may be due to the presence of several phytochemicals as tannins, cardiac glycosides and flavonoids etc. The attached herb's extract disturb the cell membrane of the microbes through the physical and ionic phenomena (Sarkar and Munshi, 2003). The antibacterial assessment of the treated fabrics confirmed presence of active compounds such as tannin, eugenol and mallic acid etc.



Plate-3 : Efficacy of Peach leaves extract treatment against growth of *Bacillus* spp.at different incubation periods

The results are in line with the results of Hooda (2012) who reported that as the concentration of extract increased, percentage of bacterial reduction of herbal treated grey cotton and wool samples also increased. The results coincide with the results of Saini (2014) who reported that as the concentration of all treatments of Karanja extracts increased percentage reduction of *Pseudomonas* and *Aspergillus* growth in all treated samples increased. Wasif and Ruble (2007) also reported that increase in concentration showed better zone of inhibition to bacterial presence as compared to lower concentration. Gupta (2016) also revealed that the activity of the treated samples increases with the increased in extract concentration.

4. Conclusion

A demand to develop Hygienic textiles is gradually increasing to cater the consumers' needs for the upkeep of better health. Cotton fabrics are sensitive to bacterial attack and provide ideal environment for bacterial growth. Peach leaves extract treatment applied with exhaust method with 5 gm/l concentration exhibited remarkable improvement in antibacterial properties of the treated cotton fabric against cellulose degrading bacteria i.e. *Bacillus* spp. Thus, Extract of Peach leaves was observed as potential natural source for antibacterial activity.

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Challenges to Skill Development : A Gandhian Perspective

V. P. Rakesh* and R. P. Juyal**

Mahatma Gandhi's ideas about skill development are available in abundance in his writings and speeches. What is needed, to understand and analyze them in the dynamic context of technological development. Truth and Non Violence (Satya and Ahimsa) are the kernel of Gandhian thought process, and anything which is within the perimeters of these two moral values is acceptable to the Mahatma. In the contemporary discourse there is, by and large a consensus that sustainable and inclusive development can provide solution to poverty, inequality and environmental degradation - afflicting the humanity. It is reasonable to assume the Mahatma would have also agreed to this. However, the model of development and the technology - the world is pursuing would not have been acceptable to the Mahatma. This would have happened because of the inbuilt shortcomings in the present paradigm of development. As things stands now, there are three integral parts of contemporary technology - the Robotization, Artificial Intelligence and Genetic Engineering. The first two, are hell-bent to substitute human beings -as an agent of production i.e. the craze to substitute human labour by machine. This process concentrates economic and political power along with the decision making authority in the hands of few. The advances in Genetic Engineering may change the very notion of inequality from social phenomena to biological.

The above mentioned apprehensions -are potential threat to moral fiber of humanity. Therefore, Gandhi jee might have pointed out the contradictions between sustainable and

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technological advancement. The Mahatma would have insisted and invested his energies to develop humane technologies and skills, with important riders - rooted in the values of truth and non-violence. He would have insisted to use Robots to clear sewer lines, to save the dignity and lives of workers - often succumbing to the poisons gases in the gutters. He would have advised to use machines to revive and revitalized water courses and ponds. He might have encouraged use of washing machines, dishwasher and alike. Because use of these machines can ensure some leisure to homemakers (women). And also may enhance the dignity of workers in wayside eateries. Simultaneously, the Mahatma would have been encouraging researches to device techniques to use of energy and waters efficiently. Saving time and space - are key to sustainable development, therefore Gandhi Jee would have been using You Tube, Face Book, Twitter, PDF more than anyone else. However, he would have been vehemently opposing use of resources of the world for luxuries of the few. In brief every machine that enhances human dignity - would have been acceptable to the Mahatma. It seems his advocacy slogan for Skill Development might have been - "Humane Skill Development".

[Keywords : Skill development, Gandhian perspective, Hind Swaraj]

Any one venturing to understand the life and work of Mahatma Gandhi may get perplexed on the one hand with his utterances that "he had no insistence for consistency". And on the other he empathically said, in 1938 that he will change nothing except one word - "prostitute" - in his booklet "Hind Swaraj" published in 1909.¹ This is despite the fact that his political mentor Goal Krishna Gokhale, in 1912, opined that Gandhi jee "himself will destroy the book after spending a year in India" (Desai, 1938 : 16). Thus, apparently Gandhi jee appear contradictory. However, at close look, this seemingly contradiction converts into dynamism. It explains that kernel of Gandhian philosophy. Any idea or action not consistent with truth and non-violence (stay and ahimsa) is not acceptable in Gandhian thought process and action (Gandhi M. K. 1933).² The logical corollary to this is, if facts changes or new fact emerges - in conformity with its commitment to truth, the Gandhian thought process readily changes the opinion.³

The Mahatma was a prolific writer and had touched almost every sphere of life. His ideas on skill development are available in abundance in his writings. Nevertheless, there a great need is to understand what Gandhi jee would have thought about skill development in contemporary context of rapid technological change, environmental crisis and ever widening inequalities. The need is more urgent to comprehend the Gandhian thinking on skill development as government of India, has given special thrust to skill development to increase employability of the burgeoning number of youths.⁴ In this paper attempted has been made to extrapolate the ideas of the Mahatma on skill development in the context of contemporary economic and technological scenario. This approach is consistent with Gandhian thought process as Gandhi jee himself had asserted that his ideas will keep on growing, even after dissolution of his body.⁵

There is a broad consensus that sustainable⁶ and inclusive development⁷ process can narrow down the inequalities and restore the environmental balance.

Perhaps the Mahatma would have agreed with these two concepts. But simultaneously he might have insisted to re-examine the development paradigms - which irrespective to political - economic system, everywhere, are widening inequalities and concentrating economic and political powers in the hands of few. He would have agreed with Thomas Piketty that rising inequalities and decreasing share of labour (manual and intellectual) in national wealth, may seriously destabilize socio-economic system.⁸ These widening inequalities make it impossible to follow any nonviolent system of governance, as inequalities and pauperism breed only violence and moral degradation⁹ (Prabhu, R. K. & Rao, U. R. : 296; Tendulkar, 1951, 15th August : 236). The Mahatma would have been much worried that high cost and technical sophistication has pushed technology beyond the reach of common man. Only government, Multi-national Corporation and other affluent sections of society have the capacity to buy and use it. This eventually leads concentration of economic and political powers, with serious moral implications.

The present technological advances - have three main components - the Robotics, Artificial Intelligence and Genetic Engineering. Besides, being expensive and intricate, the Robotics and Artificial Intelligence in essence - replace human labour. It seems this quest to replace human labour is infinite. The works requiring decision making and imagination, like making painting, designs and driving, hitherto being performed by human beings, are falling one by one in the domain of machines. The day is not too far, when one will see - driver less car and buses plying on the roads, poetry being composed by Robots and loan applications are being accepted and rejected by machines. The Mahatma would have hardly agreed to this. Because present technology, increasingly undermine the importance of humans in production process. This has serious moral implications. For example, apprehensions are there that human beings will not even be an adjunct or a cog in a wheel in production process. The redundancy of human, not beings as an agent of production, will reduce them to mere consumption machines.- Enjoying the labour of others - may be men or machine on a mass scale - for sure will tear asunder the moral fabric of society (Harare, Yuval Noah, 2014). It has been proved by the history of Roman Civilization - which was prospering on the labour of slaves, that delinking of large number of people from production process and converting them to mere consumers it morally disastrous and also a threat to social stability. In present era- the human slaves are being replaced by slave machines - the Robots. In this process wealth may increase and may satisfy myriad needs of human beings. But what will be the moral status of human civilization and its relationship with nature? Gandhi jee might have posed the following basic questions and apprehensions again and again : "Does Economic Progress clash with real progress? By economic progress we mean material advancement without limits, by real progress we mean moral progress Does moral progress increases in same proportion as economic progress? ... If therefore, material progress does not clash

with material progress it must necessarily advance the later.The test of orderliness in a county is not the number of millionaires but of absence of starvation among its masses.Rome suffered a moral fall when it attained high material affluence. So did Egyptthe decedents and kinsmen of the royal and divine Krishna too fell when they were rolling in riches" (Tendulkar, 1951 : 237-238).

The present paradigm the meaning of development has been reduced to substitution of human labour by machine and more and more consumption. This quest, first increasing human needs and then endeavoring to gather means to fulfill them, has pushed the regenerative capacity of ecosystem of planet earth to its brink. The researches of Thomas Friedman and others have proved that the carrying capacity of earth had reached to its limits way back in 1976. Now most of human activities are the excessive burden on the eco- system. The gradual failing of regenerative capacity of nature is reflecting in global warning, recurrence of natural disasters and many hitherto unknown diseases (Friedman, Thomas, 2008). Unfortunately, the warnings of imminent disaster are overlooked. The only change that has occurred in the mind set of large number of people is that they have accepted the ecological disturbances as New Normal.

The other disturbing apprehensions are emanating from the advances in the genetic engineering. In contemporary discourse - inequalities are viewed as product of social environment. The differences, in race, colour and gender are complementarities and diversities not inequalities. Anthropologist and other scientists have proved that distribution of intelligence; physical stamina and prowess are normally distributed, across population. Advances in bio-technology - especially in genetic engineering have potential to change this long held understanding with serious implications to public policy Advances medical science, have by and large, made it possible to change any of the organs and live the life span of one's choice. It is not a wonder that in near future one can have children/child of the chosen attribute - colour, intelligence, appearance, physical strength and so on. This will happen not in science fictions, fairy tales or stories of Greek or Indian or any other mythology but in real life. However, all will depend on one's purchasing power to buy the desired biological interventions. The logical outcome of these possible changes/advances in science would also change the notion of inequality from a social to biological phenomena (Harari, Yuval Noah, 2014).

In the above mentioned socio-economic and technological scenario the Mahatma would have been reiterating emphatically what he said in 1924. What is the use of the technology which is an instrument to serve carnal desires that too of few elites and large number of people struggle to meet basic needs? He would have said the present technological development have not been initiated to improve the quality of life of all, but of few rich.¹⁰ He would have asked another

question. As the purpose of human body is to attain salvation, similarly we should think what is purpose of developing this technology? He would have stressed that when this body becomes an obstruction in the flight of soul, it is better to leave it. Similarly when the technology or any machine becomes an instrument of tarnishing human dignity, it should be abandoned in lock stock and barrel, irrespective to the consideration of cost and efforts involved in its development.¹¹ But with the same breath and with equal emphasis he would have said that “how can be oppose all machines”, when this body itself is delicate machine? Keeping this in consideration it is fair to assume that the Mahatma would be urging again and again to to develop technologies that serve to all and enhances human dignity.¹² So contrary to the common notion that Gandhi Jee stands for romantic vision of village life - devoid of any machine, idyllic and slow moving, he appears pragmatic and rational. A visionary for whom protecting and enhancing human dignity must be centre of all activities. Addressing to the Economic Society of Muir College, Allahabad in 1916 the Mahatma outlined the contours of his thought processes on day to day livelihood issues. This address can be considered, his policy statement on skill development. He said “Jesus was greatest economist of his time. He succeeded in saving time and space; He transcended them” (Tendulkar, 1951, 15th August : 236). To save time and space is the key to sustainable development, therefore Gandhi Jee would have supported any activity that intended to save time and space. But this support would not have been unconditional. He would have insisted to prioritized it. He would have vigorously pursued use of Robots in cleaning sewer lines, to enhance the dignity of those workers who suffocate in the gutters and many time succumbed to poisonous gases. He would have advocated the use of Robots to revitalize and revive the waters courses. He would have encouraged use of washing machines, dishwasher and floor mopping machines. Simply for the reasons, the use of machine in washing and cleaning would ensure some leisure to women and workers in wayside eateries. Had the Mahatma been among us, he would have been ardent users of email, face- book, twitter etc. To save paper and trees he would have been using PDF and uploading his writings on Internet. He would have been up-loading his speeches in You-tube, to avoid overcrowding of public meetings and traffic bottlenecks. In short he would have been using every possible machine and technology that enhances human dignity and save environment.¹³

For Mahatma Gandhi, skill formation and technological development was a holistic process - involving engineering, social value system and education etc.etc. Besides, these well documented attributes, like any other social productive and desirable activity - for him skill development was also spiritualism in action. As per fiftieth verse, Chapter Second of Bhagwad Geeta, Yogah Karmasu Kaushalam, for him Yoga is “Excellence in skill”. Mahadev Desai, Secretary to Gandhi jee, recalled the discussion of Mahatma with Prof. Delisle Burns. This discussion concluded

that Machine are inanimate - without spirit, used by men. Therefore, for any good or bad that use of machine brings in society, not machine but humans are accountable. This says Prof. Delisle Burns, "is a fundamental philosophical error. It implies that we are to regard as morally evil any instrument which may be misused. But even spinning wheel is machine; and spectacles on the nose are mere mechanism for 'bodily' eyesight. The plough is a machine; and the very earliest mechanism for drawing water are themselves only the later survivals of perhaps ten thousand years of human efforts to improve the lives of men... Any mechanism may be misused; but if it is, the moral evil, is in the man who misuses it, not in the mechanism" (Desai, *Ibid* : 23). He has clearly visualized that any nation or community which lags behind in skill formation - cannot prosper (Gandhi, M. K., 1931). He was appreciative of United Nation of America for its big strides in skill formation. Why India is lagging behind in skills? In an interview to Katherine Mayo, the Mahatma said that it is true that the greed of west to capture market of India ruined India. There are stories of brutal repression.¹⁴ But he believed that there internal causes too, that have obstructed the development of skill in India. For instance the Mahatma candidly said that it is believed shoe making, spinning and carpentry are the jobs of low caste. Because of it village crafts and skill do not enjoy any social reputation or recognition..Education, too fails to inculcate the sense to take of pride in manual labour and consider craft as product skill. For these reason, the Mahatma was of the opinion, India could not nurture its own Crompton and Hargreaves. In 1936 when Congress formed Provincial Government, on the initiatives of Gandhi jee a special convention was held at Vardha to draw education policy. For this purpose a committee was constituted with Dr Jakir Hussein as chair person. The basic thrust of the purposed policy was to make elementary education, holistic linking it with crafts, skills and manual labour and other life skills. Unfortunately the provisional congress governments were dissolved and even after independence - the the concept of Nai Talim;¹⁵ New Education could not be implemented.

The other issue that Gandhi jee felt is necessary to develop skill, is to inculcate the habit of taking pride in owns genuine efforts.¹⁶ This is referred as spirit of Swedshi. The renowned Space Scientist Professor Yashpal, has epitomized this spirit in the development of Space Programme of India, which has few parallel. In the early days of space research in India, on the suggestion that Indian Scientist should be sent USA to gain expertise he remarked "Where did the Americans, who had launched their remote sensing satellite only a year back, send their people for training" (The Hindu, July 2017). This is not denying efforts of others or taking lessons from others, but to put ones efforts first - before everything. The important lesson in this message is, one can copy, quickly to produce for market. By taking advantage of resource differential may prosper in short time. But to change the value system with an enduring quest to excellence and development of humane society, lesson from own efforts hold the key.

Endnotes

1. In *Hind Swaraj*, the word “prostitute” for British Parliament was opposed by female reader of Gandhi Jee’s work. Gandhi Jee used the word prostitute to narrate the fact that Parliament dances at the tune of ministers who changes from time to time. The exact sentence is reproduced here, “It is like prostitute because it is under the control of minister who changes from time to time” (Gandhi, M. K., 1910 : 50). Gandhi Jee readily accepted this criticism and wrote in the forward of 1919 edition of *Hind Swaraj* that “I have re-read this booklet more than once. The value at the present moment lies in re-printing as it is. But if I had to revise it, there is only one word I would alter in accordance with a promise made to an English Friend. She took exception to my use of the word prostitute” (Gandhi, M. K., *Ibid* : 11). Again in 1938 Gandhi Jee said that “I might change the language here and there if I had to rewrite the booklet. But after the stormy thirty years though which I have since passed, I have seen nothing to make me alter the views expounded in it” (Gandhi, M. K., *Ibid* : 17).
2. For Gandhi Jee according to Dr Sitaramhai, “Truth and non violence (Stay and Ahimsa) are inseparable, both are pre-requisite to one another.....Gandhi Jee was of the view that in quest of truth (stay) he discovered non- violence (ahimsa)” (Sitaramayya Pattabhi, 1957 : 26-33).
3. When one reader of Gandhi Jee pointed variation in his statements that he made in 1921 and 1933, about inter-caste marriages. Gandhi Jee explained, in the 29th April 1933 issue of *Harijan*, that variations in his thought occur because his quest of truth urges him, not be adamant but to accept the facts. In his own words “I would like to say to the diligent reader of my writings and to others who are interested in them that I am not at all concerned with appearing to be consistent. In my search after Truth I have discarded many ideas and learnt many new things.... What I am concerned with is my readiness to obey the call of Truth, my God, from moment to moment, and therefore, when anybody finds any inconsistency between any two writings of mine, if he has still faith in my sanity, he would do well to choose the later of the two on the same subject” (Gandhi, M. K., 1933).
4. If we have to promote development of our Country then our mission has to be skill Development or skilled India our Country presently a dual challenge of paucity of highly trained workforce, as well as non employability of large section of the conventionally educated youth who possess little or no skill (Govt. of India, 2015).
5. Gandhi Jee said that “Old as I am in age, I have no feeling that I have ceased to grow inwardly or that my growth will stop at the dissolution of the flesh” (Gandhi, M. K., 1933, *Op. Cit.*).
6. Sustainable development the process of development “that meets the needs of the present without compromising the ability of future generations to meet their own needs. It contains within it two key concepts : The concept of ‘needs’, in particular, the essential needs of the world’s poor, to which overriding priority should be given; and the idea of limitations imposed by the state of technology and social organization on the environment’s ability to meet present and future needs” (UNO, 1987).
7. It is often felt that policy makers fail to solicit the cooperation of underprivileged section of society - for whom they assiduously carve development policies. The inclusive

development approach is “a pro-poor approach that equally values and incorporates the contributions of all stakeholders - including marginalized groups - in addressing development issues. It promotes transparency and accountability, and enhances development cooperation outcomes through collaboration between civil society, governments and private sector actors” (Oxfom, 2018).

8. Thomas Piketty using income and wealth data of Western Europe and USA for over two hundred years have concluded that economic inequalities have risen to the level of French Revolution (1789). He argues that because of various policy initiative and wars after the great depression of 1930s, inequality was receding. After seventies of the bygone century this trend has reversed. For Piketty, the other matter of concern is that the part of national income that goes to the section which has accumulated large wealth because of inheritance, is on increase and that to labour (manual and intellectual) is declining. Piketty argues that if this trend continues the world is heading towards patrimonial capitalism (Piketty, T., 2014).
9. Pablo, Lederman, & Loayza, 2002, on analyzing data of homicide and robbery of 39 and 37 countries for a period of thirty years (1965-1995) and for twenty year (1974-1994) respectively concluded that, notwithstanding sociological theories of crime, there is cause and consequence relationship between inequalities and crime rate. Therefore they argue that to reduce crime - along with other measures, policies to narrow down inequalities need to be pursued seriously. To quote, “The main objective of this paper has been to characterize the relationship between inequality and crime from an empirical perspective. We have attempted to provide a set of stylized facts on this relationship. Crime rates and inequality are positively correlated (within each country and, particularly, between countries), and it appears that this correlation reflects causation from inequality to crime rates, even controlling for other crime determinants. If anything, the contribution of this paper is empirical. Analytically, however, this paper has two important shortcomings. First, we have not provided a way to test or distinguish between various theories on the incidence of crime. In particular, our results are consistent with both economic and sociological paradigms” (Pablo, Lederman and Loayza, 2002).
10. Today machinery merely helps a few to ride on the backs of millions. The impetus behind it is not the philanthropy to save labour but the greed (Desai, 1938, : 23).
11. “Ideally I would like rule out all machinery, even as I would reject very body which is not helpful to salvation, and seek the absolute liberation of the soul. From that point of view I will reject all machinery, but machines will remain because like the body they are inevitable. The body itself as I told you, is the purest piece of mechanisms; but if it is hindrance to the highest flights of soul, it has to be rejected” (Desai, Ibid : 23).
12. In 1924, replying to a question whether he was against ALL Machinery, Gandhi jee Said; “How can I be when I know that even this body is a most delicate piece of machinery? The spinning wheel is a machine : a little toothpick is a machine. What I object to is the craze for machinery, not machinery as such. Men go on saving labour till thousands are without work and thrown on the open to streets to die of starvation. I want to save time and labour not for a fraction of mankind but for all. I want concentration of wealth not in the hands of few but in the hands of all” (Desai, Ibid : 23).

13. I would prize every invention of science made for the benefit of all. There is a difference between invention and invention. I should not care for the asphyxiating gases capable of killing masses of men at a time. The heavy machinery for work of public utility, which cannot be undertaken by human labour, has its inevitable place, but all that would be owned by the State and used entirely for the benefit of the people. I have no consideration for machinery which is meant either to enrich few at the expense of many or without cause displace the useful labour of many.....Take printing press. They will go on. Take surgical instruments. How can one make them with one's hand? Heavy machinery would be needed for them. But there is no machinery for the cure idleness (Gandhi, M. K., 1935 : 146-147).
14. By means the foulest imaginable our trade was captured and then killed by them in order to make a market for their own goods. Practically at the point of the bayonet they forced us to work. For suppose I am tired of work-tired as we were tired till we cut off our thumbs to avoid being driven farther-is not that the pressure of the bayonet? This is the history of how our skill was lost (Gandhi, M. K., Collected Works, Vol 34, 400).
15. My second difficulty is that the schemes under question craft and education have been divorced of each other. Craft, health and education should all be integrated into one scheme. Nai Talim is a beautiful blend of all the four and covers the whole education of the individual from the time of conception to the moment of death.....Instead of regarding craft and industry as different from education, I will regard the former as the medium for the latter (Gandhi, M. K.,1946 : 394).
16. The swadeshi vows were designed to create a taste for swadeshi. They must not be ashamed of coarse cloth. As a matter of fact, there was more art about hand-spun and hand-woven cloth, however coarse, than about machine-made cloth, however fine. But art apart, they were bound by every tie of honour, every consideration of prudence and economics, to wear what cloth every village could produce and be satisfied with it, till their skill, industry and enterprise could produce a better quality (Gandhi, M.K .1919, p. 284).

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Corporate Social Responsibility and Spirituality in Business

Rina Gupta and Neeti Kasliwal***

Corporate Social Responsibility (CSR) has assumed a prominent place in the legal framework of an organization. This paper attempts to understand the concept of CSR related to spirituality in business, as recently it has become a debatable issue for challenging the current economic condition and basics of contemporary business practices. An exploratory study has been made with effect to understand whether CSR and SIB can be merged together to bring about sustainability of the business, shunning of the egoistic self of the members within the organization and realize the ideal outcome of the business nomenclature.

[**Keywords** : Corporate social responsibility, Spirituality in business, Individual, Approaches]

1. Introduction

The term Corporate Social Responsibility (CSR) is not a new concept. The term was coined by Bowen in 1953. According to him, it is obligatory for corporates to align their business policies and decisions with everything that benefits and adds value to the society (Carroll, 1999; Snider et al. 2003; Luetkenhorst, 2004). Many researchers and theorists have defined and interpreted CSR in their own way either as a voluntary course of action (Manne et. al., 1972) or as a means of

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profit maximization (Jensen, 2002). The European Commission's (2002) definition of CSR marks it as a "concept whereby companies integrate social and environmental concerns in their business operations and in their interaction with their stakeholders on a voluntary basis." According to Kotler and Lee (2005), CSR is a "commitment to improve community well-being through voluntary business practices and contributions of corporate resources." In the past decade, the companies have shifted their focus from maximizing profits to strategic CSR initiatives that helps them to sustainably contribute towards nation building. In order to help the corporates to implement more socially inclusive and sustainable business practices, policy formulation is being done in the form of legal framework, compliance with international standards and company's own code of conduct (Bajpai, 2001). Therefore CSR refers to the corporate behaviors in its positive implications of improved social welfare and enhanced well-being of different stakeholders. There is a prevailing skepticism about the ability of business managers to prioritize social welfare and break the image of traditional profit maximization (Jensen, 2002; Clement-Jones, 2005). Critics of this concept believe that CSR is another device to improve image and branding of the business. However, there are few others who consider the altruist behavior of the business managers and support their claims through convictions of religiousness, morality and ethics, which they believe can motivate business professionals to engage in positive action towards their fellow human beings and society more broadly, irrespective of financial gain considerations (Hancock, 2005; Pettit, 2005).

Many researches have made significant advances to gauge the actual inclination and motivation of the managers with respect to CSR. This aspect has been presented in a research study by Quazi and O'Brien (2000), which presented four views of CSR viz., classical, philanthropic, socioeconomic and modern views. According to the study, the managers' view on CSR varies with the amount of emphasis they lay on benefits or costs of CSR and their perceptions of the legitimate scope of responsibility that a corporation should assume. There also has been some research studies made on spirituality or various religious beliefs and affiliations' influence on CSR orientations and to what level can a person's belief on spirituality impact CSR views and perceptions (Agle and Van Buren, 1999; Angelidis and Ibrahim, 2004). The related study of CSR and Spirituality in business has gained popularity in the past few years since 2000s with respect to ethics and management. This emerging concept of Spirituality in business has achieved creditability by offering solutions to the lack of integrity and ethics in the organizations.

The reason for this study is : i) to understand the extent to which CSR and spirituality in business (SIB) have helped reinforce moral behavior into the work system. ii) to provide a platform for the researchers and implementers of CSR and SIB to co-ordinate and co-operate with each other in order to benefit the whole society. Studies on CSR and spirituality practices up till now have found out that there is a positive connection with their effect on business. Looking at a broader perspective, spirituality is predominantly a personal and inward-looking, self-

developmental activity, whereas CSR deals with managing the business taking into account the rights and requirement of all the stakeholders and the long term impacts of the business activities on ecology and society (Carroll, 1999, Maon et.al, 2010) . Maon, Lindgreen and Swaen (2010) found that in order to develop a long lasting sustainable business “CSR-related values must become deeply integrated into the management philosophy and organizational culture”.

2. Spirituality in Business

According to Kolodinsky et.al. (2010), Spirituality is “an intra-personal and metaphysical relationship with a higher power or transcendent force which provides motivation, purpose, and a sense of connectedness with others and gives one’s life meaning and direction by relating to belief and value”. Recognition of Spirituality in Business (SIB) is found in Max Weber’s work in 1958, who asserted that due to certain religious attitudes and beliefs, inculcated in the business ethics have led to the advent of capitalism in the Western world. However, the concept is available since centuries in the Indian traditional beliefs and values in the form of selfless action without envisaging the results, practicing actions and deeds meant for the benefit of all living beings that include human beings, flora, fauna and nature as a whole.

In the West also as early as 1918, Mary Folliet stated about shared business governance as a “great spiritual force evolving itself from men, utilizing each, completing his incompleteness by weaving together all in the many-membered community life which is the true theophany”. Follett claimed that it was only ‘collective responsibility’ that can overcome antipathy between management and workers and jointly solving the problem that leads to a sense of connectivity, a ‘power with’ against the ‘power-over’ model of leadership and an emphasis on ‘task significance’ over monetary compensation (Quatro, 2004). Maslow (1998) advocated that complete intellectual, emotional and spiritual fulfillment of an individual nurtures an enlightened management style and SIB was a major contributor to accelerate self-actualisation and advance organizational performance. SIB has been considered as a “socio-cultural trend towards de-institutionalization” (King, 1996). Recent socio-demographic changes in the form of shifting of manufacturing industries from the west to the east have encouraged the progress of SIB (Kale, 2004; Marques, 2005), since there has been restructuring of the business, downsizing and laying off staff in order to remain competitive. Such practices of the organizations aggravate the feeling of fear and of being socially isolated and this brings into the employees to dig in for a deep meaning of life by adding spirituality into their work identity (Ashar & Lane-Maher, 2004). Many scholars believe that SIB is a transient trend (Gotis & Kortezi, 2008), but Sheep (2006) has put SIB as “lived experiences and expressions of one’s spirituality in the context of the work”. Many scholarly studies were done to understand the way a spiritual individual expressed spirituality in his work place. Dehler & Walsh (1994) believes that it is a person’s desire to integrate work and workplace in order

connect himself with the others. Another study by Ashmos & Duchon, (2000) indicated that a person desires not only to integrate with the work environment, but also to the way he instills the work. With transcendence of self, a person perceives the work and the workplace as a means to overcome ego and believes it to be greater than self (Rozuel & Kakabadse, 2010). Such perceptions makes people rise above their personal grievances and look upon their organization as a mutual centre (Mirvis, 1997). Lastly with the spiritual development of one's inner self, a larger connection of a human life to the workplace takes place at organizational or community level. In this way "one is able to tap his full potential and at the same time have positive relationships and attitude with the world" (Neck & Milliman, 1994). Adams & Csiernik (2002) has summarized this in a very beautiful way : Spirituality in Business [SIB] involves the "positive valuation, acknowledgement and respect of employees' innate abilities in a context of meaningful, goal-oriented behaviour that encourages creativeness, belongingness and personal fulfillment".

3. Approaches to CSR

There are various ways in which CSR can be viewed or approached. The most common ones are described as under :

3.1 Rational/Optimistic Approach

Rationalists believe that business is a permanent entity, therefore there is a necessity to work for its social influence (Crane, et. al., 2008). While the Optimists believe that people like to create a win-win situation for everyone's interests including the profitability of the company (Carroll, 1991; Freeman, 2005). In both the approaches it is assumed that with whatever is available, there should always be an endeavor to attribute the best economic value in the business under the given circumstances. An issue that arises from all this is, whether it is enough for a business to adopt an ethical method of decision-making that considers self-esteem of the employees, indicates spiritual genuineness and honours the environment. Vallance (1993) does not agree with the issue raised and asserts that the main purpose of the business should be considered and it should not be assigned any "cradle to grave" direction or gratification. There may mount an utter confusion if the aim of the business is set forward to consider anything for spiritual fulfillment and that would not be "socially responsible" or "ethical". After all 'Economics - and business - is not the only thing which is there to life'. We all definitely agree that there is much more meaning to life than just business and economics and it cannot be compared, measured or forecasted, yet in most of our life's daily humdrum, business calculus and reasoning has clearly pervaded beginning with political leaders and our work place. Therefore we put in forth that businesses are concerned with "spiritual fulfillment and cradle to grave care".

3.2 Holistic/ Skeptical Approach

Some research studies have suggested that CSR as a holistic development while the skeptics question upon the ethical forte of CSR. While appraising CSR

critically, one may come across a question in relation to the conditions under which a business can be considered as legitimate. Some of the views accredit business to be a channel of maximizing profits and that it ceases to exist if there is failure in earning profits. While other academicians have also argued that though business is considered as a social institution, yet it does not merely mean that business can affect society, but that the society, in which it thrives, creates the business. The business decisions on CSR do not only depend on political and social causes, but it should be taken looking at the structure of the firm, overall economic system, the processes of incentives and the freedom a person is entitled to within the organization (Mintzberg, 1983). Mintzberg's philosophy reiterates for a more holistic and universal responsibility of business.

Most importantly, though CSR may start at the individual level, integrating individual values, yet it does not guarantee ethical behaviour and change organizational values if the individuals within the organization are not convinced. According to Takala and Pallab (2000), the CSR denotes development and nurturing the employees' "moral conscience by giving sufficient flexibility and autonomy to avoid herd mentality, take initiative, responsibility and make a choice about doing the right thing. The mutual process of raising moral consciousness within the organization and within individuals strengthens the notion of responsibility which should basically stem from altruism. Ethics is about justice and social welfare and does include sacrificing self-interest when the pursuit of self-interest will likely harm or disadvantage others".

Certain amount of research work links the development of spiritual values in socially responsible business to 'soul calling'. Duska and Ragatz (2008) opines that "moral commitment, integrity and worthiness lies in one's soul, individual or collective" and goes on to state that if the personal interests of the individuals working in the organization begin to harm the society, then there should be an immediate check on all those pursuits. On Assessing the efforts of the businesses in relation to the social concerns, Frederick (1998) reasoned out that the corporates are evolving from one attitude to another to achieve an overall holistic approach of sustainability of the society as well as themselves from what he called as 'Corporate Social Responsibility' to 'Corporate Social Responsiveness' and then to 'Corporate Social Rectitude'. Fredrick further suggested that since business is not an individual but a part of the cosmos, a more holistic and multidimensional approach should be taken for its survival and named CSR as 'Cosmos, Science and Religion'. He further goes on to invite the academicians, scientists and spiritual thinkers to teach the us about the environment, human nature and to nurture thoughts of welfare beyond work. Milliman (et.al., 2003) and Kurucz et al. (2008) supported Fredrick's view on the spirituality side of the business. The views that were given by few scholars on the soul involvement in spirituality, CSR can also be termed as either 'Corporate Soul Responsibility' or 'Corporate Spiritual Responsibility'. Even though the spiritual aspects may inspire the philanthropic attributes of CSR, but in the practical

sense, since the organization is operating in the global environment, whose orientation is short-termed, it cannot relate to hundred percent spirituality.

The following table compares and contrasts the various aspects of Corporate Social Responsibility and Spirituality in Business :

Table-1 : Comparison of Corporate Social Responsibility and Spirituality in Business

| Point of Comparison | Corporate Social Responsibility | Spirituality in Business |
|---------------------|--|---|
| Evolution | Emerged as a concept in 1960s. | Started as a discussion as early as 1910s. As a concept emerged in 1970s. |
| Notions | Business organizations are social in nature and must be responsible for their action that creates an impact on society and environment. | Since people are inherently spiritual beings, thus the organizations and work they create they build must integrate and reverberate their spiritual needs. |
| Commitment | To make legal and self-regulatory policy frameworks to grasp the impact that a business creates and to arrest the negative outcomes. | To create value, meaning and fulfillment while integrating one's work for the growth and development of the individual and the society. |
| Approaches | Rational/Optimistic : To create ethical practices within the business while it works within the 'said' policy framework. Holistic/Skeptical : Setting the standards of moral foundation to change the socio-economic pattern while being aware of the limitations of the existing scenario. | Individually focused : Employees contribute to the growth of the organization through their individual spiritual growth. Group or Organization focused : Spiritual growth requires a change in the policy framework of the organizational environment to build a sense of community amongst individual employees who then develop spiritually. |
| Possibilities | Reforming, redefining, re-evaluating of the economic system, developing greater sense of community responsibility and enhancing eco-efficiency. | Holistic approach to value system, Individual's desire fulfillment in congruence with the entire community development, Changing of one's materialistic expectations that is attached to the existing economic system. |
| Threats | CSR as mere compliance or as window-dressing with limited concept, veil to hide greater challenges or abuse, strategic authorization without moral commitment. | Usage of SIB to increase productivity and to hide the employees' unrest. Moving more towards conceptualized religion, superficial concept, manipulation and strategic authorization without moral commitment. |

4. Can CSR and SIB be Merged Together?

Both CSR and Spirituality in Business have been discussed separately. To understand if these two concepts can merge together, two most known models are being discussed here. One is Fry's spiritual leadership model (2003, 2005) and the other is Lips-Wiersma and Nilakant's model of practical compassion (2008).

4.1 Spiritual Leadership and CSR

Fry's spiritual leadership model is leader based and is divided into three parts: At the first instance, a vision that is created by the leader instills a sense of meaning and purpose within the members of the organization. Then in the second part, based on the concept of selfless love generating a feeling of caring and a sense of community development, whereby all members are appreciated and understood, the leader establishes an organizational culture. This whole exercise encourages hope and faith amongst the members creating an absolute belief that rewards and victories will be achieved as an outcome of the vision articulated by the leader. Fry (2003) combined all the parts of the spiritual leadership together and hypothesized another model, which he termed as the 'motivational causal model' of spiritual leadership. In this model, the leader calls in all the members of the organization to reinforce faith and hope, rise above the self-ego and nurture each other with a sense of selfless love. This whole concept is totally different from the 'shareholder value' approach that measures the results based on share price alone. Fry affirms that even though spiritual leadership is a necessity but it is an incomplete solution for the businesses in today's dynamic world.

Benefiel (2005) while studying Fry's work state that though his work is positive in nature, yet the concepts like faith, hope, soul calling and selfless love resist quantifying results. Benefiel feels that SIB is not the only means to end the organization's challenges and maximize profit. He sees it as an attempt by the businesses to control and exploit employees as Fry's model does not provide any clue to how leaders, though willing to undergo the process of spiritual transformation will go about it.

4.2 Practical Compassion

In this Lips-Wiersma and Nilakant (2008) have labeled SIB as a 'practical compassion', which is looked upon as a state 'where organizations are willing to forego their self-interest of profit maximization in order to commit to goals that benefit humanity as a whole'. Though the authors have offered various management strategies, yet it is practically observed that the things in order to move have to be percolated top down. It is agreed upon by many business that 'practical compassion' is a positive move but they also argue that it should move from the bottom up starting from individual spirituality so that sustainable spiritual framework can be made. Otherwise, moral and spiritual risks alienate people instead of binding them together.

5. Conclusion

This paper is an attempt to analyze two important organizational concepts : corporate's social responsibility and the importance of spirituality in business. On the literature review of the different aspects of CSR and SIB, both in the past and the recent developments, it can be proposed that both the concepts are complementary and can be merged with each other provided their crucial and motivational qualities are fully recognized. The postulates of both Fry (2003, 2005) and Lips-Wiersma and Nilakant (2008) propose that with SIB framework, CSR can bring togetherness in the society. To conclude it can be stated that good willed leaders can no doubt implement changes with respect to spirituality within the organization , however it depends on an individual as to how much is his urge to care for the organization by shunning his egoistic self.

That, eventually, is the purpose of spiritual growth in business and it has the power to transform the whole empire of business in this world.

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Massive Open Online Courses (MOOCs) in Indian Higher Education System

Rajive Kumar and Narendra Kumar***

Massive Open Online Course (MOOC) is an online course aimed at unlimited participation and open access via the web. In addition to traditional course materials such as videos, readings, and problem sets, MOOCs provide interactive user forums that help build a community for students, professors, and teaching assistants. MOOCs have recently received a great deal of attention from the media, entrepreneurial vendors, education professionals and technologically literate sections of the public. The present paper is an attempt to analyze MOOC in Indian Higher Education System.

[**Keywords** : Massive Open Online Course, Higher Education System,]

1. Introduction

Higher Education is considered as a significant tool for the development of society, development of human resources, economic and civilized development of the nation. India is the second largest country in respect of the population in the world. The system of higher education in India is traditionally face to face teaching and interaction between teachers and taught. During British Rule, the formal system of higher education was established in India which continues till date. The universities were established in Calcutta, Mumbai and Chennai in the year 1857.

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These models of higher education were expanded by the British across India leading to increasing number of higher education institutions by 1947. After independence, serious efforts were made to enhance the Indian higher education system and it was grown rapidly after independence. There has been an appreciable growth in the number of universities and colleges in India since independence from 25 and 700 in 1947 to 760 and 38498 in 2016. But, still the enrolment of students in formal education system doesn't show the significant sign. The small proportion of the targeted population enrolled in formal education at the tertiary level is indicative of the huge gap between access and demand for higher education in India. It is apparent that there is a dreadfully severe attempt essential in terms of developing and creating more and more new channels of higher education in India. Evolution of Open and distance learning is a step forward for expanding the access of higher education in India. In the last decade, higher education has been speculated about to provide education to more and more learners at lower costs. This change was found to be successful by the use of Information and Communication Technology (ICT) in Education. Massive open online courses (MOOCs) are the new ICT initiations in the field of higher education.

2. What is Massive Open Online Course (MOOC)?

A massive open online course (MOOC) is a free Web-based distance learning program that is designed for the participation of large numbers of geographically dispersed students. The word MOOC was coined in 2008 by Dave Cormier, from the University of Prince Edward Island for a course offered by the University of Manitoba. A MOOC may be patterned on a college or university course or may be less structured. Although MOOCs don't always offer academic credits, they provide education that may enable certification, employment or further studies.

3. Types of MOOCs

MOOCs have been classified in two types- xMOOCs (Extended MOOCs) and cMOOCs (Connectivist MOOCs). The fundamental difference between xMOOCs and cMOOCs is associated with the fact that to where learning will be happened. xMOOCs are planned to be scuttle in a particular MOOC stage that can grip many simultaneous learners, and they consist the enormous preponderance of the MOOC courses offered. On the other hand, the basic idea behind cMOOCs is network which means that the students may move to anywhere to situate sources of information. cMOOCs are entirely based on connectivism. cMOOCs provide multiplicity of approaches in a vibrant continually varying learning environment requisite students to get complete power on their own learning.

4. Indian Educational Bodies/Institutions providing Courses through MOOCs

'Swayam' (Study Webs of Active-Learning for Young Aspiring Minds) - an Indian MOOCs (Massive Open Online Courses) platform signifying self learning,

was launched in 2014 and is completely free of cost. Courses delivered through SWAYAM are available free of cost to the learners, however students wanting certifications shall be registered, shall be offered a certificate on successful completion of the course, with a little fee. At the end of each course, there will be an assessment of the student through proctored examination and the marks/grades secured in this exam could be transferred to the academic record of the students. UGC has already issued the UGC (Credit Framework for online learning courses through SWAYAM) Regulation 2016 advising the Universities to identify courses where credits can be transferred on to the academic record of the students for courses done on SWAYAM. SWAYAM platform is indigenously developed by Ministry of Human Resource Development (MHRD) and All India Council for Technical Education (AICTE) with the help of Microsoft. The courses on SWAYAM are produced and delivered by the following educational bodies/institutions :

Table-1 : Educational Bodies Providing Courses for Higher Education through MOOC

| Sr. No. | Name of Institution/Bodies | Programs Offered |
|---------|--|--------------------------|
| 1. | All India Council of Technical Education (AICTE) | Self - paced Courses |
| 2. | National Program on Technology Enhanced Learning (NPTEL) | Engineering Education |
| 3. | University Grants Commission (UGC) | Post Graduate Education |
| 4. | Indira Gandhi National Open University (IGNOU) | Out-of-School Education |
| 5. | Indian Institute of Management, Bangalore (IIMB) | Management Education |
| 6. | Consortium for Educational Communication (CEC) | Under Graduate Education |

5. Pedagogy for MOOCs

The students through Massive Open Online Courses (MOOCs) learn according to their needs and demands of the external world. They can choose many courses available as per the requirement of the market in the global scenario. There is no restriction for students to sit in the classroom for fixed time duration to learn in this system. Following is the pedagogical structure of MOOCs-

1. Formulation of Objectives (Learning Outcomes)
2. Content Analysis (Chunking and Sequencing)
3. Teaching-Learning Experiences (Designing and Delivering the content)
4. Evaluation (Knowledge of Results)

An instructional design is a system approach to meet the needs of the learners. The instructional design for MOOCs is based on connectivism. The eventual aim of every learning content is to attain distant transfer of knowledge. Connectivism refers to the fact that the learning content must be delivered in such a

way that learners will be able to make associations of the new knowledge to what they already know about the topic under deliberation. For this purpose, the following **ADDIE model** is recommended by NCERT :

A - Analysis

D - Design

D - Develop

I - Implement

E - Evaluate

A pedagogical approach based on constructivism seems to be perfect for MOOCs, as they take for established that students will be accountable for their own learning. Therefore, an instructional design for MOOCs should be based on "learning by doing" activities that encourage interaction with the MOOC content. It means, it should be clearly considered that what the psychological problems the students have?

6. Conclusion

The major concerns concerning MOOCs inventiveness poignant onward in India is the requirement to build up excellence skill, technology, diversification and speculation. Scientific communications and willingness need to be urbanized to make available improved Internet access for the learners of the country. This can be done by the serious hard work and efforts in the direction of worldwide connectivity and improved support of mobile technologies. The government needs to think about the educational requirements in diversified learners and provide various options to meet them because India being a widely diversified country having multicultural societies.

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