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Chief Editor
Dharam Vir

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MEERUT-250004 (INDIA)

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**CENTRE FOR
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Status of Discharge Water, Ambient Air Quality and Boiler Stack in Knitwear Dyeing Units

Prerna Kapila*

Under the hazardous waste management act, certain guidelines are prescribed by the pollution control board for disposal of waste produced or used in various processes of knitwear dyeing. Still there is a need to check the status of water being discharged by the factories and the air quality of surrounding areas after discharge to assess the environment pollution caused. The study of two ETP plants and detailed observation of effluent and treated water against various parameters was done and study of two dyeing plants for boiler and thermo pack and detailed observation of fuel efficiency and air emission as per pollution control board was undertaken. High level of pH and total suspended solids were found in discharge water. Condensate recovery system helped in saving 10% energy. SO₂ in air stack was found to be 309 mg /cubic NM. Totally programmable auto dispensing systems and dyeing with high exhaustion, usage of multi-functional reactive dyes and re-circulation of energy is extremely important. Need is felt for up-gradation of the existing effluent treatment plants in industries based on monitoring in select units to meet the desired level of treatment based on compatibility with the design characteristics and performance adequacy of the operational STPs.

[**Keywords** : Waste management, Knitwear, Dyeing, Air quality]

1. Introduction

Sustainable development in accordance with the needs of the environment is the strategy our country has decided to adopt for economic growth. In any

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industrial process, all the input materials and resources cannot be transformed completely into useful products and services. Some amount of waste material is bound to be generated. It is the responsibility of the industry to ensure that this waste is reduced, recycled / treated and disposed properly, so that it does not cause environment pollution. Under the hazardous waste management act, certain guidelines are prescribed by the pollution control board for disposal of waste produced or used in various processes of knitwear dyeing. Still there is a need to check the status of water being discharged by the factories and the air quality of surrounding areas after discharge to assess the environment pollution caused.

2. Experimental Part

To assess the actual status, a study of two ETP plants and detailed observation of effluent and treated water against various parameters was done and a study of two dyeing plants for boiler and thermo pack and detailed observation of fuel efficiency and air emission as per pollution control board was undertaken.

3. Results

3.1 Technological Demand of Modern Fabric Processing House in Ludhiana

- Proper lay-out plan of the plant and machinery, keeping in mind the various pipe lines (water, Air, Steam, Electrical) planning, so that factory can be approved by foreign buying agencies as per their norms.
- Using latest technologies in utilities i.e. Boilers, Water-Softening Plant, D.M/D.A. Plants, Effluent Treatment Plants, Electrical (D.G. Sets, Panels) and other norms set by Govt. of India).
- Selection of Adequate technology on the basis of its technological input, automation, operational economy and most important quality parameters.
- Selection of proper man-power and payment of proper salaries to the right technical persons to achieve good results in dyeing.
- Proper Research and Development (including Basic equipments which are required in dyeing house laboratory) for the development of raw finishes and cost reduction activities along with damage control.

3.2 Critical Problems faced by Dyeing Houses in Ludhiana

- Shade variations in same batch.
- Uneven Dyeing
- Poor Reproducibility
- Inappropriate appearance & feel of the fabric
- Inability to dye larger batch.

- No commitment of timely delivery.
- Poor working conditions
- Migration of skilled labor due to low wages.
- Poor training facilities for manager and workers on latest technology.
- Almost nil facilities of laboratory for R and D.
- Inadequate control on dimensional stability of fabric

3-3 Observations

The observation of effluent and treated water of two dyeing plants revealed the following results :

Table-1: Boiler Observations

S. No	Particulars	Data Observed
1.	Stack Gas Temperature (Centigrade)	109
2.	Metering Point Temperature (Centigrade)	16
3.	Average Stack Gas Velocity (m/Sec)	8.62
4.	Sampling Flow Rate (L/ Min)	26
5.	Period of Sampling (Min)	30
6.	Volumetric Flow rate (Nm ³)	26164.52

Table-2 : Treatment Chemical used in Dosing

S. No	Chemical	Observed Usage
1.	Ferrous Sulphate	250 Kg / 500 kl
2.	Hydrated lime	250 kg / 500 kl
3.	Poly electrolyte	300 gm/ 500 kl
4.	Sodium Hypo chloride	5 lt / 500 kl

Table-3 : Observation of Effluent Water

Parame- ters	Result Tube Settler -1	Result Tube Settler - 2	Result Effluent Water	Ppcb Prescribed Limits For Sewerage
Ph	8.51	8.3	9.11	5.5 -9.0
TSS	30 mg/l	47 mg/l	78 mg/l	100 mg/l
COD	128 mg/l	164 mg/l	372 mg/l	250 mg/l
BOD	97.5 mg/l	80 mg/l	160 mg/l	30 mg/l
Remarks	Colourless with chemical smell	Yellowish tint with suspended material and odorless	Light pinkish tint with chemical smell	

Table-4 : Observation of Effluents

Parameters	Results	Standard Limit	Protocol Used
Particulate Matter (mg/Nm ³)	298.09	800	IS11255(part 1)
Sulphur Di Oxide (mg/Nm ³)	10.38	...	IS11255(part 2)
Oxides Of Nitrogen (mg/Nm ³)	2.04	...	USEPA
Carbon Di Oxide	8.8	...	BY ONSET

Table-5 : Status of Inlet and Outlet Effluent

Parameters	Standard Limits For Discharge	Inlet	Outlet	Protocol Used
Ph	5.5 to 9.0	10.5	7.9	IS 3025(P1)
COD mg/l	250 max	431.37	94.12	APHA 2
BOD at 27 *C for 3 days (mg/l)	30 (max)	232.36	19.83	IS 3025(P4)
Total suspended Solids (mg / l)	100 (max)	32	15	IS 3025(P1)
Oil and Grease (mg/l)	10 (max)	6.8	3.6	IS 3025(P3)
Sulphide (mg/l)	2 (max)	N.T	N.T	IS 3025(P2)
Phenoloic Compounds	5 (max)	N.T	N.T	IS 3025(P4)
Chromium (mg / l)	2 (max)	N.D	N.D	AAS
Bio Assay Test	90% Survival of Fish after 96 Hrs in 100 % Effluent		90% Survival of Fish after 96 Hrs in 100 % Effluent	

3-4 Sludge Generation

- Sludge is stored from various tank in sludge storage tank.
- Sludge less unit consisting of thickening, dewatering and drying system is placed on sludge storage tank.
- Daily approximately 500 kg/day of wet sludge is generated which is stored in recommended bags after complete drying in sun as per pollution control norms.
- In boiler house, the industries are using both type of fuel i.e., Reliance Pet coke and Rice husk.
- Boilers are fully automatic latest model of Thermax Ltd - CPF 60 / 10.54 of 6 MT/hr capacity each, with recommended efficiency of 82 %, due to water cum smoke type cum water ball system. Apart from main Boiler; Air Preheating device, cyclone max Air pollution Control Devices, ID - Fan, FD - Fan's, all required dustings, spray type alkali scrubber and backed bed alkali scrubber for pet coke fuel, 30 mts high chimney with sample pot for Air pollution Control Sampling.

3-5 Recommended Guidelines

- Modern processing machinery should be with re-circulation of energy in Stenter.
- All machines should be based on low ML ratio which ensures huge energy savings.
- Latest processing technologies required with eco friendly chemicals and energy efficiency
- Totally programmable auto dispensing systems and dyeing with high exhaustion high fixation bi and multi-functional reactive dyes
- Surface effect mechanical finishes—such as brushing swaddling, energizing and peach finishes, calendaring etc.
- Chemical finishes applied by pad cure processes using silicones, polyurethanes and other cross linking agents embedding in them specialty finishes.
- Micro-encapsulated fragrances, phase change materials for maintaining temperature, deodorants based on cyclo-dextrins, antimicrobial and UV protection finishes.
- Nano-finishes based on proprietary product as per customer requirements, having self cleaning characteristics.
- Bio-polishing with enzymes and provisions for herbal wash.
- Need for up-gradation of the existing effluent treatment plants in textile industries based on monitoring in select units to meet the desired level of treatment based on compatibility with the design characteristics and performance adequacy of the operational STPs as no separate wastewater collection and conveyance system exists for sewage and industrial effluents.
- Necessity of capacity expansion and up gradation of the STPs based on the secondary data available with the concerned authorities on the realistic quantity of domestic sewage generation, adequacy assessment of the operating STPs and toxicity effect of treated effluent discharged.
- Feasibility of implementing treatment facility for the cluster of textile units to restrict direct discharge of industrial effluents into Budha nala thereby, preventing surface and ground water contamination.
- Promote industry which will install required treatment facilities in its own premises and will use E.T.P. water for land irrigation

3-6 Suggestions for the Dyeing Industry

1. Right selection of dyeing machines which use low liquor ratio i.e., consume comparatively less water and less electricity and production is more
2. The pollution load of effluents can be greatly minimized by equalization. It is essential to hold effluents for long period so that the equalization of harmful characteristics would occur with a steep upward trend at certain hours.
3. Use eco friendly dyes and chemicals i.e., enzyme based chemicals to be used which do not allow increase of BOD, COD, and TDS on E.T.P.

4. Install latest E.T.P. based on physio-chemical cum biological system suitable for the firm
5. On Boilers: Install air pollution control devices (Cyclomax) for agro based fuel(husk) and wet scrubbers for pet coke fuel to control emission of excessive sulphur di oxide gas.
6. Use of water softener plant can add to the saving of dyes and chemicals on fabric up to 20 % and quality of dyeing will also improve.
7. Use of D.M. water on boilers:
 - D.M. water can increase the life of the tubes of the boiler.
 - Increase the life of the steam pipe line, spares and valves due to non corrosion of scales
 - Decrease the fuel consumption by 10 %
8. Energy saving devices:
 - Reuse the soft flow machine radiator cooling water which can give a saving of 10 % on water consumption
 - Install condensate recovery unit which separate hot water and dry steam , reuse both in boiler water infeed tanks, which gives saving of another 10 % in fuel consumption
 - Install electricity fault control devices on panels cum electrical system i.e.,
Incoming feeder → Transformer (to control fluctuation) → $\frac{\text{VCB}}{\text{HTOC}}$
↓
 $\frac{\text{D.B. Device}}{\text{M.C.C.B}}$ ← $\frac{\text{I.T panel}}{\text{A.C.D}}$
 - Fire fighting equipments are must i.e., electrical , general and hydrant
 - All electrical equipments / machines should be properly earthed
 - Building planning: During civil work or building layout, proper provision for emergency exit gates should be there so that in case of fire, workers can evacuate the factory without much damage
9. The pollution load can be considerably reduced if some of the polluting chemicals present in the effluents can be recovered.

4. Conclusion

Need is felt for up-gradation of the existing effluent treatment plants in industries based on monitoring in select units to meet the desired level of treatment based on compatibility with the design characteristics and performance adequacy of the operational STPs. ★

A Descriptive Analysis of Security Concern among Adolescent Students in relation to Social Networking Sites

Pirshant Kumar* and Deepika Verma**

Social Networking Site is a platform to build social networks or social relations among people who share interests, activities, backgrounds or real-life connections. Adolescents use Social Networking Sites for different reasons. They use them for entertainment and sharing other social and political issues. However many times it is seen that adolescents disclose their personal details which often leads them to great trouble. The present study aims to know whether adolescents are concerned towards security issues on SNS and the measures taken by them to use Social Sites with due care. The present study is made on 400 adolescent students of Meerut City where 211 respondents are male and 189 female. Questionnaire method is used to collect the primary data and secondary data is collected from the studies which are conducted earlier in this field. The data is analyzed using SPSS software and Chi-test is used to find the association among gender regarding security issues while using Social Networking Sites.

[Keywords : Adolescents, Social Networking Sites, Security, Communication]

1. Introduction

A security issue occurs when a hacker gains unauthorized access to a site's protected coding or written language. Privacy issues, those involving the unwarranted access of private information, don't necessarily have to involve security breaches. Someone can gain access to confidential information by simply

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watching you type your password. But both types of breaches are often intertwined on social networks, especially since anyone who breaches a site's security network opens the door to easy access to private information belonging to any user. But the potential harm to an individual user really boils down to how much a user engages in a social networking site, as well as the amount of information they're willing to share. In other words, the Facebook user with 900 friends and 60 group memberships is a lot more likely to be harmed by a breach than someone who barely uses the site.

The reason social network security and privacy lapses exist results simply from the astronomical amounts of information the sites process each and every day that end up making it that much easier to exploit a single flaw in the system. Features that invite user participation—messages, invitations, photos, open platform applications, etc.—are often the avenues used to gain access to private information, especially in the case of Facebook.

Adolescents are very active users of these Social Networking Sites and it is very necessary to make them aware of the consequences related to disclosing the private information with unknowns on Social Sites. In this research, the adolescents were asked about several questions related to safety and security issues.

2. Research Methodology

The study is made over 400 respondents of Meerut city among which 211 respondents are males and 189 respondents are females. The age group of the respondents is 14-18 years of age. Questionnaire method is used to collect the primary data and secondary data is collected from the studies which are conducted earlier in this field. The data is analyzed using SPSS software and chi-test is used to find out the association among gender and awareness regarding security issues while using SNS.

The following research questions are designed to know the awareness level of adolescents and precautions they take while using SNS :

1. Do you think SNS is a safe place for adolescents to display personal information?
2. Do you think that your photos, details etc can be illegally used by internet hackers?
3. Has anybody misused your account through fake accounts?
4. Do you think all that you post on SNS are confidential?
5. Do you make alterations on your personal details in SNS account?
6. Who can view your full profile?
7. Do you control who can see contact information?
8. Do you display the original profile picture of yours for the profile?

- 9. Do you allow everyone to view your pictures?
- 10. Do you display the true address or contact information?

Safety Measures :

1. SNS is safe place for adolescents to display personal information :

Table-1 : Cross tabulation of gender and SNS is safe place for adolescents to display personal information

Gender	SNS is safe place for adolescents to display personal information					Total
	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree	
Male	71	77	13	27	23	211
Female	72	59	13	31	14	189
Total	143	136	26	58	37	400

Table-2 : Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	3.655 ^a	4	.455
Likelihood Ratio	3.673	4	.452
Linear-by-Linear Association	.277	1	.599
Number of Valid Cases	400		

a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 12.29.

Adolescents generally posts everyday happenings on Social Networking Sites. Photos of places they visited, everyday post, status and other information related to their personal life easily find place on their profiles. In this research only 35.8% respondents strongly disagreed from the fact that SNS is safe place for adolescents to display personal information. All the other respondents find SNS safe place for sharing personal information. Here, 34% disagree, 6.5% neither agree nor disagree, 14.5% agree and 9.3% strongly agree from the fact that SNS are safe place for sharing personal information. If we compare between data we find that respondents who find SNS safe for use are much less than the respondents who find them unsafe.

To check the association between categories chi-square test is used. The chi-square value ($\chi^2 = 3.655$; $p = .455$) where $p > .05$; it is statistically proved that there is no significant difference among the categories who disagree that SNS are safe place to share personal information. Here, no significant difference means that both male and female respondents disagreed that SNS are safe place to share personal information.

2. Do you think that your photos, details etc. can be illegally used by internet hackers :

Table-3 : Cross tabulation of gender and Photos, details can be illegally used by internet hackers Cross tabulation

Gender	Photos, details can be illegally used by internet hackers					Total
	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree	
Male	18	44	16	109	24	211
Female	18	41	20	86	24	189
Total	36	85	36	195	48	400

Table-4 : Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	2.059 ^a	4	.725
Likelihood Ratio	2.060	4	.725
Linear-by-Linear Association	.279	1	.597
Number of Valid Cases	400		

a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 17.01.

The respondents were asked whether they think that the photos and details they post can be illegally used by internet hackers. Here we find that 48% respondents agree with the statement which gives a shocking message. Also 9.0% respondents strongly disagree, 21.3% disagree, 9.0% neither agree nor disagree, 12.0% strongly agree with the fact that their photos and details can be illegally used by internet hackers. Here, the number of respondent who agree with the statement are more than the one who disagree.

To check the association between categories chi-square test is used. The chi-square value ($\chi^2 = 2.059$; $p = .725$) where $p > .05$; it is statistically proved that there is no significant difference among the categories who agree that their photos and details can be used illegally by internet hackers. Here, no significant difference means that both male and female respondents agree that their photos and details can be illegally used by internet hackers.

3. Anybody has misused your account through fake accounts :

Table-5 : Cross tabulation of gender and Misuse of the account through fake accounts :

Gender	Misused the account through fake accounts					Total
	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree	
Male	43	46	49	55	18	211
Female	38	57	33	54	7	189
Total	81	103	82	109	25	400

Table-6 : Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	8.270 ^a	4	.082
Likelihood Ratio	8.436	4	.077
Linear-by-Linear Association	1.465	1	.226
Number of Valid Cases	400		

a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 11.81.

Information on SNS can be easily misused through fake accounts made by other people. Photos on SNS can be cropped and edited by photo editing software. Here, 20.3% respondents strongly disagree, 25.8% disagree, 20.5% neither agree nor disagree, 27.3% agree and 6.3% strongly agree with the fact that their data is being misused by fake accounts.

To check the association between categories chi-square test is used. The chi-square value ($\chi^2 = 8.270$; $p = .082$) where $p > .05$; it is statistically proved that there is no significant difference among the categories who agree that their data is being misused by fake accounts.

Here, no significant difference means that both male and female respondents agree that their data is being misused by fake accounts.

4. Do you think all that you post on SNS are confidential :

Table-7 : Cross tabulation of gender and Posts on SNS are Confidential

Gender	Posts on SNS are Confidential					Total
	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree	
Male	16	71	41	75	8	211
Female	16	56	31	75	11	189
Total	32	127	72	150	19	400

Table-8 : Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	2.432a	4	.657
Likelihood Ratio	2.434	4	.656
Linear-by-Linear Association	903	1	.342
Number of Valid Cases	400		

a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 8.98.

Many times the information we post on SNS are confidential. In this research 8.0% respondents strongly disagree, 31.8% respondents disagree, 18.0% respondents neither agree nor disagree, 37.5% agree and 4.8% respondents strongly agree with the statement that post on SNS are confidential. The respondents who agree with the statement are more than people who disagreed.

To check the association between categories chi-square test is used. The chi-square value ($\chi^2=2.432$; $p=.657$) where $p>.05$; it is statistically proved that there is no significant difference among the categories who agree that post on SNS are confidential which means that both male and female respondents agree that the posts on SNS are confidential.

5. You make alterations on your personal details in SNS account :

Table-9 : Cross tabulation of gender and make alterations on your personal details in SNS account

Gender	Make alterations on your personal details in SNS account					Total
	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree	
Male	21	56	41	80	13	211
Female	14	65	35	62	13	189
Total	35	121	76	142	26	400

Table-10 : Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	3.626 ^a	4	.459
Likelihood Ratio	3.631	4	.458
Linear-by-Linear Association	.325	1	.569
Number of Valid Cases	400		

a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 12.29.

Most of the respondents agree that they make alterations to the personal details on SNS. Here, 8.8% strongly disagree, 30.3% disagree, 19.0% neither agree nor disagree, 35.5% agree and 6.5% respondents strongly agree with the fact that they make alterations to their personal details on SNS. The respondents who agree with the statement are more than the respondents who disagree with it.

Association between categories is checked by chi-square test. From chi-square value ($\chi^2 = 3.626$; $p=.459$) where $p>.05$; it is statistically proved that there is no significant difference among the categories who agree that they make alterations to their personal details on SNS. Here, no significant difference means that both male and female respondents equally agree that they make alterations to their personal details on SNS.

6. Who can view your full profile :

Table-11 : Cross tabulation of gender and Who can view your full profile

Gender	Who can view your full profile				Total
	Everyone	Friends of friends	Only Friends	Only me	
Male	63	25	81	42	211
Female	63	17	66	43	189
Total	126	42	147	85	400

Table-12 : Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	1.862 ^a	3	.602
Likelihood Ratio	1.868	3	.600
Linear-by-Linear Association	.012	1	.913
Number of Valid Cases	400		

a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 19.85.

Social Networking Sites provide several security settings by which we can save our profile being viewed by unknown people. Adolescents are quite aware of these settings and they admitted that they use these security settings in their profile. When the respondents were asked who can view their full profile 31.5% replied everyone, 10.5% replied friends of friends, 36.8% replied only friends and 21.3% replied only me. The percentage of respondents who control the content of their full profile to be viewed in partial or complete way is more than those who have not applied any security check out. This clearly shows that adolescents control the full content of their profile to be viewed.

To check the association between categories chi-square test is used. The chi-square value ($\chi^2=1.862$; $p=.602$) where $p>.05$; it is statistically proved that there is no significant difference among the categories who control the full content of their profile to be viewed. Here, no significant difference means that both male and female respondents equally control the full content of their profile to be viewed.

7. Control who can see contact information :

Table-13 : Cross tabulation of gender and Control who can see contact information

Gender	Control who can see contact information		Total
	No	Yes	
Male	34	177	211
Female	22	167	189
Total	56	344	400

Table-14 : Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	1.657 ^a	1	.198		
Continuity Correction ^b	1.306	1	.253		
Likelihood Ratio	1.672	1	.196		
Fisher's Exact Test				248	.126
Linear-by-Linear Association	1.653	1	.199		
N of Valid Cases	400				

a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 26.46.

b. Computed only for a 2x2 table

The respondents were asked whether they control who can see their contact information on Social Networking Sites. Maximum respondents agreed (86%) and only 14% disagreed from the statement that they control their contact information to be viewed by everyone. It shows that adolescents are aware of security issues and they are controlling the contact information posted on Social Networking Sites.

To check the association between categories chi-square test is used. The chi-square value ($\chi^2=1.657$; $p=.198$) where $p>.05$; it is statistically proved that there is no significant difference among the categories who control the contact information to be viewed. Here, no significant difference means that both male and female respondents equally control the contact information to be viewed.

8. Display the original profile picture of yours for the profile :

Table-15 : Cross tabulation of gender and Display the original picture on profile

Gender	Display the original picture on profile		Total
	No	Yes	
Male	59	152	211
Female	63	126	189
Total	122	278	400

Table-16 : Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	1.357 ^a	1	.244		
Continuity Correction ^b	1.115	1	.291		
Likelihood Ratio	1.356	1	.244		

Fisher's Exact Test				277	.145
Linear-by-Linear Association	1.354	1	.245		
N of Valid Cases	400				

a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 57.65.

b. Computed only for a 2x2 table

Profile pictures play an important role on Social Networking Sites. Adolescents are quite interested in taking selfie and posting them on SNS or making them profile pictures. Basically, it is a general thinking that if the profile picture is attractive only then a person will like to be our friend on SNS. Here, 69.5% respondents agreed that they display their original picture on their profile only 30.5% respondents replied that they don't use their original pictures on SNS profiles. It may be because of security reasons.

To check the association between categories chi-square test is used. The chi-square value ($\chi^2=1.357$; $p=.244$) where $p>.05$; it is statistically proved that there is no significant difference among the categories who display their original picture on the profile.

9. Allow everyone to view your pictures :

Table-17 : Cross tabulation of gender and Allow everyone to view your pictures

Gender	Allow everyone to view your pictures		Total
	No	Yes	
Male	87	124	211
Female	74	115	189
Total	161	239	400

Table-18 : Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	179a	1	.672		
Continuity Correctionb	103	1	.748		
Likelihood Ratio	179	1	.672		
Fisher's Exact Test				.684	.374
Linear-by-Linear Association	179	1	.672		
N of Valid Cases	400				

a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 76.07

b. Computed only for a 2x2 table.

Social Sites like Facebook provides its user an option where they can control the people who can view the pictures they share on SNS. However, 59.8% of our respondents allow everyone to view their pictures and 40.3% put some security check so that their pictures are not viewed by everyone.

To check the association between categories chi-square test is used. The chi-square value ($\chi^2=.179$; $p=.672$) where $p>.05$; it is statistically proved that there is no significant difference among the categories who allow everyone to view their pictures and maximum number of respondents allow everyone to view their pictures.

10. Do you display true address or contact information :

Table-19 : Cross tabulation of gender and display true address or contact information

Gender	Display true address or contact information		Total
	No	Yes	
Male	89	122	211
Female	75	114	189
Total	164	236	400

Table-20 : Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	257 ^a	1	.612		
Continuity Correction ^b	164	1	.685		
Likelihood Ratio	257	1	.612		
Fisher's Exact Test				.684	.343
Linear-by-Linear Association	.256	1	.613		
N of Valid Cases	400				

a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 77.49.

b. Computed only for a 2x2 table.

Maximum number of the respondents (59.0%) agreed that they display their true address or contact information on Social Networking Sites and 41.0% replied that they don't display their true address or contact information on SNS.

To check the association between categories chi-square test is used. The chi-square value ($\chi^2=.257$; $p=.612$) where $p>.05$; it is statistically proved that there is no significant difference among the categories who display true address or contact information on SNS.

3. Findings

1. Most of the respondents find Social Networking Sites unsafe to display personal information.
2. Both male and female respondents agree that their photos and details can be illegally used by internet hackers.
3. Male and female respondents agree that their data is being misused by fake accounts.
4. Both male and female respondents agree that the posts on SNS are confidential.
5. Male and female respondents equally agree that they make alterations to their personal details on SNS.
6. Male and female respondents equally control the full content of their profile to be viewed.
7. Both male and female respondents equally control the contact information to be viewed.
8. There is no association among the categories who display their original picture on the profile.
9. Male and female respondents equally allow everyone to view their pictures.
- 10 Both male and female respondents display true address or contact information on SNS.

4. Conclusion and Suggestions

1. Most of the adolescents are aware with the fact that SNS are not safe place to display personal information.
2. Despite of being aware of the fact that SNS are not safe they display the original pictures and posts on their profiles.
3. Measures must be taken to make the adolescents aware of security checks and privacy control while using SNS.
4. Facebook users must be able to identify the fake account holders in these sites.
5. Male adolescents must be made aware of dangers involved and consequences of disclosing personal information to unknown people.

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Applicable or Not Applicable? The Optimum Terminology for Media Literacy in the Digital Era

Ping-Hung Chen*

With the development of communication and information technology, as well as an inevitable trend of digital convergence, the definition and types of “media” vary from time to time. The theoretical and practical implications of media literacy, as well as media education, may have changed, and media literacy is therefore renamed “information literacy”, “digital literacy”, “information technology literacy”, “multimedia literacy”, “media information literacy”, or collectively referred to “multiliteracies”, or “new literacies”, but a bit confusing that which is more relevant or even optimum to apply to the new core concept of media literacy in a digital era? This study is to investigate whether the diversification of media has changed the core meaning, as well as theoretical concept, of media literacy, and the connotation of media literacy should advance with the times and may be revised. Based on this main inquiry, this study employs the methods of document analysis and literature review, as well as conducts the Delphi method to organize a group of scholars for the purpose of reaching a consensus on the optimum terminology of media literacy in a digital era.

[**Keywords** : Digital era, Digital information Literacy, Digital media literacy, Media education, Media literacy]

1. Introduction

With the development of communication and information technology, as well as an inevitable trend of digital convergence, it appears a need to redefine what exactly the media is. In the past, the definition of the mass media is very simple,

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namely, newspapers, magazines, radio, television as well as internet due to the booming of Internet in the whole world. However, in recent years innovation services of communications technology have grown more and more popular such as social media, video software, even search engines and others. In addition to traditional carriers, all the mobile and internet devices already have media functions that people have been so familiar with that how to define a so-called media has a more big imagination space (Leu, Kinzer, Coiro and Cammack, 2004).

The more of the new innovative media, the more diversified of the media knowledges. Among them, the most significant element is media literacy education, as McLuhan said that the media are extensions of human beings. If people want to know about what the world is, they need to start from understanding the media, that is, the knowledge achievement is accomplished through the media education. In a simple way, people should understand the media if it is an extension of humanity. The media has become so diverse due to the spread of communication technology that some scholars have pointed out the traditional media literacy concept is not enough for the modern trend of pluralistic media development (Sheridan & Rowsell, 2010), which is the understanding of media literacy education should also be changed to catch up the development of the information age. In sum, it is the key moment to redefine and review theoretical concepts and educational implications of the current media literacy under the rapidly changing communication technology and digital convergence.

Furthermore, Wu (2001) points out that the electronic media uses images and sound symbolic elements to form figurative meaning from the symbolic level. For the premise of its representative structure and meaning and the impact of communication technology, in order to reflect the social and economic changes the meaning of media literacy must also be evolved simultaneously to meet the demands of media-oriented information society. Some researchers even questioned whether it is proper to use “digital literacy” to include media literacy in a digital era or digital literacy is only a fashionable term, which may not meet the demand of seeking a new vocabulary to replace “media literacy” in this digital era (Buckingham, 2006). Therefore, this study will focus on exploring whether there is another more appropriate terminology to refer to media literacy of the digital era to enhance and highlight the real meaning of “media literacy” in the digital era.

2. Literature Review

After Margaret Meek Spencer, an English researcher, stated the concept of “emergent literacies” to illustrate the media related to children drama in 1986, relevant researchers have tried to use “new literacies” or “multiple literacies” and other new terms (e.g. Westby, 2010) to replace or supplement the traditional insufficient of “media literacy” (Buckingham, 1993a; 2006; Tyner, 1998). Followed by other concepts “visual literacy” (e.g. Moore & Dwyer, 1994), “cine-literacy” (e.g. British Film Institute, 2000), “television literacy” (e.g. Buckingham, 1993b),

“information literacy” (e.g. Bruce, 1997), “computer literacy”, “network literacy, internet literacy, or cyber literacy” (e.g. Chen, 2007; Buckingham, 2003), “design literacies” (such as Sheridan & Rowsell, 2010); even a compound concept—“digital information literacy” (e.g. Bawden, 2001) and more complicated “the new literacies of the Internet and other ICTs” (such as Leu, Kinzer, Coiro and Cammack, 2004) and others (Wu, 1993; Buckingham, 2006).

Generally speaking, in addition to the traditional “media literacy”, the “information literacy” or “digital literacy” is often its alternative words in formal usage, but whether the two terms can be referred to media literacy in a digital era has yet to be explored. In 1974, information literacy first proposed as “... the ability to know when there is a need for information, to be able to identify, locate, evaluate, and effectively use that information for the issue or problem at hand” (Wu, 1996 : 34). According to the UNESCO website, it refers to “the action to provide people with the skills and abilities for critical reception, assessment and use of information and media in their professional and personal lives” (Catts & Lau, 2008). Regardless of whether the information literacy is “an upgraded version” vocabulary of media literacy, McClure (1994) points out that “information literacy” has four concepts, including traditional literacy, media literacy, computer literacy and internet literacy, for examples, Brunner & Tally (1999) states the definition of media literacy is basically the contents of information literacy. There are hundred kinds of the definition for the word “information”, including information is the media. Among six basic skills of information literacy, media literacy can be ranked as the fourth literacy—the ability to use information and communication technology tools, namely, it recognizes that media literacy is a part of information literacy (cited in Wu, 2004).

Then, “digital literacy” first appeared in the book of *Digital Literacy* published by Paul Gilster in 1997, refers to “the abilities to obtain internet computer resources and to use these resources” (Wu, 2004). The concepts of media literacy, new media literacy and digital literacy are similar, but their individual focuses are different (Wu, 2004). New media and digital literacy are cultivation of basic skills, which can be covered by information literacy broadly. In addition, although most of the scholars accept that “digital literacy” means the new media literacy of the digital era, but the term is just like “computer literacy”, which is excessively referent to the technique and capacity of technology utilization so that it has its limitation. Therefore, Buckingham (2006 : 267-268) converts the basic concepts of the four media literacies into the discussion foundations of digital literacy, including representation, language, production and audience, which become the reference for a new method that can figure out new issues and develop new ideas structures in order to achieve the goal, a new and proper term for media literacy.

For explorations of the new term “media literacy of the digital era”, some researchers believe that the preceding terms are considered synonymous. For

example, Bawden & Robinson (2002 : 297) stated the following terms are identical or similar to “information literacy”, implying the concept to deal with different forms of knowledge, technology and attitudes of information at different levels and contexts, which include: computer literacy, information technology literacy or IT literacy, electronic literacy, electronic information literacy, library literacy, media literacy, network literacy, internet literacy, hyper-literacy, digital literacy and digital information literacy. They even created “mediacy” and “informacy” two new words. However, Koltay (2011) believes that the media literacy and information literacy or digital literacy still has differences, and the biggest difference between them is the increasing vague boundaries between consumers and manufacturers. But in the end, do those current terms have relationship to each other or what are their relationships? Are they in the same meaning but referential advanced version at different levels? Or they have different meaning and have nothing to do with each other? These issues are not only rarely discussed but also inconclusive so far, especially for connections among media literacy, information literacy and digital literacy, which are three common words and have to be clarified (e.g. Fernandez-Villavicencio, 2010). In general, although some scholars still believe that the terms are not important, and the key point is to highlight the importance of how to obtain the ability and technology in the information age. (Bawden, 2001). The issue the study wants to discuss is whether there is a term which can accurately refer to media literacy of the digital era to satisfy expectations in academic.

3. Research Method

The study adopts Modified Delphi Method (MDM) to carry out opinion collection of new terms. Delphi method, in essence, is to use the collective opinions of experts to forecast the uncertain event. The process is based on feedback by conducting several rounds of questionnaire in order to make breakthrough to develop goals and predict the future. Now, it has been widely used in researches of policy analysis (Carley, 1986; Hsia, 1999). Simply speaking, Delphi method is a technique that adopts a series of (usually four) group questionnaires to obtain people’s common views on a topic (Xie, 1978). For a further explanation, for the desired study topic, Delphi method is used to conduct repeated many times of questionnaire to related scholars, experts and practitioners concerned. Through brainstorming of related personnel in various fields, they develop or coordinate together to a consistency of the views or opinions. In this process, the changes of each survey results will be presented to group members who will participate in its next survey. During the multi-round survey process, experts are allowed to modify or adjust their opinions to get closer to the views of group reaction to obtain the final consensus. It is expected to eventually make breakthroughs for planning goals and the future prediction (Linstone and Turoff, 1975; Carley, 1986; Hsia, 1999; Chou, 1995). Overall, Delphi Method combines the advantages of traditional

meetings and questionnaires, and it has anonymity of survey and brainstorming obtainable effects in meetings (Xie, 1978).

With respect to the Delphi group members, the major chosen population is found out from curriculums of study year from 2011 to 2013 on the website of the Ministry of Education, a total of 447 teachers, including 111 professors or teachers of teaching media literacy and 336 teachers of information literacy. 40 Delphi experts are estimated to be selected, and the ratio of teachers to Delphi experts is 11.175 to 1. Hence, the study needs to select 10 experts in media literacy field and 30 experts in information literacy field to build the Delphi group.

Among Delphi sampling teachers on the contact list in study years from 2011 to 2013, 10 out of 111 teachers in media literacy field are chosen to become our Delphi experts (the ratio is one Delphi experts to 11.1 teachers). On the other hand, 31 out of 336 teachers in information literacy field are chosen to become our Delphi experts. After participating invitation, two teachers can't be contacted with continuously. Hence, 29 teachers who have teaching experience in media literacy or information literacy curriculums participate in the Delphi survey group in the end.

4. Research Findings

The first round questionnaire was sent out on May 31, 2015 and planned to be completed on June 5. On June 2nd, a second questionnaire reminder letter was sent out and there were no replies from two people, so the study finally decided to give up above two samples. As a result, there were total 27 people in the Delphi group. Experts and scholars in The Delphi group used "media literacy of the digital era" as imagined concept and determine the representation degree between each vocabulary and "media literacy of the digital era". The study hopes to be able to choose the most suitable term through the Delphi method.

In this study, there are 25 "media literacy of the digital era" related terms in the first part of the first round questionnaire. Through the first round screening of the Delphi group, the top 50% of the higher scoring terms are selected. After data consolidation and meeting discussions, in the optimum term section, there are new 15 terms decided by experts and scholars in the Delphi group, including 12 terms from the chosen top 50% of the higher scoring in the first round questionnaire and other 3 terms which is new added according to the overall suggestion in the first round. The 15 terms are used in the second round questionnaire and let the Delphi group member choose the top 50% of the higher scoring terms, namely the top 7, to be the selection items for the third round. At the third round, the Delphi group members choose total 6 terms of score above 4 as the final optimal terms.

There are total 6 "media literacy of the digital era" related terms in the first part of the third round questionnaire. Through the third round screening by the Delphi group, the term that can mostly represent the meaning of "media literacy of

the digital era” is going to be chosen. Finally, the Delphi group selects “digital information literacy” to be the term on behalf of the future digital media literacy curriculum. See more details of Delphi survey on Table-1.

Table-1 : The comparison of three-round results of Delphi Survey

Terminology	Third round	Second round	First round
Digital Information Literacy	4.59 (1)	4.63 (1)	4.22 (2)
Digital Media Literacy	4.19 (2)	4.26 (3)	4.15 (3)
Information Literacy	4.15 (3)	4.30 (2)	4.00 (4)
Media Literacy	4.04 (4)	4.11 (4)	4.30 (1)
Digital Communication Literacy	4.00 (5)	4.07 (5)	
Digital Literacy	3.93 (6)	4.04 (6)	3.96 (5)

PS : () means rankings in each round.

5. Conclusions and Discussion

The discussed objects of traditional media literacies usually refer to newspapers, magazines, radio, and television. However, in the 21st century wireless and telecommunications network have become daily contact media for people in life, and whether we should have the different discussion about the so-called media literacy or the more comprehensive degree of “media” should be. Therefore, issues and contents related to the media literacy education of the internet and telecommunications networks should be adjusted too, which becomes the explored issue in this study. In the beginning, we want to solve the question:if contents of the media literacy education have changes, should there be a new terminology for the media literacy of digital age that can more properly represent the new media literacy education? That is exactly the research topic.

In this study, 27 teachers who have teaching experience of media or information literacy class currently or previously are invited to join the Delphi survey group. After three rounds of questionnaires by focusing on consensus of the new terminology, six new terms are selected and ranked according to their scores, including: digital information literacy (4.59), digital media literacy (4.19), information literacy (4.15), media literacy (4.04), digital communication literacy (4.00) and digital literacy (3.93), showing “digital information literacy” is the most confirmed consensus for those teachers.

We understand that finding the most proper term for new media literacy is only a start of media literacy education of the digital era. In the future, the study will continue to find the core capabilities and the design frame of the curriculum for media literacy of the digital era in order to flip the future meaning of media literacy education.

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A Socio-economic and Cultural Transformation through Cashless Economy In India

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Economic development through across all sectors is among the foremost priorities of the government in India through the transfer of digital information (usually an electronic representation of money) between the transacting parties. A cashless transaction refers to an economies setting whereby goods and services are transacted without cash. A cashless society describes an economics state whereby financial transaction are not conducted with money in the form of physical banknotes or coins. Cashless societies have existed based on barter and other method of exchange. Cashless transaction have also become possible using digital currency such as bitcoin. In Indian economy lacking cashless transaction, every sales purchase transaction is done in cash only and 5% transaction in only electronic mode and plastic money. Government promotes different type of electronic mode of payment which can increase the cashless transaction in India and create a culture on saving and faith in financial system. Though it will take time for moving towards a complete cashless economy but efforts should be made to convert urban area as cashless areas, as 70% of India GDP comes for urban areas if government can convert that is to cashless it will be a huge gain. It has been concluded that cashless economy increase GDP and better life and gaining benefit on huge amount of government policies.

[Keywords : Socio-economic and cultural transformation, Cashless economy, Cashless society, Electronic mode of payment GDP]

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1. Introduction

1.1 What is Cashless Economy?

A cashless economy is one in which all the transactions are done using cards or digital means. The circulation of physical currency is minimal. India uses too much cash for transactions. Cashless Economy can be defined as a situation in which the flow of cash within an economy is non-existent and all transactions must be through electronic channels such as direct debit, credit cards, debit cards, electronic clearing, and payment systems such as Immediate Payment Service (IMPS), National Electronic fund transfer (NEFT), real time gross settlement (RTGS). Thus, a cashless economy is an economy in which all types of transactions are carried out through digital means. It includes e-banking (Mobile banking or banking through computers), debit and credit cards, card-swipe or point of sales (POS) machines and digital wallets.

Prime Minister, Mr. Narendra Modi launched the Programme “Digital India” with a vision to transform India into a digitally empowered nation and creating a cashless, paperless economy. As per the current status of India, only 7% to 8% of all the payments are taking place electronically. On November 8, 2016, a historical date, he talked about making India a cashless economy and on November 27 during an election rally in Uttar Pradesh, he again motivated the people of India to become familiar with cashless transactions.

A primary assessment of the trend in various segments shows that the de-monetisation of Rs. 500 and Rs. 1,000 notes has certainly caused a spike in digital transactions in the immediate months (December 2016 in particular), as people rushed to alternative channels to do transactions in the wake of a sudden cash crunch and some are sticking to those channels. However, the level of usage of these channels hasn't stayed at the peak levels seen in the subsequent months of the de-monetisation.

According to the RBI data, the volume of debit card usage (perhaps the most popular non-cash instrument for common man to make payments) spiked to 415 million in December 2016 from just 236 million in the previous month when the de-monetisation was announced. The value of transactions jumped from Rs. 32,200 crore to Rs. 58,000 crore in just one month. But, in the months after that the volume decline to 328 million and value to Rs. 49,000 crore. In May this year, the volumes have declined from the December peak to 267 million and value to Rs. 37,500 crore. So, between November to May, the increase in volume is 13 percent and value 16 percent.

1.2 Why the Transformation of Cash is to be Cashless

The ratio of cash to gross domestic product of India is one of the highest in the world-12.42% in 2014, compared with 9.47% in China or 4% in Brazil and Less

than 5% of all payments happen electronically. The number of currency notes in circulation is also far higher than in other large economies. India had 76.47 billion currency notes in circulation in 2012-13 compared with 34.5 billion in the US. India continues to be driven by the use of cash; less than 5% of all payments happen electronically however the finance minister, in 2016 budget speech, talked about the idea of making India a cashless society, with the aim of curbing the flow of black money. Reduced instances of tax avoidance because it is financial institutions based economy where transaction trails are left.

- Even the RBI has also recently unveiled document “Payments and Settlement Systems in India: Vision 2018”, setting out a plan to encourage electronic payments and to enable India to move towards a cashless society or economy in the medium and long term.
- Will reduce real estate prices because of curbs on black money as most of black money is invested in Real estate prices which inflates the prices of Real estate markets.
- In Financial year 2015, RBI spent Rs. 27 billion on just the activity of currency issuance and management. This could be avoided if we become cashless society.
- It will pave way for universal availability of banking services to all as no physical infrastructure is needed other than digital.
- There will be greater efficiency in welfare programmes as money is wired directly into the accounts of recipients. Thus once money is transferred directly into a beneficiary’s bank account, the entire process becomes transparent. Payments can be easily traced and collected, and corruption will automatically drop, so people will no longer have to pay to collect what is rightfully theirs.
- There will be efficiency gains as transaction costs across the economy should also come down.
- 1 in 7 notes is supposed to be fake, which has a huge negative impact on economy, by going cashless, that can be avoided.
- Hygiene-soiled, tobacco stained notes full of germs are a norm in India. There are many such incidents in our life where we knowingly or unknowingly give and take germs in the form of rupee notes. This could be avoided if we move towards cashless economy.
- In a cashless economy there will be no problem of soiled notes or counterfeit currency
- Reduced costs of operating ATMs.

It may not seem like much of an advantage, but being cashless makes it easy to ward off borrowers. Another plus is that you can pay the exact amount without worrying about not having change or getting it back from shopkeepers.

2. Government Rebates and Policies

The policy of the Government has been to give rebates. Go digital and get following discounts (rebates) :

- **Service tax** : if service tax of 15% on digital transactions up to 2000.
- **Fuel** : 0.75% discount on digital purchase of fuel through debit cards or mobile wallet.
- **Insurance** : 10% discount on GIC , 7% on new LIC policy's bought online
- **Rail tickets** : 0.5% discount online rail ticket buyers get up to 10 lakhs free accidental insurance.
- **Insurance** : 10% discount on GIC , 7% on new LIC on insurance policy's bought online.
- **Highway toll** : 10% discount on NH toll payment via RFID or fast-tags in 2016-17.
- **Rupay** : Kisan credit card holders to get RuPay Kisan cards.

The policies of the Government are as follows :

- **Digital payments surge** : This monetary revolution will force hundreds of millions of unbanked Indians to adopt and use digital payments in their day-to-day life. Mobile wallets such as Paytm, Freecharge, Jio Money, Oxigen Wallet and others are already seeing transactions growing massively, a trend which will continue and is expected to develop. Paytm, as an example, added over 10 million new users in November, a tremendous number in such a short time frame. More digital payments will create a larger transacting user base and a stronger business environment.
- **E-commerce and business sectors growth** : despite a current drop of 20-40% at some online retailers and businesses which rely on Cash-On-Delivery (COD), long term growth is expected as potential number of consumers, buying power and reach will expand. The number of customers becoming comfortable with cashless transactions can potentially enhance the pre-paid model for e-commerce, food ordering, grocery delivery and other businesses.
- **Fintech development** : This new “cash-free” system is already seeing millions of new bank accounts, credit and debit cards issuance and development of alternative payment methods that may create a more innovative digital economic ecosystem—creating new companies, technologies and even employment opportunities to the market.
- **India Startup spirit** : A courageous act by PM Modi demonstrates the entrepreneurial essence of this nation. Such spirit can stimulate modernization, technology and development.

A Socio-economic and Cultural Transformation

India, one of the largest base for startups in the world, will see the formation of new digital technologies, platforms, businesses and services and can drive long-term growth after witnessing a market correction of funding and capital investments in the last six months. Perhaps India may even become a source of inspiration to other countries to follow demonetization actions. We are already seeing Australia considering a similar movement.

- **Online and mobile accelerated penetration to the Hinterland :** rural India is home to more than 850 million Indians. The current cash crunch possesses huge challenges in the short and mid-term for villages, tier 2 and tier 3 cities which do not have access to ATMs and/or banks. This will have to transform online and mobile from luxury to necessity as people digitally transact for their most basic dealings. Mobile being the 1st digital and online experience for most new entrants will make the market bigger for consumers and businesses alike with more mobile services, apps and opportunities.
- **Infrastructure improvement :** In order to support digital payments, mobile and online services across India, infrastructure will have to see further improvement. Better broadband 3G/4G connectivity, stable services and affordable devices will be a reality in the long run to ensure expansion is sustainable and scalable.

3. Conclusion

The prime minister move to digital payment will offer a strong support to our ongoing effort in helping the country leapfrog the cash generation to digital payment solution. But making India shifts to cashless transaction majority of the people do not use a bank for financial transaction. For this awareness and availability of the infra-structure is required and situations are going to be change slowly the society is to be cashless ever Since PM Narendra Modi's demonetization announcement, we have suddenly seen a spike in the app download and merchant registration .for instance Even the vegetable vendor on the streets have opened up Paytm account and they have a machine outside shop where someone can scan the barcode and make the payment .this mechanism is the beginning of the cashless society.

However, as the people of India are showing amazing response towards move of digitalization, it is the big indicator of prosperous future for India to be cashless India. So the need of an hour is to spot the weaknesses involved in cashless transactions (like Higher risk of identity theft, losing phone, difficulties for tech-unsavvy, overspending etc.) and work out on them to achieve the vision of Prime Minister Modi's Digital India.

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Dowry System as Social Problem in India

Laxmi Singh*

Dowry is the money or property that a wife or wife's family gives to her husband when the wife and husband marry in some cultures. When one speaks of gender inequality in the India, dowry system can be considered the catalyst for this issue. According to the social infrastructure of the nation, it is a common perception that a woman is a liability and is to be married off someday, with a dowry debt at disposal. Well, for the masses, the birth of a girl is an inception to long-term plans to pay off the dowry along with the child. Seemingly, this saving venture hampers the future of the girl and restricts her of equal opportunities for the male child. The present paper is an attempt to analyze dowry system as social problem in India. It has been stressed that the most effective remedy is to bring consciousness against this evil system through education and social awareness. There is also the necessity of spreading of women's education to fight against the dowry system.

[**Keywords** : Dowry system, Social problem, Social evils, Marriage]

1. Introduction

When we think of the deep-rooted social evils in our society, dowry system seems to be one of the most influential of them. With its adoption across different communities across religions or caste has led to a century old ceremony turn into noy only a social problem, but a social atrocity. The dowry system in India refers to the durable goods, cash, and real or movable property that the bride's family gives to the bridegroom, his parents, or his relatives as a condition of the marriage. The word dowry owes its origin to Anglo-Norman French word, *dowarie*, and has

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continued to exist for long in the society. The practice, which once was a gift exchanging ceremony, has transformed into a dilapidated social evil, striking the very building blocks of the relation to shatters. The groom's family seemingly go reluctant to part with the dowry and its the bride's family which faces the brunt.

2. History of Dowry

The bride-groom is voluntarily presented with some useful gifts which are not demanded at all. In some cases bride's father is offered money to allow her to marry a young man. But the whole situation has altered.

Nobody bothers to approach a girl's parents for her marriage. The parents of the girl desperately move in search of a suitable groom for her now. They persuade the groom's parents and show them the temptation of money and dowry. Through these unfair means they get the consent of the groom's parents for his marriage.

Thus begins the clandestine atmosphere of dowry. The groom's father continues to place a series of demands before the bride's father. He strongly asserts that these demands must be fulfilled before marriage. Bride grooms are purchased, to some extent, like marketable commodity.

Marriage in Indian society has undergone an transformation. Stripped of its purely sacred intension, marriage has now offered itself as the platform of transaction of material belongings and where the union of souls is just not the sole criterion.

Even a cursory glance at the matrimonial advertisements in the dailies would throw light on the ingenious way in which inducement are offered for finding suitable grooms. Such spin habits of material belongings are judiciously thrown in as bidding. These might be on direct reference to dowry but it is veiled in the open exhibition of assets. Sometime suitable additional references to the promotional chance are also made to take the brides' father generally nervous.

The history of dowry in South Asia is unclear, Some scholars believe dowry was practiced in antiquity, but some do not. Historical eyewitness report, as discussed below, suggest dowry in ancient India was insignificant, and daughters had inheritance rights,

Stanley J. Tambiah claims the ancient Code of Manu sanctioned dowry and bride wealth in ancient India, but dowry was the more prestigious from and associated with the Brahmanic (priestly) caste. Bride wealth was restricted to the lower castes, who were not allowed to give dowry. However, it is more likely that marriages involved both reciprocal gifts between the two families, claims Tambiah, so that insofar as the groom's family gives the bride wealth, it tends to be given back as the culturally validated dowry to the bride as part of her conjugal estate.

The two sources suggest dowry was absent, or infrequent enough to be noticed by Arrian. About 1200 years after Arrian's visit, another eyewitness

scholar visited India named Abu Rayan al-Biruni, also known as Al-Biruni, or Alberonius in Latin. Al-Biruni was an Islamic era Persian scholar who went and lived in India for 16 years from 1017 CE. He translated many Indian texts into Arabic, as well as wrote a memoir on Indian culture and life he observed. Al-Biruni claimed,

3. Dowry in Modern Era

In India, dowry is called Dahej in Hindi, and Jahez in Arabic (derived from Islamic jahez-e-fatimi). In far eastern parts of India, dowry is called Aaunnpot. Dowry is a payment of cash or gifts from the bride's family to the bridegroom's family upon marriage. It may include cash, jewellery, electrical appliances, furniture, bedding, crockery, utensils and other household items that help the newly-weds set up their home.

Dowry has been a prevalent practice in India's modern era. There are variations on dowry prevalence based on geography and class. States in the north are more likely to participate in the dowry system among all classes, and dowry is more likely to be in the form of material and movable goods. In the south, the bride price system is more prevalent, and is more often in the form of land, or other inheritance goods. This system is tied to the social structure of marriage, which keeps marriage inside or close to family relations.

Dowry also varies by economic strata in India. Upper-class families are more likely to engage in the dowry system than the lower class. This could be in part due to women's economic exclusion from the labor market in upper classes. Dowry is the tool of harassment and inhuman expressions out of the coalescence of processes and relationship which are degrading women turning them into commodities.

Continuance of dowry is also linked with the department of women from her share in property rights. The Travancore Christian Succession Act. It prescribes a brides share of the family property called streedhanam. In most cases marriage are negotiated with reference to the amount of streedhanam available. But now the question arises as to how such an evil system has continued without the fact cooperation of women herself. The active cooperation of women is ensured by an elaborate system of social sanction which legitimizes the violence by power structure within the family which has those the sanction of society. In most cases it is the in laws particularly the mother in law who have contributed the menace. This gives rise to the culture of science.

As a part of ensuring a social order, the constitution envisages gender equality in its article on fundamental rights and directive principles of state policy. Several states has enacted laws towards its end. The dowry prohibition is a sort central legislation of just ten sections. Since the subject of marriage and divorce falls under the concurrent list in the constitution this central legislation was followed by similar enactments in several states such as Bihar, Orissa, West

Bengal, Punjab, Haryana and Himachal Pradesh. But this act has certain loopholes regarding the nature of gifts to be regarded as dowry and the time of receiving them prosecution under this act of 1961 become difficult since the alleged dowry within the meaning of the section 2 of the act came to be called gift.

The act has been amended twice first in 1984 and then in 1986 in order to make it more effective. In spite of these amendments nothing could erase this deep rooted malady which is eroding the value of society. Any kind of social legislation would always remain ineffective if it is properly backed by public support. Where social concern is missing law can be poor substitute. Anti-dowry has proved to be ineffective poor deterrent. Dowry is now a secret and illegal bargaining which vitiates the happy atmosphere of marriage

A lot of proper education and propaganda is needed to inculcate a feeling of moral repugnance among the people about the age old practice of selling of the marriageable to the highest bidder. There is a need for infrastructure to deal with the dowry deaths. Proper counseling centers, legal aid cells, homes to provide shelter, facilities for vocational training and rehabilitation are needed to combat this social evil. The government should take the initiative of creating a compact network of centers with the help of voluntary agencies and committed individuals. The national commission for women should be empowered with statutory powers are compile data and review all the existing laws affecting women and their implementation. But the success of programmes must not be judged by government.

4. Causes of Dowry

Various reasons have been suggested as cause of dowry practice in India. Among these factors, economic and social factors are more responsible. Causes of dowry are as follows :

4.1 Economic Factors

There are many economic factors that contribute towards the system of dowry. Some of these include inheritance systems and the bride's economic status. Some suggest poor economics and weak legal institutions on inheritance place women in disadvantage, with inheritances being left only to sons. This leaves women dependent upon their husbands and in-laws, who keep the dowry when she marries. Prior to 1956, including during the British Raj, daughters had no rights to inheritance to their family's wealth. In 1956, India gave equal legal status to daughters and sons among Hindu, Sikh and Jain families, under the Hindu Succession Act (India grants its Muslim population the Sharia derived personal status laws). Despite the new inheritance law, dowry has continued as a process whereby parental property is distributed to a daughter at her marriage by a social process, rather than after parent's death by a slow court supervised process under Hindu Succession Act (1956).

Dowry gave, at least in theory, women economic and financial security in their marriage in the form of movable goods. This helped prevent family wealth break-up and provided security to the bride at the same time. This system can also be used as a premortem inheritance, as once a woman is presented with movable gifts, she may be cut off from the family estate.

For many, dowry has become a greater financial burden on the family, and can leave families destitute based on the demands from the groom. The demand for dowry has increased over time.

4.2 Social Factors

The structure and kinship of marriage in parts of India contributes to dowry. In the north, marriage usually follows a patrilocal (lives with husband's family) system, where the groom is a non-related member of the family. This system encourages dowry perhaps due to the exclusion of the bride's family after marriage as a form of pre-mortem inheritance for the bride. In the south, marriage is more often conducted within the bride's family, for example with close relatives or cross-cousins, and in a closer physical distance to her family. In addition, brides may have the ability to inherit land, which makes her more valuable in the marriage, decreasing the chance of dowry over the bride price system.

In addition to marriage customs that may influence dowry, social customs or rituals, and parents expectations of dowry are important factors to consider. A 1995 study showed that while attitudes of people are changing about dowry, dowry continues to prevail. In a 1980 study conducted by Rao, 75% of students responded that dowry was not important to marriage, but 40% of their parents' likely expected dowry.

While India has been making progress for women's rights, women continue to be in a subordinate status in their family. Women's education, income, and health are some significant factors that play into the dowry system, and for how much control a woman has over her marriage.

4.3 Religious Factors

The Shastras, the reservoir of Indian culture and heritage, is replete with reference to the practices of dowry. The marriage hymns of Rigveda and Atharvaveda are its instances. The Smritis have recognized eight forms of marriage. It was only in the Brahma marriage. It was only in such gifts and presents as he could afford to a man of superior character. Thus the gift to be given in dowry were left entirely at the discretion by the brides father.

Medieval India experienced a peculiar development, the marriage of girls who had not attained property. On religious as well as on social grounds, every father wanted to marry off his daughter before puberty to a man even with an offer of money demanded by grooms father this urgency on the part of the bride's father

stripped of the elements of will from the act which was the part of practice earlier. Dowry, which was the part of ritual of Kanyadan got transformed in practice.

Dowry which was stated as Vardakshina sanctioned by Hindu religion, extended beyond Hinduism to become a part of marriage among different communities along different castes and lines. The creation of new group of elite and the increasing social mobility depend upon economic differentiation. While intra-caste economic heterogeneity intensified caste and kinship remained life central to social the new conditions also allowed the lower casts to emulate the life style and behavior of high caste. The Konkan Marathas, the Dalits in south Gujarat for instance have started taking dowry instead of bride.

4.4 Illiteracy

With low literacy rate in India, it is quite valid to consider it the primary cause for different social evils. Being from the segment that is not knowledgeable about the laws and legislation, they face several atrocities owing to dowry exchange practices. They are left with little or no choices and have to meet the demands of the groom's family, which when not met, leads to exploitation of the women.

4.5 Low Status of Women

It is quite obvious that women's status in the society is not an equal one. The plight doesn't end here. Rather, the society owes its infrastructure buildup to the effective contribution of both genders alike. However, it is significantly ignored and the ultimate sufferers are the women in such setup. The dowry system is the brainchild of such mind-set and is the primary reason behind the plight of women in the nation.

5. Governmental Measures for Prevention of Dowry in India

The Government of our nation has drafted several legislation to counteract the dowry system. However, after the decades of drafting, these laws are still insignificant and this social evil still resides in our society. Dowry became prohibited by law in 1961 with the purpose of prohibiting the demanding, giving and taking of dowry. Although providing dowry is illegal, it is still common in many parts of India for a husband to seek a dowry from the wife's family, in some cases leading to extortion or violence against the wife. To stop offences of cruelty by the husband or his relatives against the wife, section 498A was added to the Indian Penal Code and section 198A to the Criminal Procedure Code in 1983. Section 498A has been criticized by many in India as being prone to misuse. The law was challenged in court, but upheld by the Supreme Court of India in 2005.

The Indian Penal Code impose criminal remedies, and the "Protection of Women from Domestic Violence Act 2005" added a civil remedy. For the purpose of

the Act, domestic violence includes the demand for dowry. For the purposes of this Act, any act, omission or commission or conduct of the respondent shall constitute domestic violence in case it :

1. harms or injures or endangers the health, safety, life, limb or well-being, whether mental or physical, of the aggrieved person or tends to do so and includes causing physical abuse, sexual abuse, verbal and emotional abuse and economic abuse; or
2. harasses, harms, injures or endangers the aggrieved person with a view to coerce her or any other person related to her to meet any unlawful demand for any dowry or other property or valuable security; or
3. has the effect of threatening the aggrieved person or any person related to her by any conduct mentioned in clause (a) or clause (b); or(d) otherwise injures or causes harm, whether physical or mental, to the aggrieved person.

The Act empowered lower courts to issue “protection orders” on the complaint of a woman against her male relatives. The protection orders could include restraining orders on the husband and others, monetary compensation, and residence orders. Though it is a civil remedy, violation of protection orders result in criminal penalties (including imprisonment).

6. United Nations and World Conferences on Women

In 1946 the United Nations established a Commission on the Status of Women. Originally as the Section on the Status of Women, Human Rights Division, Department of Social Affairs, and now part of the Economic and Social Council (ECOSOC). Since 1975 the UN has held a series of world conferences on women’s issues, starting with the World Conference of the International Women’s Year in Mexico City. These conferences created an international forum for women’s rights, but also illustrated divisions between women of different cultures and the difficulties of attempting to apply principles universally.[134] Four World Conferences have been held, the first in Mexico City (International Women’s Year, 1975), the second in Copenhagen (1980) and the third in Nairobi (1985). At the Fourth World Conference on Women in Beijing (1995), The Platform for Action was signed. This included a commitment to achieve “gender equality and the empowerment of women”. In 2010, UN Women is founded by merging of Division for the Advancement of Women, International Research and Training Institute for the Advancement of Women, Office of the Special Adviser on Gender Issues Advancement of Women and United Nations Development Fund for Women by General Assembly Resolution 63/311.

7. How we can Overcome this Problem

Though law has provided to this black spot, seemingly, the primary reason behind the failure of law is lack of mass participation. People pay no heed to such

laws and make sure to exploit the dowry system to gain material benefits under the veil of a marriage proposal. Hence, the demands are made, and owing to ignorance of anti-dowry laws, the bride's family suffer at the hands of the groom and his family. Unless there is a strong awareness in the minds of the people, unless the entire society believes that dowry is an evil, unless the entire society objects to the demand for dowry, unless every mother-in-law thinks that at one time she too was a daughter-in-law, unless every mother thinks that the treatment which she gives to her daughter-in-law can also be received by her own daughter, the evils of dowry will remain in society.

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Globalization, Youth and Khadi

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Khadi is hand woven, hand spun fabric made with natural fibers. Unique features like zero carbon footprint make Khadi, India's truly indigenous textile. There is a strong demand for fashion apparels in the Indian market. The buying behaviour of Indian apparel sector is affected by the existence of young population, globalization, higher buying power, and self-image. This paper investigates the perception of the brand image of Khadi and preference of Khadi textiles/apparel among the youth in Delhi between the age group 20-35 years. Purposive sampling was conducted through structured questionnaire and observation of 168 young consumers at malls and shopping centers. The Major Statistical tool used for analysis was ANOVA. This study finds the inclination of the youth is more towards International and other domestic fashion brands in comparison to the brand Khadi. Based on the findings, recommendations are suggested to Khadi textile industry so that it could become youth-centric.

[**Keywords** : Globalization, Youth, Khadi, Brand awareness, Brand perception, Self-image].

1. Introduction

In Mahatma Gandhi's own words Khadi is defined as "Hand-woven cloth made of hand-spun yarn is of course khadi, however fine it may be. It may be made of cotton, silk or even of wool. One should wear whichever of these one happens to find convenient. The khadi from Andhra is very fine. In Assam, one can get some khadi made of silk. Woollen khadi is made in Kathiawar. In other words, the only criterion of khadi is its being hand-spun and hand-woven" (Gandhi, CWMG, Vol 28, 1925).

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Khadi has been derived from the Hindi word, khad (pit). (Ramagundam, 2008) Khadi is also called Khaddar in Hindi. Traditionally hand woven and hand spun Khadi is woven on a pit loom, consciously making it a sustainable fabric. The word Khadi has emerged from the concept that the weaver would sit on the ground with his feet in the pit moving rhythmically with the movement of the shuttle to weave the fabric.

Khadi fabric is known for its adaptability and unique property to keep the wearer cool in summer and hot in winter due to the air pocket created during weaving. Khadi's self-texture is subtle due to hand spinning and hand weaving. The fabric is distinctive as there is a less chance of fabric faults as it is hand-woven at a very low speed. Khadi is the only fabric where the texture is unique and distinctive that it cannot be duplicated due to hand spinning of the yarn. Khadi fabric can easily last for 4-5 years as it becomes softer and looks better with each wash. The production of the Khadi uses locally available resources and provides employment with very little investment. The fabric is light, soft and very comfortable to wear (Mathur August, 2015; Bhardwaj, 2011, Chauhan, 2016, Upadhyay, 2013).

Khadi is also the need of the hour as its production is eco-friendly and does not lead to pollution of the environment. Khadi production requires human energy rather than electric energy making it zero carbon footprint as compared to synthetic textile industries, which is the emitter of the largest greenhouse gases, amounting to about 1/20 of the total carbon produced (Saxena, 2016).

India has been known for production and trade of textiles from time immemorial. Indian Textile sector is one of the oldest crafts. Kokatanur, quotes that "In the field of industry the oldest one is that of textile." The process of Khadi making is believed to be 5000 years old having its roots from ancient India. (Chauhan 2016) The Khadi fabric was made from the locally grown cotton, harvested by women and woven into cloth by men and worn by peasants and artisans in pre- Industrial India. Gandhi mentioned that before enslavement of India no other country could match with it in terms of quality and quantity of cotton produced from Khadi to the finest muslin, in spite of no mills at that time. It was so much in abundance that it fulfilled the local demand and leave a surplus which was exported because of which the foreigners were drawn to our country as visitors.

Due to trade India played a major role in shaping the world history. Historical sources mention the flow of trade between East and West via India. Indians exported many articles like copper, ivory and ivory articles, peacocks, apes, pearls and cotton textiles. The discovery of America by Alexander of Macedon was due to the search for new trade routes to India; a reminder of this is seen in the name 'Indians' given to the American aborigines. (Kokatanur Jan, 2014; Kasambi, 1965). Taylor and Mills in their book, have linked the discovery of America in 1492 to be the beginning of Modern Era (William B. Taylor, 1998).

Lemire has given full credit to the role of Asian commodities especially Indian cotton in the genesis of the fashion system in Europe. The Indian cotton played a uniquely important role as an agent of new consumer tastes, "Indian cottons were the first global consumer commodity". Indian textiles have been acknowledged as an outstanding marvel in the functioning of a consumer society in the new modern era, which led to having "sparked a taste for fashionable expenditures". Not only the Indian cotton assumed a place of signal importance in decisions about accessories, and apparels in but It was also was a driving force leading to new technologies and the growth of Fashion system which reshaped the economic and cultural context of Europe. (Lemire, 2005; Lemire n.d.) So much so that England's large trade imbalance with India that led to some people to fear that the cotton trade might cause irreparable economic damage to the nation hence between 1701-1721 British Parliament passed two acts that sought to halt the importation of cotton into Britain and revive the wool and silk industries. The Calico Acts were created and passed in part because of strong national sentiment that viewed the cotton trade as a threat to the nation (Fisher, 2012).

In early 20th century, the term Khadi entered nationalist vocabulary and Khadi became a visual symbol of India's struggle from the British/colonial rule. Trivedi emphasizes that in the early twentieth century Khadi had a new meaning, it was no longer only the fabric for the villages but also for the entire nation. It raised to another level from just a commodity to a "symbol of swadeshi movement" having a connotation to India's economic self-reliance against the British (Trivedi, 2007).

Khadi was institutionalized and it gained a lot of prominence during countries freedom struggle as it bridged the differences of language, literacy, region and religion, however after independence it has failed to be a consumer product for the masses as it was difficult to persuade people to adopt Khadi as an everyday wear. With politicians and followers of Mahatma as its limited patrons.

Many had internalized the belief that foreign cloth meant civilization and that a return to khadi was a return to 'savage days' (Gandh, CWMG, Vol. 26, 1925). It was too outdated for the progressive Indians. In her book, Tarlo quotes Gandhi that "there were numerous reasons why it was difficult to persuade people to adopt khadi". In 1920, Gandhi admitted "...that all khadi is not equally good quality: that is easily crumples and coat and trousers do not remain stiff; it shrinks so much that the sleeve recedes from the wrist to the elbow; it looks like a sieve so much that moong grains can easily pass through it; people perhaps have had experience of one or the other or all of these things" (CWMG, Vol. 17, 16). Post-independence Politicians turned their back on Khadi once the British left, and gave Khadi a step motherly treatment. Khadi was just a useful election stunt. 1950, onwards use of Khadi clothing is limited to important political occasions (Tarlo, 1996).

Khadi has a historical relevance in Indian Society. During India's independence movement it became part of rural economy envisaged in self-sufficiency encouragement to cotton weaving and of course an opposition to the colonial design of finding a market for their own textile production. It became a symbol of Indian independence struggle and a dress code for the poor and elitist structure of the society. The emergence of such phenomena later got a declining pattern after the independence of India.

2. Definition of Youth

As this paper locates the phenomena among youth, let's first discuss the youth. UNESCO has defined Youth as a more fluid category than a fixed age-group. 'Youth' is often indicated as a person between the age where he/she leaves compulsory education, and the age at which he/she finds his/ her first employment. Often, Youth age-group is defined differently by different countries/ agencies and by same agency in different contexts. United Nations defines 'youth' as persons between 15 and 24 years of age. In the National Youth Policy-2003, 'youth' was defined a person of age between 13-35 years, but in the current Policy Document, the youth age-group is defined as 15-29 years. Youth in the age group of 15-29 years comprise 27.5% of the total population of the country (Ministry of Youth Affairs sports, 2014; unesco, n.d.).

3. Objectives and Methodology

The present research paper is based on exploratory Quantitative research. This research work is aimed to study the buying behaviour of the young consumers between the age group of 20-35 towards Indian indigenous textile 'Khadi' with reference to young adults of Delhi which is a Tier-I city. The Qualitative details have been discussed wherever required but the major focus of the researcher is to express the finding through the Quantitative Description. This study found out the symbolic relevance of khadi in today's time. It also helps in gaining the understanding of fashion desires and attitude of the youth of globalized India as well as the impact of globalization on the buying behaviour. "Khadi" had so much power that it changed the course of the history by becoming the "fabric for independence". However the main question is that does the urban youth of the present time connects with the Gandhian philosophy? This study aided in gauging the symbolic relevance, awareness and acceptability of Khadi as the "fashioned fabric" for the youth in the 21st century. Since this study aims to target the youth in the age group 20-35 years living in Delhi region thus, a total of 168 respondents have been selected for the present research work, purposive sampling method have been employed for identifying the respondents for this work. The tools which have been deployed for collecting data in the present work includes Structured Questionnaire and observation. The Major Statistical tool used for analysis was ANOVA.

4. Effect of Youth Population on India Apparel Market

By the year 2020 Indian alone will have 34% of youth in its population, whereas all other countries will have a drop in the overall youth population which will be below 31%, including China to a 28.5% also, the average age of the Indian will be only 29 years compared to the other countries like China and USA, with an average age of 37 years and 45 years in Western Europe and Japan (Perter Ronald Desouza, Sanjay Kumar, Sandeep Shastri, 2009). The Indian consumer buying behaviour is affected by the presence of young population (65% of the Indian population is below 35 years and 54% below 24 years), ambitions, higher buying power and “feel good factor”. Due to awareness, there is an easy acceptance of new trends, apparel no longer holds a place of basic necessity in the lives of youth but also define their personality, family background and mind set. The youth is more experimental and open towards luxury, design, and quality. According to Upadhyay and Joshi the market for branded apparels would grow 10-15% as compared to the last 10 years (Payal Upadhyay, 2014).

More and more brands have started targeting the youths as this group of consumers is highly influenced by the globalization and more over compared to earlier years, this generation is also making money at a younger age. According to the Indian retail report (2013), Indian youth prefer to purchase the clothing for all special occasions such as discounts and festivals compared to other countries like China, Brazil, and Russia.

5. Self-image and Apparel : Transformation of Dress Habits and Taste

Modernization has created an evolution of new patterns used mostly by youth, for youth tastes has arisen through Globalization process of media and marketing. Apparel has become more and more important to youth today, clothing does not just protect the body but also looks aesthetic. Fashion is a medium for the young to find their identity. They experiment with latest trends and technologies, they are image conscious and have a high disposable income to spend (Beno Klemencic, 2012).

George Simmel has defined fashion as a constant process where the “foreignness” of the objects is an added advantage rather than a disadvantage. He has analyzed that Fashion of the elites is followed by the masses follow the fashion started by the class which they look up to, to fit in (Simmel 1904). The traditional dress patterns are associated with the rural requirements and religion. The youth is modern not just in its outlook but the appearance as well. A person’s wardrobe is an extension of their own personhood. There is a strong relation between “how I look” and “how I feel” leading to a major aspect of self-identity. Branded apparel raises the confidence level of the wearer and gives them personal satisfaction and depict their status. Emma Tarlo supports this as she analyses that

pre independence also educated Indians adapted to the European styles of dressing to dissociate themselves from the common masses and associate themselves with the ruling British elite (Tarlo, 1996).

6. Globalization and Indian Youth

Globalization the world has become smaller, the concerns have become wide and open markets have brought in new ideas. Roland Robertson has summarized that the world has become a 'single place' due to Globalization, leading to a change in the outlook of the people in the way they dress up (Robertson 1992). John Tomlinson defines Globalization as "various 'flows'—of capital, commodities, people, knowledge, information and ideas, crime, pollution, diseases, fashions, beliefs, images and so on—across international boundaries" (Tomlinson, n.d.).

Jerry Obi-Okogbu states Globalization of Culture as "the denationalization of values, ideas, forms, ethnic folk motifs, lifestyles, ideas, meanings, images, and sounds." due to rising interaction at different levels local cultures intermingle to form a universal culture (Obi 25th September 2015). Globalization shapes the social and cultural lives of people living on one end of the globe due to events happening on the other end of the globe and vice versa.

1990's saw a major transformation in the Indian economic policies. It led to the globalization of the country's economy in the territories of both production as well as consumption, through easy availability of imported goods, privatization of the state control industries and transformation of the banking system. With the globalization in early 90's the concept of the 'brands' was introduced into the Indian market. With the enormous youth population with high buying power and tremendous exposure to the global media, the Indian consumer market is very promising for the apparel sector (Lukose, 2005; Sengupta, 2014).

The consumers buying decisions are based on many external influences, with the intensification of digital technology the consumer across the globe connect and interact through internet and share emotions and thoughts on products and brands. This sharing of views online about a product is called "Electronic word of mouth". The range of audience is very wide due to the involvement of social networking like Instagram, Facebook etc. The youth is aware of the latest trends and products. The purchasing decision is also effected when positive feedback is received on the products leading to its diffusion process. Youth is a major consumer in Indian Market. There is a strong demand for fashion products in Indian market. The emotional value generated by the brand is directly linked to the image of the brand (Arpita Khare, 2010).

Young people across the globe have parallel inclinations towards the fashion but with cultural differences. The youth in India has same goals, aspirations and attitudes of youth across the world. The important variable factors which determine the critical differences in the trends of the Indian Youth as access to the

higher education, improved socioeconomic status and exposure to urban life. The buying behaviour of the consumer in developing countries gets influenced by the name and the country of origin of the global brand because of perception of better quality of the product in comparison to the local brands (C. Min Han and William J. Quallis, 1985).

The world of the Indian youth is represented by “a pair of Jeans”. It has become a universal symbol for the Indian youth and has united them all across the country from one end to another in spite of cultural, geographical, social and economic differences. A pair of Jeans has become a new symbol of having arrived in modernity. Youth in India has evolved a bi-cultural identity having the elements of both local and global identity. However, in the field of dressing youth from all social groups and locations aspire for dressing style which is no different than the rest of the world.(Perter Ronald Desouza, Sanjay Kumar, Sandeep Shastri 2009)

7. Conclusion and Recommendations

As this paper is based on analysis of data collected from the young population, it is necessary to find what they revealed during this investigation. The present research was planned as a descriptive research where mainly quantitative research method was used in the main survey using a structured questionnaire. Simple random sampling was conducted through structured questionnaires of 168 young consumers at malls and shopping centers. The wide age group (20-35 years) helped in analyzing the consumer needs, approach and awareness towards the brand Khadi in globalized India. The data collected on youth can be summarized as :

The majority of the respondent agree to that Globalization has contributed to the process of India’s development. It has led to youth’s adoption of bi-cultural identity. Globalization has influenced the way of Indian youth in more than one parameter of their lifestyles in terms of clothing, food, source of entertainment and spending power

Majority of the respondent feel that dressing up is important as it gives them confidence and defines them as a person. Also that the Indian youth are at par with the youth in the developed countries in terms of aspirations and opportunities. Young population in Delhi prefer western wear over Indian wear.

Visibility of Khadi on social media is very poor. General impression in terms of trends, maintenance, advertisement and service in the store is also poor. However, brand image and impression is good. The youth relate to Khadi as a way to express patriotism in comparison to it being youthful and modern.

The domestic brands understand the Indian culture more than the international brands. However, international brands give a tough completion to the domestic brands in terms of quality.

Global brands outshine the domestic brands in terms of most of the parameters except for the price factor. As a choice the youth prefers other domestic brands over brand khadi.

The majority of the respondent feel that wearing global brands boosts their self-image than wearing domestic brands. Endorsement of the brand by a celebrity is an important factor in their buying decision.

As the Khadi Village and industry commission (KVIC) is the biggest producer and seller of Khadi textiles, apparel, and other products. KVIC can incorporate the following recommendations to boost its popularity among the young consumer

The consumer needs to be educated about the importance and benefits of Khadi. The education given at the school level is more to do with the historical relevance of Khadi. However, the thrust should be on benefits of producing and using Khadi in the present scenario.

To go green in all aspects of life is one of the main concern of the entire world. Keeping this fact in consideration, awareness of the eco-friendly aspect of Khadi should be its USP, aiming towards green fashion.

Khadi and Village Industries Commission should work on its product range in accordance with the prevailing fashion trends and fashion requirements of the youth. KVIC should work in close association with Designers and agencies like National Institute of Fashion Technology and National Institute of Design to compete with the domestic and international brands in terms of quality and style.

KVIC needs to improve its brand image by targeting high-end market. It can tie-up with independent designers to improve the design sensibility to be at par with other domestic and international brands.

The marketing strategy of brand Khadi needs a boost, presence of the brands needs to be revamped through advertisement in print and electronic media for wider publicity.

The Consumers prefer shopping at malls because malls host so many facilities under the same roof like shopping, entertainment etc. Due to prevalent Mall culture, KVIC should open its stores in Malls for easy accessibility of the customers. The timing of the stores in malls are appreciated by the consumers as most of the consumers are working till late in the evening.

There is a need for Khadi stores to take professional help for the visual display to attract more young consumers. Khadi's brand image needs a young face as the brand ambassador to send the message across to the consumers that Khadi along with its patriotic connotation could be fashionable as well. Association with a popular celebrity/fashion icon may boost its prestige factor and style quotient.

More and more consumers are indulging in shopping online. The constant presence of brands on social media helps in brand's visibility and leads to its retention in consumer's memory. The buying behaviour of the consumer is also

majorly affected by the Social Media, it is suggested that KVIC should tap the avenue of online shopping portal so that Khadi textile and apparel are reachable to more young consumers using social media.

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Patterns of Household Expenditure in Elementary Education in the Developed Area of Darjeeling District of West Bengal

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Despite Elementary Education being free, compulsory and fundamental right of every child, households spend a significant portion of income on elementary education for their children. Even in Government school, both in rural and urban areas, household expenditure on education is quite sizeable due to private tuition, stationeries, co-curriculum activities etc. In view of the above this study investigates the Pattern of household expenditure in elementary education in the developed area of Darjeeling district of West Bengal. The study is also analyze the difference in expenditure pattern among the various level of income group or gender of the student. The study conclude that the parents have their own way to meet the requirement quality elementary education and spend money in various heads of education of their children according to their capacity to spend. However, they don't distinguish between the boy child and girl child while spending money for their education.

[**Keywords** : Household expenditure, Private spending, Elementary education, Darjeeling, West Bengal]

1. Introduction

In this era, education plays vital role in our day to day life. It becomes a basis for livelihood. Among education, elementary education is the most imperative one

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which every child must possess to continue their life in a well mannered way without being dependent. At the same time provide economic growth to our country.

Investment in education is divided in to two domains: Individual and institutional. Individual investment means investment made by student and their parents on their children's education; it is also known as family expenditure on education. Basically we are concerned with the investment on elementary education and institutional investment is described as public and government expenditure on education, Institutional investment is also made by the some of the non government organization and some types of contributions. Both public and household investment in education is highly significantly not only because of their magnitudes, but also because of their nature and characteristics. While public investment can provide educational facilities, only household investment will enable its utilization. The two are so interrelated and interdependent that, in the absence of anyone of them, there is likely to be under allocation of resource for education (Praveen K. Jha, 1989). While there is data on public expenditure on education in India and data of household expenditure is extremely limited, serious attention has not been paid towards collecting of data about household expenditure. There are too many types of cost are included in to household expenditure and public, it is very broad distribution of expenditure and it is creating the high cost and making structure broad. Many of the household are not able to different types of cost like: - tuition fees, book cost, travelling expenses, Uniform cost etc. Household expenditure increases with the increase in population because behind this a mechanism is here like distribution of expenditure on different types of goods it will decrease the opportunity of education and the less opportunity leads to less education structure and it also leads to unwillingness to spent money on education.

2. Review of Literature

Elementary education besides being a basic human need is vital for raising the standard of life, providing gainful employment and removal of regional backwardness, thereby ensuring overall development and well-being of a country. It is therefore the need of the hour to review the literature carried out by different research papers, books, educational thinkers, policy makers in the field of education in India. The relevant published literature review related to the study has been examined with a view to find out scope of the objective of the study.

Expenditure on elementary education divided on the basis of individual and institutional according to the Majumdar, individual and institutional investment are the two different domains and together they constitute social domain (Majumdar, 2009), individual investment refers to the investment made by student and their parents and institutional investment means investment made by the

government and non government organization both public and individual expenditure are highly significant not only because of their magnitude, but also because of their nature and characteristic. Both are interrelated and interdependent, although public expenditure is enough but the burden of private education, tuition fees, uniform cost, books are borne by the household, these all the cost are enough to increase the burden on household expenditure (Tapas, 1983).

While public expenditure provide educational facilities and only household expenditure enable its utilization. This gaps and interrelationship are affecting the enrolment ration in India according to the Panchmukhi the net enrolment ratio is going down regularly as well as dropout ratio is high. Although all the government programmes are focusing on the increase of enrolment rate so the enrolment rates is increase only in quantitative achievement. (Panchmukhi, 1989)

There are good and reliable database on public expenditure on education in India and the information of household expenditure is limited, we are not focusing seriously for collecting the data on household expenditure on regular basis because government is not considering these information important for the allocation of public expenditure, According to the (Tilak, August, 2002) this research claims that there is not much research on household expenditure on education and on determinant of household expenditure on education. This research also examine that ignoring household expenditure on education is too costly for educational planning in log run. Lack of knowledge about household expenditure increases the wrong presumption and quality of household level in education. This report also examines that both high and low income groups are not investing too much amount on education and not willing to pay high amount. Due to the lack of knowledge about household investment the formulation of policies and allocation of fund are not going in right format. Government is spending too much amount on elementary education but the condition is as it was (Tilak, August, 2002).

Banerji (2000) focused in Mumbai and Delhi for poverty and elementary education. According to this study they analyzed the problems which have to be crossed in order to achieve universal primary education. The study revealed that the reason for not going school is their family economic circumstances. The inadequacy of the school system to attract and keep children is more crucial than household's economic condition. In comparison of city the enrolment of children is very less in villages because school of village is less impressive and the enrolment rate is going to fall down in the village and this study also claims that achievement level in primary school were the same between classes 3rd and 4th. It was observed that the level of education is very low although children who had been to school for years. This study suggest that to increase the level of education government must be reward the student publicly and use the new technology to teach them and also improve the condition of the schools.

According to Rao's (2014) report, item wise expenditure of the household on education is concerned with the tuition fees, transport, stationary and uniform at any level of education. This paper is also examined that the high level of household expenditure on education in India is reflected by the inefficiency of the government allocation on education resource. So government has to distribute or allocate the expenditure very carefully and should give priority to stimulate rural household by providing incentives and making access to education more affordable at all levels by decentralized planning, smoothing of fund flow and fund utilization process.

3. Objective of the Study

In view of the above, this study aims to find the pattern of household expenditure on elementary education in Darjeeling district of West Bengal. The impact of Household expenditure on elementary education with respect to the income level of the family, type of school (Private or Government), gender of the student has been analyzed in this study.

4. Profile of the District

In 2011, Darjeeling had population of 1,846,823 of which male and female were 937,259 and 909,564 respectively. It is to be mentioned that the district stands fourth amongst 18 districts of West Bengal in Human Development Index (HDI) and sixth position in West Bengal. The population growth of this district reduced from 23.79% in 2001 to 14.77% in 2011. The child (0 - 6 Years) sex ratio as per 2011 census is 953 (per 1000). The average literacy rate in 2011 was 79.56% with a female literacy of 73.33% and male literacy of 85.61% .

5. Methodology

Primary data has been collected through survey by using a questionnaire by personal interview with the household. Here in this study, the survey has been carried out in the developed area of Darjeeling district - Siliguri and the main city area of Darjeeling.

Different statistical tools has been used in this study - like crosstab and chi-square test to measure and analysis the pattern of Household expenditure in the primary education. To do so, Excel and SPSS software has been used in this study.

Data has been collected by purposive sampling method from 60 household in which there are one or more children studying in the elementary level. Here elementary level implies who have studied in between class 1 to class 8 standards.

Among the total sample unit of 60, around 42% are female and 58% were male. So far the distribution of sample units among the types of school are concern, 26.7% students studied in the private schools, 23.3% students were studying the

schools under trust/society, 25% were in semi government schools whereas 25% students were studying in Govt. schools.

Table-1 : Distribution of School Type

Type of Schools	Frequency	Percent
Private School	16	26.7
Schools under Trust	14	23.3
Semi Govt. School	15	25.0
Govt. School	15	25.0
Total	60	100.0

In this study, 28.3% family earns upto Rs. 1.8 Lac per annum. 25% are in the income group of Rs. 1.8 Lac to Rs. 3.6 Lac per annum. 16.7% belongs to the income category of Rs. 3.6 Lac to Rs. 6.0 Lac per annum. In the sample of this study, 30% family earns more than Rs. 6.0 Lac per annum.

Table-2 : Income Distribution of the Family

Income	Frequency	Percent
Upto Rs. 1.8 Lac PA	17	28.3
Rs. 1.8 Lac PA to Rs. 3.6 Lac PA	15	25.0
Rs. 3.6 Lac PA to Rs. 6.0 Lac PA	10	16.7
More than Rs. 6.0 Lac PA	18	30.0
Total	60	100.0

6. Analysis and Discussion

In this present study, the distribution of various important heads of fee of the school and also the expenditure of household in other heads has been analyzed. In the school fees, Admission fee, Administration fee, Tuition fee, fee for co-curriculum activities are taken into account. Other household expenditure like Expenditure on Stationary, Uniform, and Expenditure on Private Tuition are analyzed.

It is obvious from the figure that, Government schools have no admission fee. Here it is worth to mention that, the school fees are very negligible in the government schools and hence treated as zero (no fees). It is seen that 56.3% private schools have admission fee more than Rs. 6000/-. 64.3% schools under trust charges admission fee in between Rs. 3000 to Rs. 6000/-. 73.3% of semi government schools have admission fee upto Rs. 3000/-.

Table-3 : Distribution of Admission Fees per year among various Categories of School

Type of School		Admission Fees per year				Total
		No Admission Fee	Upto Rs. 3000/-	Rs. 3001 to Rs. 6000/-	More than Rs. 6000/-	
Private School	N	0	2	5	9	16
	Percentage	.0%	12.5%	31.3%	56.3%	100.0%
Schools under Trust	N	0	4	9	1	14
	Percentage	.0%	28.6%	64.3%	7.1%	100.0%
Semi Govt. School	N	0	11	2	2	15
	Percentage	.0%	73.3%	13.3%	13.3%	100.0%
Govt. School	N	15	0	0	0	15
	Percentage	100.0%	.0%	.0%	.0%	100.0%
Total	N	15	17	16	12	60
	Percentage	25%	28.3%	26.7%	20.0%	100.0%

The following table depict that 56.3% of the private school charges more than Rs. 20000/- per year as tuition fees. However, there are considerable number of private schools where tuition fee is in the range of Rs. 6001 to Rs. 20000/-. This data signifies that, there are not only the elite schools in the developed area of Darjeeling district, but the economy private schools are also available to serve the middle and lower middle class people. However, 73.3% of the semi government schools have tuition fee Upto Rs. 10000/- per year.

Table-4 : Distribution of Tuition Fees per year among various Categories of School

Type of School		Tuition Fees per year				Total
		No Admission Fee	Upto Rs. 10,000/-	Rs. 6,000 to Rs. 29,000/-	More than Rs. 20,000/-	
Private School	N	0	2	5	9	16
	Percentage	0%	12.5%	31.3%	56.3%	100.0%

Schools under Trust	N	0	4	10	0	14
	Percentage	.0%	28.6%	71.4%	.0%	100.0%
Semi Govt. School	N	0	11	2	2	15
	Percentage	.0%	73.3%	13.3%	13.3%	100.0%
Govt. School	N	15	0	0	0	15
	Percentage	100.0%	.0%	.0%	.0%	100.0%
Total	N	15	17	17	11	60
	Percentage	25.0%	28.3%	28.3%	18.3%	100.0%

So far the distribution of expenditure of private tuition among the category of schools is concern, the private schools charges more than that of schools under trust or semi government schools. 50% of student of private schools spends More than Rs. 12000/- per annum in private tuition and around 30% students spends Rs. 6001/- to Rs. 12000/- per annum to the private tuition. The case slightly changed in case of the students studying in the schools under trust. Around 43% spends Rs. 6001/- to Rs. 12000/- per annum to the private tuition. However, the fact is different in case of semi government schools and government schools. 60% of the students studying in semi government schools spend Upto Rs. 6000/- per annum in private tuition and around 67% of the students of government schools don't take any private tuition.

Table-5 : Distribution of Expenses on Private Tuition per year among various Categories of School

Type of School		Expenses on Private Tuition				Total
		No Expenditure	Upto Rs. 6,000/-	Rs. 6,001/- to Rs. 12,000/-	More than Rs. 12,000/-	
Private School	N	0	3	5	8	16
	Percentage	.0%	18.8%	31.3%	50.0%	100.0%
Schools under Trust	N	0	4	6	4	14
	Percentage	0%	28.6%	42.9%	28.6%	100.0%
Semi Govt. School	N	0	9	5	1	15
	Percentage	.0%	60.0%	33.3%	6.7%	100.0%
Govt. School	N	10	3	2	0	15
	Percentage	66.7%	20.0%	13.3%	.0%	100.0%

Total	N	10	19	18	13	60
	Percentage	16.7%	31.7%	30.0%	21.7%	100.0%

Analysis of the table below (Table 5) points out the fact that there is a prominent distribution of total expenditure among the various types of schools. The expenditure on 56.3% students in private school is more than Rs. 60000/- per annum and 31.3% students of private school spends Rs. 15000/- to Rs. 30000/- per annum and the rest 12.5% spends upto Rs. 15000/- per annum in their study.

However, most of the students studying in the schools under trust spends in between Rs. 30001/- and Rs. 60000/-. The fees of semi government schools are comparatively less than that of private schools and schools under trust. And hence, the expenditure of study in that type of school is upto Rs. 30000/-. As discussed earlier that there is no or negligible fees of the government schools, 66.7% of the students have no or negligible cost of study in the government schools. However, there are 33.3% students who spends money upto Rs. 15000/- in their study. They spend money mostly in private tuition and a small amount in stationeries.

Here it should be noted that expenditure on private tuition plays an important role in the increase in cost of study in the government schools. In the table 4, it is seen that 33.3% of the students studied in government school take private tuition over and above the study in the schools.

Table-6 : Distribution of Total Expenditure per year among various Categories of School

Type of School		Total Expenditure					Total
		No Expenditure	Upto Rs. 15,000/-	Rs. 15,001/- to Rs. 30,000/-	Rs. 30,001/- to Rs. 60,000/-	More than Rs. 60,000/-	
Private School	N	0	2	5	0	9	16
	Percentage	0%	12.5%	31.3%	.0%	56.3%	100.0%
Schools under Trust	N	0	4	1	9	0	14
	Percentage	0%	28.6%	7.1%	64.3%	.0%	100.0%
Semi Govt. School	N	0	4	10	1	0	15
	Percentage	0%	26.7%	66.7%	6.7%	.0%	100.0%
Govt. School	N	10	5	0	0	0	15
	Percentage	66.7%	33.3%	.0%	.0%	.0%	100.0%

Total	N	10	15	16	10	9	60
	Percentage	16.7%	25.0%	26.7%	16.7%	15.0%	100.0%

Analysis of distribution of various expenditures among genders has been made in this study. The following table shows how expenses on private tuition are distributed among gender of the students. It is seen from the table below that female students take tuition more than male students. Table states that 80% male students take tuition whereas 92% female students go for private tuition. 40% female students spends Upto Rs. 6000/- on private tuition, 24% spends Rs. 6001/- to Rs. 12000/- and 24% spends more than Rs. 12000/- per year on private tuition. These figures are 25/7%, 34.3% and 20% respectively for male students.

Table-7 : Distribution of Expenses on Private Tuition per year among Genders

Gender		Expenses on Private Tuition				Total
		No Expenditure	Upto Rs. 6,000/-	Rs. 6,001/- to Rs. 12,000/-	More than Rs. 12,000/-	
Female	N	3	10	6	6	25
	Percentage	12.0%	40.0%	24.0%	24.0%	100.0%
Male	N	7	9	12	7	35
	Percentage	20.0%	25.7%	34.3%	20.0%	100.0%
Total	N	10	19	18	13	60
	Percentage	16.7%	31.7%	30.0%	21.7%	100.0%

It is obvious from the data presented in table (Table-7) that the household expenditure on elementary education is more for female students in almost every level of spending than that of male students. Table also reveals that 32% female students spends upto Rs. 15000/- for their study whereas this percentage for male candidate is 20%. Similarly, in the 28% female students spend between Rs. 15,000/- to Rs. 30,000/- while this percentage for male candidates are 25.7%. 20% female students spend between Rs. 30,000/- to Rs. 60000/- while this percentage for male candidates are only 14.3%. However, the figure is completely different in the higher range of spending. Only 8% female students spend more than Rs. 60,000/- per annum whereas 20% male students spends for their education in this range.

Table-8 : Distribution of Total Expenditure among Genders

Gender		Total Expenditure					Total
		No Expenditure	Upto Rs. 15,000/-	Rs. 15,001/- to Rs. 30,000/-	Rs. 30,001/- to Rs. 60,000/-	More than Rs. 60,000/-	
Female	N	3	8	7	5	2	25
	Percentage	12.0%	32.0%	28.0%	20.0%	8.0%	100.0%
Male	N	7	7	9	5	7	35
	Percentage	20.0%	20.0%	25.7%	14.3%	20.0%	100.0%
Total	N	10	15	16	10	9	60
	Percentage	16.7%	25.0%	26.7%	16.7%	15.0%	100.0%

It is observed in this study that higher the family income higher will be the expenditure on private tuition. the family earning more than Rs. 6.0 lac par annum, spends more than Rs. 12000/- per annum in the private tuition of their children. 33.3% spends in between Rs. 6000/- and Rs. 12000/- and 22.2% spends upto Rs. 6000/- in the private tuition. These percentages for the income range of Rs. 3.6 Lac to Rs. 6.0 Lac are 40%, 40% and 10% respectively. However, family in the low income range (Rs. 1.8 Lac to Rs. 3.6 Lac per annum) spends less on private tuition of their children. 53.3% spends upto Rs. 6000/- per annum and 33.3% in between Rs. 6000/- and Rs. 12000/-. On the other hand 47.1% family of the lower income group (Upto Rs. 1.8 Lac per annum) doesn't spend any amount for private tuition for their children.

Table-9 : Distribution of Expenditure on Private Tuition among various Income Groups

Income		Expenses on Private Tuition				Total
		No Expenditure	Upto Rs. 6,000/-	Rs. 6,001/- to Rs. 12,000/-	More than Rs. 12,000/-	
Upto Rs. 1.8 Lac PA	N	8	6	3	0	17
	Percentage	47.1%	35.3%	17.6%	.0%	100.0%

Rs. 1.8 Lac PA to Rs. 3.6 Lac PA	N	1	8	5	1	15
	Percentage	6.7%	53.3%	33.3%	6.7%	100.0%
Rs. 3.6 Lac PA to Rs. 6.0 Lac PA	N	1	1	4	4	10
	Percentage	10.0%	10.0%	40.0%	40.0%	100.0%
More than Rs. 6.0 Lac PA	N	0	4	6	8	18
	Percentage	0%	22.2%	33.3%	44.4%	100.0%
Total	N	10	19	18	13	60
	Percentage	16.7%	31.7%	30.0%	21.7%	100.0%

The distribution of total household expenditure on a child studying in elementary level is quite prominent. Higher the income level higher is the spending on education. 50% of the income group earned more than Rs. 6.0 Lac per annum, spends more than Rs. 60000/- per annum per child studying in elementary level. 70% of the income group earned in between Rs. 3.6 Lac and Rs. 6.0 Lac per annum spends in between Rs. 30000/- and Rs. 60000/- per year for their child studying in the elementary level. 80% of the family earning in between Rs. 1.8 Lac and Rs. 3.6 Lac per annum spends upto Rs. 30000/- per annum for the study of child studying in the elementary level. However in the lower income group (earning upto Rs. 1.8 Lac PA) 41.2% family spends upto Rs. 15000/- per annum for a child of elementary level.

Table-10 : Distribution of Total Expenditure among various Income Groups

Income		Total Expenditure					Total
		No Expenditure	Upto Rs. 15,000/-	Rs. 15,001/- to Rs. 30,000/-	Rs. 30,001/- to Rs. 60,000/-	More than Rs. 60,000/-	
Upto Rs. 1.8 Lac PA	N	8	7	2	0	0	17
	Percentage	47.1%	41.2%	11.8%	.0%	.0%	100.0%
Rs. 1.8 Lac PA to Rs. 3.6 Lac PA	N	1	4	8	2	0	15
	Percentage	6.7%	26.7%	53.3%	13.3%	.0%	100.0%
Rs. 3.6 Lac PA to Rs. 6.0 Lac PA	N	1	1	1	7	0	10
	Percentage	10.0%	10.0%	10.0%	70.0%	.0%	100.0%

More than Rs. 6.0 Lac PA	N	0	3	5	1	9	18
	Percentage	0%	16.7%	27.8%	5.6%	50.0%	100.0%
Total	N	10	15	16	10	9	60
	Percentage	16.7%	25.0%	26.7%	16.7%	15.0%	100.0%

To test whether there is any significant relation between the categories of schools and the different head of expenditure on elementary education, Chi-Square test has been performed. Same test has been performed with the gender of the student and income level of the family. The result is tabulated in the table 10.

It is seen from the table that the difference in Admission Fees, Tuition Fees and Expenditure on Private Tuition among the categories of school are significant at 5% and even in 1% level with chi-square values 88.945, 94.121 and 48.601 respectively with 9, 9 and 9 degree of freedom

However, the difference in expenditure on private tuition and total expenditure on education among the genders are found non-significant as the chi-square values are 2.122 with 3 df and 3.114 with 4 df respectively

While analyzing the significance difference of expenditure on private tuition with the various level of income of the family, it is observed that the chi-square value for the same is 30.295 with 9 df and hence difference is significant at 5% level and even at 1% level. The total household expenditure differs significantly among the various income level of the family (chi-square value 65.583 with 12 degree of freedom).

Table-11 : Chi-Square Tests for significance of between two attributes

Attributes	Pearson Chi-Square Value	Degree of Freedom	Asymp. Sig. (2-sided)
Category of School AND Admission Fees	88.945	9	.000*
Category of School AND Tuition Fees	94.121	9	.000*
Category of School AND Expenses on Private Tuition	48.601	9	.000*
Category of School AND Total Expenditure	96.496	12	.000*
Gender AND Expenses on Private Tuition	2.122	3	.548
Gender AND Total Expenditure	3.114	4	.539

Income Level AND Expenses on Private Tuition	30.295a	9	.000*
Income Level AND Total Expenditure	65.583	12	.000*
* Significant at 5% level and even 1% level			

7. Conclusion

The Union government may have made right to education a fundamental right by bringing into force the Right To Education (RTE) Act of 2009, but government schools are lagging far behind in providing quality education, according to the latest report released by Pratham (2012). At the same time, the Annual State of Education Report (ASER) for rural India, released on January 15, shows improvement in infrastructure like playgrounds, drinking water facility, toilets, pupil-teacher ratio as well as serving of mid-day meal.

The ASER report says the gap between private and government schools students' learning ability has been widening and that almost 29 per cent of rural students choose to pay around Rs. 100 to private schools to get education. Besides, they also pay between Rs. 100 and Rs. 200 for private tuition (ASSAR, 2014).

The present study also reflects the fact that household expenditure on elementary education plays an important role. Due to the government failure in providing quality elementary education, the emergence of private schools and private tuition takes place.

However, the positive part of the study is the mind-set among the people to the development of the girl child. This study point out that the household expenditure on elementary education on girl child is more in almost every level of spending than that of boy child. It is also seen that family spends more in the private tuition of female students than that of male students.

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Terrorism in India : Challenges Ahead

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Terrorism has today become the latest threat to world peace and particularly to India's national security. Terrorists are improving their sophistication and abilities in all aspects of their operation and support. Weapon technology has become more increasingly available, and the purchasing power of terrorist organizations is on the rise with the ready availability of both technology and trained personnel to operate it. The terrorists are not only threatening the ideals of democracy and freedom but also causing a serious challenge to the existence, progress and development of mankind. There is need for stringent provision for prevention of terrorism. In a country like India if a law regarding terrorism is enacted it should be made so stringent that the culprit be brought to book and does not go scot-free just because of loopholes or lacunas. The need for special laws to combat terrorism cannot be under estimated, actually the problem lies with the implementation of laws and the abuse of powers conferred on the authorities under the special laws.

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1. Introduction

Terrorism is a system of frightening people, to make them do what the terrorists want. Senator Denton has called it “the most widely practiced form of modern warfare”. These activities of terrorism are both fashionable and criminal actions. The motives behind terrorism may be personal or political. Whatever the motives of the terrorists may be, they affect National Integration.

Terrorism is derived from the word “Terror” which means “extreme fear”. The persons who make atmosphere of extreme fear among masses are called terrorists.

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Such type of activities is called terrorism. The aim of a terrorist is to spread terror among people. They kill those persons or officials who oppose their evil deeds. Thus they create an atmosphere of terror to suit their designs.

Terrorism is one of gravest problems that society faces today. It is an issue of global concern. The presence of terrorism can be felt all across the globe. It is, today, a much debated issue in all the countries of the world-developing or developed. It is not a new phenomenon. Its presence can be traced back to the ancient society of the first century. But over the years 'terrorism' like other avenues of life, has undergone tremendous changes. It has now become more lethal, more widespread and more difficult to control. Today, it stands as a serious challenge before civil society.

Terrorism has its presence everywhere ranging from Indonesia, Malaysia to Sudan, Somalia, Egypt and Nigeria and Peru, Chile, America to Ireland. Almost all the countries are directly or indirectly facing the problem of terrorism. It has sprung up everywhere. Terrorists are the greatest enemies of society because they undermine its stability by creating chaotic conditions leading to mass killing, damage and destruction.

Generally, public places like airports, railway stations, etc. are their targets, but sometimes they shift their focus to some soft targets, like schools, hospitals, trains and buses where security is lax and security forces are not very vigilant.

Every country has defined terrorism in its own way as per its own suitability. Sometimes one man's guerrilla is another man's freedom fighter as we have seen during the freedom movements of India. We Indians regard Bhagat Singh, Raj Guru, Chandershekhhar Azad and Sukhdev as freedom fighters, which fought for the cause of the country, but the British considered them terrorists and prosecuted them. Hence, there is no universally accepted definition of terrorism. In fact, terrorism is an unlawful use of violence or threat of violence aiming to inculcate fear among the masses. It is a philosophy of violence which terrorists use to destabilize the economy of a country. In modern times terrorism is being used to deliberately create communal tensions, and disrupt the peaceful atmosphere of a targeted society or country.

Terrorism can be defined as an intentional act of terror or violence on the part of clandestine individual/s, group or state actors to inflict death, injury or property damage, or induce fear among its victims. Terrorism seeks to take refuge in posturing of political, philosophical, ideological, racial, ethnic, and religious or any other nature.

The victims of violence are generally chosen from a target population, to serve a message. Terrorism poses a grave threat to the citizens of India.

Every action is carried on for some motives. Similarly, impact of terrorism has three motives-religious interests, ethnic minority interests and economic interests. In reality no terrorist groups are fighting for the above-noted cause. But

the real issue is the land, the power to hold it and to get maximum benefit from it. Former UN Secretary General was of the view that fights over economic resources and political power is the main cause of terrorism. Fundamentalist groups are more active in developing than in developed countries.

Terrorists groups today are well-equipped with state-of-the-art technologies. In a technologically advanced world, they are well armed with small, portable and easy-to-operate weapons. The weaponry available for national defense is more or less also available to the terrorists' groups. Terrorists are increasingly making use of bombs and explosives. In addition, indiscriminate firing, bombarding and hijacking are also used by them as a tool to terrorize society. Bombarding is the most common method used by the terrorist all across the world. Sophisticated timers are also available to set off the explosives when the terrorists want to do this. Nuclear terrorism and bio-terrorism are the arms of modern terrorism.

Terrorists in their operation of activities are very brutal and cruel. They act cold-bloodedly without any consideration to kindness, ethics and morality. Their sole aim is damage and cause destruction. More than 50 per cent of attacks are directed against people rather than property. Terrorist's today work under global network. They have established contacts with groups in different countries and carry on their activities in quiet collaborations with them. They offer training and finances to other groups. Sometimes terrorists' activities are sponsored by bigger terrorists' organization. Contacts were detected between the ULFA and the LTTE of Sri Lanka, the Lashkar-e-Taiyeba and the Al-Qaeda, etc.

Today the Al-Qaeda is dominating the world of terrorism. Pakistan's direct or indirect involvement has been found with the militants in Kashmir. There was report of PWG's links with the LTTE, which is said to have provided weapons and funds to the PWG. This networking on the one hand makes the operation of the terrorists easier and the task of combating difficult, on the other.

2. The Causes of Terrorism

The causes of the emergence of terrorism can be found in socio-economic situations. Imbalance in growth and development, growing political unrest and dissatisfaction arising out of the government's policies or some other reasons, ill-treatment at home, etc. are some of the factors responsible for the birth of terrorism. The frustration resulting from such situations erupts in the form of terrorist activities. The prevalence of corruption adds to the woes. The Constitutions of most of the democracies provide for equal rights, but often these may be denied to one group. These discriminations give birth to a sense of alienation. Sometimes, terrorist groups are formed as a reaction to government's any move or decision. Furthermore, desires to bring about a change in existing social set-up in the larger interests of society, the terrorist groups seek political goals through the means of violence. Above all, a wish to improve one's lot socially

and economically derives an ordinary person to terrorism. In India, such cases are not far to seek.

The economic loss and damage that terrorism is capable of wreaking on a country today can be as appalling as that brought about by way of various segments of economy are badly affected by it, but tourism is the worst affected. It can be seen in Kashmir, which once famous as 'heaven on earth', is today lagging in tourism. Terrorists today take to mafia tactics to extort money from businessmen to fund their activities. Sometimes ethno-political groups get succor from foreign governments which exploit the genuine or imaginary grievances of potential terrorists where they do not exist. However, hostile governments cannot permanently create the necessary grievances or potential terrorists where they do not exist. Often the terrorists form alliance with the drug mafia to run their nefarious activities. The Shining Path in Peru presents a good example of terrorists-drug smuggling links. This alliance facilitates the task of the terrorist groups to use the same infrastructure set by the drug smugglers to serve their purpose.

It would not be out of place to mention that democratic system of governance adopted in almost all the countries of the world directly or indirectly contributes to the growth and expansion of terrorism. Since democracy offers freedom of speech and movements, more targets are exposed to terrorist attacks. The terrorists cynically exploit the rights and freedoms granted by it to them.

In this age of information revolution, it is easier for the terrorist groups to spread their tentacles anywhere and everywhere. India has a hotter experience of terrorism, dating back to the assassination of Rajiv Gandhi when its cruel face first appeared before the public. Since then there have been many milestones in terror's spread in India, the Hazratbal seize, the Mast Gul-led seizure of Charar-e-Sharif, the IC-814 hijacking and the Kandahar surrender, the Amarnath Yatra massacre, the attack on the Raghunath Temple, the blast at Sankat Mochan, Malegaon, Mumbai trains, the Sarojini Nagar and Paharganj blasts in Delhi and in Hyderabad.

The battle against terrorists cannot be won in isolation from the aberrations in the architecture of rule of law. Nor can this battle be won by government alone, even if it must be deemed to have the primary responsibility for marshalling the national resources and will. If we have to inoculate ourselves against the vendors of global terror, we will need to produce a new cohesion behind a national purpose.

A political system that produces only contentions, allegations and character assassinations cannot suddenly produce a moral authority to forgo new instruments to fight terrorists. The divided political leadership is unable even to infuse a sense of purpose in security agencies to move beyond their routine bureaucratic turf battles. Nor are our leaders prepared to recognize the imperative

of pooling in a meaningful way the vast resources, national and state level in a centralized force dedicated to fighting terror.

Ultimately whatever measures are taken, the conditions that give rise to terrorism should tackle efficiently, and that can be done on political plane alone. Garnering public support to fight terrorism and creating awareness among people to be alert and vigilant about their surroundings is the key to thwarting the evil designs of terrorists. Terrorism has no place in a democracy which is based on the belief that all problems can be solved through negotiations. Government can also be changed through the ballot box.

3. Terrorism as a Global Problem

Terrorism is worldwide problem. It is there in the middle-east and in most countries of Europe. Very often it is seen that terrorist groups receive money, weapons, training and guidance, from other countries and this enables them to attain a high level of performance. In the case of the Punjab terrorists, there were no doubt they were receiving training, weapons, sanctuary and other forms of material assistance from Pakistan. It was not an easy job to seal the long border completely and prevent flow of arms to the terrorists, but through strong and determined steps, thus terrorists are completely flushed out and peace is restored in Punjab. For dealing with these terrorists, the government had to arm itself with greater powers. The anti-terrorist act passed by the parliament provides for deterrent punishment for terrorist acts. The act also provides punishment for “disruptive activities” which have been defined as any action taken to disrupt the sovereignty or the territorial integrity of the nation. Earlier, the parliament had passed laws amending the arms act to curb unauthorized access to arms and ammunition. The act lies down that possession of unlicensed or unauthorized arms in disturbed areas will entail a minimum punishment of imprisonment for a period of three years. The minimum punishment earlier provided in the act was merely six months. The national police commission, in its report, had rightly advocated the enactment of a new arms act to provide for stricter conditions for the issue of licenses and enhanced responsibilities on the part of the licenses for security and accountability of ammunition. Laws have also been enacted to prohibit the use of religious places for political purposes or for hiding and sheltering anti-social elements. Stringent punishment is to be meted out in case of misuse of a religious place.

The series of bomb blasts in Delhi and neighbouring states and spate of murders of eminent personalities show how difficult it is to curb terrorist activities. The Punjab terrorists were an organized group working to achieve ‘Khalistan’ or a separate Sikh state under the guidance and inspiration of late Sant Bhinderawale and others like him. After “operation blue star” it was hoped that the extremist activities in Punjab would be successfully encountered, as it was through that

without a protected sanctuary it would become difficult for the extremists to carry on their acts of sabotage and violence. However the assassination of late Mrs. Indira Gandhi was the direct consequence of “operation blue star”. After the “operation blue star” the terrorists again re-grouped and entrenched themselves in the golden temple. However, “the operation black thunder” was a complete success and terrorists and anti-social elements were flushed out. The sanctity of the golden temple was restored again.

Terrorism could not, and it cannot, be curbed by the law enforcing agencies alone. It was the tact, prudence and sagacity of the late Prime Minister Rajiv Gandhi and Sant Longowal which, after protracted negotiations, resulted in the historic Punjab accord which not only gave a knockout blow to terrorism but also saved the nation from disintegration. No doubt, the Sant paid for it with his life, but it ushered in an era of cooperation instead of confrontation in Punjab and Kashmir. However, elections have been held successfully in the state, and a popularly elected chief minister is now at the helm of affair. The terrorists have lost the sympathy and co-operation of the people and they stand isolated. Let us hope that the country would be entirely free from this menace very soon.

Terrorism in Jammu and Kashmir is of this nature. Widespread poverty, unemployment, neglect of youth, peasants and working class and emotional alienation are some of the main reasons of extremism in the province. The hostile forces across our borders are also helping it a lot. The emergence of Bangladesh as an independent state with India’s help was too much for Pakistan to tolerate. Smarting under this humiliation, the leaders of Pakistan spare no pains to destabilize and disturb peace in the Indian sub-continent.

The series of bomb-blasts in Mumbai and other cities of India were planned in Pakistan and executed with their financial help. Pakistan-sponsored terrorism in Jammu and Kashmir has caused deaths of thousands of people, including innocent civilians, defence and security personnel during the last five years. It has also caused loss of property worth several cores of rupees in the state. In spite of loud and vociferous denouncement of terrorism and extremism in various international forums by the Pakistan government, militants, fundamentalist and terrorists are being trained there in secret and well-established camps run by the ISI and other such groups and agencies. These extremists have found a very safe sanctuary there.

It has been established beyond any shadow of doubt that Pakistan-trained militants and extremists had their hand in the 2001 crash of the U.S. World Trade Centre in New York. Such activities certainly boomerang and now Pakistan finds itself in the grip of terrorism. During the year 2002, over one thousand people have been killed in terrorist activities in the city of Karachi alone. The communal, fundamentalist and sectarian clashes, violence and militancy among the Mohair’s, Sunnis, Shias and other such groups is now very common there. The roots of

organized and large scale terrorism and violence in Pakistan are quite deep and widespread.

Terrorism is a global problem and as such it cannot be solved in isolation. What are needed are international co-operative efforts to fight against this global menace. All the governments of the world should simultaneously and continuously crack down on militants and terrorists. The global menace can be reduced and eliminated only by close co-operation between various countries. The countries from where militancy springs should be clearly identified and declared as terrorist states. It is very difficult for any terrorist activity to thrive for long in a country unless there is strong external support to it. Terrorism achieves nothing, solves nothing and the quicker this is understood, the better. It is sheer madness and an exercise in futility. In terrorism there cannot be a victor or vanquished. If terrorism becomes a way of life, the leaders and heads of states of the various countries alone are to blame. This vicious circle is their own creation and only their combined and pooled efforts can check it. Terrorism is a crime against humanity and should be dealt with an iron hand and the forces behind it should be exposed. Terrorism adversely affects the quality of life and hardens attitudes.

4. Agencies Fighting Terrorism in India

4.1 National Intelligence Wings

Among them, mention can be made of Intelligence Bureau, an internal intelligence agency under the Ministry of Home Affairs; the Research and Analysis Wing, an external intelligence agency under the Cabinet secretariat; the Defence Intelligence, and the intelligence directorate generals of the armed forces.

4.2 Physical Security Agencies

Among them, we have the Central Industrial Security Force, which is responsible for security at airports and sensitive establishments, and the National Security Guards (NSG), a specially trained force, which is called in the wake of emergencies such as hijacking, hostage-taking, etc. Then we have the Special Protection Group (SPG), which is responsible for the security of the prime minister and former prime ministers.

4.3 Paramilitary Forces

Not to be left behind, forces such as Central Reserve Police Force (CRPF) and the Border Security Force (BSF), assist the police in counter-terrorism operations in times of need.

4.4 The Army

The Indian Army has a significant role in India's fight against terrorism. It has a permanent position in J&K, which is bearing the brunt of large-scale

infiltration from Pakistan and the presence of divisive elements within the rouble state.

5. Conclusion

In the ultimate analysis, all terrorist groups are criminal. They do not distinguish between good and evil; neither do they spare anybody, not even women and children. For example, Jadish-e-Mohammed, a terrorist outfit active in Kashmir, has been most ruthless and rapacious. It began as a support organization for Afghan Mujahedeen in the beginning of 1980s. It is now operating worldwide under different names. Their professed aim is to establish Islam throughout the world, through jihad. They train their cadres in making bombs, explosives, hurling grenades and using light and heavy weapons. They have a large number of hideouts in the valley of Kashmir. The man, who made the bomb that blew off the New York World Trade Centre, belonged to this group. They find the whole world, including India, a fair game for their terrorist acts.

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The Impact of Political Socialization on Social Change in Village Panchayat of Meerut District U.P. (A Micro Study of a Village Panchayat)

Nagender Kumar*

The 73rd Constitutional Amendment Act has given a new dimension to the process of rural development in India by providing reservation for SCs, STs and women in Panchayati Raj Institutions (PRIs). It has created a salient resolution in the country. political socialization is the process through which a person develops political beliefs and opinions that influence their behavior in social spheres. this process has profound impact on social change in village panchayats. The present study has tried to examine this impact. It has been concluded that different agencies of political socialization have played important role in changing socio-political scene of rural society. Previously land & family status were playing the dominant roles in shaping the leadership structure. The leadership is now shifting from older to younger generation and from uneducated to educated members in the village society.

[**Keywords** : Political socialization, Social change, Village panchayat, Leadership, Political sociology]

1. Introduction

Political socialization is the process by which political culture are maintained & change. The main emphasis of the concept of political socialization is on transmission of political values from one generation to another. Simply speaking political socialization is an idea that desire to achieve the goal of political

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stabilization. Political socialization may thus be defined as the process by which the individual becomes acquainted with the political system and which determines his reactions to political phenomena. Closely connected with the process of political socialization is the phenomenon of leadership political influence are mobilized and transmitted by leaders to its common men. Studies of developing societies in the Frame-work of political culture and political system have become the order of the day political sociology in a new emerging field of inquiry in India.

2. Meaning and Nature of Political Socialization

Individuals are socialized in the general value-system and behavioural pattern of the society. ,But, at the same time, they also inculcate values and norms of specific other processes which take place within the society^ chiefly because of the existence and functioning of other systems in it. One of such important processes is political socialization. "Political socialization is the process by which political cultures are maintained and change. Through the performance other function, individuals are inducted in to the political culture and their orientations towards political objects are formed."

The main emphasis of the concept of political socialization is on transmission of political values from one generation to another. The stability of a social or political system depends on the political socialization of its members on account of the fact that a well functioning citizen is one who accepts societies political norms and who will transmitted them to future generations. From political point of view, political socialization is extremely important as the process by which individuals become involved to varying degrees in political system or in political participation.

3. The Present Study

The present study aims at analyzing the impact of political socialization on social change and emerging patterns of leadership in chindori khas Gram Panchayats of Meerut district in Uttar Pradesh. In the age of participatory democracy, ultimately depends upon the political culture of the society and the political culture is the outcome of the society and the political culture is the outcome of the political socialization. Thus, the political socialization provides the base on which democracy can flourish. It is political consciousness of the people which determines the standard of democracy.

India has opted for a parliamentary democracy and its basis postulate is majority rule and the majority of the Indian population reside in rural India. This segment of the population is politically backward, socially depressed and economically insecure. The success of democracy largely depends on the political socialization of the rural people.

Realizing this fact serious efforts have been made to transform the rural society from traditional to modern one before independence, the rural community

of India was naturally unknown to political culture. Religion, caste and traditions played a dominant role in shaping the behavior of the people. The prevailing stratification of the society the authoritarian pattern of decision making and limited channels of communication in absence of universal literacy prevented the rural people from being exposed political culture.

But after independence abolition of zamindari system introduction of Panchayati Raj, community development scheme, universal suffrage, constitutional provisions for the uplift of depressed classes, factors of education, emergence of political parties, spread of mass-media, increasing of urbanization hence brought a social change in the rural community and has thus paved the way for political socialization. The proctors mentioned here have certainly paved the way to great extent for rural people to participate in local and national political process in a effective manner.

In such situation, it becomes necessary to assess the impact of political socialization on the rural community. The impact of political socialization on the community will make it clear as to whether the foundation of participatory democracy is gaining strength and security or not. Are the villagers becoming conscious of their rights and privilege?

Do they realize the importance of democratic government? Are they trying their best to make the government more and more competent? Only after analyzing the impact of political socialization on rural community we shall be able in a position to get the answer to the relevant questions.

4. Selection of Chindori (Khas) Gram Panchayat

For the study of the impact of political socialization on social change and pattern of leadership in Indian villagers, chindori (Khas) Gram Panchayat of Meerut District western Uttar Pradesh has been selected. The selection of this gram panchayat is based on certain considerations. While selecting a particular unit for empirical research one must keep in mind that the unit in all respects must be representative in all respects, so that the micro study must have the scope of generalization at macro level. This gram panchayat possess most of the factors required for a representative gram panchayat. The average literacy rate of the rural population in U.P. is 48%, In chindory khas gram panchayat literacy rate is 71% percent. A modern village should have different caste population. The gram panchayat is a multi caste area having 15 castes. India is an agricultural country. 70% of its population is dependent on agriculture. The researcher' personal contact with this village community is perhaps the most important factor which weighted in favour of selection of this panchayat for present study. The researcher had informal contact with the pardhan and other member's of the panchayat as well as other knowledgeable persons' who are influential of the village.

5. Methodology

5.1 Sample

In order to develop meaningful insight into the problem both random and stratified methods of sampling have been adopted in the present study. To get desirable information the population or universe had to be stratified in different ways and samples from different stratification had been taken randomly.

5.2 Field Work and Technique of Data Collection

To obtain the needed data for the present study, several field study techniques such as interview schedule, participant and non participant observation informal takes were followed. The interview schedule was pre-tested before they were finally served on the respondents.

5.3 Interview

Since the researcher had a good personal rapport with gram panchayat secretary, members of gram panchayat and informal leaders and other villagers, after observing such formalities, the villagers were interviewed, different sections of the villagers, were interviewed at different places mostly the interviews had been arranged in fields, at the residence of the interviewers.

5.4 Questionnaire

To save time and expenditure questionnaire which were in Hindi were given those respondents who had a reading and writing knowledge of Hindi. They were given 15 days time to complete them.

5.5 Informal Discussion and Observation

The researcher made several informal discussions with formal and defeated leaders of the gram panchayat, leader's of different political parties, caste leaders and few members of the villages.

5.6 Scaling Techniques

To measure the intensity of exposure, awareness, opinion, and participation responses to attitudinal questions were grouped into low, medium and high categories and ordinal scales were prepared to know the extent of political socialization on their attitudes and behaviours.

5.7 Aspects of the Study

The present study seeks to investigate the impact of political socialization on social change, leadership pattern social conflicts and decision making process. These four steps of rural community which have been concerned in the present

study will perhaps present the real picture of political process at the grass root level.

The study first attempts to unveil the changes brought about by urban influence in the way of life pattern. These changes reflected in meals dress make up mens of compunction communication and other habits of the rural community.

An attempt has also been made to study the role which the family school, peer-groups political parties and mass media play in process of political socialization of an individual.

The second important aspect of the rural community is leadership pattern. From which stratum of society leaders are recruited? what occupational groups do they represent?

What are the channels of their ascent to power? The answer to all these questions reveal as to what extent villagers have been politically socialized. The third aspect of rural community is the nature of new social conflicts. The root causes of these conflicts are not ill-will of individuals or groups but it is locked in the structure of society. After independence, the old solidarity among different castes and classes has been cracking and the functional relationship have been undergoing a re-orientation. A new teepee of inter-caste relationship is shaping the village in which the old attitudes are being slowly transformed and each group of the village is trying its best to preserve its identity and status in the rural society.

Last of all, comes to decision making process, decision making process exhibits the nature of power structure and reflects the political awakening of participant. It is political socialization which makes the participant more competent in the field of decision making.

6. Brief Introduction of Study Area

Chindori Khas village is middle size gram panchayat of Meerut district. This district has 12 (twelve) blocks and this villages panchayat comes in the ROHATA block. It is situated on state high way known as Meerut Baraut Road.

Jat is the dominant caste of this village panchayat. The village streets are in good condition the link roads of the village are good. Electricity is available for villager for their home use and for irrigation, the primary facilities of postal services are available sense 1960.

6.1 Social Conditions

The caste system is the main constituent of the rural society it has been an important determinant of peoples, social, political economic and administrative behaviour. Chindori Khas gram panchayat is a multi caste village & it has 15 castes, different castes of the panchayat may be divided into three categories : dominant caste, backward caste and scheduled castes.

The dominant caste are jat, this caste alone captured the position of gram pardhan ever since independence and upto now, the eleven (11) parson have been elected as a gram pardhan out of eleven pardhan nine is from jat caste and only two from lower backward caste as Saini & Julaha.

6.2 Education

In the Gram Panchayat there is only one Junior High School and one primary school for co- education. For further education the boys & girls go to Rasna Degree College, & Meerut city, out of total population 71% is literate. Social and economic upliftment of the people and high educational faculties are the main factor responsible for high level literacy.

6.3 Religion

Hinduism and Islam are the main religion of the people of this village. Communal feeling does not arise at any movement. Friendship family relations, economic & political interests frequently cut across the barriers of religions.

6.4 Political Parties

Almost all the national parties and regional parties are active in the panchayat the BJP & BSP and Lok-Dal & S.P. are the most representative parties having their followers in this panchayat. The rift between Chaudhary Charan Singh and Morar ji Desai in 1978 in union government had its reflection in this panchayat also.

6.5 Faction

A faction may be defined as a group formed on the basis of alliance among several smaller groups or division of bigger group into smaller groups with a view to achieve political supremacy. it is usually called party by the villagers, in chindori khas gram panchayat there are mainly four or three factions popularly known as jat faction, saini & julaha faction and scheduled caste faction. Even among jats there are three groups, each trying to defame & humiliate the other group. One of these three faction is led by ex-pardhan. lower back ward faction led by saini leader is also active in politics. To get success in any election the support of lower casters faction is necessary. The faction of S.C. castes has not effect on village politics but at the time of election their support counts much.

6.6 Leadership Patterns

The leadership pattern after the introduction of panchayati Raj institutions has acquired great importance in the rural community, old leadership was confined only to jat families and the landlords of the village the panchayat election in 2000 proved beyond doubts that young leadership is also getting prominence in village politics.

6-7 Land Holdings

The distribution of land among villages will indicate the economic condition and economic disparity among villagers.

Table-1 : Land Holdings in the Village(in Bighas)

Land Holdings (in Bighas)	Families (%)
1-15	30
16-25	32
26-35	20
36-45	15
46-56	02
56+	01
Total	100

The big size land holdings are owned mostly by Jats small & marginal land holders are mostly lower backward and Brahmins.

6-8 Standard of Living

The standard of living of the rural people not very high, as the source of income is either agriculture or service or different type of wages, even the upper class persons who own land are not happy in their day to day life. Only those families lead a high standard of living whose sources of incomes is both agriculture and service.

Table-2 : Percentage distribution of rural people according to their standard of living

Categories	Families (%)
Agriculture & service	15
Agriculture	45
Service	10
Service & wage	20
Wage	10
Total	100

7. Emerging Pattern of Leadership

Here I will try to highlight the nature and characteristics of emerging pattern of leadership at the grass root level. The emerging pattern of leadership in rural society or in villages is some what different from the pattern of urban areas it is all

due to different in settings culture, economy, degree of awareness, educational achievements, communication facilities and social contact. To study of the impact of political socialization on emerging pattern of leadership some points need special attention such as :

Whether a now pattern of leadership is emerging or not?

If emerging what is the nature of leadership?

How far it is affected by political socialization?

What are the factors contributing to the emergence of leadership?

For this purpose 57 members belonging to different castes and socioeconomic group of chindori khas gram panchayat were interviewed for information, thus the information obtained through informal conversation and observational findings. On the bases on which I may classify the emerging pattern of leadership in two broad categories :

1. Upper middle class leadership
2. Lower class leadership

Since remote past a traditional pattern of leadership is found in chindori khas village panchayat jat were land-lords & leaders of village before the introduction of U.P. panchayat Act 1947, jats were the only leader's of village.

7-1 Caste

Each caste has separate group of its own certain members of such group get prominence and become influential by virtue of service to their castes, sound socio-economic position or by fighting for common interest of the general masses. This tendency to caste mindedness was more apparent among non educated members of the society.

Since remote paste each caste of lower classes had the cast council of its own to look after the interest of their caste even today we see such caste councils of each caste group. But the nature and function of such councils have undergone significant change now.

Table-3 : Percentage of leaders in different caste group

Caste Group	No of Leaders	Percentage
Brahmins	6	10.5
Jat	12	21.0
Bania	2	3.5
Sunar	1	1.8
Darji	1	1.8
Saini (Mali)	9	15.8

Nai	4	7.0
Kumhar	4	7.0
Dhobi	3	5.3
Khateek	5	8.7
Dhanak	2	3.5
Chamar	3	5.3
Harijan	2	3.5
Bhangi	1	1.8
Muslim	2	3.5
Total	57	100.00

Table-4 : Number of educated and uneducated leaders of upper and lower class upto 1955 and after till 2015

Class	No of leader's Upto 1955			2015 No of leaders		
	Educated	Uneducated	Total	Educated	Uneducated	Total
Upper Class	4	14	18	20	2	22
Lower Class	0	3	3	20	15	35
total	4	17	21	40	17	57

7.2 Party Affiliation

There are certain leaders who belong to different political parties namely; congress, B.J.P. B.S.P. S.P and Lok Dal, different leaders of different parties have their own groups. The members of the groups are from different classes and castes. Now inter caste and inter class cohesive groups are visible on the village scene.

7.3 Education

In the democratic society of a developing nation education plays an import role in determining the nature and pattern of development. Up to 1950, the percentage of the educated upper class population was 1.27 and that of the lower class was 0.19. In 1960 the percentage of educated in both classes increased up to 13.87 and 1.36 respectively. In 2015 the percentage of educated persons in upper class is 46.72 and in lower class it is 21.64 as it is clear from table-5.

Table-5 : Percentage of educated persons in upper & lower class in 1950 and 1960 and 2015

Class	Educated Persons		
	1950	1960	2015
Upper class	1.27	13.87	46.72
Lower class	0.19	1.36	21.64

Table-6 : Percentage of educated & uneducated caste leaders in upper and lower class

Class	Upto 1955		By 2015	
	Educated	Uneducated	Educated	Uneducated
Upper	23.2	76.8	74.5	25.5
Lower	13.3	86.7	60.00	40.00

Only out of 57 leaders in 2015 interviewed upto to 1955 there were 21 leader out of them 23.2 where educated and 76.8 were uneducated leaders. In lower class there was only one educated leader. In 2015 the percentage of educated and uneducated leader in upper class came upto 74.5 and 25.5 respectively and the percentage of educated & uneducated leaders in lower class rise up 60 and 40 percent respectively as it is clear from below table:

7.4 Age

In traditional panchayat, generally the persons of higher age group were enjoying the privilege of holding the leadership position but now condition is different. The leadership is shifting from the hands of older age group to younger age group in both the upper & lower classes.

Table-7 : Percentage distribution of leaders according to age

Age group	Upper Classes	Lower Classes	Total
20-39	27.4	52.56	80
40-59	11.2	8.8	20
Total	38.6	61.4	100

As above table shows that 27.4 percent of upper class belong to the age group 20 to 39, & 11.2 percent leaders of upper classes belong to the age group of 40 to 59 and 52.6 percent leaders of lower classes belong to the age group 20 to 39 and remaining 8.8 percent leadership of lower classes belong to age group 40 to 59. In general 80 percent leaders are from 20 to 39 age group and only 20 percent from 40 to 59 age group. it is clear from the fact that most of the traditional leaders with

draw themselves from the electro contest of 2015 when they found that the yong boys are also filing nomination papers for the post of statutory panchayat.

7-5 Occupation

Occupation is one of the important determining factor of leadership structure leadership requires sufficient spare time to take social problems and indulge in social work. So every occupation is not suited to leadership role as we see in table below.

Table-8 : Percentage of leaders by occupation

Occupation	Upper Class	Lower Class
Traditional occupation-cum-agriculture	17.1%	28.1%
Agriculture	42.6%	11.4%
Business	—	12.6%
Services & agriculture	22.6%	11.1%
Labour	—	8.6%
Agriculture & labour	—	12.6%

In upper class 17.1% leaders are engaged in traditional occupation and 42.6% leaders are engaged in agriculture only there is no participation in business from upper caste leader. 22.6% are engaged in service & agriculture from upper class. In lower class 28.1% leaders are engaged in traditional occupation cum agriculture. 11.4% in agriculture, 12.6% are engage in business and 12.6% in agriculture cum service and 18.6 are engage in labour.

From the distribution of leadership in various occupational groups we may infer that the leaders come mostly from such occupation which proside spare time traditional occupation, In the village community agriculture & labour are best suited occupation for leadership role.

7-6 Political Consciousness

Various agencies of political socialization are making villagers socially and politically more conscious and increasing the degree of awareness omong them. In their answers to name questions. The traditional leaders of chindori khas panchayat accept that time has changed what is proper and what is importer is to be decided by the mass opinion. The young educated generation has become so much socially and politically conscious that they are not ready to tole rate traditional leadership.

Upto 1955 the lower class people were bound to tolerate the ill treatment, suppression and autocratic behaviour of upper class people.

Independence has realized imitative in their favour and has provided them a fair opportunity to improve their conditions now they are not ready to digest everything right or wrong. On many occasions, these lower class people, be longing to different castes, unite and make joint front to fight against suppression at the hands of upper class. The leadership of this class is very much active in sending its representatives to the village panchayat. So table below indicates that in 1955 there was no representative of lower class in village panchayat but in 2015 the number is two.

Table-9 : Number of representative from upper & lower class on Chindori Khas Gram Panchayat in 1955 and 2015

Class	1955	Percentage	2015	Percentage
Upper	05	100	6	74
Lower	—	—	2	26
Total	05	100	8	100

8. Conclusion

The above findings lead us to conclude that different agencies of political socialization have played important role in changing socio- political scene of rural society. Previously land & family status were playing the dominant roles in shaping the leadership structure. The leadership in now shifting from older to younger generation and from uneducated to educated members in the village society. The leadership which to educated members in the village society. The leadership which was concentrated in higher class (dominant castes) is getting liquidate and a trend of diffusion of leadership in different caste. due to emergence of class consciousness in lower class and several other factors the number of leadership in lower class is higher in comparisons to higher class. In village panchayat politics, caste undoubtedly is still a constant factor. ★

Advent of Fascism and Nazism

Radhey Shyam Singh*

“Nationalism is our socialism”. Mussolini often referred to fascist Italy during World War II as the “Proletarian nations that rise up against the plutocrats.” The Fascist state is a will to power and empire. Adolf Hitler’s rise to power began in Germany in September 1919 when Hitler found the political party known as The deutsche Arbeiterpartei-DAP. Hitler’s rise can be considered to have ended in march 1933. Causes for the rise of Fascism and rise of Nazism in Germany can be linked & showing the similarity of the aims.

[**Keywords** : Proletarian nation. Democracy, Dictatorship, Totalitarian, Resistance, Anti-socialist]

1. Introduction

In the decade after the first world war (1919 to 1929) democracy made remarkable progress all over the world. However, this trend did not last long and gave way to totalitarian dictatorship under different names and forms in Russia, Italy, Germany and Spain. All of them were totalitarian system.

The word ‘Fascism’ has been derived from Italian word ‘Fascio’ which means ‘union’ or ‘League’. It also refers to the Ancient Roman Symbol of power; The fasces was a bundle of sticks bound to an axe that symbolized civic unity and the authority of Roman officials to Punish wrongdoers. Thus, ‘Fascism’ means autocracy or dictatorship where the power of the state is vested in one man only; and it is obligatory for all the other to obey his orders. Fascism was an intensely nationalistic, anti-communistic and anti-democratic movement which served as a model to dictatorial regimes in Italy and Germany.

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2. Main Causes for the Rise of Fascism

Fascism was a seemingly simple response to a set of complicated social challenges. Its rise across Europe was fuelled by harsh economic conditions and popular unrest. Fascism emerged as a movement in the post World War I period not only to meet the challenges of the international communist movement, but also to tackle the various problems that confronted Italy like :

- Political Instability.
- Economic crisis.
- Discontentment after the treaty of Versailles.
- Class conflicts.
- Threat of communism.
- Failure of the League of nations.
- Leadership provided by Mussolini.

Fascism was a reaction to the frightening, de-humanizing characteristics of industrialization. Fascism sought to fuse the benefits of modern society with a traditional moral order centred upon wholesome family virtues. Fascist imagery is rife with depictions of happy domestic families in traditional national garb. Such imagery also often links to country or rural settings. In this regard it was a way to make sense of the terrifying new landscapes of industrial European cities. Industrialization occurred extremely quickly and radically changed Europe, happening much faster than one person's life-span. So it disoriented and upset people and called for a new social response. For example, the Nazi party stamped out Expressionist art in Germany—an artistic movement devoted to expressing the anxiety and uncertainty of industrial society.

It arose out of the trauma of WWI. WWI had started as a traditional European springtime war, but quickly devolved into an industrialized nightmare of carnage and chemical warfare. The men who returned from the trenches of WWI had, effectively, been brutalized. They formed angry, savage political movements, and saw nothing wrong with beating and killing those who stood in their way. Fascism inherited this spirit of brutality and power through violence. And it is not surprising that Europe came to be dominated by groups of ideologically-driven thugs. Europe was faltering, and social disorder almost always leads to the rise of a violence-oriented ruling group.

Fascism generally flourishes in countries with strong nationalism and weak democracies. Strong nationalism attracts people to fascism's ultra-nationalist goals. "Weak democracy" has two meanings, both of which enable fascism to flourish. A democracy is weak in that it is incompetent and unresponsive. Consequently, citizens become disenchanted with it and are willing to abandon it for another regime type. A weak democracy also refers to a democratic tradition

that is fairly new and not strongly entrenched. This also enables fascism to flourish because it is easier to replace this type of democracy with another regime.

3. Main Objectives of Fascism

Fascism is a political ideology that developed after World War I in Italy and Germany. Fascism is characterized by strong nationalism, an extreme level of authoritarianism, corporatism, militarization and hostility towards both liberalism and Marxism.

Main objectives of fascism are as follows :

- Fascism was the antithesis of democracy and they believed that democracy was not suitable for the country because it widens the gulf between the poor and the rich.
- Fascists encouraged one party and one leader. According to the fascists, “Dictatorship was the best form of Government”. That is why. Benito Mussolini said, “All parties must end, must fail, I went to see a panorama of ruins around me. The ruins of the other political forces so that fascism may stand gigantic and dominant.
- Fascists favoured equal control over all section of society.
- Fascists supported on nationalism and not on individual institutions.
- Fascists regarded quality more important than quantity and their leaders who embodied the will, sentiments and emotions of people were symbols of a nation’s pride.
- Fascists believed that the interest of the state must get precedence over individual interests; because an individual gets all the right from the state.
- Fascists supported aggressive foreign policy and regarded war as an instrument for furthering national interest.

Fascism believes in the superiority of the nation. “The nation” refers to a collection of people bound together by race, ethnicity, or culture. Germans and Italians are examples of nations. The way to achieve national superiority is through the state. The ultimate goal of the major fascist regimes that have existed, like the regimes of the Italian Fascist Party and the German Nazi Party, was to pursue national greatness. Mussolini intended to “guide the material and moral progress of the [Italian] community”. Hitler planned to return the German nation to its position as “the culture-founder of this earth.” Hitler and Mussolini wanted to place the nation above all other bases of loyalty, including class relations and religion.

Fascism, especially in its early stages, is obliged to be anti-theoretical and frankly opportunistic in order to appeal to many diverse groups. Nevertheless, a few key concepts are basic to it. First and most important is the glorification of the

state and the total subordination of the individual to it. The state is defined as an organic whole into which individuals must be absorbed for their own and the state's benefit. This "total state" is absolute in its methods and unlimited by law in its control and direction of its citizens.

4. Rise of Fascism in Italy

Italy was reunited under Victor Emmanuel II between 1860 and 1870. At the beginning of the first world war, the country was being ruled by king Victor Emmanuel III, a weak ruler. It lagged behind in the industrial revolution. However, The Italian were proud of their history and so were willing to listen to anyone. Who talked of reviving their past glory.

Rise of Benito Mussolini : Benito Mussolini started off as a socialist but became anti- socialist when he realized that he could get finance from industrialist. He formed different groups called 'Fascios' who were used to organize violence against socialist and communists. They adopted the 'Fasces' as their symbol. These volunteers believed in Violence and took over factories, municipalities and police station. Thus, Mussolini organized them into the fascist party. In 1921, elections were held in Italy. Mussolini's party could get a majority.. on October 28, 1922 the fascist bands led by Mussolini marched on Rome. The govt. of Italy did not show any sign of resistance. The prime minister Giolitti resigned. The take over of the government by Fascists was followed by a reign of terror. Within a short time Mussolini became the absolute master of Italy. It is only the result of ruling classes of Italy considered democracy and socialism as threats to their power.

Mussolini used to say "Italy must expand or perish". He regained the Islands of Rhodes, Dodecanese as well as the city of flume. He turned Albania in to a protectorate of Italy. He entered into commercial and diplomatic treaties with France and Russia. He captured Abyssinia. In 1936 and where there was an objection in the league of nations, Italy left the league of nations. After that Italy's relations with England and France deteriorated and she was drawn towards Germany.

Italy was defeated in the second world war. The career and life of Mussolini ended in disgrace. In July 1943, he was deposed by his own party council. In April 1945 he was executed ending Fascism in Italy.

5. Causes For the Rise of Nazism

The major factors which contributed to the growth of Nazism are the following :

- Humiliating treaty Versailles.
- Growing fear of communism.
- Economic crisis.

- Resurgence of militant nationalism.
- Anti-semitic propaganda.
- Absence of strong opposition.
- Establishment of volunteer corps..

6. Main Aims of Nazism

In 'Mein Kampf', Hitler expressed the aims of the Nazi Movement as follows .

- To exalt nationalism.
- To advocate the rule by a great leader from a single party.
- To despise internationalism, peace and democracy.
- To use force and brutality.
- To extol war.
- To Upheld the racial supremacy of Germans and to have hatred for the Jews.

7. Rise of Nazism in Germany

Adolf Hitler, an Austrian by birth had fought in the German army during the first world war and had attained the rank of a corporal. In 1919, he joined a small political group called "the German Workers Party" which was based in Munich, Soon he became its leader and changed its name to the 'National Socialist Party', or the 'Nazi party' The Nazi Party had its own army. Hitler had planned to capture power through a march on Berlin. He was arrested and jailed but released long before his term over. In jail he wrote "Mein Kampf" [literal meaning : (My struggle)] which expressed some of the most monstrous ideas of the 'Nazism movement'.

In the elections of July 1932, he failed to get a majority in the Reichstag. A coalition government headed by Von Papen, could not continue for long. President Hindenburg then offered chancellorship to Hitler who formed his first Nazi-government on January 30, 1933 General election were ordered. In spite of the terror of the Nazis, The Nazi party Could not win a majority in the parliament.. Then Hitler assumed dictatorial power.

After president Hindenburg's death, Hitler became president and chancellor and adopted the designation of "Führer" (the leader). Hitler abolished the constitution and made himself "The Dictator of Germany".

In the second world war Germany was totally defeated by the allied powers. In 1945, Hitler committed suicide. With his death, Nazism came to an end in Germany.

Many similarities can be noted between Italian fascism and German Nazism. One of the main similarities they share is the goal of empire German nationalists felt driven in achieving this goal as they perceived their nation superior if not

equal to being worthy of an empire with great Britain and France already being big empire during the time Mussolini argued that Italy needed an outlet for its surpluses of population which led them to pursue imperial goals. Other common traits that fascinate and Nazism shared would included the totalitarian regimes, in which the state controlled every aspect of public and private life of its citizens or even the shared views against other ideologies, but what they have the most in common is they have reshaped the Modern History of Europe.

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Analysis of Socio-Demographic Profile of Parents with ADHD Children

Chandra Kumari* and Geeta Paliwal**

The purpose of this paper is to analyze the social-demographic variables, including interpersonal and academic performance in parents with attention deficit hyperactivity disorder (ADHD) children. For this, a cross sectional study was conducted to examine psychological intervention in reducing the stress on parents of ADHD symptoms children of sample size thirty parents (mothers and fathers of the 15 ADHD children) in Asha School of Meerut Cantonment. Both mothers and fathers were assessed for needs and their problems, as well as the stress among these parents. Psychological intervention included CBT. The social-demographic data was obtained by personal interviews. The results show that the mean age of fathers and mothers were 31.6 years and 21.8 years respectively. Relatively higher percentages (56.60 and 26.60 percent respectively) of parents were from middle and lower socio-economic status. It can be seen that ADHD is highly prevalent in lower and middle socio-economic status. Higher percentage of parents of ADHD children (80 per cent) were nuclear families. It has been concluded that the distribution of the socio-demographic variables in parents with ADHD is similar to other ADHD samples reported in other countries.

[**Keywords** : Attention deficit hyperactivity disorder, Parents, Children, Socio-demographic profile]

1. Introduction

Attention deficit hyperactivity disorder (ADHD) is one of the most common neuropsychiatric and behavioral disorders of childhood, and was first described in

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1902 by the British physician George Still as a “defective moral control”¹. ADHD is characterized by a set of symptoms associated with the motor activity, impulsivity and attention, affecting 3% to 6% of children with onset before 7 years^{2,3}; the prevalence is 3-9 times higher in males⁴⁻⁶. Parents who have children with a learning disorder, a developmental disorder, or a psychiatric disorder often experience high levels of stress related to caring for that child and dealing with the implications of the child’s disorder for family relationships, finances, and general well-being. It is therefore surprising that relatively little research has been conducted on parenting stress levels in families where a child has been diagnosed with Attention Deficit/Hyperactivity Disorder (ADHD)⁷. The aim of present study is to analyze the socio-demographic profile of parents with ADHD children.

2. Methodology

2.1 Participants

This study was a part of a cross-sectional study with members of an ADHD association. The sample of this study consisted of Thirty parents (mothers and fathers of the 15 ADHD children) were assessed using Parent Need Assessment Schedule and Presumptive Stressful Life Events Scale (PSLES). From each family, one child and one biological parent participated in the study. Initially, stress, needs and problems of 15 children were assessed. Further, biological parents/legal guardians of 15 children (parents who were ready to participate in intervention programme) were considered for psychological intervention. Psychological intervention included CBT. Parents were trained in behavior therapy, individual psychotherapy, group psychotherapy and handling children at home and different ways to reduce their stress. Since, improvement in children would not be possible without parents. Parents along with children were given psychological intervention.

S. No.	Dependent Variables	Tools used to measure variables
1.	ADHD in children	ADHD Diagnostic Rating Scale Adapted from DSM IV
2.	Intelligent quotient	Development Screening Test Developed by Dr. J. Bharath Raj
3.	Social quotient	Vineland Social Maturity Scale (VSMS) Devised by E.A. DOLL
4.	Stress among parents	Presumptive Stressful life events scale for parents. Stressful life events scale for parents (PSLES) Developed by Gurmeet Singh, Balbir Kaur & Harsharankaur
5.	Parents’ needs and problems	Assessment check list Developed by the investigator

Independent Variables		
1.	Psychological Intervention	Cognitive Behaviour Therapy. It included Parent Guidance Session, Individual Psychotherapy and Group Psychotherapy

2.2 Tools/ Measures

2.2.1 ADHD Diagnostic Rating Scale adapted from DSM IV

ADHD Diagnostic Rating Scale adapted from DSM IV was used to identify ADHD. The Vanderbilt ADHD Rating Scales (VARS) is newer DSM-IV-based scale.

2.2.2 Presumptive Stressful Life Events Scale (PSLES) for Parents

Presumptive Stressful life events scale (PSLES) for parents was developed by Gurmeet Singh, Balbir Kaur & Harsharankaur (1991)⁸. This is 51 items scale used to assess the level of stress experienced by an individual. Weightage to each response was given, ranging from -3 to + 3, depending on the degree of stress. Presumptive stress can be measured on 8 dimensions viz, positive stress last year, positive stress- anytime, total positive stress; negative stress last year, negative stress- anytime, total negative stress; total stress- last year and total stress anytime.

2.2.3 Parents’ Needs and Problems Assessment Checklist

It included needs as dealing with out of control children, impulsive children, hyperactive children, inattentive children, when to enforce rules or be give special treatment, how to guide parent’ understanding about ADHD ASTRESS, Stigma and social attitudes, social isolation, managing complex situation.

2.3 Statistical Analysis and Interpretation

The pre and post data was analyzed using appropriate statistics i.e. frequency, percentage, mean, standard deviation (SD). Paired t-test was used to assess the effect of intervention programme at 5% level of significance.

2.4 Ethical Consideration

2.4.1 Information and Consent

Proper information & consent has been documented appropriately. Individuals were informed about the research and only those participants were included who provided their voluntary consent before becoming research participants. If they wanted to withdraw in the middle, they were not forced for participation.

2.4.2 Risk-Benefit Ratio

Risks to the participants were minimized, and potential benefits maximized in terms of reduction in anxiety & stress and gain in knowledge. No participants were harmed physically, psychologically, socially or economically.

3. Results

The table lucidly shows parents of ADHD children with their mean age at marriage. The mean age of fathers and mothers were 31.6 years and 21.8 years respectively. It is clear from the table that majority of the mothers were either high school or were graduate. The table indicates that parents belonged to different socio-economic status. Relatively higher percentages (56.60 and 26.60 percent respectively) of parents were from middle and lower socio-economic status. It can be seen that ADHD is highly prevalent in lower and middle socio-economic status. Higher percentage of parents of ADHD children (80 per cent) were nuclear families. The study found that ADHD is more common in children belonging to nuclear families.

Table-1 : Socio-demographic profile of parents with ADHD children.

Parental mean age at marriage		
Fathers age	31.6 years	
Mothers age	21.8 years	
Socio-demographic characteristics	F (%)	
Educational Qualification	Fathers (N=30)	Mothers (N=30)
Graduation	10 (33.30)	6 (20.00)
Sr. Secondary	8 (26.60)	5(16.60)
High school	10 (33.30)	12 (40.00)
Illiterate	2 (6.60)	7 (23.30)
Socio-economic status		
Upper	5 (16.60)	
Middle	17 (56.60)	
Lower	8 (26.60)	
Type of family		
Nuclear	24 (80.00)	
Joint	6 (20.00)	

4. Discussion and Conclusion

The mean age of fathers and mothers were 31.6 years and 21.8 years respectively. It is clear from the table that majority of the mothers were either high

school or were graduate. The table indicates that parents belonged to different socio-economic status. Relatively higher percentages (56.60 and 26.60 percent respectively) of parents were from middle and lower socio-economic status. It can be seen that ADHD is highly prevalent in lower and middle socio-economic status. Higher percentage of parents of ADHD children (80 per cent) were nuclear families. Such a finding is consistent with the literature that shows poor children have higher rates of mental health problems than more affluent peers, also in progressive welfare states such as Norway⁹. The high educational level of the studied population, where 90.2% of the sample concluded high school, contrasts with the reality of the Brazilian population in which 39% finish high school according to IBOPE research¹⁰. In spite of the high educational level of the patients from the studied group, one of the main complaints was the difficulty of learning and the poor academic performance that can be confirmed by the report during their academic life. The unemployment level was higher (22.5%) in our sample compared to the Brazilian population (12%) as observed in data from the Brazilian Institute of Geography and Statistics (IBGE)¹¹, corroborating previous studies that describe a poor occupational performance with frequent changes of job^{12,13}. Due to the age, different levels of anguish and anxiety were observed, the youngest ones sought completion and stability in several segments of their lives, such as in the academic life, affective relationships, work; and as for the eldest ones, who were much more woeful regarding the losses along the life, their main concern was stability in the job and family life. Many of these adults had already looked for some kind of help in the past (psychotherapy, psychiatric service and other approaches), but without consistent results, just with the mitigation of some symptoms, but the global functioning was still impaired due to the disorganization, impulsivity and restlessness¹⁴. It can be seen that ADHD is highly prevalent in lower and middle socio-economic status. The study found that higher percentage of parents of ADHD children were from nuclear families.

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Ludhiana Knitwear Industry : A Global Perspective

Pawandeep Kaur*, Harminder Saini and
Surabhi Mahajan*****

The knitwear industry all over the world is at the threshold of far-reaching institutional changes. The removal of quantitative restrictions has brought about important implications. It has opened new gates to both opportunities and threats, especially for the low-income economies seeking to industrialize through promotion of their garment sector. Over 95% of the nation's output of woollen/acrylic hosiery is contributed by Ludhiana and its knitwear industry is considered to be one of the biggest clusters in Asia. With a daily factory employment of 55 workers per 1,000 population, compared to 11 for India as a whole and 19 for Punjab, Ludhiana district is clearly Punjab's Knitwear hub, which is also known as "Manchester of India". But at the same time, it lacks in an image that promises consistent hi-quality products both for the domestic as well as international market. There is absolutely no assurance for product quality for such choices and therefore, to have a leading image in a global perspective, Ludhiana knitwear industry is undergoing many changes due to challenges faced like shortage of skilled labour, absence of organized exhibition centres, training facilities etc. The industry is also working on its future goals like modernization, capacity building, venturing diversified range of cotton, synthetic and wool-based yarns etc to gain a competitive edge in global market.

[Keywords : Institutional, Qualitative, Gross domestic product, Cluster, Perspective]

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1. Introduction

The apparel and textile sector contributes about 14 percent to industrial production, 4 percent to the gross domestic product (GDP) and 11 percent to the country's total export earnings of which 45% comes through the share of knitted garments. Ludhiana is famous for its diversified knitwear industry. Tirupur in India is famous for cotton knitwear while industries of Ludhiana are known for their acrylic and woollen garments. Country's 95% woollen knitwear is manufactured in Ludhiana. The product range includes hi-fashion garments, t-shirts, sweat shirts, pullovers, jackets and grey fabric. Due to the increasing demand of high quality and durable fashion garments in domestic market, Ludhiana knitwear industry is undergoing a major change. In order to cater to the new market requirements, this industry has entered into a diversified range of cotton, synthetic and wool-based yarns. The new changes are bound to open up opportunities for growth and development. The current study focuses on understanding the present status and changed perspectives in a global scenario for Ludhiana's knitwear industry.

2. Objectives of Study

The objectives of this study are two-fold. They are as follows :

1. To study the current status of Ludhiana knitwear industry.
2. To explore the recent challenges faced by the Industry and suggest future strategies for its sustainability.

3. Methodology

The study was conducted in Ludhiana city. Primary data were collected from Industry owners through an Interview Schedule, while secondary data was collected through varied sources, viz. journals, magazines, research papers, newspapers and internet etc.

4. Results and Discussion

The existing status of Ludhiana Knitwear Industry is discussed under following sub-heads :

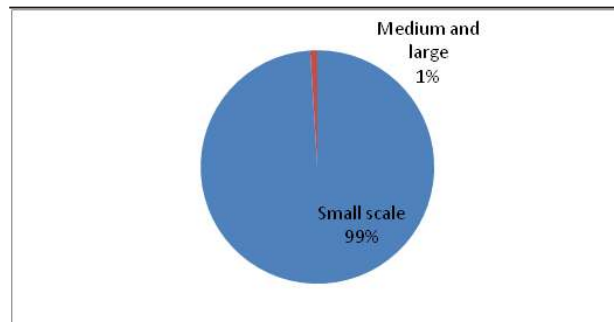
4.1 Composition of Ludhiana Knitwear Industry

The Ludhiana Industry comprises of small, medium and large industries depending upon their size and investment to cater to the demand of buyers from all corners of the world for the hosiery products. Table-1 details the criterion for basis of determining size of industrial units on next page :

Table-1 : Basis of determining Size of Industrial Units

Industries	Investment in Plant and Machinery
Micro Enterprises	Does not exceed 25 lakh rupees
Small Enterprises	More than 25 lakh rupees but does not exceed five crore rupees
Medium Enterprises	More than 5 crore rupees but does not exceed ten crore rupees
Large Enterprises	More than 10 crore rupees

The city is coming up with more and more industrial units and at present there are at least 40,000 registered units in Large, Medium & Small Sector including all the fields which are likely to go up substantially. Ludhiana has approximately 99% of small scale industries both registered and unregistered which deals with ready-made garments, textiles and winter hosiery collections. Other than these small scale industries, there are number of supporting units which produce packing material, printed labels, buttons etc. Also there are many spinning, dyeing and embroidery units in Ludhiana. The remaining 1% of Ludhiana industry comprises of medium and large scale industries as shown in Fig-1.

**Figure-1 : Composition of Ludhiana Knitwear Industry**

4-2 Domestic Market for Ludhiana Knitwear Products

Garments manufactured in Ludhiana have huge demand in domestic and international markets. India's economic condition has been improving since the past two years driven by decline in oil prices and low inflation and interest rates. Purchasing power of the people witnessed an increase with the growth in economy, growing at a CAGR of 17% between 2012 and 2015. Favorable demographics in the domestic market, increasing young population coupled with rising income levels, increasing working female population have all led to increase in demand of products of Ludhiana knitwear industry. Ludhiana is catering to domestic market with different products like t-shirts, cardigans in all blends, jogging suits, socks, jersey, gloves, jacket, pullovers, thermals, sweaters, inners, shawls etc. and grey fabric.

4-3 International Market for Ludhiana Knitwear Products

Ludhiana knitwear cluster serves both domestic and overseas markets. Ludhiana supplies to most of the parts of the country and it contributes to around

80% of the woollen garments output of the country. Hosiery garments worth about Rs. 2000 crores are exported from Ludhiana every year which is a major income both for the state and the country. The major export destinations of the cluster include USSR, Middle East, Europe and USA. Bangladesh and Vietnam are posing severe competition to Indian apparel export business by supplying at low prices, thereby also affecting the export business in the cluster. Apparel exports of Bangladesh have increased by 11%, while Indian exports witnessed a decline in 2008. Productivity in Indian companies is approximately 50% of global standards where as in Bangladesh, it is approximately 70-80%. The Global hosiery markets estimated to be INR1.9 trillion in 2015 and expected to grow at CAGR of 4% during 2015-2020 to reach INR2.4 trillion by 2020.

4-4 Recent Challenges being faced by the Knitwear Industry

The main challenges faced by the knitwear industry of Ludhiana are :

1. Decline in the knitwear production due to inflation and high taxes. Value Added Tax (VAT), which was 4 per cent on yarn and 6.05 percent on finished garment have resulted in more production costs leading to less business.
2. Industrialists of Ludhiana are facing a tough time due to the absence of organized exhibition centres. Manufacturers have no choice to go to other places for exhibitions and buyer-seller meet which is shifting the popularity of Ludhiana to other places.
3. Lack of Skill Development and Vocational Institutes for training people to fit into the knitwear industry.
4. Critical labour shortage due to schemes such as MANREGA, so migrants have moved to their native places and they prefer to work in their hometown.
5. Absence of adequate number of trains and bogies for transporting hosiery material to different parts of the country is also a major challenge.
6. The knitwear industry is not organized to compete with China and other South Asian countries. Woollens from China coming to India through escape routes are a cause of worry for the domestic industries.
7. Hike in power charges is another reason behind the downfall of the industry. The power rates have been raised arbitrarily.
8. No focal point has been developed by the Government for the expansion of the industry which has led to its stagnant image in the market.
9. The state government's proposal to impose entry tax on yarn brought in the state from the other states is making things difficult for the industry.
10. Skill gaps have been observed at operator, management and managerial levels. The operator level gaps are having a direct impact on the productivity, shortage of skilled and unskilled labour, whereas at managerial level, it is affecting marketing management, production planning, scheduling, inventory management, quality control etc.

11. Mobilization of resources for training programmes is another major issue. There is acute shortage of operators to work on computerized knitting machines, stitching operations, stoll machines, garmenting process, dyeing and printing processes. Similarly, there is a shortage of supervisors to supervise work on these machines.

4.5 Future Strategies for Sustainability of the Ludhiana Knitwear Industry

Sustainable development meets the need of the present without compromising the ability of future generations to meet their own needs. The knitwear industry of Ludhiana has made a future road map for its sustainable development by adopting the following strategies :

1. **Improvement in management practices** : Although it is difficult for Ludhiana hosiery industry to adopt some of the latest management practices like LEAN manufacturing completely, yet it is trying its level best to gear up for the same because garment companies in far east Asian countries have adopted advanced management practices and got tremendous success in bringing down the cost of production.
2. **Concentration on domestic market** : Although most of the hosiery manufacturers and exporters have their domestic brands but their prime interest is exports. In domestic market, they prefer to sell only surplus and rejections. Indian domestic market is vast enough and all global brands are setting up their shops in India. So, industrialists are now becoming serious about the domestic marketing to prevent their home business.
3. **Covering exchange risk** : Many awareness programs among hosiery producers on various hedging tools and techniques to cover transaction risks and ensure safeguard from exchange rate fluctuation have been organized. Banks are major participant in such programs. This will help exporters to enter into long term agreements and provide price stability which is must in international trade.
4. **Capacity building** : Ludhiana hosiery exporters are investing in new capacities in order to cater to large orders and fulfill them in time. Production can be increased partially through enhancing worker's skills and rest is to be done with capacity expansion. Major investment is needed in hosiery fabric production and processing. There are no constrains of funds from financial institutions therefore, large projects can be easily planned and implemented.
5. **Addition of blended fabrics to Ludhiana's profile** : Once blended fabrics are added to the profile, the Ludhiana Knitwear industry is expected to see significant jump in business, as buyers can explore options for the autumn/winter market segment too. This will mean a steady inflow of business throughout the year for hosiery/knitwear manufacturers, as large number of Western garment manufacturers intend to source their requirement of fabric from India.

6. **Updating CAD knowledge :** The Ludhiana knitwear industry need to update their skills in CAD based garment designing, understanding lifetime value of customer and customer relationship management which is becoming the decisive factor in export marketing today.
7. **Organizing need based trainings for workforce :** The industry promoters are identifying the training needs of their workforce and working in close collaboration with Government agencies and educational institutes for imparting such trainings.

5. Conclusion

Ludhiana hosiery industry has come of age but in the recent past, challenges for this industry have increased many folds. There has been significant increase in investment from hosiery manufacturers but it is not as large as expected in the wake of quota elimination. The size of units has not increased to a large extent. Small scale units are not converted to medium scale; rather there is marginal increase in their capacities. The fear of loss of competitiveness is seen and furthermore countries like China are dominating the international markets. But, now Ludhiana knitwear industry is concentrating more on value added products and leaving the commodity ones which are becoming the bread and butter for Ludhiana hosiery producers. For lowering the cost of production and for increasing the profit, they are adopting latest management practices like LEAN and SIX SIGMA approach for saving resources and increasing productivity. Further, the industrialists of Ludhiana are shifting their focus on domestic market to compete with global brands and are investing in new capacities in order to cater to large orders and fulfill the lead time. CAD based garment designing and addition of blended fabrics are playing major role to expand the Ludhiana knitwear industry and build a global image in the market.

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Development, Employment and Inequality in Nepal : A Quest for Social Development

Tika Ram Gautam*

It is said that modern development has been improving people's living standard creating equality among them through increased access to a number of productive resources and opportunities such as education, health, employment, industry, and so on. However, in reality it seems that access to such resources and opportunities including employment has been unequally distributed among individuals and households among different sections of population creating new form of inequality. This kind of inequality is further explained and highlighted as exclusion of various ethnic groups assuming that Brahmans and Chhetris have ruled the country over a long period of time and therefore they are capturing almost all resources and opportunities such as employment. This paper,¹ in contrast, based on inter-sectional approach of analyzing inequality in access to employment, argues that inequality in access to resources and opportunities created through modern development is not determined by the ethnic background of individuals. Rather it depends on other kind of access to resources and opportunities such as access to education. The individuals, of all ethnic groups, who have access to educational opportunity, have access to employment opportunity as well. Analysis further indicates that modern development is creating new form of inequality shaped by a number of multiple and intersecting dimensions/identities such as gender, rural-urban divide, region, and class on the one hand and weakening social development destroying social harmony, collectivity, and integrity among people.

[**Keywords** : Development, Employment, Inequality, Inter-sectionality, Social harmony, Nepal]

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1. Context

Development has remained at the core of state plans and programs of each country today. There are various ways of defining development. Different approach focuses on different sectors and dimensions of human life. However, to better contextualize this paper I found the writing of Peet and Hartwick (2010 : 1) more relevant who write, “Development means making a better life for everyone. In the present context of a highly uneven world, a better life for most people means, essentially basic needs : sufficient food to maintain good health; a safe, healthy place in which to live; affordable services available to everyone; and being treated with dignity and respect”. They further write, “Beyond meeting these needs, basic to human survival, the course taken by development is subject to the material and cultural visions of different societies”. According to them, “the methods and purposes of development are subjects to popular, democratic decision making” at the present context of 21st century. Still people have different perceptions on development. This differential perception is because of individual focus on development programs/activities directed towards particular goal of development. Therefore, in my view, the context of development debates today can be better understood from what Peet and Hartwick (2010 : 8) write :

Many people might agree that a better life for all is a desirable goal and that development as its theory is time and thought well spent. But not everyone thinks development universally realizable at the present time (“we are not quite there yet”). And among those who think that the goal of a better life for all is practicable, there are broad disagreements on how to get there. Development understood as a better life is a powerful emotive ideal because it appeals to the best it people.

Whatever aspect the development focuses on it is the process that aims to create better life. However, the development directed towards better life is creating inequality among individuals and households as well as communities and even countries. Development is dividing population of each country into various sections with better life on the one hand and worse on the other. This kind of debate is can be said what Peet and Hartwick (2010) say “discourses of development” (the system of statements made about development). Rethinking development is therefore the argumentative position of this paper.

I would like to begin the discussion on inequality from inter-sectional perspective with the writing of Yeon and Feree (2010:131) which states that “recent feminist scholarship increasingly presents race, class, and gender as closely inter-wined and argues that these forms of stratification need to be studied in relation to each other, conceptualizing them, for example, as a “matrix of domination” (Collins, 1990) or “complex inequality” (McCall, 2001). They further write, scholars have referred this non-additive way of understanding social inequality with various terms, including “inter-sectional” (Crenshaw, 1991),

“integrative” (Glenn, 1999), or as a “race-class-gender” approach (Pascale, 2007; Yeon and Feree, 2010 : 131). We can further understand from their writing “feminist scholarship has embraced the call for an inter-sectional analysis but largely left the specifics of what it means indistinct, leading Kathy Davis (2008) to call inter-sectionality a theoretical “buzzword” with as yet unrealized analytic bite” (Yeon and Feree, 2010 : 131). In this sense, understanding inequality is really comprehensive and complex. Inter-sectionality therefore needs to be dissected from different angles for real understanding of inequality. This paper, therefore, aims to highlight on the distribution of access to employment to assess persisting inequality in employment, as analyzed in many previous literatures, in Nepal. In order to grasp deeper understanding of inequality it analyzes inequality among individuals of all ethnic groups across gender, rural-urban divide, region and class as intersection of multiple identities. Therefore this paper aims to clarify inter-sectionality as a perspective; conceptually, theoretically, and methodologically and addresses the question how analyzing inequality in terms of caste/ethnicity alone gives a partial picture of inequality and therefore inter-sectional approach is required to understand inequality in any social dimension including employment comprehensively in a broader framework.

2. Development

Development has become the ultimate goal of any country in the world. Of course economic growth is one important indicator of development. Development also refers to improvement of quality of life of people or their human development which includes a number of factors associated with health, education and income (NHDR, 1998). Human development is relatively new and modern concept which compasses issues related to enhancement in human capabilities. The human development approach has been articulated by the United Nations Development Programme (UNDP). It is a specific conceptual and strategic mode of re-viewing human beings and re-formulating the developmental problematic. Unlike some other conceptual and strategic frames, where discourses and strategies are woven around the imperatives of economic growth, financial capital, technology or, at the micro level of income and/or welfare growth, the central imperative of the human development is using and enhancing human capability (NHDR, 1998 : i).

Whatever development process is going on in Nepal is the practice of global development tradition including India. In order to understand this practice it would be good to quote Mishra (1997 : 6) writes :

Development strategy in Nepal has broadly and increasingly closely followed on the heels of the global development strategy. The market in India and Indian government economic policy has also been a highly significant influence on Nepal’s development strategy. From the very start (approx.

1950) the conceptualization (of development) forced a sharp wedge between development on the one hand and society and mass politics on the other. Development was construed to be a nearly exclusive domain of the state and the bureaucracy and an extremely narrowly-based “modernizing elite” was charged with pushing it forward.

The modern development era in the context of Nepal starts approximately from 1950s as mentioned by Mishra because Nepal became open to the world. Before that there was “non-party or one-party rule in which, among others, development strategy formulation in a non-contestable, club atmosphere and which severely limits democratization of development has been the norm” (Mishra, 1997 : 7). Regarding the context Mishra (1997) further notes that “the political fiddling and fudging of the 1950s led by the king and the promulgation of a non-party state beginning in 1960, after a very brief multiparty interregnum which did make some attempt to democratize development, can be seen in this context” (p. 7). However, a number of development strategies including land reform were adopted by the state. These development strategies can be summarized as autonomous indigenous organizations (pre-unification or pre-1768, indigenous organizations under the centre (during Rana regime 1846-1950), community development (during planned development periods-1950s), growth plus community development (during early Panchayat period-1960s), integrated rural development programs plus community development (during mid-Panchayat period- 1970s), basic needs plus community development (during late-Panchayat period- 1980s) and market plus state plus NGO plus people/community centered development (democratic period-1990s onward) (Bhattachan, 1997 : 101). Thus there is gradual change in the development strategies and, also progress in achievements from modern development perspectives. These development strategies and endeavors have made an impressive achievement. At the gross national level, this achievement can be seen in the form of changes on political and administrative structures, infra-structural facilities, social services, and the level of health and educational status of the population. There has been an increase in life expectancy and literacy rate. The transportation networks, electric facilities, educational, financial and health related institutions and services are highly expanded. Literacy rate (for population 5 years and above) reached to 65.9 percent in 2011, HDI value for the year is 0.458 and the life expectancy at birth has reached 71 years in total and of male and female are 69 years and 72 years respectively (Nepali Times, 2016) which are some of the examples of such progress. Whatever developmental strategies have been adopted and progress achieved they have created inequalities among individuals, households and communities which have ultimately resulted into different social problems such as issues of exclusion, marginalization and exploitation. Therefore, we need to rethink what actual development is. I would like to quote what Peet and Hartwick (2010 : 17-18) opine in this regard :

Post-developmentalism hesitantly proposes some new principles to guide lives lived in poverty, like thinking locally rather than globally, living more simply in material terms, or seeking more spiritual lives rather than worshipping the latest fashions and trends. Yet, the criticisms of the post-developmentalists are so severe, so all-encompassing, that they too must be de-constructed. Perhaps modernism is discarded too readily, without sufficient regard for such modern advances as high-tech machinery and hospitals that admittedly have their beneficial aspects. Perhaps a better, more democratic, more egalitarian modernism is possible.

All the ideas about modern development process and progress mentioned earlier highlights on the fact that despite many progressive achievements in different sectors it is creating many social problems including poverty, inequality, exclusion, and so on. It demands discussion not only in inequality but also in development debates; rethinking development.

3. Employment

Often employment² simply refers to a state of being engaged in some work or occupation. However, Giddens (2006 : 741-742) distinguishes between work and occupation. According to him, work, whether paid or unpaid, as being the carrying out of tasks requiring the expenditure of mental and physical effort, which has as its objective, the production of goods and services that cater to human needs. An occupation, or job, is a work that is done in exchange for regular wage or salary. Basically, employment begins from a contract between two parties, one being the employer and the other being the employee. An employee may be defined as : “A person in the service of another under any contract of hire, express or implied, oral or written, where the employer has the power or right to control and direct the employee in the material details of how the work is to be performed” (Giddens, 2006 : 742). Sociologically, employment is socially recognized relationship (contract) between employer and employee based on interaction in the form of bargaining and negotiation for wages/salaries (Gautam, 2013).

Employment is an opportunity for working for individuals which generate income for livelihood. Work forms the most important aspect in a person’s life, linking as it does with social class, self worth, independence, self realization and so on. But, we must be careful to distinguish between work and employment on the one hand, and unemployment and leisure on the other, for work is much more than employment. We distinguish work and employment because most people in Nepal are self-employed, not employed by others. Work means own work, enjoyable work and employment means work for others, for payment. Millions of people, almost all of them women, are engaged in work for which they receive no payment. Employment which used to mean payment for work on a contractual basis over a long period is changing in nature and is becoming increasingly short-term, and

insecure, as companies seek to lower the costs of permanent employees (Moore 1995:167). Moreover, work and employment are most important parts of our lives than any other single type of activity. In modern societies, having a job is important for maintaining self-esteem and other many things. Work and employment have therefore much social significance. According to Giddens (1977 : 777) a wage or salary is the main resource many people depend on to meet their needs which is possible from work. Work often provides a basis for the acquisition and exercise of skills and capacities. It also provides access to contexts that contrast with domestic surroundings. For people in regular employment, the day is usually organized around the rhythm of work and the work environment often provides friendships and opportunities to participate in shared activities with others. It usually valued for the sense of stable social identity it offers (Giddens 2006 : 777). Inequality in work and employment, thus, can be regarded as important dimension of inequality among people of all ethnic groups. In this paper, the author seeks to dig out the inequality in employment among individuals across different sections of population of all major ethnic groups of Nepal. Employment and work are thus important factors that contribute to increase the access of people to resources and opportunities. Employment is categorized into different forms.

As defined in NLSS (2011), activity status relates to household members aged 5 years and above, where a person may be in the situation of “currently employed” or “currently unemployed”³ if he or she is “currently active”⁴ or he or she is “currently inactive”⁵. Thus, employment becomes an issue for those who are currently active.

A person was classified as “unemployed” if he or she did not work during the previous seven days, and was available and looked for work, or did not look, for the following reasons: awaiting reply from an agency, waiting to start a new job, “don’t know how to look.” Thus, definition of unemployment includes those transitionally unemployed as well as those who were discouraged (NLSS, 1996). However, for Moore (1995 : 67-68), “unemployment means lack of paid work for those who want it, while leisure refers to time that is wanted free from work. However, leisure also increasingly implies more than just time, it also requires money, as spare-time activities are commercialized”. All others who did not work during the previous week and did not look for work for any reasons other than those listed above were considered “inactive” (NLSS, 1996). Therefore, assessment of employed, unemployed and inactive status of an individual is important from social, economic and cultural perspective. In other words, whatever the employment status is, whether employed or unemployed, it is important socially, economically and culturally. However, this paper deals with employment status in general and access to officer level employment.

Though there are different ways of defining employment status, this paper follows the definition proposed by the NLSS survey (1996), according to which, a

person is classified as “employed” if he or she worked at least one hour during the seven days prior to the interview. Activities such as working in the fields and tending livestock are considered; activities such as housework, gathering firewood, fetching water, and making mats, baskets, etc. for home use are excluded.

In order to assess the status of employment and underemployment, NLSS (2011) has categorized it on the basis of the number of hours worked, i.e. 1 to 19 hours, 20 to 39 hours and more than 40 hours over the previous seven days period. Underemployment is defined as the state of an individual working less than 40 hours and looking for additional work. Whether individuals are employed or underemployed they are counted under employment category.

Employment, basically, means an engagement of individual or group in some kind of income generating activities that support life and make it better. Therefore, being employed or unemployed has a significant meaning in society as it is directly connected with many positive/negative consequences in human lives. It generates monetary income depending upon the sector of work and level of qualification and position. The income is used in purchasing daily consumption materials as well as to pay for education and health facilities. Thus, employment has some effects in individual’s life which are different from effects of being unemployed.

On the contrary, unemployed individuals usually go through various negative consequences. As argued by Sen (2000 :18-22) the evil effects of unemployment are not confined only to the lowness of income with which jobless may be associated. In order to compensate the loss of income (or more accurately, for a part of the lost income) it does not do away with the other losses that also result from the persistence of unemployment. Unemployment involves wasting of productive power, since a part of the potential national output is not realized because of unemployment. Unemployment may generate loss of cognitive abilities as a result of the unemployed person’s loss of confidence and sense of control. The nature of the deprivation of the unemployed includes the loss of freedom as a result of joblessness. Unemployment can play havoc with the lives of the jobless, and cause intense suffering and mental agony. Empirical studies of unemployment have shown how serious this effect can be. Indeed, high unemployment is often associated even with elevated rates of suicide somewhere, which is an indicator of the perception of unbearability that the victims experience. The effect of prolonged joblessness can be especially damaging for the morale. Unemployment can also lead to clinically identifiable illnesses and to higher rates of mortality (not) just through more suicide. Unemployment can be very disruptive of social relations and of family life. The discouragement induced by unemployment can lead to a weakening of motivations and can make the long-term unemployed very dejected and passive. Unemployment can also be a significant causal influence in heightening ethnic tensions as well as gender divisions. Thus, unemployment might have different consequences in different countries. Therefore, each country

wants to eradicate unemployment creating large number of employment opportunities.

The employment status in Nepal during 1995/96, 2003/04, and 2010/11 (Nepal Living Standards Survey) can be discussed as percentage of employed population (during past 7 days): 67.2, 74.3, and 78.3; percentage of unemployed population (during past 7 days): 3.4, and 2.9, and 1.8; percentage of not active population (during past 7 days): 29.4, 22.8, and 19.9; labor force participation rate: 70.6, 77.2, and 80.1; unemployment rate: 4.9, 3.8, and 2.2; unemployment rate, age 10 - 14 years: 7.9, 3.4, and 1.1; unemployment rate, age 15 - 24 years: 7.3, 6.0, and 3.6 respectively. Similarly, percent of individuals by number of hours worked (per week) are as 1 - 19 hours: 21.5, 24.4, and 31.7; 20 - 39 hours: 25.6, 23.4, and 22.1; 40 hours and more: 52.9, 52.2, and 46.2; share by main sector of employment is also different. They are as share of wage employment in agriculture: 12.2, 6.8, and 2.8; share of self employment in agriculture: 70.7, 64.3, and 61.3; share of wage employment in non-agriculture: 9.5, 10.2, and 12.6; share of self employment in non-agriculture: 7.7, 9.3, and 12.7; share of extended economic work—9.4, and 10.7; incidence of child labour, age 5 - 14 years : 31.4, and 27.6 for the year 1995/96, 2003/04, and 2010/11 respectively.

More importantly, type of employment causes two types of effects in individual's life. One is the level of income and the other is social prestige or status. There is quite difference between officer level job and junior level officer or nayab subba (Job related to intermediate level qualification) in terms of income, social status and power. Being officer means not only having higher level of income but also better social status or prestige and power in society. However, for the purpose of this paper, the term employment has been used to refer to work or activity performed by an individual, in any sectors; self in agriculture, wage in agriculture, self in non-agriculture and wage in non-agriculture, as officer high school and university teacher and officers in government, non-government, public and private sectors. Therefore, examining the distribution of currently employed officer of all ethnic groups across gender, rural-urban divide, region and class is relevant and important to understand and analyze inequality as intersection of multiple identities.

4. Inequality Debate in Nepal

Inequality in access to resources and opportunities has remained at the core of ethnic debate of Nepal after the people's movement of 1990. The debate gained momentum particularly after the people's movement of 2006. The debate includes various kinds of inequalities such as inequality in access to employment opportunities, ownership, capability enhancement, and so on. Unequal access to employment opportunity among individuals of different ethnic groups is one such issue. The argument in this debate is that there is a domination of the Brahman

and Chhetri in employment opportunity and rest of the ethnic groups are excluded. Many scholars have contributed much about the issue analyzing inequality among individuals and households of Nepal in different ways. However, the theoretical approach they adopted and empirical evidences used in the analysis of inequality are found inadequate to understand inequality in Nepal. There are mainly two types of inadequacies. First, the theoretical framework they have used to analyze inequality is inappropriate because it does not explain inequality as the interlocking phenomenon from the inter-sectional perspective. Second, the empirical evidences used in analysis are only confined to a particular dimension of inequality. Indeed, this kind of unidimensional analysis of inequality does not show an adequate picture of inequality in a diverse country like Nepal. Thus examining inequality at the intersections of multiple identities focusing on distribution of access to employment across ethnicity, gender, rural-urban divide, region and class is the major issue on which this paper focuses upon. On the basis of analysis of access to employment opportunity, this paper, argues that inequality among individuals of Nepal is shaped by multiple dimensions and identities which can only be analyzed and understood through the inter-sectional perspective. In order to analyze inter-sectionality of inequality, it takes the reference of the distribution of access to employment opportunity across ethnicity, gender, rural-urban divide, region, and class. It raises a number of questions with the status of social development as there is creating new form of inequality.

5. Objectives and Methods

The primary objective of this paper is to examine the status of access to employment opportunities among various ethnicities across various social-economic dimensions such as gender, urban-rural, eco-belt, development region and consumption quintiles. While doing so it attempts to highlight on the inequality in access to employment from inter-sectional perspective. Since employment opportunity is important for all individuals Gautam (2013) highlights the fact that employment plays a very important role in an individual's life as a base for their social and economic status that helps produce positive benefits. Some other reasons which he further writes are that employed people not merely earn money but also are equipped with the capability to make friends, develop a sense of status and self worth at work place, which helps build a kind of conducive socio-economic environment.

In order to examine the inequality from inter-sectional perspective the caste/ethnic groups reported in the census of Nepal has been gradually increasing since 2001 and reached 125 in 2011. It has created difficulties in categorizing caste/ethnic groups. However, all caste/ethnic groups of Nepal reported in 2010/11 NLSS have been categorized into eight broad caste/ethnic groups (Annex-1), following standard institutional and scholarly research criteria (followed by UNDP

(2008), Bennet and Parajuli (2012), for detail see Gautam 2013). These ethnic categories were further classified across gender, urban-rural, eco-belt, development region and consumption quintiles to get the distribution of access to employment opportunities (Annex-2). Distribution of frequency and percentage (proportion as mean) were computed and observed to see whether the distribution follows a particular caste/ethnic lines. The distribution of employed officers (presented in Annex-2) across ethnicity, gender, eco-belt, development region and class clearly shows the varying distribution depicting inequality intersecting across multiple dimensions. Distribution of access to employment was thus analyzed from inter-sectional method.

Table-1 : Distribution of population, graduates and officers across ethnic groups

Ethnic Groups	Population 10+		Graduates			Officers		
	N	%	N	%	% of Population	N	%	% of Graduates
Chhetri	4,147	18.71	200	16.95	4.82	89	16.09	44.50
Brahman	3,393	15.31	483	40.93	14.24	147	26.58	30.43
H/M Janajati	4,991	22.52	92	7.8	1.84	84	15.19	91.30
Terai Janajati	1,325	5.98	25	2.12	1.89	15	2.71	60.00
Madhesi	2,285	10.31	48	4.07	2.10	23	4.16	47.92
Dalit	2,755	12.43	23	1.95	0.83	27	4.88	117.39
Newar	2,213	9.98	286	24.24	12.92	154	27.85	53.85
Other	1,058	4.77	23	1.95	2.17	14	2.53	60.87
Total	22,167	100	1,180	100	5.32	553	100	46.86

Source : Computed by the researcher from NLSS 2010/11 raw data

The distribution, however, shows wider inequality in access to employment opportunity which is shaped by multiple and intersecting identities such as gender, rural-urban divide, region and class among individuals of all major ethnic groups. Therefore, in order to understand the ground reality of inequality in access to employment opportunities created during modern development process it is required to analyze inequality in the intersection of multiple dimensions or identities of individuals of all ethnic groups of Nepal.

6. Inter-sectional Approach : A New Perspective and Method of Inequality Analysis

The term 'inter-sectionality' itself was introduced by an American Black feminist, the legal and critical race theorist Kimberlé Crenshaw in (1989), when she discussed issues of black women's employment in the USA and the intersection of gender, race and class matters in their exploitation and exclusion (Yuval-Davis 2011). However, Mitchell (2013) traces the history of inter-sectionality differently. He writes that the term "inter-sectionality" did not become commonplace until the early 1980s. According to most feminist historians, Kimberlé Williams Crenshaw was the first to coin the term, in a series of articles written between roughly 1989 and 1991 (for example, see "Mapping the Margins"). Inter-sectionality theory was then popularized by many critical race and gender theorists. According to him, more specifically, since "inter-sectionality theory" primarily developed in response to second wave feminism, we must look at how gender relations under capitalism developed. Regarding this context, Davis (2008) noted that the concept of 'inter-sectionality' - the interaction of multiple identities and experiences of exclusion and subordination - has been heralded as one of the most important contributions to feminist scholarship. However, there are various ways of defining and interpreting the concept of inter-sectionality.

I agree with the view of Anthias (2012) that there cannot be a singular definition of an inter-sectionality framework as there is a great deal of diversity in the way it is theorized and applied. It has a long history as Ann Denis (2008) shows, but has its primary roots within anti-racist feminism in the United States, being originally concerned with the particular forms of oppression faced by racialized women (e.g. see hooks [1981] and Denis [2008] for an account of historical origins). However, the coinage of the term inter-sectionality has been attributed to Crenshaw (1994). It has been described as a 'ast travelling concept' (Knapp, 2005), and there are issues about transplanting the term to a range of other contexts (Anthias 2012:125). Thus there is variation in the ideas among scholars about the origin and coinage of the term inter-sectionality among scholars.

Kharel (2010) reviewed feminist literatures on inter-sectionality and writes that feminist scholars have used the concept of "inter-sectionality" to illuminate the interlocking hierarchies of identity that characterize individual experiences and the production of social life (Chow, Wilkinson and Zinn, 1996; Collins, 1990 & 1999; Crenshaw, 1997; Fereer, Lorber and Hess, 1999; McCall, 2005). According to McCall (2005 : 1771), inter-sectionality, "the relationships among multiple dimensions and modalities of social relations and subject formations", is perhaps the most important theoretical contribution that women's studies in conjunction with related fields, has made so far." It seems more convincing because the concept of inter-sectionality is developed while looking at relationship across multiple sections of society or population.

According to Mason (n.d.) inter-sectionality refers to the ways race, class, gender, ethnicity, sexual orientation, ability, status and other markers of differences intersect to inform individual realities and lived experiences. He further writes that “inter-sectionality recognizes that individuals and groups are shaped by multiple and intersecting identities. These identities often inform an individual’s world view, perspective and relationship to others in society”. Thus inter-sectionality is a new approach of analyzing inequality in diversified society.

There is no doubt inter-sectionality, as an approach of analyzing inequality, is a new perspective of social analysis recently used in sociological studies. However, looking at the history and implication of inter-sectionality in analyzing inequality in modern society Scheibelhofer and Marotta (N.d.) highlight its objectives in their own views. According to them inter-sectionality aims at grasping the complexity of inequalities on societal as well as subjective levels. Refuting the hierarchisation of different structures of dominance, the inter-sectional approach studies these structures in their interplay and mutual constitution (Bilge, 2010 : 58). As mentioned by Mason (n.d. : 5) an inter-sectional perspective or framework encourages policymakers and social change leaders to identify the ways in which race, class, gender, ethnicity, sexual orientation, ability and status influence public policy outcomes at the national, state and local levels. This approach can also inform advocacy efforts aimed at increasing equity and equality in society. However, this approach has been adopted in policy implication very recently.

Inter-sectionality gained currency in the late 1980s and early 90s when feminists and women of colour began to use the term to articulate their experiences in society and within movements for social change and equality (Mason, n.d. : 5). Mason (n.d.) further writes that they argued that systems of race, class, gender, ethnicity, and other markers of difference were intersecting and interlocking. These markers often interact with institutions and structures in society to limit access to resources and information to privilege some groups over others, and to maintain power. One of the earliest articulations of the inter-sectional framework is outlined in the groundbreaking article Mapping the Margins: Inter-sectionality, Identity Politics and Violence Against Women of Colour by noted legal scholar Kimberle Crenshaw (Mason, n.d.: 5).

Thus inter-sectionality is a new approach of analyzing inequality across multiple sections of population in complex modern world. Population of modern world is divided into a multiple sections based on various markers of difference. Therefore Mason (n.d.) writes, “Race, class, gender, ethnicity, sexuality and other markers of difference are not inherently oppressive or forms of oppression. Forms of oppression and discrimination are racism, classism, heterosexism, ethnocentrism, ableism, anti-semitism, or ageism. They are systematic and violent acts of maintaining hierarchies and privilege in society”.

The relevancy of inter-sectional analysis is justified from the writing of Yuval-Davis (2013) who focused on three major issues relevant to the use of inter-sectionality in this way: The first relates to the division McCall (2005) makes between those approaches to inter-sectionality which she calls 'inter-categorical' and 'intra-categorical', the second relates to the relationships which should be understood as existing between the various inter-sectional categories; and the third relate to boundaries of the inter-sectional approach and thus the number of as well as which social categories should be included in inter-sectional analysis. Inter- or intra-categories? Yuval-Davis (2013) further writes that according to McCall, studies that have used an inter-sectional approach differ as to whether they have used an inter- or intra-categorical approach. By inter-categorical approach she means focusing on the way the intersection of different social categories, such as race, gender, class, etc., affect particular social behaviour or the distribution of resources. Intra-categorical studies, on the other hand, are less occupied in the relationships among various social categories but rather problematize the meaning and boundaries of the categories themselves, such as whether black women were included in the category 'women' or what are the shifting boundaries of who is considered to be 'black' in a particular place and time.

The approaches (Gurung, 2012; Bhattachan, 2012; Tamang, 2010; Mabuhang, 2012; Gurung, 2001; Lawoti and Gunaratne, 2010; and even Seddon, 1987) adopted to analyze inequality; particularly inclusion and exclusion and representation, among individuals of all ethnic groups of Nepal, in different sectors including employment, are found highly politicized and ethnicized. In fact, these approaches are unable to explore the intersection of inequality among all ethnic groups across gender, rural-urban divide, region and class. Therefore, the aim of this paper was to develop an inter-sectionality framework relevant and useful to inequality analysis among individuals/households of all ethnic groups of Nepal. The author was therefore convinced with Anthias (2012), who writes, it is possible, for example, to explore the analytical links between different types of social division, e.g. the similarities and differences between class division, gender division and ethnic division (as well as others such as sexuality) as social ontologies (see Anthias and by guest on January 2, 2015 iss.sagepub.com Downloaded from 128 International Sociology 28(1) Yuval Davis 1992), as well as their similarities and differences as concrete social relations of categorization, collectivity and inequality (Anthias, 1998). It is significantly useful because an inter-sectional sensibilization to conceptualizations of inequalities helps capture inequalities in their entangled historical, micro and macro level dimensions and avoid one-dimensional reductions (Roth, 2013).

Crenshaw (1991) writes that in the context of violence against women, this elision of difference in identity politics is problematic, fundamentally because the violence that many women experience is often shaped by other dimensions of their

identities, such as race and class. Moreover, ignoring difference within groups contributes to tension among groups, another problem of identity politics that bears on efforts to politicize violence against women (Crenshaw, 1991). Therefore, in order to understand the reality of inequality among individuals of all ethnic groups of Nepal it is necessary to explore the possible dimensions of identity or difference which have direct bearing to access to resources and opportunities.

Although very few scholars (Mishra, 2011; Pandey, 2010; Kharel, 2010; Dahal, 2010, 2012; Gautam, 2013, 2015) have made a little effort to analyze intra-ethnic inequality they did not make any effort to explore such inequality among all ethnic groups across gender, rural-urban, region and class from inter-sectional perspective. Population of Nepal is divided into a multiple sections on the basis of markers of difference such as caste/ethnicity, gender, region, and class. These markers of difference among people are really important to understand inequality across various sections of population. Therefore, this paper argues inter-sectionality as an appropriate approach of analyzing inequality among individuals of all ethnic groups across ethnicity, gender, rural-urban divide, region and class.

Thus there are multiple inequalities overlapping across various sections of population among all ethnic groups of Nepal in terms of access to officer level job employment. With an exception to very few ethnic groups, males and individuals living in urban area, hill belt, CDR and WDR and upper/rich quintile are dominating in employment sector. In contrast, usually females and individuals residing in urban area, mountain belt, MWDR and FWDR and belonging to lowest/poor quintile have least access to officer level employment opportunity. However, Tarai Janajati and Madhesi are exception to it as their population is concentrated in the Tarai region.

Development has not only created various kinds of inequalities among people but also weakening social harmony, collectivity, integrity and equality that was prevailed among people before. It would be better to recall what Nanda (1997 : xix) writes in this regard :

Contemporary development in Nepal has been neither social revolutionary nor economically progressive. Instead of acting as an economic leveler, it has been polarizer. What has emerged is a gambling situation, one in which nobody wins unless somebody loses. So development has produced a trail of victims as the material growth of one segment of the population has been often achieved at the expense of another.

The essence of Nanda's this writing is that development has neither contributed to social transformation nor helped people progress economically. Instead it has divided people in different sections which are victimized in different ways. In his view, "the elites and educated too are victims of development" (p. xx).

He further opines “surrounded by poverty and haunted by the looming shadow of rising social disparities resulting from development, they suffer from guilt as well as fear” (p. xx). The inequality in access to employment explained earlier is one of the evidences of such disparities. As mentioned by Nanda (1997) “the educated and elites of Nepal are, therefore, the prisoners of the very material distance and demarcation they have created to separate themselves from the poor and downtrodden, those who are left bereft by development” (p. xx). This scenario tells us that the development today does not seem optimistic. Some scholars have similar kind of experience in this regard.

In his book *Nepal’s Failed Development*, Pandey (2000 : 403-4) writes :

In 1990, the democratic and progressive leaders and the general public, with the agreement of the king, broke the myth that only the people of a certain race, a certain culture, or a certain degree of material prosperity were entitled to human rights and human dignity that come with democracy and development. Now the country faces the challenge to see to it that this myth does not get resurrected. If we are able to meet this demand of the time as a nation, development too, will start happening on its own. For this, the political leaders have to revert back to the values and goals that inspired them to plunge into the democratic campaign, make personal sacrifices and steer the movement in 1990.

The central idea of this long quotation is that people and their sentiments are left aside in the name of development. People are divided and are taken into confrontation which does not lead to successful development. It has now become very difficult to organize people for any community work. As written by Pandey (2000), “To organize the people by helping them to have confidence in themselves, enjoy their rights, and have them produce development for themselves and the society, in our condition, is a difficult task”. This is all because of modern development. We need a society that values creativity and autonomy, not servility of the people (Pandey, 2000 : 405). Thus we are very crucial juncture of history and think about our own social development that was before modern development.

7. Conclusions

Modern development process has created a number of productive resources as well as opportunities to all individuals. The aim of development is to increase access to such productive resources and opportunities to improve in the living standard of people. However, the process of development has resulted into inequality among individuals, households and communities; rather than creating equality and integration, in the world in general as well as Nepal in particular. Access to resources and opportunities among individuals and households is shaped

by multiple factors. Employment is one of the important sectors of opportunities in Nepal. It is not only important as an opportunity but also important as it is an indicator of social status of individuals. Therefore access to employment opportunity has important meaning in Nepalese context. Access to employment is also distributed across all ethnic groups indicating both inter- and intra-ethnic inequalities. There are individuals in all ethnic groups who are engaged in all kinds of employment opportunities including officer level job. However, there is also inequality in access to such employment opportunity among the individuals of all ethnic groups which is shaped by multiple intersecting identities such as gender, region, and class. Therefore, we can understand the reality of inequality created among individuals of all ethnic groups in terms of access to employment opportunity is due to modern development process and can be understood only from inter-sectional perspective. In the context of Nepal the distribution clearly shows that employment opportunities, created during the modern development process, is captured by upper or rich class people (upper quintile) particularly males, individuals residing in urban area, hill belt and central development region have highest access to modern employment opportunities which has created social inequality. Modern development has therefore been problematic because it has continuously been creating inequality among individuals, households, communities and so on including access to employment opportunities (at least in this paper) resulting unequal relationship such as exclusion and marginalization which is shaped by multiple intersecting identities such as ethnicity, gender, rural-urban divide, ecological belt, development region and consumption quintiles. Thus modern development is failed as argued by Pandey (2000) and Shrestha (1997) because it weakening social development destroying social harmony, collectivity, integrity and equality among people.

Footnotes

1. The author is highly indebted to Prof. Chaitanya Mishra who went through this paper intensively and provided constructive comments and suggestions to bring this paper in this form.
2. Employment, as defined in dictionary of Sociology, is the state of having paid work or a person's work or profession (Oxford Dictionary, 2011 : 223).
3. A person is defined as "currently employed" if he or she is either employed for at least one hour during the previous seven days, or has a job attachment if temporarily absent from work, or is available to work if work could be found. On the other hand, a person is "currently unemployed" if he or she did not work during the last seven days but was looking for work, or was waiting to hear from a perspective employer or to start a new job or could not find work or did not know how to look for work (NLSS, 2011 : 50).

4. A person is defined as “currently active” in the following situations-he/she is either employed for at least one hour during previous seven days, or has a job attachment if temporarily absent from work, or is available for work (if work could be found) (NLSS, 2011 : 50).
5. Others who did not work in the past seven days or did not look for work for reasons other than listed above are classified as “currently inactive” (NLSS, 2011 : 50).

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Annex-1

Major Caste/Ethnic Groups of Nepal

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

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

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

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

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

Brahman : Hill Brahman and Tarai Brahman

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

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

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

Annex-2**Distribution of employed officers across gender, urban- rural, eco-belt, development region and consumption quintile by ethnicity**

Caste/Ethnic Group		Gender		Urban-Rural		Ecological belt		
		Male	Female	Urban	Rural	Mountain	Hill	Tarai
Chhetri	N	74	15	47	42	11	58	20
	%	83.2	16.9	52.81	47.2	12.36	65.2	22.47
Brahman	N	97	50	114	33	3	98	46
	%	66	34	77.55	22.5	2.04	66.7	31.29
H/M Janajati	N	48	36	59	25	6	68	10
	%	57.1	42.9	70.24	29.8	7.14	81	11.9
Terai Janajati	N	11	4	6	9	0	1	14
	%	73.3	26.7	40	60	0	6.67	93.33
Madhesi	N	19	4	9	14	1	3	19
	%	82.6	17.4	39.13	60.9	4.35	13	82.61
Dalit	N	15	12	17	10	3	16	8
	%	55.6	44.4	62.96	37	11.11	59.3	29.63
Newar	N	105	49	141	13	6	138	10
	%	68.2	31.8	91.56	8.44	3.9	89.6	6.49
Other	N	10	4	6	8	0	6	8
	%	71.4	28.6	42.86	57.1	0	42.9	57.14
Total	N	379	174	399	154	30	388	135
	%	68.5	31.5	72.15	27.9	5.42	70.2	24.41

Distribution of employed officers across gender, urban- rural, eco-belt, development region and consumption quintile by ethnicity (Continued)

Caste/Ethnic Group		Development region					Consumption quintile				
		E.	C.	W.	M-W	F-W	1	2	3	4	5
Chhetri	N	2	44	15	7	21	1	7	5	11	65
	%	2.25	49.44	16.85	7.87	23.6	1.12	7.87	5.62	12.36	73.03
Brahman	N	9	89	35	7	7	0	0	2	15	130
	%	6.12	60.54	23.81	4.76	4.76	0	0	1.36	10.2	88.44
H/M Janajati	N	2	44	34	3	1	0	1	11	10	62
	%	2.38	52.38	40.48	3.57	1.19	0	1.19	13.1	11.9	73.81

Terai Janajati	N	2	1	4	0	8	2	1	1	5	6
	%	13.33	6.67	26.67	0	53.3	13.3	6.67	6.67	33.33	40
Madhesi	N	4	11	8	0	0	7	0	2	5	9
	%	17.39	47.83	34.78	0	0	30.4	0	8.7	21.74	39.13
Dalit	N	0	8	13	2	4	4	1	1	2	19
	%	0	29.63	48.15	7.41	14.8	14.8	3.7	3.7	7.41	70.37
Newar	N	2	138	13	1	0	0	0	2	12	140
	%	1.3	89.61	8.44	0.65	0	0	0	1.3	7.79	90.91
Other	N	1	5	8	0	0	4	0	0	1	9
	%	7.14	35.71	57.14	0	0	28.6	0	0	7.14	64.29
Total	N	22	340	130	20	41	18	10	24	61	440
	%	3.98	61.48	23.51	3.62	7.41	3.25	1.81	4.34	11.03	79.57

Note : 1=First lower quintile, 2=Second lower quintile, 3=Third middle quintile, 4=Fourth upper quintile, 5=Fifth upper quintile, E.=Eastern Development Region, C.=Central Development Region, W.= Western Development Region, M-W. =Mid-western Development Region, F-W.=Far Western Development Region. ★

Effectiveness of a Visual Perception : Diagnosis and Remedation Programme Designed for Perceptually Deficient Children

Rajive Kumar*

The present study was conducted with an aim to find the effectiveness of a Visual Perception: Diagnosis and Remedation Programme Designed for perceptually deficient children. For this purpose, perceptually deficient students were screened on the basis of background information, school records, checklist for teachers, symptomology checklist of visual perceptual deficient, draw a man-test and Raven's coloured progressive matrices. To identify visual perceptual impairments/deficient developmental test of visual perception (developed by Marianne Frostig, Welty Letever and John R. B. Whitthesey, 1964) was used. The investigator prepared a visual perceptual Training Program. This programme was provided individually to children for 10 days regularly. It was observed that all children were excited to do these activities. Total time for providing remedial programme was 4 months. In conclusion, it can be said that the visual perception programme has been highly effective in improvement of visual perception skills.

[**Keywords** : Visual perception, Perceptually deficient children, Learning disabilities, Perceptually handicapped children]

1. Introduction

It is well-established fact of the philosophy of education that every child must have equal chance to learn to the best of his ability. But, the children having

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learning disabilities don't have the ability this opportunity. Usually a syllabus as established by the school system has been provided but the children have been unable to cope with it. Consequently, they have failed and have been classified as mentally retarded, emotionally disturbed or simply as under achieved. Some have been deprived of all educational services because their problems precluded a place for them in school. It is our belief that with proper facilities, professional personnel and curriculum most of those children can be educated through the local school system. There are many reasons why a child may fail to become educated to his full potential. These may include physical, emotional, psychological, neurological, cultural, and environmental causes or often combinations of these. Some such children are identified quite early in life as having potential problems, whereas others only when they actually enter school. Apart from the physically handicapped or partially hearing child whose handicap is obvious and who gains sympathetic attention, there is a small group of learning disabled children in every class. Many children with learning disabilities live in a warped perceptual world. Although they have no basic, impairment in their sensory organs, they cannot interpret sensations in a normal manner. They do not hear, see, feel or integrate sensory stimuli in their environmental surroundings the way other children do. The abnormality is not in the sensory organ itself, but in perception resulting from stimulation to the sensory organ. Auditory perception takes place in the brain not in the ear; similarly, visual perception takes place in the brain not in the eye. There is evidence that perceptual disturbances are important factors in the failure to learn, particularly at the early stages of academic instruction. The widely used term perceptually handicapped child stems from the abnormalities such children have with perception.

The perceptual activities suggested in this section are divided into following categories : visual perception, auditory perception, hepatic perception, and cross-modal perception. The teaching strategies are representative of aerobatics that follow from conceptual models of perception and learning disabilities, and many additional teaching activities can be created. The classification of these activities is somewhat arbitrary, since many overlap with other processes and other areas of learning. How does a child come to know about the sizes, shapes, orientations, distances and identities of the objects that fill his or her environment? One of the easiest answers to this question was that knowledge about the world must come through the senses. If we wish to determine how knowledge is gained about the environment, we must first determine how our senses provide us with this knowledge. For this reason, the study of perceptual processes that is, how organisms register and react to stimulation from the environment - is one of the oldest aspects of the field of psychology. There exist a high percentage of such learning disabled children who do poorly in school from the very beginning. Such children stagnate for some years and eventually drop out. Parents and teachers of such children fail to appreciate their problems and think that the child can improve by pressurizing and nagging. They do not understand that the child suffers from

learning disability in certain areas of his studies. The teachers also like parents, scold him and declare him a dull child. In fact, his intelligence is average or above average. Both the parents and the teachers lack the ability to deal with the children suffering from learning disabilities.

In order to plan either a diagnostic prescriptive, remedial or preventive programme for learning disabled children, primarily it is necessary to find out the kinds and types of learning disabilities and difficulties in processing information that such children most commonly face. Many children are auditory learners and many others use visual modality. Such an understanding of the child in terms of individual differences will help in designing appropriate diagnostic techniques for such children. Without perception, a human being cannot get any message from his environment or respond to it. The most important of these are visual and auditory. As research shows, the most of our input goes in through visual modality. Perception is an important area of deficiency in learning disabled children. And because of this, these children are not able to perceive the world properly and hence problems in learning are seen. Visual perception play significant role in school achievement, particularly in reading. Disabilities related to visual perception are one of the primary characteristics of learning disabled children. The kinds of visual perceptual disabilities are distinguished from the types of visual disabilities that are most commonly associated with the blind and partially sighted, that is, disability in visual acuity. Visual perceptual disabilities are related to learning disabilities, however, are concerned that disability that concerned with disabilities that occur in a child despite the fact that he has structurally sound eyes and adequate muscular control over them (Hallahan and Kauffman, 1976). Visual perceptual disabilities are difficulties in processing and/or interpreting visual information. Due to visual perceptual disabilities children face various problems in learning. Nakra, (1990) worked on the evaluation of Feurestein's Instrumental Enrichment (F.I.E.) programme in the classroom. Englert, et al (1994) compared the effectiveness of two interventions that differed in the nature of dialogic interactions among teachers and students in the reading group. The analyses indicated that the intervention that produced the greatest effect was the one in which dialogue, social interactions, and scaffold instruction figured prominently. Curtis and Chmelka (1994) found the effectiveness of the reading programme with four adolescents with learning disabilities who were reading below the 5th grade level. Over the course of the ten-week instruction, subjects made significant gains on test of basic reading skills and comprehension. Geiger, Lettvinand Fahle (1994) did a controlled experiment on dyslexic children who learn a new visual strategy for reading. Fifteen dyslexic children (3rd-6th grade) were divided into two groups. The experimental group was given a new remedial regimen. The control group continued the remedial process given in their school. McCormick (1994) presents a case study of a non-reader, an elementary school boy (aged 8.5 years) with above average intelligence, who recognized only 4 words at the beginning of his 3.5 years participation in a school and clinical reading clinic. To gain an understanding of the

psychological processes that underlie an individual's knowledge of his or her environment, then the study of perception is the best place to begin. Considering the gaps as evident in the aforementioned discussion as well as deficiencies in previous researches and as noted by the investigator, present study was taken up with a view to develop a visual perception Programme for the perceptually deficient children. It has been shown that visual perception is important for lining a fully satisfactory life. A person who is deficient in visual perception abilities will be deprived of understanding of the world around him. Keeping in view the tremendous importance of visual perception, the investigator decided to take up research on the visual perception of learning disabled children.

2. Objectives of the Present Study

Following were the objectives of the present study :

1. To study the visual perception skills of perceptually deficient children.
2. To develop visual perceptual programme (Intervention) for these children.
3. To investigate the efficacy of the above said programme.
4. To find out the effect of intervention (visual perception programme) on visual perception skills of perceptually deficient children.

3. Method and Procedure

For present investigation, two-group pre test-post test random design was used to achieve the objectives of the study. The procedure for the pre test-post test two-group random design is—randomly assign the subjects to experimental and control groups, obtain pre tests before measure of each groups performance, expose one of the group to a treatment, and then compare the scores of the two groups as same subsequent measures. The population of present study is all IVth class students of Western U.P. For present study random sampling technique was used. Out of 300 IVth grade perceptually deficient students only 100 students were selected from different primary schools of West U.P. First of all, perceptually deficient students were screened on the basis of background information, school records, checklist for teachers, symptomology checklist of visual perceptual deficient, draw a man-test and Raven's coloured progressive matrices. To identify visual perceptual impairments / deficient developmental test of visual perception (developed by Marianne Frostig, Welty Letever and John R.B. Whitthesey, 1964) was used. This test is especially developed for children under 11 years age. This test provides index of visual perception deficit. After screening deficient students they are divided in two groups—control and experimental. Groups were formed using random technique and both groups were equated on intelligence because intelligence play major role. Experimental group was exposed to remedial visual perceptual programme. This programme was provided individually to children for 10 days regularly. It was observed that all children were excited to do these

activities. Total time for providing remedial programme was 4 months. Visual perception programme was not given to control group. After treatment both groups were post -tested.

4. Remedial Program : Visual Perceptual Training Program

The main purpose of present study is also to diagnose visual perceptual deficient and provide remedial program to them and check effectiveness. To achieve this objective investigator prepared a visual perceptual Training Programme based on Frostig, Letever and Whittlesey (1964). Based on survey of research, investigator decided to provide remedial programme in the eight areas. Each of these area had some activities. Areas of Training programme are given below in details :

4.1 Visual-motor Coordination

The child related to visual-motor coordination problems, failed to draw a square and often draw open instead of closed figures. Difficulties appear in front of visual-motor coordination when they reach for items, dress themselves, or attempt movements heavily upon visual adequacy. Under this area students were provided following activities :

- a. **Cutting** : Children were asked to cut along certain figures.
- b. **Tracing** : Children were asked to trace figures with the help of pencil putting one hand on the figure.
- c. **Designing**
 1. Children were asked to design various figures like triangle, square etc., with the help of rubber band and Pin.
 2. Children were asked to make triangle, square etc. with the help of beads / rangoli.

4.2 Visual Discrimination

Visual Discrimination is the ability to perceive dominant features in different objects, which discriminate one object from another. Children with visual discrimination problems face difficulty related to differentiation between w and v or word pit and pat. For remedial purposes following activities were exercised :

- a. **Colour Discrimination** : Children were asked to discriminate colours eg. red, green, yellow, blue out of many.
- b. **Shape Discrimination** : Children were asked to discriminate shape (form) circle, square, triangle etc.
- c. **Size Discrimination**
 1. Children were asked to discriminate size of circle, square, triangle etc.
 2. Tell students to discriminate size of letters.

4-3 Figure-Ground Discrimination

This involve problem related to ability to distinguish an object from its background. Irrelevant stimuli often distract a child with deficit in this area. The child may have difficulty related to focusing as one word or line. For remedy of this type problem following activities were included :

- a. **Discrimination** : Children were asked to find out various categories of objects like round things, coloured things, wooden things.
- b. **Sorting** : Children were asked to pick up round shape, then red round shape, etc.
- c. **Matching** : Place shapes as cards and play games requiring the matching of those shapes. Different size of jar with lids given in mix and tell child to match lids with jar.
- d. **Grouping** : Different type of things like wooden sphere, triangle etc, each five in number, were give to child then child was asked to prepare group of similar things.

4-4 Perceptual Constancy

This ability is related to perception of shape, size and position invariably. Children with this problem perceive shapes and sizes unstable and inconsistent. For remedy of this instability and inconsistency, following activities were included :

- a. **Recognition and Naming** : The name of circle, square, triangle, cross, star, rectangle, semicircle were taught in the first phase then identification and naming of solids such as sphere, cube, cuboids, cylinder, cone was taught.
- b. **Finding and sorting Activities** : Tell children to find any specific size (black squares) from mix of objects. This includes following activities .
 1. Finding similar shape and different size Different types and shapes of objects were given to children and asked them to find out similar objects which are similar in shape but different in size.
 2. Finding similar shape and similar size objects. Child were asked to find out similar object which are similar size.
 3. Finding similar size and different shape objects. Children were asked to find out object with similar size and different shape.
 4. Word-denoting size. Children were asked to find out card denoting big 'W' letter q small w letter etc.

4-5 Position in Space

The children having deficiency related to position in space show problems like confusion between b and d, 42 and 24, on and no, because of inability to interpret position. Training in body image, body concept and body scheme should be given before any formal programme. Following activities were included for remedy :

- a. Body-object relationship :** The child required to place himself in various position in relation to objects in the classroom. Children were asked :
- Where is your book ? what is under your table ?
 - What is on your table ? Go and stand in front of Ramesh.
 - Sit behind Rama
 - Climb on your chair.
- b. Discrimination :** To perceive position in space and position relation knowledge of left and right, up and down, forward and backward direction is necessary.
- a) Discrimination of Left and Right : Children were asked :
- Go left
 - Go right
 - Hold your pen in your right hand.
- b) Up and down discrimination : Children were asked :
- Raise your hand up
 - sit down.

4.6 Spatial Relation

Children having problem related to this type of perception, feel difficulty in recognizing the sequence of letter in the word and pattern. Following activities were included for remedial purposes :-

a. Ordering

1. Children were asked to arrange beads in ascending order.
2. Children were asked to arrange beads in descending order.

b. Copying

1. Children were asked to copying given figure like triangle, square etc.
2. Children were asked to copying letters in different design.

4.7 Visual Closure

This type of perception provide ability to identify figure or letter which are presented in fragments children with disability related to visual closure not perceive this type of fragments in full (complete). To improve these children ability following activities were included :

a. Missing Word/Letter/Picture

1. **Picture with part missing :** Picture partly covered was shown to children and they were asked to recognize.
2. **Words with part missing :** Word partly covered was shown to children and they were asked to recognize.

3. Word with missing letter : Word with missing letter with figure was shown to children were asked to recognize missing letter.

b. Completion of figure/word letter

1. Complete dotted figure : Incomplete figure was given to children and asked them to complete that figure.

2. Complete word : Missing words were given to children and asked them complete words.

3. Complete letter : Missing letters were given to children and asked them to complete letter.

4.8 Visual Memory

Children with visual memory deficient cannot easily differentiate the better B from P, or the shape of block from a ball. For remedy of this problem following activities were included in this programme: -

a. Showing picture and asking questions : A picture was shown to children about 2 minutes and questions were asked related to picture.

b. Showing list of five words and ask about word : A list of five words was shown to students for 2 minutes and asked them about words and their serial number.

c. Showing word and ask about letter : A word was shown to children for 1 minute and asked about letter of the word for spelling purposes.

5. Results and Discussion

To find out the difference between experimental and control groups, t-test was used to test statistically the significant difference between experimental and control groups.

Table-1 : Comparison of experimental and control group on post-test of visual perception skill after treatment

Group	N	Mean	S.D.	SEd	t-value
Experimental	50	96.64	8.24	1.62	14.21*
Control	50	73.64	7.78		
* 0.01 level of significance					

The above table shows that number of subjects in both groups was 50. Mean and standard deviation on post-test of visual perception skills in experimental group were found to be 96.64 and 8.24 respectively. Mean and standard deviation of control group on visual perception skills were 73.64 and 7.78 respectively. After this, t-test was used to find out difference between experimental and control group on visual perception skills. Table also shows that t-value was

found to be 14.21 which was greater than the table value for significant at 0.01 level for degree of freedom 98. This indicates the fact that significant difference exists between experimental and control groups on visual perception skills. This means that both experimental and control groups are differed significantly on visual perception skills. Since there was no significant difference between experimental and control group on means of pretest (before treatment), therefore to check post-test visual perception skill result, given in Table-1, further gain scores (difference between pretest and post-test scores) of experimental and control groups were used for analysis. For the matching purpose of the experimental and control groups on gain scores of visual perceptual skills, researcher studied the visual perception skills of the both groups. The number of the students, mean score, standard deviation of both the groups was taken into consideration and presented in the Table-2.

Table-2 : Comparison of experimental and control group on gain in visual perception skill after treatment

Group	N	Mean	S.D.	S Ed	t-value
Experimental	50	26.34	7.66	1.13	21.48*
Control	50	2.14	1.88		
*0.01 level of significance					

The above table shows that mean and standard deviation of experimental group on gain scores was found to be 26.34 and 7.66, respectively. Mean and standard deviation of control group on gain scores of visual perceptual skills was found to be 2.14 and 1.88. After this, t-test was used to find out difference between experimental and control group on gain scores of visual perception skills. It is evident from Table-2 that t-value was found to be 21.48 which is very high than that of table value 2.63 for significant at 0.01 level for degree of freedom 98. This indicates the fact that significant difference exists between experimental and control groups on gain scores of visual perception skills. This means that both the experimental and control groups are differed significantly on gain scores of visual perception skills. Therefore, it can be concluded that visual perception skills programme is helpful in improving visual perception deficit. It is clear from Table-1 & 2 that experimental and control groups differ significantly on visual perception skills. Means of experimental group on visual perception skills post-test (96.64) and gain (26.34) scores are higher than control groups means on visual perception skill posttest (73.64) and gain (2.14) scores. This means that experimental group, which exposed to visual perception programme, scored significantly higher on visual perception skills than those of control group, which does not exposed to visual perception skills programme. Therefore, significant difference were exists due to treatment of visual perception skills. On the basis of this, it can be inferred that visual perception programme based on visual activities was effective in development of visual perception skills of perceptually deficient children.

5. Conclusions

The present study was conducted with an aim to find the effectiveness of the Visual Perception Programme (Intervention). In conclusion, it can be said that the visual perception programme has been highly effective in improvement of visual perception skills. A number of researches conducted by researchers such as Frosting (1966), Nakra (1990), Englert (1994), in various fields showed that such intervention programmes were found to be highly effective. The present study also shows similar results. So, the results have consistently. Significant effect of visual perceptual skills program opens windows of researchers thinking to overcome problems of deficient and develop their basic mathematical, reading, writing and viewing skills.

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Study of Home Environment and Planning as Study Habit's Dimension in Relation to Academic Achievement of Hindu and Muslim Senior Secondary Students of Kumaun Region

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This study attempts to assess the home environment and planning as the dimension of study habits in relation to academic achievement of Hindu and Muslim senior secondary students of Kumaun region of Uttarakhand. A sample of 200 Hindu and Muslim senior secondary students of Kumaun region was randomly taken from different Government senior secondary schools. Study Habits Inventory developed by B. V. Patel was used to study the school environment as study habit's dimension. Mean, S. D., t-test and Pearson product moment correlation coefficient were used to analyze the data. The results show that there was significant difference between Hindu and Muslim students on study habit's dimension home environment and planning. Results also show that Hindu students were found to have better home environment and planning for their studies in comparison of Muslim students. It was also found that the academic achievement of both Hindu and Muslim students was not significantly related with study habit's dimension home environment and planning.

[**Keywords** : Home environment, Planning, Study habit's dimension, Academic achievement, Senior secondary students]

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1. Introduction

The religion practiced at home determines the qualities, attitudes and behavior patterns of the parents of the children. These, in turn, must influence the development of the child as he identifies with them and tries to replicate their ways of living. The all round development of children is seen to be an outcome of their socialization which begins from the home. The home passes to them family culture, values, way of thinking, way of living, traditions, beliefs, and life practices. Even the cultural aspect of the development is transmitted to them through their family. No single factor of home environment, however, can be held responsible for their development. It is the total environment of the home that influences their development. The Senior Secondary education is a central link between elementary and higher education. It acts as the means for determining and shaping an individual's approach towards future higher education. One of the most imperative outputs of any educational system is the accomplishment of the objectives by the students up to the extreme. How the students take their school activities and make the studies, significantly determines their level of academic achievements. The students who develop and practice better and effective study habits are expected to achieve good in their studies in comparison of the students who have bad study habits. Thus, study habit is very influential to the academic achievement of every student at all levels. Active participation in the religious community brings people into contact with others of similar age who have common interests, and with whom social relationships may form. Interpersonal support can result in formation of new healthy social networks, which can facilitate positive personality changes. The religion practiced at home determines the qualities, attitudes and behavior patterns of the parents of the children. These, in turn, must influence the development of the child as he identifies with them and tries to replicate their ways of living. Ramamurti (1993) has rightly emphasized that despite possessing good intelligence and personality, the absence of good study habits hampers academic achievement. Hence, study habits of the students' plays important role in learning and fundamental to school success. Kelli (2009) emphasized that for the students to succeed in their studies, they must be able to properly incorporate the lessons and content material, absorb it, reproduce and reflect on it and be able to expressive the information in written and/or spoken form. What is fundamental, is the ability of a student to acquire effective study habits. Study habits play an important role in human performance in academic field (Patnaik and Basavaiyya 1991; Verma, 1996; Patel 1996; Verma & Kumari, 1999; Satapathy & Singhal, 2000; Riaz, A., Kiran, A. and Malik, N. H. 2002; Vyas, 2002). The students studying in private schools have better study habits than the students studying in government schools (Naggappa & Venkataiah, 1995; Sanjeev, 2003). The nature of the family has significant influence on the study habits of the students with respect to preparation for examination. Currently, there is no

research evidence of any kind available in this regard. So it was felt that there was a need to work on this issue. Hence, this researcher conducted an empirical research to obtain evidence as to how the religion, home environment and planning are linked with the study habits and academic achievement of senior secondary students of Kumaun Region.

2. Method

Methods of any research study are decided on the basis of the theory and principle of the statement of the research problem under investigation, objectives formulated for the present research problem, the appropriateness of the available resources of researcher, ability and capacity of the researcher, etc. These essential considerations have directed the researcher to use the Normative Survey method under the descriptive nature of research for the present study. In the present study all the necessary steps have been followed which have suggested being essential for the Normative Survey Method of research by most of the educationists.

2.1 Population

For the present study, population is defined as the students of Hindu and Muslim Religion of class XI studying in government senior secondary schools of Kumaun region.

2.2 Sample

For the present study, 200 students (both Hindu and Muslim) of class XI studying in Government Senior Secondary Schools of Kumaun region were taken as sample. For this purpose, random sampling technique was used at each stage.

2.3 Tool Used

The study habits of the students were measured by Study Habits Inventory developed by Dr. B.V. Patel. It was considered suitable for the purpose on the basis of its characteristics given in the manual. For the study habit's dimension "Home Environment & Planning," 07 items are included in this inventory. The student was asked to give his/her opinion on a 5 points scale viz. Always, Often, Sometimes, Hardly and Never.

3. Results and Discussion

To study the significance of differences between Hindu and Muslim senior secondary students on study habit's dimension home environment and planning, t-test was used. All statistical values were calculated with the help of Microsoft Excel. Summary of t-test for difference between Hindu and Muslim students on study habit's dimension home environment and planning is given in Table-1 on next page.

Table-1 : Summary of t-test for difference between Hindu and Muslim senior secondary students on study habit's dimension home environment & planning

Religion	N	Sum	Sum of Squares	Mean	S.D.	t- value
Hindu	102	2739	75029	26.853	3.826	2.129*
Muslim	98	2513	66127	25.643	4.170	
*p<0.05 (Significant at 0.05 level)						

It is evident from Table-1 that t-value between the means of Hindu and Muslim students of Kumaun region on study habit's dimension home environment and planning was found to be 2.129. To find out the table value for degree of freedom (df) -198 at 0.05 level of significance and 0.01 level of significance, p-value calculator for student's t-test was used (<https://www.danielsoper.com/statcalc/calculator.aspx?id=8>). Table values for degree of freedom (df) -198 at 0.05 and 0.01 level of significance were found to be 1.973 and 2.601, respectively. This indicates that the calculated t-value (2.129) was greater than the table value at 0.05 level of significance but less than the table value at 0.01 level of significance. This reveals the fact that Hindu and Muslim students were found to be differed significantly on study habit's dimension home environment and planning at 0.05 level of significance. Since, the mean difference was in favour of Hindu students which indicate that Hindu students were found to have better home environment and planning for their studies than Muslim students of senior secondary schools of Kumaun region.

To study the relationship of study habit's dimension home environment and planning with academic achievement of Hindu and Muslim senior secondary students, Pearson product moment correlation coefficient was calculated. Summary of product moment correlation of study habit's dimension home environment and planning with academic achievement of Hindu and Muslim students is presented in Table-2 on next page.

It is evident from Table-2 that Pearson product moment correlation coefficient between academic achievement and study habit's dimension home environment and planning for Hindu students was found to be -0.112 which was less than table value 0.195 at 0.05 level of significance and at degree of freedom (df) -100. This indicates the fact that academic achievement and study habit's dimension home environment and planning for Hindu students were not found to be significantly correlated. Similarly, correlation coefficient between academic achievement and study habit's dimension home environment and planning for Muslim students was found to be -0.070 which was also less than table value 0.199 at 0.05 level of significance and at degree of freedom (df) - 96. This indicates the fact that there was no significant correlation between academic achievement and study habit's dimension home environment and planning for Muslim students. Results of

this section depicts that the academic achievement of both Hindu and Muslim students is not significantly related with study habit's dimension home environment and planning.

Table-2 : Summary of product moment correlation of study habit's dimension home environment and planning with academic achievement and of Hindu and Muslim senior secondary students

Religion	Hindu		Muslim	
	Academic Achievement	Home Environment and Planning	Academic Achievement	Home Environment and Planning
N	102	102	98	98
Sum	28757	2739	22744	2513
Sum of Squares	8377311	75029	5573394	66127
Mean	281.931	26.853	232.082	25.643
S.D.	51.686	3.826	55.141	4.17
Product	769967		581653	
Correlation	-0.112*		-0.070*	
*P<0.05 (Significant at 0.05 level)				

4. Conclusion

The results show that there was significant difference between Hindu and Muslim students on study habit's dimension home environment and planning. It was also found that Hindu students were found to have better home environment and planning as their study habits in comparison of Muslim students. It is also concluded that the academic achievement of both Hindu and Muslim students is not significantly related with study habit's dimension home environment and planning.

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An Economic Dynamics of Working Women in Developing India

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India has experienced rapid economic growth, structural shifts in the economy, increase in educational attainment levels, and rapid urbanization in the last twenty five years. Women's participation in work is an indicator of their status in a society. Indian Economy has been growing rapidly over the past 30 years, but in India, Women's workforce participation rates have declined. Many of the women want to work. Therefore, there is a need to generate part-time jobs, i.e., 4-5 hours. For more women to be a part of workforce, it is essential to promote skill development. Skill Development facilitates high productivity, increased employment opportunities and higher income. Policy makers will need to take more effective measures to support women's constructive engagement in the workforce through greater investment in secondary and tertiary education, vocational and skill training and developing, strengthening laws and policies to support working women. India will add 110 million people to its labour force in the next 10 years, including youth and women entering the workforce. If India can increase women's labour force participation by 10% (68 million more women) by 2025, India could increase its GDP 16 percent and demographic dividend would have positive impact.

[Keywords : Economic dynamics, Working women, Women's participation, Female literacy, Domestic work]

1. Introduction

Women play a crucial role in the growth of the economy. Women's participation in work is an indicator of their status in a society. Indian Economy has been growing rapidly over the past 30 years, but in India, Women's workforce

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participation rates have declined. Estimates of employment in India shows in that in 1990-2000, 35% of rural women and 17% of urban women over 15-59 years old were working as regular or casual wage-workers, self-employed or unpaid helpers in family enterprises. By 2011-12 (the most recent survey published), this has declined to 25% in rural areas and remained at the same pitifully low rate in urban areas. What has actually happened is not a decline in women's work participation as such, but a shift from paid or recognized work to unpaid work.

Despite the fact that female literacy and education enrolment rates have been rising, India today has lower levels of women's workforce participation than many countries in Sub-Saharan Africa and the Middle East. India ranks 127th on the gender inequality index and 108th on the global gender gap index. The gender gap in the labour force is particularly stark when we consider that in the 15-59 age group, women's participation is only 32% in rural areas compared to 83% for men, and 21% in urban areas compared to 81% for men. While parents in both rural and urban India are increasingly willingly to invest in educating their daughters, the idea of women working outside the home is still culturally hard to digest.

The persistent decline in female labour force participation rate (LFPR) in India in the face of consistent economic growth is a puzzling phenomenon. While this declining trend has been discernible for a while, it was brought sharply into focus with the results of the latest Employment and Unemployment Survey which showed that in the period 2004-05 to 2009-10 women's labour force participation declined from 33.3 per cent to 26.5 per cent in rural areas and from 17.8 per cent to 14.6 per cent in urban areas.

Data suggests that women in India are largely employed the informal, semi or unskilled sector such as domestic work, where income is low and there are limited benefits or job security. According to ILO, In 2011-12, while 62.8% of women were employed in the agriculture sector, only 20% were employed in industry and 17% in the service sector.

Three reasons are said to be responsible for this :

1. In urban areas, many married women drop out of the workforce, when they have children.
2. Growing concerns around the safety of women is also a clear deterrent to women's employment.
3. Gender inequality in the workplace has a negative impact on women.

2. Hypothesis

An attempt has been made to test the following hypotheses :

1. Female literacy rate and skill education in women is increasing while participation in total workforce is decreasing.

2. The ratio of working women in rural area is more than the urban area of India.
3. The demographic dividend will have negative impact because of lower participation of women in total working force.

3. Concept Used

Economic Activity : Economic activities are related to production, distribution, exchange and consumption of goods and services.

GDP : Gross domestic product is a monetary measures of the market value of all final goods and services produced in a period of time.

Demographic Divident : The Demographic Divident is the accelerated economic growth that may result from a decline in the country's birth and death rates and the subsequent change in the age structure of the population.

4. Tools and Methodology

This paper is descriptive and analytical in nature. This paper attempts to analyse the economic dynamics of working women in India. The data used in this paper is secondary as well.

5. Female Literacy in India

Around the world, female literacy rates are improving. India ranks low in global indices of female literacy as well. All India Literacy rate of female may be shown in the following table :

Table-1 : Literacy Rates among Females in India

Year	Female Literacy
1901	0.6
1911	1.1
1921	1.8
1931	2.9
1951	8.9
1961	15.4
1971	22.0
1981	29.76
1991	39.29
2001	53.67
2011	65.46

Source : Census of India, 2011.

The National Literacy Mission, recast as Saakhar Bharat (SB) launched by the Prime Minister on September 8, 2009, reflects the enhanced focus on female literacy. The literacy rate improved sharply among females as compared to males. While the literacy rate for males rose by 6.9%, from 75.26% to 82.14%, it increased by 11.8% for females from 53.67% to 65.46%. The attainment of the goal of universal elementary education still remains a distant possibility. Paucity of funds and a relatively low priority to education is a major cause of slow growth of educational infrastructure in India. It is worth noting that total government expenditure is just around 3% of India's GDP. Concerted efforts are, thus, required to wipe off illiteracy in the shortest possible time for the country to make rapid strides in its socio-economic development. With this in view, several schemes have been taken up to eradicate illiteracy and promote skill education among the masses.

This is to sum up that 1,266,883,598 people currently live in India. Women comprise 48.5% of the population. This gender gap starts at birth. For every 100 boys, born nationally, 89 girls are born. The gender gap fluctuates across India. 60.6% of women and 81.3% of men over age 15 are literate. Literacy rates vary between urban and rural populations. In 2011, 80% of urban women were literate compared to 59% of rural women. Women are closing the Higher Education Gap. 46.8% of all enrolled undergraduate students in India are women. 40.7% of all enrolled Ph.D. students are women.

6. More Women work in Rural India Than in Cities

Overall, the labour force participation rate for women is falling from 37% in 2004-05 to 28.5 in 2016. In 2015-16, women comprised 26.7% of all rural workers, down from 31.8% in 1972-73. In 2015-16, women comprise 16.28% of all urban workers, a small increase from 13.4% in 1972-73. 13.4% of Indian working women have a regular salary job (2013) compared to 21.2% (2011-12) of working men.

Table-2 : Labour-Force Participation Rate (%) for Persons Aged 15 Years and above in India

Gender	Rural	Urban	Total
Male	78	69.1	75.5
Female	31.7	16.6	27.4
Total Person	55.8	43.7	52.4

Source : 5th Annual Employment-Unemployment Survey, Labour.

As per the Table-2, it is clear that although women constitute a little less than half of the economically active population, but their contribution to economic activity is far below the potential. The progress toward the gender equality in respect of participation in economic activities seems to have stalled.

7. The Gender Pay Wage Gap is shrinking in India

Women earn 57% of what their male colleagues earn for performing the same work. The more educated the women is, the wider the gender pay gap. The Gender Pay Gap increases as women advance in their careers.

8. Conclusion and Suggestions

India is the world's fastest growing economy, but it has one of the lowest rates of female employment, a trend that has worsened over the last decades. The World Bank warned India needed to create jobs for the large number of women currently not in the labour market. "India's female labour force participation rate is uniquely low for all levels of education".¹ 65% of Indian women with college degrees are not working, whereas in Bangladesh, 41% and in Indonesia and Brazil, only 25% of women graduates are not working. Female participation in India's workforce has declined since 2007, particularly in rural areas. This is partly because they are staying in education for longer, but even college-educated women are staying out of the workplace- just 34% of those with a degree are working.²

Thus, it can be said that women's participation in the labour force is quite low and has been falling over the last few years. Although India's economy is a fast growing economy but it is facing a big problem as not enough women are working. Many of the women want to work.

In some cross-country case studies, researchers have found a U-shaped relationship between economic development and women's employment. This is argued as being reflective of the structural shifts in the economy, changing influence of income and substitution effects, and an increase in education levels of women in the population. Some studies indicate that the decline in female labour force participation in India is not part of the "normal" development process which will reverse itself with more growth, as has been experienced by some other countries.

Therefore, there is a need to generate part-time jobs, i.e., 4-5 hours. For more women to be a part of workforce, it is essential to promote skill development. Skill Development facilitates high productivity, increased employment opportunities and higher income. Policy makers will need to take more effective measures to support women's constructive engagement in the workforce through greater investment in secondary and tertiary education, vocational and skill training and developing, strengthening laws and policies to support working women. India will add 110 million people to its labour force in the next 10 years, including youth and women entering the workforce. If India can increase women's labour force participation by 10% (68 million more women) by 2025, India could increase its GDP 16 percent and demographic dividend would have positive impact.

It is worth mentioning that growth by itself is not sufficient for increasing women's economic activity, though the process of growth is also an important

consideration. Policies that incentivize growth in sectors which are “friendly” to women are critical to increasing women’s participation in labour markets. The challenge of trying to understand women’s economic activity is that it is influenced by both, market (outside forces) as well as by household and family context (inside forces) to a greater degree than men’s economic activity. A different set of policies will be needed to encourage women to overcome social and cultural constraints to their joining the labour force.

Footnotes

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Impact of Social Reform Movement : A Sociological Analysis

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Social movements are a widespread feature of modern life. As a specific form of collective action and behavior that typically operate outside established political institutions, Social movements may be narrowly defined and target a specific social issue or broader in scope and target fundamental issues within the society. Social movements are intentional, relatively organized efforts on the part of individuals and groups to either bring about or resist social change within a society. Most of the social reform movements in India have been addressed to the area or religion. Spiritual tenets, customary practices, traditional evils are emerging social problems created by organization and new modes of economy. There are several movements like Yug Nirman Movement (Gayatari Pariwar) which are going for the betterment of the society. The present study is an attempt in this direction. This is an empirical study carried out at Shantikunj, Haridwar. The main objective was to analyze the impact of Yug Nirman Movement (Yojana) on the followers at Shantikunj. The information was collected by the followers with the help of some specific techniques like observation, interview, scheduled method and other secondary resources. This study reveals that the Yug Nirman Movement have brought considerable impact on the followers like improve the social status, learn good habit, cure diseases, keep away from bad habits and gain peace in life.

[**Keywords** : Social reform movement, Yug Nirman movement, Peace in life, Betterment of society]

1. Introduction

Social change is a feature of all societies in all time and in all situation of societal existence. The change may desirable or undesirable; the change may be

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constructive or destructive; the change may be perceived in a restricted sense i.e., seeking change in norms, values, belief systems or alteration in social institutions or reform in system/subsystem, or restructuring of the society as such for seeking change (social reform) in society may be initiated by influential individual by an enunciated religious head or a Guru or a charismatic leader. There may be a 'collective effort' to change the society. This type of the change is termed as social movements (Prasad, 1990 : XXII). Most of the social reforms in India have been addressed to the area or religion, spiritual tenets, customary practices, traditional evils, emerging social problems created by urbanization and new modes of economy (Mishra, 1990). The social reforms movements contributed to the development of nationalism, regional and religious life (Shah, 2002 : 164).

Maheshwari, Bely (2005) discussed the failures of anti-alcohol movement in Haryana and causes to increasing attitude of people for alcoholism in Haryana through the secondary data. It was found that the women of Haryana did not have the economic means or resource of women on caste and class based and there was no social support. The cause of the alcoholism attitude people of Haryana is the green revolution brought prosperity to Haryana but much of the increase in disposable income instead of being ploughed back in to infrastructure development was frittered away in alcohol consumption. Uttam Bhoite and Anuradha Bhoite (1977) have talked about in detail dalit sahitiya movement of the Neo-Buddhists in Maharashtra. They found that the dalit literacy movements are one of the several movements which constitute the wider liberation movements among the untouchables. Shamlal (1979) examined the Bhangies belonging to the West Rajasthan. They have been traditionally considered untouchables and denied education. It also presents an account of the development and organization of reform groups prior to 1947 among which are reformist movement of Arya Samaji in 1923 the impact of the movement had led the Bhangies of Jodhpur to attempt to gain respect for their caste by changing their food habits by sanskritizing their names and by emulating specific religious forms of higher castes by suppressing their own traditional religious beliefs and practices.

On the basis of above discussions, it seems that sociologists have studies several kinds of social movements. There are several other movements like Yug Nirman Movement (Gayatri Pariwar) which are going for the betterment of society. Yug Nirman Movement is a socio-religious reform movement, initiated by a spiritual/charismatic person having some religious components, also known as Yug Nirman Movements. A movement which has spread all over India and more than 80 other countries it may definitely have some reformative impact on society. Such movement has not been studied by sociologist on large scale, so there is a requirement to study this movement to know the impact of Yug Nirman Movement on the followers. So in this aspect, the present study is based upon this issue.

2. An Overview of Select Literature

A social movement is a collective action of human beings of change stabilize or resist (protest against) the social or cultural order they have either inherited or evolved (based on shared common values of its participants) either borrowed or developed by themselves as all such actions are characterized by a goal, and ideology communication, leadership strategy and a wide range of participation, they may occur through already established organizations or may develop their own organization during their life cycle.

According to T. K. Oommen (1973, “when an elementary collective behavior (the crowd actions, mass or public behavior) becomes organized behavior that becomes a social movement. He further states that elementary collective behavior acquires leadership an enduring behavior of labor or social rules and values in short of culture in social organization and a new scheme becomes a social movement.”

David, Popene (1977) holds that “A non institutional effort to change to society through collective action.” Thus according to Popene, a social movement is a non-institutionalized effort it at bringing change in society and it involve meaning of collective action.

3. Types of Social Movements

There are several types of social movements. Several scholar have given typologies of social movements few movements are presented here. According to Anthony Giddens (1989) there are four types of social movements :

1. Transformative movement aim after reaching change in the society or societies of which they are a part. The changes their member anticipate are catalytic all embracing, and often violent.
2. Reformative movement has more limited objectives, aspiring to alter only some aspects of the existing social order. They concern themselves with specific kinds of inequality or in justice. Transformative and reformative movements both are concerned primarily with securing change in society.
3. Redemptive movement seeks to reuse people from ways of life as corrupting. Many religious movements belong in this category, in so far as they concentrate on personal salvation.
4. Alternative movement which aim to securing partial change in individuals. They do not seek to achieve a complete alternative in people’s habits but are concerned with changing certain specific traits.

Ghanshyam Shah (1990) classifies movements as revolt, rebellions, reforms and revolutions to bring change in the social systems. T.K. Oommen (1972) had noted three distinct types of social movements : (a) Charismatic (b) Ideological and (c) Organizational.

Generally the social movements are classified into following six types :

1. **Socio-Religious Reform Movements :** Socio-religious reform movements are organized to carry out reforms in some specific areas. The reformers endeavor to change elements of the system for better. For example: Civil Rights Movement, Women's Liberation Movement, Arya Samaj Movement, Brahma Samaj Movement etc.
2. **Revolutionary Movements :** The revolutionary movements deny that the system will even work. These movements are deeply dissatisfied with the social order and work for radical change. They advocate replacing the entire existing structure. Their objective is the reorganization of society in accordance with their own ideological blueprint. Revolutionary movements generally become violent as they progress. Example : The Protestant Reformation Movement, the Socialist Movement, the Communist Revolution of China.
3. **Reactionary or Revivalist Movement :** Some movements are known as reactionary or regressive movements. These aims to reverse the social change. They highlight the importance and greatness of traditional values, ideologies and institutional arrangements. They strongly criticize the fast moving changes of the present.
4. **Resistance Movement :** These movements are formed to resist a change that is already taking place in society. These can be directed against social and cultural changes which are already happening in the country.
5. **Utopian Movement :** These are attempts to take the society or a section of it towards a state of perfection. These are loosely structured collectivities that envision a radically changed and blissful state, either on a large scale at some time in the future or on a smaller scale in the present. The Utopian ideal and the means of it are often vague, but many utopian movements have quite specific programmes for social change. The Hare Krishna Movement of the seventies, the movement towards the establishment of Ram Rajya and the Sangh Parivar, the Communists and Socialists pronouncement of a movement towards the classless, casteless society free from all kinds of exploitation etc.
6. **Peasant Movement :** Peasant movement is defined by Kathleen Gough as an attempt of a group to effect change in the face of resistance and the peasant are people who are engaged in an agricultural or related production with primitive means who surrender part of their or its equivalent to landlords or to agents of change. Peasant Movements occupy an important place in the history of social unrest in India though the aims and objectives of these movements differ in nature and degree from region to region. It is in this sense that these movements also aimed at the unification of the peasants of a region, development of leadership, ideology and a peasant elite. In the

post Independence period the nature and objectives of the peasant movement have changed to getting remunerative prices for agricultural produce, to increase agricultural production, to establish parity between prices of agricultural produce and industrial goods and to get minimum wages for the agricultural laborers.

4. Socio-Religious Reform Movement

A. R. Desai (1976) considered religious reform movements as an expression of national awakening due to contradictions between the old value system and new social- economic realities. He writes modern society established liberty, freedom of competition, contact and freedom of the individual to own and manipulate property at will. The reform movements were against medievalism in socio-cultural realm. The religious reform movements were national in content but religious in form like Brahma Samaj, Prarthana Samaj, Arya Samaj and Ramkrishana Mission. Here briefly discuss several other movements the Theosophical society reform movement among Muslims and Sikhs, the Swadeshi Movement the Satyasodhak Samaj Movement, Shri Narayana Dharma and Tribal Movement.

Satish K. Sharma (1983) states about the Shuddhi or purification of the Arya Samajists were an attempt to tackle the problems created by the conversion of untouchables to Christianity in Punjab. The major interest of caste Hindu was to save Hinduism and integrate all castes which the Hindu sold. But the major interest of the untouchables was to do away with the stigma of untouchability and acquire high social status in relation to upper castes. The consequence of the movement was the division of untouchables as suddh or suddh with their own fold. Thus the shuddhi movement turned out to be more a process of mobilization against Christianity and conversion than for the status improvement of unscrambles.

5. Yug Nirman Movement (Yojana)

A leader is important for guiding a movement, an ideology is also equally important as it makes people understand and justify the implications of their action. Ideology simply denotes a set of related beliefs held by a group of people. It helps in understanding a situation. The ideology of 'Yug Nirman Movement' may be traced from the revival of Rishi tradition, as its divine guide motivated the founder to revelation to 'revive' the Rishi Parampara (Rishi tradition). Thus the ideology of this movement is traced from the ideas put forward by its founder. If we analyze the ideas of the founder and objectives of the movement, we may locate the basic roots of his ideas in the ideology based on the ideas of ancient Indian Rishis like- Vishvamitra, Vyas, Patanjali, Parashuram, Charak, Yagyavalkya, Narada, Jamadagni, Aryabhata, Pippalade and Kanad. Thus all ideas, aims-objectives, programmes are influenced directly or indirectly by the ideology formulated by the

founder from the ideas of those Rishis. It is believed that He received the guidelines from his divine guide regarding the revival of Rishi tradition. His divine guide told him to do the following :

“To acquaint people with the power of Gayatri Mahamantra according to the tradition of Vishvamisra Rishi and to establish Siddhapitha Gayatri Tirtha; to write books and eighteen volumes of Pragy Puran in the tradition of Vyas; to extend the science and philosophy of yog - Sadhana in Patanjali tradition; to build up an atmosphere of refined and ennobling vibration by eradicating evil tendencies from the minds of the people according to Parashuram tradition; to conduct scientific research and popularize the use of medicinal herbs according to Charak tradition; to heal and set right mental disorders by holistic treatments of yagyopathy in Yagyavalkya tradition; to establish Sadhana-Aranyaks for promoting the growth of goodness and character building in Jamadagni tradition; to lead wandering life of a religious mendicant (parivrajak) with the aim of imparting true knowledge and guidance for the spread of religious and spiritual consciousness in Narada tradition; to provide guidance through the medium of ethics to the administrative set up in the tradition of Aryabhata; to build up Pragy Sansthanas at different places in Shankaracharya tradition; to promote all round health with the help of proper dieting according to Pippalada traditions and to convene Pragy Sammelams (Seminars) from place to place for educating the masses according to Soot- Shounik tradition. Gurudev also indicated the outline of establishing Brahmavarchas Research Institute for conducting research on scientific lines according to scientific tradition of Atharv Veda, as was done by ‘Kanad Rishi’ (Acharya, 2001 : 82).

During the observation of ‘Yug Nirman Movement’ at the local level and the headquarters it was found that the founder of movement, Pt. Shriram Sharma, followed the above direction given to him by his divine guide regarding revival of Rishi tradition (Archarya, 1984c). According to Pt. Shriram Sharma, it is necessary for man to change himself to bring change in society, when a person leads an ideal life; his family life begins to change automatically. In this way when the changes occur in the man and his family, the whole social system changes and the hypothesis of an ideal society come true (Archarya, 1980c). Pt. Shriram Sharma gave a three-tier formula for the development of national character i.e. (i) Individual formation (ii) Family formation and (iii) Community formation/society formation. He believed that man is the unit of society. Therefore reformation of individual is the key to reformation of society and eventually the nation. One of the methods, the Gayatri Yagya provides to the participants an opportunity for seeking advice of Pt. Shriram Sharma on personal and social problems. The Yagya becomes a powerful medium for conveying the message for eradication of social maladies, augmentation of progressive traits, infusion of magnanimity, determination and righteousness in character, besides carrying out a total

upliftment of man unethical, intellectual and spiritual aspects. Thus Pt. Shriram Sharma called his movement 'Vichar Kranti Abhiyan' (The revolutionary movement of thought) (Acharya, 1986: 68-70). To fulfill the two ideals of the movement- the establishment of 'Devetva' in human being and the 'descent of heaven on the earth' (Acharya, 1978), the founder has laid down three programmes, which include hundred points :

1. Healthy body
2. Healthy mind/Pure soul
3. Civilized society

In the same way to bring some change in the social system, there are following three aims ;

1. Individual formation
2. Family formation
3. Society formation

He adopted three mediums to bring change in the society by his 'Vichar Kranti' (Revolution of thoughts) :

1. Intellectual revolution
2. Moral revolution
3. Social revolution

Thus, the main objective of "Yug Nirman Movement" is to bring change in the thinking of man, as man is the key unit.

According to Pt. Shriram Sharma the cause of all the problems in present times is lack of learning the art of living and thinking. He has stated that if man learns the art of living, he may understand the value of life; he can become an extraordinary man out of an ordinary person. Thus, the aim of the 'Yug Nirman Movement', is to establish the foundation of 'Devetva' in men and 'descent of the heaven on the earth'. The foundation of 'Devetva' means that man should live a life of saint and for this purpose, according to him, three processes are necessary - Upasana, Sadhana, Aradhana¹ (Acharya, 1984b). Yog is also known as 'Upasana', which literally means seeking proximity to God, Upasana means that man should remember God. He must have some time out of his busy routine to pray to God or to remember God. After analyzing 'Upasana', Pt. Shriram Sharma has stated that there are many ways to pray to God but the 'Yagya' and recitation of 'Gayatri Mantra' are the two ways by which the internal power, self control, satisfaction, patience and many divine powers may be inspired naturally (Acharya, 1983). Pt. Shriram Sharma says that in the present time people have forgotten the real sense of Upasana, they worship their God for the sake of self-interest and not for real devotion and self-realization/improvement.

6. Objectives of Yug Nirman Movement (Yojana)

With the above understanding, the following objectives of the movement have been outlined :

1. Promote people for recitation of Gayatri Mantra and Performing Yoga to stimulate individual and collective consciousness.
2. Scientific propagation of Indian culture and spirituality.
3. Making whole ecosystem well balanced and pollution-free.
4. Awakening of inner spiritual force.
5. Mass teaching of divine heritage of India.
6. Promoting vegetarianism.
7. Making society addiction free.
8. Propagating the congeniality and harmony between all religions and their sects.
9. Promoting universal peace and cultural harmony.
10. Making religion more rational and approachable to Youth (www.gayaripariwar.org).

To fulfill the aims in the process of the 'Yug Nirman Movement' a pledge was drafted for the people involved in the movement. The items of pledge are recited with reverence in any and every function of the mission.

Pledge to establish peace and prosperity in a new world order :

1. Having supreme faith in the omnipresence and equitable justice of God we take a pledge to follow His disciplines in life.
2. Considering body as the abode of God we pledge to preserve health by observing self-discipline and orderliness in life.
3. In order to protect our minds from pollutants of evil thoughts and malice we shall continue to study appropriate literature for raising our moral standards and shall find avenues for interaction with wise men.
4. We shall always exercise discipline in personal and social behavior, expenditure, time and thinking.
5. We shall always consider ourselves an inseparable part of the society and will seek our interest in the interest of all.
6. We shall abide by moral codes, refrain from taboos, follow the duties of a citizen and have faith in the welfare of society.
7. We shall consider sagacity, honesty, responsibility and courage as essential constituents of our life.
8. We shall continue to make effort for creation of an environment promoting mutual goodwill, cleanliness, modesty and civility.

9. We shall prefer to welcome failures while abiding by ethical codes rather than success obtained by unfair means.
10. Instead of evaluating the status of a person by standards of his success, capabilities and attributes in the material world we shall appraise him by the nobility of his thoughts and deeds.
11. We shall not behave with others in a manner in which we ourselves would not like to be treated.
12. Men and women will maintain a pure platonic relationship.
13. We shall regularly devote a part of our time, influence, wisdom, efforts and resources for promotion of ideals in this world.
14. We shall be sagacious while observing traditions.
15. We shall faithfully strive for bringing together gentlemen, confronting injustice and promoting activities for progress.
16. We shall remain faithful to national unity and equality among men. We shall not make any discrimination on the basis of caste, sex, language, place or community.
17. We believe in the Dictum, “Man is the master of his own destiny” and, are therefore convinced that an attempt to make ourselves as well as others progressive would decisively make the world better.
18. We have full faith in the Dictum “A change in man will usher in a change in mankind.” A reformation of self will decisively reform the world. Thus the ideology of the reform movement is reflected also in the pledge that every member has to take. This is recited and reminded in every function and program of the ‘Yug Nirman Movement’ (Acharya, 1998 : 5.1-5.21).

7. Objective of the Study

The present study is based upon the field experiences and traces the impact of Yug Nirman Movement on the followers at Shantikunj.

8. Area of Study

Yug Nirman Movement has been spreading in villages and towns in various parts of India and also outside. Shantikunj (Uttarakhand) is the head quarter of Yug Nirman Movement. Shantikunj is situated on Haridwar Rishikesh road. Shantikunj is 6km far from Haridwar railway station. Yug Nirman Movement has more than 80 million followers around, having 2400 regional center and 50,000 local centers. This movement has spread all over India and more than 80 other countries.

9. Methodology

Present study is mainly in empirical in nature and based on primary data. Followers were selected through the purposive sampling. The data in this study

has been collected mainly through primary sources and some specific technique i.e. observation, interview and scheduled method. 80 followers were indentified covering a wide spectrum aspect. All the followers had come in, one month Yug Shilpi training programs. The main sources of secondary data and pertinent literature were like C.D. and magazine of the Shantikunj. The founder of Yug Nirman Movement gives a 100 point programs namely 'Yug Nirman Yojna' for the reformation and developed of the society. Yug Nirman Yojna is also known as Yug Nirman Movement.

10. Findings of the Study

The data analyzed through appropriate statistical technique revealed the following results :

S. No.	Impact on the followers	No. of followers	Percent
1.	Improve the social status	7	8.75
2.	Know Sanskar art and skills	5	6.25
3.	Know Indian culture	8	10
4.	Live an ideal life	6	7.5
5.	Gain peace	11	13.75
6.	Become volunteer	8	10
7.	To do and to know Yoga	5	6.25
8.	Cure disease	9	11.25
9.	Keep away from bad habits	15	18.75
10.	Learn good habits	6	7.5
Total		80	100

The above table shows that 07 followers (8.75%) out of 80 followers improve the social status, 05 followers (6.25%) out of 80 followers know sanskar art and skills, 08 followers (10%) out of 80 followers know Indian culture, 06 followers (7.5%) out of 80 followers live an ideal life, 11 followers (13.75%) out of 80 followers gain peace, 08 followers (10%) out of 80 followers become volunteer, 05 followers (6.25%) out of 80 followers to do and to know yoga, 09 followers (11.25%) out of 80 followers cure disease, 15 followers (18.75%) out of 80 followers keep away from bad habits and 06 followers (7.5%) out of 80 followers learn good habits.

Thus the largest segments of the followers (18.75%) keep away from bad habits.

11. Conclusion

The major objective of this paper was to analyze the impact of Yug Nirman Movement (Yojana) on the followers. It seems that earlier every social movement is lead by some personality who may be characteristic person. Every movement has an ideology and an organization. Most of the reform movements belong to charismatic category in which a leadership, ideology and organization leadership is not so dominate. The aim of reform movements appears to solve the social problems to revolt social evils. But the aims and objectives of Yug Nirman Movement appear to be different and vast as it focuses on all aspects of life of individual and collectivity. In this sense it is a different and more comprehensive movement and it does not focus on revolt against the existing order but peaceful transformation at the ideological level. Upliftment of women's social status development of the rational approach in the society better use of religion for the individual and social progress and socio-economic religious development of the individual and welfare of human beings, moral and spiritual education for all social equality etc. Thus it can be conclude that a reform movement spring up among various part of India and western countries originated on the large scale by participation in training programs to gain a respectable social position.

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Pragya Abhiyan (Quarterly Magazine), Hardwar, Shantikunj

www.google.com

www.gayatripariwar.org

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Education in Vedic and Post Vedic Era

Triveni Dutt*

Vedic education is the core foundation of India's culture & rich heritage. No one can be called educated who cannot preserve and expand his cultural heritage. Vedic education is the solution to all problems which we presently find in this world. We need to look now deeper view to find out the answers and solutions. The formation of character by proper development of the moral feeling was aim of Vedic education. Therefore the direct aim of all education, whether literary or professional, should be to make the student fit to become a useful member of society. Education ought to develop man's ideal nature by giving him a sure moral feeling and enabling him to control his original animal nature. To attain salvation by realizing the truth has been the aims to education during this period only that education was regarded true which helped one be realize this supreme truth. According to the Upanishads "truth", alone is the knowledge and the other worldly knowledge is untruth. The worldly knowledge was regarded as ignorance. Upanishads maintain that one cannot attain salvation through worldly knowledge because through this, one becomes involved in illusion (Maya).

[**Keywords** : Vedic, Education, Culture, Heritage, Moral, Upanishads]

1. Introduction

The function of schools, were not only to make the people knowledgeable but also to make them well cultured. However, with industrialization, I personally feel that moral education has lost its roots. We are living in an age of rapid scientific and technological change; we also do not deny that such changes have varying impacts on different social groups within the same society and across different

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societies...We have ignored the ideals of truth in search of material life. The principles of Vedic education have been a source of inspiration to all educational system of the world. These days it has become a big problem for modern institutions that how to tackle with the students and how to impart moral values, because due to indiscipline educational environment has become so venomous. There is no sense of discipline among modern students.

The basis of Indian culture lies in the Vedas which are four in number- Rigveda, Samveda, Yajurveda and Atharvaveda. Some scholars have sub divided Vedic Educational period into Rigveda period, Brahmani period, Upanishada period, Sutra period, Smriti period etc. but there was no change in the aims and ideals of educations. That is why, the education of these periods, is studied under Vedic period.

“Swadeshe Pujate Raja, Vidwan Sarvatra Pujate.”

This verse widely quoted in India illustrates the significance of education in India. The education system of Vedic and Post Vedic period has unique characteristics and qualities which were not found in the ancient education system of any other country of the world.

2. Salient Features of Vedic and Post Vedic Education

In ancient India teaching was considered to be holy duty which a Brahman was bound to discharge irrespective of consideration of the fee teacher were expected to devote their lives to the cause of teaching in the missionary spirit of self-sacrifice, and the society laid down the principal that both the public and state should help the learned teachers & educational institutions very liberally. Society realized that “Vidyadana” or the gift in the cause of education was to be the best of gifts, possessing a higher religious merit than even the gift of land. On the occasion of religious feasts, students and teachers were invited and donations were given liberally.

2.1 Studentship

The beginning of education was marked by the ‘Upanayana’ a ceremony which was generally performed at a prescribed age level. The age limit was varying from caste to caste. It was eight year, eleventh year and twelfth year, respectively for Brahmins, Kshatriyas and Vaishyas. The studentship lasted usually for twelve years. Upanayan Sanskar was considered important both in the Vedic and post Vedic periods. This is evident at several places in the 18 Rigveda. But different values were adhered to in two periods. It was not necessary during the vedic period to have the upanayan ceremony before starting education. But during the post vedic period. Upanayan ceremony was considered necessary for starting education. The Upanayan ceremony became so important during the post Vedic period, that is was usually regarded as second birth of the individual. For the Brahmins this

became very important. Brahmans began to be called as Dvij (the twice born or born again). It was after the Upanayan that a Brahman boy could be called a Dvij.

2.2 Role of the Teacher

During this period the teacher (Guru) enjoyed a predominant place not only in his Gurukul but in the entire society. He was regarded as a great guide for all. To his pupils he showered all love and affection and used to teach them whatever he knew, but before doing this he always tested the deservingness of a particular pupil. During the vedic and post vedic period the teacher's place was second to that of God only. He was more respected than king in society. During the upanishadic period as well, when self study (Swadhyaya) was considered as dignified, the place of Guru in society remained intact. It was believed that no knowledge could come without the assistance from the Guru. In other words, it was believed that attainment of salvation was not possible without the help of Guru.

2.3 Curriculum

During this period the curriculum included more subjects than during the vedic age. Ved Mantras (hymns and verses) were principally taught in the vedic period. Students had necessarily to obtain knowledge of metrics. Arithmetic was supplemented by knowledge of geometry. Students were given knowledge of the four Vedas-Rig-Veda, Yajurveda, Samaveda and Atharvaveda. The syllabus took within its compass such subjects as spiritual as well as materialistic knowledge, Vedas, Vedic grammar, arithmetic, knowledge of gods, knowledge of the absolute, knowledge of ghosts, astronomy, logic, philosophy, ethics, conduct, etc. The richness of the syllabus was responsible for the creation of Brahman literature in this period. The foundation of the education imparted in this ancient period was inherent tendency or aptitude (abhivrti). It is written in the Atharvaveda "O Lord Indra! Fill us with that ability which a father imparts to his son".

During the post-vedic period various types of Literatures were produced pertaining to the different Vedas. In addition to religious subjects, many worldly subjects were also included in the curriculum. It consisted of Vedas, History, Puranas, Grammar, Mathematics, Brahma-Vidya, Nirukti (etymological interpretation of words), astronomy, dance, music etc. Question answer system prevailed during his period. Through this system difficult and abstract ideas were made simple. The terse spiritual elements were explained. Examples, stories and help of certain biographies were also, taken in one system for elucidating certain points.

The maximum attention was devoted to the individual development of every student, but there was no provision for the education of the incapable and the handicapped, especially those who were lacking in mental and moral qualities or were known for moral turpitude.

2-4 Daily Routine of Students

The Ashramas (schools) were generally organized and run by Guru (preceptors). It was compulsory to adhere to laid down rules of discipline and conduct.

a. Practical Education : Practical education converted of three parts :

1. To beg alms
2. To prepare fire for the yagyakund
3. To look after the animals and other fellow beings of the ashrama (school) besides they were also expected to do agricultural work.

There were varying alms of all these aspects of practical education. Begging of alms was meant to teach profiteers, preparing of fire for the yajnakund signified mental development of students. Rearing up Ashrama animals and doing agricultural work for self dependency.

b. Mental development : Hearing, Thinking and Meditation were three parts of mental education. For full mental development all there three aspects were considered necessary. Thinking over the heard things and perception through meditation were the accepted methods of mental development. This is true even today.

c. Moral Development : Leading a disciplined and controlled life is the real basis of moral education. Moral education affects the conduct of the individual. Only oral instruction cannot improve one's conduct. Therefore observance of celibacy was considered necessary for good conduct.

2-5 Role of Mother in Education

A mother should impart education to her children so as to broaden their horizon. At this stage good manners are to be taught so that the children behave properly with the elders and assemblies.

2-6 Duration of Education

During the post Vedic period was almost the same as in the Vedic age. This duration was of about twelve years although the numbers of subjects of study were increased. However there was no uniform rule for the duration of education me find examples in which students continued to study longer than twelve years.

Students were divided into three categories :

- a. Those obtaining education upto the age of 24 --- Vasu
- b. Those obtaining education upto the age of 36 --- Rudra
- c. Those obtaining education upto the age of 48 --- Aaditya

2.7 Teacher as an Intellectual and Spiritual Guide

It was compulsory for the students to have full faith in teacher. Only students were considered as deserving of attaining real knowledge of supreme truth that has full faith in the teacher. So a student was always in search of a real Guru for attaining real knowledge. Every student was required, while residing in the Gurukul to serve his teacher compulsorily. Any violation of the Guru's instructions was regarded as a sin, and subject to stern punishment.

The relationship between the teachers and pupil was regarded as filial in character. Teacher was the spiritual father of his pupils. In addition to imparting intellectual knowledge to them, he was also morally responsible. He was always to keep a guard over the conduct of his pupils. He must let them know what to cultivate and what to avoid. He must instruct them as how to sleep and as to what food they may take and what they may reject. The spiritual solution depended almost entirely upon the proper guidance of a competent teacher.

2.8 Convocation Address

Convocation literally means getting together for a particular purpose. In this type of educational institutions scholars gathered at one place for learned discussions and competitions generally on the invitation of the king. Scholars were appropriately rewarded. After receiving education students used to assemble near their teacher (Acharya) for blessing before going home. The Acharya on this occasion used to give some pieces of advice for happy and smooth running of their future life. The teacher used to tell them how to lead a life of householder (Grihastha), how to take care of the society and the nation and how to serve the humanity as a whole. The teacher used to tell all these in a ceremony which was known as samavartan.

2.9 Education of Women

Many changes were introduced in women education during post Vedic period. This led to fall of women education. During the Vedic age the women enjoyed equal educational right. In the Vedic age women were given full status with men. For girls also the Upanayan (initiation ceremony) was performed and after that their education began. They were also required to lead a life of celibacy during education. The importance of women has been explained in the Vedas at various places. In these days there have been many great women who due to their deep scholarship and penance were regarded as woman sages. Women were given education in religion, literature and along with these they were instructed in dance, music and other fine arts. Women were honoured and respected in society. Therefore women education was at its peak at the time. Women were regarded as a great source of power, peace, satisfaction and knowledge for men. It was thought that without women, men could not progress. Gargi, Lopamudra, Apalla, Ghosh, and Vishwavara were some of the great women sages who were held in high esteem.

Yagyavalkya has mentioned names of Maitreyi, Kauanitiki as women who composed commentaries (Richa) on the Vedas, while Brahman has mentioned the name of Gandbrava.

During post Vedic period they were deprived of the social and religious rites. They were not allowed to participate in religious functions. Now they did not enjoy the same status as before thus the path for their social & mental development was blocked. But an upward trend again appeared in the status of women during upanishadic period. They were given social & educational rights again & equal status with men was once again provided.

2·10 Varna System and Education System in Society

The Varna system in the Vedic age was based on one's work or duty (karma). During Vedic period one could choose a particular profession as he liked and accordingly his Varna was determined. But during the post Vedic period Varna came to be determined by birth. Consequently the whole society was divided in to four varnas—Brahman, Kshatriyas, Vaishyas & Shudra. However the position of varnas during the post Vedic period had not degenerated so much as it is found today.

In the Vedic period, education had an idealistic form, in which the teachers (acharyas) laid stress upon worship of God, religiousness, spirituality, formation of character, development of personality, creation of an aptitude for the development of culture, nation and society. In this context that Dr. Altekar said that the objectives of education in ancient India were worship of God, a feeling for religion, formation of character, fulfilment of public and civic duties, an increase in social efficiency or skill, and the protection the propagation of national culture. The Gurukuls laid emphasis upon knowledge and obtaining of experience. During the Vedic period, the practice of distributing degrees did not exist. Students exhibited the knowledge obtained through discourses and discussions conducted in a concourse of scholars.

3. Educational Achievements in the Era

Educational achievements in this era are as follows :

1. Education emphasized the development of spirituality the ashrama system was adopted for paying of the individual's debt towards the Gods, his forefathers, his teacher and society.
2. The minds of the parents were first prepared to instill in them a desire for the education of their children. It has been said that those parents are the enemy of the child who do not teach their children.
3. Great attention was paid to the development of child's character. Teachers laid stress on integral development of the individual's personality.
4. Social skill was evolved through training in fulfillment of duties.

5. Efforts were made for the preservation and propagation of the national culture.
6. Education was free. Its expenses were borne by the society and the king.
7. While living at a Gurukul the child imbibed education in a favorable environment.
8. A student was compelled to obey the ideals of the Gurukul. He had to shoulder the burden of existence through begging for alms. This practice developed humility and tolerance in the student.
9. In developing the student's character attention was paid to his nature, early experiences upbringing and circumstance.
10. Self study (Swadhyaya) was considered more important.
11. The medium of education was divine pronouncement.
12. The examination was oral one. The student was required to give oral answers in a congregation of scholars. If he satisfied them, he was given a degree or title. The consensus of the scholar's opinion was essential for obtaining such a title.
13. During this period vocational education was also in vogue. Military, Science, Agriculture, Animal Husbandry, Veterinary Science, Medicine etc were among the subjects taught. Chemistry was also taught. Arts and Handicrafts were highly respected. Education in Commerce was very popular.

4. Conclusion

In Vedic and post Vedic era education had the prominent place in society. It was considered as pious and important for society. Education was must for everybody for becoming cultured. Relationship between Guru and pupils were very cordial during Vedic and post- Vedic period. By means of education efforts were being made to infuse Satyam Shivam and Sundaram inside the students. The Vedic period favored women education.

Some features of Vedic Education System that may be followed by present education system are character building and philosophy which should get an appropriate place in today's education system. The schools should be situated away from the noisy and polluted environs of the cities, so that the students do not get affected from the everyday fights and bad practices. In modern times, however, it is not possible to completely lead a life full of control, but we should try to adapt to such way of living.

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Role of Mass Media in Public Relation with Police Personnel

Joyti Mishra* and Sanjeev Mahajan**

World has changed in all respects. Scientific inventions and technological developments have brought about tremendous changes in the matter of crime law and order, security, diplomacy and politics. With this the attitudes of general public regarding policing have been changing. The need of effective public police interface is considered principal solution in establishing mutual coherence in making of a smooth society. On the basis of analyzing literature available on public police interface, the present paper analyzes and evaluates the role of mass media in effective public interface. It has been concluded that media is the most important means of communication to interact with public and police personnel media will help to expose the positive and negative role of police personnel. With the help of mass media we have become public police interface and connect the values of police and public.

[**Keywords** : Police personal, Mass media, Public relation]

1. Introduction

Mass Media means technology that is intended to reach a mass audience. It is the primary means of communication used to reach the vast Majority of the general public. The most common platforms of mass media are newspapers magazines, radio, television and internet. The general public typically relies on the mass media to provide information regarding political issues, social issues, entertainment and news in pop culture. Police force is one of the largest organizations in India. The

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society views police not only as a law enforcing agency but also as an instrument of social change. It is viewed as an oppressive force in society.

2. Objective of the Paper

This paper will examine the role of mass media in public relation with police personnel. It will discuss the public interface, communication and interaction with various strata of society, impact of mass media and evaluation of Police community relation.

3. Role of Mass Media

Mass media is communication—whether written, broadcast, or spoken—that reaches a large audience. This includes television, radio, advertising, movies, the Internet, newspapers, magazines, and so forth. Mass media encompasses much more than just news, although it is sometimes misunderstood in this way. It can be used for various purposes: Advocacy, both for business and social concerns. This can include advertising, marketing, propaganda, public relations, and political communication. the mass media has become an essential part of everyone's life. Rather, the media plays a constructive role in today's society—from increasing public awareness to collecting views, information, and also the attitude of the people towards certain issue.

The role of media in the society is indispensable. Currently, the kind of influence that the media has on our lives is tremendous. Never before was the media sector so evolved or so influential. Than it has come to be in this age. It impacts all sectors of our lives, in ways which were never thought possible. The media as a whole pluralist and reflect the diversities of the society. The media are not always successful at telling us what to think, but they are quite successful at telling us what to think about. So it is basically like giving a broad agenda to the public wherein the media delivers the news to the public. The press has repeatedly played the role of a 'social scientist', a critic, evaluator of plans and schemes by providing thoughts and ideas, helped the poor and weaker sections of the society to have access to justice, dispensation of social justice by various means and correcting power of the executive moreover, the press has also helped in the maintenance of rule of law. The private television channels have emerged as an alternative means of communication with public. Reality is shown on television without censoring. Literacy is not required for watching television whereas editorial of newspaper is read by only a few people.

4. Review of Literature

Shah Alam (2006) has studied the occupational stress on adjustment in police personnel in Aligarh District. He has used sampling method and selected 50 police personnel. Four dimensions have been studied: home, health, social and emotional.

Two scales namely occupational stress index and Mohsin-Shamshad adaptation of bell adjustment inventory have been used. The data have been analyzed by applying multiple regression analysis. Further it has been found that two dimensions of occupational stress unprofitability and role ambiguity are influencing home and emotions respectively.

Dr. Shah Alam (2014) has studied the influence of emotional intelligence on adjustment of police personnel in Jammu and Kashmir. To find out the impact of emotional intelligence on the adjustment of police personnel he used purposive sampling method. He revealed the fact that total emotional intelligence and almost all its constructs influence the one or the other facet of the adjustment of police personnel.

Abhay Pratap Singh and Sushma Pandey (2013) have studied the work stress in police personnel the role of job hierarchy and job tenure in eastern U.P. Present study is aimed to investigate the influence of job hierarchy and job tenure on the work stress in police personnel. They have been used sampling method. They found that the extent of work stress varied significantly in various group of police employees work stress was found greater in sub-inspectors than constables and officers respectively. Job tenure also exercised impact on stress level of employees.

Anand Kumar Tewari (2007) has studied the changing public expectations and community policing. This article is based on secondary date. He has found that police must interact with media to learn and to inform the people. Officers and constable should be sensitized about changing expectations of people. Police should become conscious of the judiciary as an alternative force.

Dr. Deepak Sharma and Anshul Bhatia (2015) examined the role and need of modern public relation practices in policing: mapping a pathway. The present study analyzes and evaluates the various dimensions of public police interface. Its significance challenges and brings forth the prospects of public relation tools and practices in ushering effective public police interface is considered panacea but there are gaps that exist between the successful public and police connects

5. Methodology

This paper is based on secondary data and we have used the method of content analysis for collection of secondary data.

6. Role of Mass Media in Public Relation with Police Personnel

The police force is one of the largest organizations in India. With the rapid pace of technological advancement, in our day to day life, our social fabric is witnessing a sea-change in all spheres. In spite of great efforts by the government and the police organization the crime rates are increasing along with new techniques and latest sophisticated weapons are being used by the criminals. The

police has to encounter not only traditional types of crimes but has to deal with socio-economic crimes, abuse of drugs and narcotic trafficking, crimes related to slum and so on police personnel are also found busy in VIP securities they also control various religious processions as well as maintain law and order in society. The expectation of the public from the police on police functioning, insecurity of public about their life and property, their knowledge about day to day crime events in the society. The depiction about crime situation in different mass media, the proliferation of new enactments, entrusting the police with additional responsibilities of enforcing many new laws etc. It is also a fact that police's performance is not up to mark. The expectations of the public are changing with time. There is a challenge in front of the police to meet these expectations. Public opinion is depicted by the picture inside the brains of the people. Police should have capacity to gauge changing aspirations of people. Improving police department's image in the community takes more than just a concern or wishful thinking. The police department must realize that they have the ability to alter their own image within the community. Generally, public relation practices are considered as collection of communication techniques used by individuals or organizations to convey the public or media about the merits of an organization, programme or a policy. Modern policing requires decentralized structure which can shatter the barriers of old centralized policing more scope of police participation. Moreover, role and duties of police personnel has also undergone a change, increasing ambit of police functioning with more versatility and specialization. More emphasis is given on educating police personnel about importance of fitness, crime prevention, and knowledge of law and community participation. Performance of police has always been under scanner of citizens, so modern policing aims at quality rather quantity in achieving the goals of community.

Some of these techniques can be advertising of the police work. The advertising is generally a mass communication technique through which a target group is sent a message. In policing, advertising can play an effective role in connection with public. Through advertising police can create awareness regarding effective police functioning, new strategies for maintenance of law and order and in receiving feedback from citizens which will help police to understand the public perception.

Interactive marketing aims at forming a communication channel through which police can interact with public. A police officer should see public as a client with aim to provide service. Such interactive marketing will help police to create awareness among public regarding new police activities and plans devised for public care. In return, public can also provide feedback regarding service delivery performance of police. It aims at highlighting good work of police and change public perception about the police.

Apart from aforementioned techniques, role of media is also imperative in strengthening the public police relations. Media is an important democratic resource and plays a pivotal role in developing the understanding between police and public. They have therefore, a strong potential to serve as a positive force towards improving the system of public police relations. media helps to generate awareness and disseminate information among public regarding police activities. It also plays a crucial role in the development of citizens to be active in police governance. Generally media highlights mal-practices in police governance. So role of media should be to portray positive image of police in society and appreciate the activities conducted by police for public safety. The role of effective spokesperson is of utmost importance for repairing the tarnished image through media conferences.

7. Suggestions and Recommendations

Media is the most important means of communication to know people and to get feedback police should learn from media what people want. Therefore police must interact with media to learn and to inform the people. Police should use scientific methods of detection of crime. Crime prevention is the job of police. More and more people will start asking for crime prevention. Preventive methods of police should be strengthened. On radio, television and newspapers preventive methods should be publicized; for example, police has interact with media and precautions to be taken by the late night travelers, householders, women and children for their security. Police need to resort to proper investigation and collection of evidence without bias being fair and get the offenders prosecuted. In the era of technology, video recordings, audio recordings, computer downloads will come handy for police personnel.

8. Conclusion

The relation of public with police personnel is an extremely complex subject. And which is the role of mass media to connect them. Police personnel have positive and negative image in the society. On the basis of above discussion we can deduce that media is the most important means of communication to interact with public and police personnel media will help to expose the positive and negative role of police personnel. With the help of mass media we have become public police interface and connect the values of police and public. In the end it is imperative to mention here that the public should keep in mind that police personnel are human being they have emotions and feelings too. They need public cooperation for effective and honest work.

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Girl Child in India : Reasons for Low Status and Neglect of Girl Child

Renu Agarwal*

The share of children (0-6 years) in the total population of India has shown a decline of 2.8 points in 2011 compared to Census 2001 and the decline was sharper for female children than male children in the same age group. Not only this, child sex-ratio in rural India was higher than that of urban India, its decline in the 0-6 years' group during 2001-2011 in rural areas is more than three times as compared to the drop in urban India which is a matter of grave concern. Besides the skewed sex-ratio of girl child in India, another worrying trend is the rise in crime against children which has registered an increase. The present paper is an attempt to analyze the status of girl child in India, particularly the reasons for the neglect of girl child. It has been shown that there are many factors responsible for low status and neglect of girl child in India, besides patriarchal values.

[**Keywords** : Status, Neglect, Girl child, Patriarchy, Prenatal diagnostic techniques, Economic burden]

1. Introduction

Today all of us do recognize that to try and improve the position of women one needs to look at the girl child who is a woman of tomorrow. Only when we visualize a female child with high self esteem not merely in recipient roles but in active productive roles with a concern for human dignity will be have strong and empowered women. The ultimate goal is to have an active, healthy and confident female child unfettered by social institutions and gender index with equal access to knowledge information and opportunities.

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Looking at the specific case of Indian society, certain trends emerge: our culture idolizes boys and dreads the birth of girls. The girl child is breast-fed for a shorter time and drawn out of school to take care of siblings. The cycle of deprivation and disadvantage is further compounded by early marriage, premature pregnancies and expected risks. The girl child needs to be empowered to enter the mainstream of economic and social activity. The ultimate goal is to have an active, healthy and confident female child unfettered by socio-cultural patterns and traditional roles with equal access to knowledge information and opportunities.

The status of the girl child is a product of the general societal attitudes towards women at large. Hence, it cannot be looked at in isolation. Women face higher risks of malnutrition, disease, disability, retardation of growth and development. They have no access of control over resources. Their work is invisible and hence undervalued. All their disabilities are powerfully reinforced through our culture, media, education and socialization process. The cycle of deprivation and disadvantage is further compounded by early marriage, premature pregnancies and their expected risks. All efforts of the Government at state and central levels to improve the status of girl child have not succeeded so far.

2. Aim of the Paper

The status of the girl child is a product of the general societal attitudes towards women at large. Hence, it cannot be looked at in isolation. Women face higher risks of malnutrition, disease, disability, retardation of growth and development. They have no access of control over resources. Their work is invisible and hence undervalued. All their disabilities are powerfully reinforced through our culture, media, education and socialization process. The cycle of deprivation and disadvantage is further compounded by early marriage, premature pregnancies and their expected risks. All efforts of the Government at state and central levels to improve the status of girl child have not succeeded so far. The present paper aims to analyze the the low status of girl child and explain reasons for her low status and Neglect. The data used in this paper is secondary in nature.

3. Status of Girl Child in India

Empowering girls is a top priority for the United Nations and the UN Foundation. For this reason, October 11 is celebrated as International Day of the Girl – a day adopted by the United Nations to recognize the unique struggles girls face globally, as well as the potential they have to change the world for the better. UN Secretary-General Ban Ki-moon has rightly emphasized that “Violence against women and girls continues unabated in every continent, country and culture. It takes a devastating toll on women’s lives, on their families, and on society as a whole. Most societies prohibit such violence—as the reality is that too often, it is

covered up or tacitly condoned”. He adds that “Removing the barriers that keep women and girls on the margins of economic, social, cultural, and political life must be a top priority for us all – businesses, governments, the United Nations, and civil society.” Similarly, Anthony Lake, Executive Director of the United Nations Children’s Fund (UNICEF) has said that “There are more than 500 million adolescent girls living in the developing world today. Every one of them can potentially help break the cycle of inter- generational poverty, with ripple effects multiplying across her society.”

India ranks 113 out of 135 countries as per World Economic Forum’s Global Gender Gap Report 2011, with more than one-third of its population below 18 years, The dismal picture may be illustrated by the following facts :

- 35% of the developing world’s low-birth-weight babies are born in India.
- 40% of child malnutrition in the developing world is in India.
- Out of every 100 children, 19 continue to be out of school.
- Of every 100 children who drop out of school, 66 are girls.
- Of every 100 children who enroll, 70 drop out by the time they reach the secondary level.
- 65% of girls in India are married by the age of 18 and become mothers soon after.
- India is home to the highest number of child labourers in the world.
- India has the world’s largest number of sexually abused children, with a child below 16 raped every 155th minute, a child below 10 every 13th hour, and at least one in every 10 children sexually abused at any point in time.

As regards the measures to empower girl children and women, their education is foremost. If survival of girl child is necessary for the existence of the world, their education is equally important for her development. As such education, employment opportunities and a supportive home and societal environment are keys to their empowerment. When girls are educated, they have better career and employment opportunities in life. They are better able to avoid commercial sexual exploitation. They gain self confidence, learn the life, technical and practical skills to demonstrate their capabilities and challenge stereotypes about women.

Educating a girl child in India is very necessary to remove various social issues against girls in the Indian society. The campaign for saving and educating girl child has gained momentum in India also. Former Prime Minister of India Pandit Jawaharlal Nehru had opined that “Women empowered means mother India empowered” and to have empowered women in future we need to empower our girl child of today. In ancient Indian societies, women enjoyed ample freedom and respect.

Beti Bachao Beti Padhao (BBBP) was launched by the Prime Minister on 22nd January, 2015 at Panipat, Haryana. BBBP addresses the declining Child Sex Ratio (CSR) and related issues of women empowerment over a life-cycle continuum. It is a tri-ministerial effort of Ministries of Women and Child Development, Health & Family Welfare and Human Resource Development. The key elements of the scheme include Enforcement of PC & PNDT Act, nation-wide awareness and advocacy campaign and multi-sectoral action in select 100 districts (low on CSR) in the first phase. There is a strong emphasis on mind-set change through training, sensitization, awareness raising and community mobilization on ground. While the overall sex ratio of the country has gone up since the last census in 2001, from 933 to 940 in 2011, the child sex ratio in the age group 0-6 years has plummeted from 927 to 914.

It is true that the boom in economy, innovative technologies and improved infrastructure are testament to that. Women have provided considerable contribution to this progress, with them taking up every possible job. It is also true that the Indian society is zooming ahead in all fields that count at break neck speed. Girls are proficient in balancing multiple roles and they are naturally made for multitasking. Today, girls are applying for jobs that were once considered solely for men and tackling them with élan. Not just in their traditional roles of wife, daughter and mothers, girls are even the sole bread-winner of the family. Today we recognize that to try and improve the position of women one needs to look at the girl child who is a woman of tomorrow. Only when we visualize a female child with high self esteem not merely in recipient roles but in active productive roles with a concern for human dignity will we have strong and empowered women. Still the question remains of changing our perception about girls being fragile, weak and dependent. In today's India, they are capable of anything.

Yet in every strata of the Indian society, there still remains a cloud of apprehension and insecurity when a girl child is born. Girls are treated as load and taker of money by the parents especially in the rural areas. Boys are given much value by the parents in India as they are understood as earner of the money and support of parents in future. However, as we live in the 21st century and know well the value of both, boys and girls; both are equally responsible for the development and bright future of the country. Hence, it is an urgent need to save and educate a girl child in India if we really want to be the citizen of developed country. Discrimination against a girl begins at her conception and shapes up to be the monster she has to fight every moment of her waking existence. Her second rate citizenship is reflected in the denial of fundamental needs and rights and in such harmful attitudes and practices as a preference for sons, female genital mutilation, incest, sexual exploitation, domestic abuse, discrimination, early marriage, less food and less access to education. Deep-rooted patriarchal perceptions project women as liabilities. There lurks in the Indian conscience, a foul monster of

hypocrisy, when the Kali-Durga- Lakshmi worshippers take no time in putting women down or dismissing them as a mere afterthought.

Amidst uproars of gender equality and enforcement of laws protecting their well-being, female infants are still found dumped in trash, by the dozens. Unborn fetuses continue to be sniffed in the womb and terminated without second consideration if their existence is even hinted at. As more and more female fetuses are still being selectively aborted after illegal pre-natal sex determination, the number of female infants per 1000 male infant is rapidly declining. Skewed sex ratio is a silent emergency. Female foeticide is one of the biggest challenges that India is facing today in terms of gender. It has become a significant social phenomenon. It transcends all barriers of caste, class and community and even the north-south dichotomy.

It would be wrong to say that the government is doing nothing, but the problem is that sometimes even the government becomes helpless. If the people are not ready to change their mentality despite being educated, then 'we' are to be blamed. Any progress toward halting infanticide has been foiled by the rise in sex-selective abortions. One thing which is clear is that laws can be enacted but whether we follow the law is up to us. Our government frames one law at a time and there are several people ready to break it. This group includes unethical doctors and the couple who go in for this form of genocide. The other form of killing a girl child is infanticide—intentional act of killing a female within one year of her birth. This has led to an escalating gap in the sex ratio. The Indian Medical Association estimates that five million female foetuses are aborted each year.

But the crisis is real, and its persistence has profound and frightening implications for society and the future of mankind. Continuing preference for boys in society, for the girl child the apathy continues, the child sex ratio in India has dropped to 914 females against 1,000 males, one of the lowest since Independence according to Census 2011. According to global statistics, the normal child sex ratio should be above 950 :1000. While southern states like Kerala can boast of a ratio of 1084 females per 1000 males, the most alarming scenario prevails in the northern states like Haryana, Rajasthan and even Delhi, with number of girl child as low as 830 per 1000 male children.¹

4. Reasons for Low Status and Neglect of Girl Child in India

It is a reality that gender discrimination, including physical, sexual, emotional and economic violence, son preference, unequal resource distribution and unequal decision-making power (in both private and public spaces), caste discrimination, especially (but not restricted to) women from specific castes, communal violence against women, neo-economic policies impacting women's lives in diverse ways (specific kinds of jobs for women, market impacting men leading to increasing violence against women) are rampant in India even today.

It is not difficult to find out the reasons for the plight of girl child in our society. Traditions, rituals and patriarchal values outline the status of the Indian girl child. The position of a girl-child is not very happy in India. The girls are very often regarded as a liability in our society. Some of the main reasons for low status and neglect of girl child in India are as follows :

4-1 Preference for a Male Child due to Patriarchy System

The social system of patriarchy, with males as the primary authority figures, is central to the organization of much of Indian society. The system upholds the institutions of male rule and privilege and mandates female subordination. Patriarchy manifests itself in social, religious, legal, political and economic organization of society. It continues to strongly influence Indian society, despite the Constitution's attempt to bring about an egalitarian social order. Patriarchal system in India has translated their prejudice and bigotry into a compulsive preference for boys and discrimination against the girl child. They have also spawned practices such as female infanticide, dowry, bride-burning and sati. They have led to the neglect of nutrition, health care, education, and employment for girls. Women's work is also socially devalued with limited autonomy in decision-making. The intersections of caste, class and gender worsen the situation. Despite its social construction, patriarchal culture, reinforced by the major religions in the country, maintains its stranglehold on gender inequality. The prevalent patriarchal framework places an ideological bar on the discussion of alternative approaches to achieve gender justice.

This is the reason that the root cause of gender inequality and low status as well as neglect of girl child in Indian society lies in its patriarchy system. Reality of preference for a male child from social and economic perspectives is the direct outcome of patriarchal ideology. Historically, patriarchy has manifested itself in the social, legal, political, religious and economic organization of a range of different cultures. Patriarchy is a system of social structure and practices in which men dominate, oppress and exploit women. The system of patriarchy finds its validity and sanction in our religious beliefs, whether it is Hindu, Muslim or any other religion. For instance, as per ancient Hindu law giver Manu: "Women are supposed to be in the custody of their father when they are children, they must be under the custody of their husband when married and under the custody of her son in old age or as widows. In no circumstances she should be allowed to assert herself independently". This position of women as per Manu is still the case in present modern day social structure. Barring few exceptions here and there, women have no power to take independent decisions either inside their homes or in outside world. 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.

4-2 Poverty and Illiteracy

An interesting demographic co-incidence is emerging in India. The number of poor people now is almost the same as that of illiterates. India has 270 million people below the poverty line (the new poverty numbers released in July 2013) and there are around 272 million illiterate people in the country. Extreme poverty and lack of education are also some of the reasons for women's low status in society. Educating girl child is still seen as a bad investment because she is bound to get married and leave her paternal home one day. Absence of education is also a contributing factor where women are continuously being blamed for giving birth to girls. Also lack of education and exposure to world keeps them from realizing the potential of their girl child. Thus, without having good education women are found lacking in present day's demanding job skills; whereas, each year's High School and 10+2 standard results show that girls are always doing better than boys. This shows that parents are not spending much after 10+2 standard on girl child and that's why they lack in job market.²

4-3 Advancement of Prenatal Diagnostic Techniques

Through modern diagnostic techniques like Ultrasound and Amniocentesis, it is now possible to know the sex of the fetus as early as 12 weeks into the pregnancy. The government has placed strict regulations prohibiting pre-natal sex determination of fetuses in diagnostic centers and hospitals according to Prenatal Diagnostic Techniques (Regulation and Prevention of Misuse) Act, 1994 and The Pre-Natal Diagnostic Techniques (Regulation and Prevention of Misuse) Amendment Act, 2002, but it is still prevalent under wraps, in exchange for bribes. However, the reality is that despite the law in place viz sex selective abortion is still on the rise. It is estimated that more than 1,00,000 illegal abortions are being performed every year in India mainly for the reason that the fetus is of girl child. Due to this, there is an alarming trend which has come to the notice in 2011 census report; the report shows child sex-ratio (i.e sex-ratio of children between the age group 0 to 6) at 919 which is 8 points lesser than the 2001 data of 927. The data indicates that sex-selective abortion is increasing in our country.

4-4 Post-birth Discriminations against Girls

In scenarios where pre-natal sex determination is not possible, people use brutal customs to get rid of the girl child if the need arises. Female infanticide is killing the girl child after her birth. Female infanticide is the intentional killing of infant girls. In addition to the active methods undertaken to eliminate baby girls soon after birth, neglect and discrimination leading to death and sex-selective abortion are also means by which many female children die each year. These phenomena are most prevalent in patriarchal societies in which the status of women is low and a preference for sons is built into the cultural ideology. Headlines like girl babies found abandoned in dumpsters, public gatherings and even trains

are commonplace. In states of Rajasthan and Haryana, at many places new born girl child is drowned in boiling milk and even fed pesticides. India is the most dangerous place in the world to be born a girl, with females almost twice as likely to die before reaching the age of five, according to new UN figures. Girls are still widely regarded as a burden to Indian families who fear the high costs of their weddings and resent spending money on their education only for them later to leave the home to marry.³

4.5 Considering Girls as Economic Burden

Fears about the inability to find a suitable groom for their daughters, along with the pressure to pay a huge sum of dowry, adds to the feeling of the girl child being a 'burden', says a United Nations report released in 2014. "The unintended consequences of contemporary social processes, when combined with parental fears of the unattached sexuality of adult daughters in a context of a highly competitive and differentiated marriage market, are compounding the sense of burden represented by the birth of a daughter". The report explores the various aspects which compounds the problem of the declining child sex ratio that India is grappling with, despite being one of the fastest growing economies in the world.

There are people in India who consider girls as burden, Especially in the north and central India there is this mind-set that girls are *paraya dhan* (somebody else's treasure). To be precise its a belief system where the girl's family believe that since they would eventually marry the girl, the girl actually never is their own. She is destined to marry and go into a new family and thus the family she is born into are just a bunch of caretakers. Extending the same logic, any investment on the girl child is waste considering the returns would be savored only by the family she finally marries into. Outlook that a girl child is an economic burden is basically due to the prevalence of dowry system still abundant in the society. The evil practice of having to give money to the groom's side in order to get their daughter married is a huge imposition in a country as poverty ridden as India. As a consequence, many families view every girl being born as a potential source of drainage for their hard earned money.⁴

4.6 Pre-existing Low Social Position of Women

The position and status of women in India is low despite the myth of her being considered a "goddess" and "*shakti*" personified. She may be the embodiment of power or Shakti but then there is the concept of this power having to be controlled and channelized and that controlling agent is conveniently man. So woman loses her individuality, her very right to exist for herself: she is to be protected by her father in her youth, by her husband after marriage and then by her son. These ideas persist with little dilution to this day and have caused immense harm to the status of women. Women are still considered second rate citizens who do not have the right to basic freedom and privileges that men enjoy. Their roles are primarily

fixed as domestic help, tools for pleasure of their men and instruments for procreation.⁵

4-7 Decline in the Moral and Ethical Standards

Degradation of moral and ethical values in today's Indian society is a major issue. The root of this issue is not a recent phenomena, its trace can be indented in the society of the past, the magnitude of which has spread over largely in recent days. The expression of this sort of degradation is being reflected in different undesirable aspects of the society. Values influence every aspect of human life, from speaking, wearing, discipline etc. As a consequence, there has been a decline in the moral and ethical standards as individuals and families have failed to consider the rights of the girl child and the overall benefits that females bring to society, whereas individual or family interests have been promoted. It is also the violation of hippocratic oath by physicians when they do sex selective abortion.

4-8 Absence of Women in Decision Making

Around the world, women have less influence over the decisions that affect their lives. Basic family decisions like desire to limit child-bearing, sex of the new-born or child care are not always an individual affair but involve interaction between choices of men and women in the family. While men's preferences for male children remain as a significant barrier to fertility reductions, women's literacy level can contribute to the men's decisions of limiting family-size. The men's literacy along with women's lack of media exposure weakens women's desire for controlling family-size and also enhances their preference for the male child. Finally, while alcohol use by men and literacy level or cash earning of women plays a role for the separation of children from their parents, the lack of wealth possession and men's literacy level seems to have prevented the abandonment of children across Indian states.

Absence of women in decision making results into their voices being ignored. Women advice are not solicited or ignored in families and societies. They are forced to carry on foeticide against their choice. At higher levels in political circles and police & administration these issues are hushed up because of absence of will to strongly enforce the provisions of the laws.

Female feticides and infanticides, coupled with deaths of girl child due to neglect and abuse, have skewed the sex ratio and that may have long term socio-psychological effects. The surplus of males in a society leads to many of them remaining unmarried, and consequent marginalization in society and that may lead to anti-social behavior and violence, threatening societal stability and security. We cannot ignore the implications this man-induced alteration of demographic has on the social violence, human development and overall progress of the country.⁶

5. Conclusion

Children are the most vulnerable section of society. They are physically, mentally and socially immature and depend on others for survival. The vulnerability and dependency has been a matter of universal concern. Their development is threatened by several dangers including disease, exploitation, abuse, ignorance, material want and social and political intrigue. The girl child often faces discrimination from the earliest stages of life, through childhood and into adulthood. Her low status is reflected in the denial of fundamental needs and rights and in such harmful attitudes and practices as a preference for sons, early marriage, female genital mutilation, domestic abuse, incest, sexual exploitation, discrimination, less food and less access to education.

In recognition of the fact that in many countries, both developed and developing, the status of girls is significantly worse than that of boys, the Fourth World Conference on Women, held in Beijing in 1995, identified the persistent discrimination against the girl child and the violation of her rights as one of the 12 critical areas of concern requiring urgent attention by governments and the international community. Even the UNCRC outlines the fundamental human rights that should be afforded to children in four broad classifications that suitably cover all civil, political, social, economic and cultural rights of every child. There is need to implement these outlines seriously.

Footnotes and References

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