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Aims and Scope

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

Publication Schedule

The Journal of National Development is published in volumes of approximately 250-300 pages, divided into two bi-annual issues–summer and winter. Besides, a special issue in Hindi is also published every year to meet the demand of social scientists, both research scholars and teachers of Hindi speaking states of India.

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Education and Social Change among Scheduled Castes : A Case Study

*Rakesh Kumar**

Scheduled castes constitute an important marginalized community in Indian society. They have been deprived the equal opportunities to get education in caste-based Indian society as a result of problem of untouchability and caste discrimination. Education is regarded the most powerful instrument for emancipation and empowerment of lower sections of society like Scheduled castes and Scheduled Tribes. Education also decides the quality and mode of living of the individuals and groups along with introducing a lot of social potentialities in them. This paper discusses some features of social change associated with the advance of education among the scheduled castes in the Wair village and Dankaur town. It has been proved on the basis of selected case studies that Modern education among the Scheduled Castes has been an effective source of modify their attitude, habits, manners and their mode of social living by introducing rational attitude, secular outlook, sophisticated ideas and polished manners of expression and behaviour in the wider circle of society.

[**Keywords :** Education, Social Change, Scheduled Castes, Caste-based Indian society]

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1.   Introduction

Indian society is in transition from the traditional to industrial mode. Most of the Scheduled Castes live in villages. Around 70% of Scheduled Castes people are getting education in government schools in Vernacular medium. They could not get education in English medium or convent schools. Therefore, environment was not suitable for education. Economic problems also hinder their education. They have lower status, lower confidence and lack of guidance, lack of their educational development. So, these conditions of their lower ness have obstructed their educational development. But, the influence of education is changing status identities the Scheduled Castes, specially their rise in social position and engagement in secular occupations as a result of growing modern education are observable.

2.   Methodology

The Wair village and Dankaur town are two different settings, from where a number of Scheduled Castes have shown social change among Scheduled Castes. Thus, at the first stage, some cases are identified who have shown educational, occupational, economic, social and educational problems : Specific intensive field work has been undertaken in two settings village and the urban (town) area, about 100 families . Secondary records have been consulted from the local, Block and District head quarters and other government's records. Quasi participant observation and case study methods have been used for the collection of first hand data.

3.   Selected Case Studies

According to Goode and Hatt (1952 : 331), case study may be defined as "The Case-Study, …is not a specific technique. It is a way of organizing social data so as to preserve the unitary character of the social which views any social object being studied expressed same what differently". It is an approach which views any social unit as a whole. Hasin Pao Yang (1967 : 283) says that case study method may be defined as small, inclusive and intensive study of an individual in which the investigator brings to bear all his skills and method, or as a systematic gathering of enough information about a person to permit one to understand how she or she functions as a unit of society. P. V. Young (1960 : 229) writes that case study is a method of exploring and

analyzing the life of a social unit, be that unit a person, a family institution, cultural group or even entire community. Thus, to find out maximum possible aspect, sixteen case studies have been selected of 200 respondents at selected village and town District of Gautam Budh Nagar. All case studies have been selected on the basis of their social background, educational attainment and change, change in economic life patterns, social life patterns and problems of Scheduled Castes, in education.

3·1   Case Study-1

Ego 'A' is 65 years old who belongs to Scheduled Castes Jatav. He lives in Wair. His main occupation is agriculture but his father late Baldeva Singh was a small farmer. Ego got education up to 5th class. His wife is illiterate and his income is Rs. 15,000/- per month.

Ego has three sons and three daughters. Eldest son's age is 45 years. He is a senior clerk, posted in government department in Delhi after completing post graduation. His wife is illiterate. He has two sons and two daughters. His eldest son is working as an assistant engineer in a MNC in Jaipur after completing B.Tech. After that he has a daughter who is posted in agriculture department in Delhi after completing post graduation. Third son who is pursuing B.Sc. and youngest daughter who is studying in 12th class.

Ego's second son is 42 years old. He got education up to 8th class. He has own business in Shahdara. His wife is also illiterate. He has two sons and a daughter. The eldest daughter is studying in graduation. Second son is studying in 12th class, and youngest boy is studying in class 10th.

Ego's third son, whose age is 35 years, is working as an assistant director, posted in government department after completing M.Sc. in Physics. His wife who has completed B.A. has one son and one daughter who are studying in junior classes.

The next, Ego's elder daughter, who is 32 years old. She is not educated. She is married. The youngest daughter is 25 years old. She is married and got education up to class 12th class.

The main occupation of ego's father was labouring. His parents were illiterate. Ego told, "his father could got education up to 5th class but he is aware of the importance of education". Ego is engaged with agricultural work presently and his all sons are living in different cities. But he is living at village and engaged in agricultural work.

Ego told that he knew about schemes related to education run by government. He told that he also knew about scholarship and reservation in government services provided by government. He also knew about the reservation provided to the poor section according to Constitutional provision.

When we asked about educational problem faced by children in getting education and other problems, he told that due to scarcity of money, no availability of school, he could not get further education. He told that he was facing the problem of money during the time of his children's education but both his sons have achieved higher education in good manner. He also told that work was more important than education at that time so he was engaged in labour work, with his father.

Ego told that untouchability was more practiced in that time and the problem is reduced in present time but still exists in village up to some extent related to eating and drinking. This problem is faced by them when they try to develop the relationship to other castes, so the people of this caste prohibit themselves to go to the functions of other castes. The people of this caste have better relation with other caste in point of relations.

3·2 Case Study-2

Ego 'B' is 70 year old. He belongs to Scheduled Caste (Jatav). Ego is illiterate and his occupation is agriculture he is living in the Wair village and his monthly income was 10000/ per month in the past time.

Ego has two sons. His elder son is post graduate and second is younger is graduate. Ego's elder son has two sons and three daughters. His son is M.Sc (Eng.) passed and his wife is B.A. (Compu.) passed and eldest daughter M.A., B.Ed. and second daughter is M.B.B.S., and third daughter is B.A. passed and youngest son is B.Sc. (Eng.) passed.

Ego's second son has one son and two-daughters. Eldest daughter is 12 class passed, son is M.A. passed and youngest daughter is graduate.

Ego lived in the village and engaged in agriculture Ego is illiterate and belongs to joint family. Ego's elder son is 70 year old and lives in Meerut city. He got his primary education in the village and higher education in Sikandrabad city. After completing his

education he got government job in Defence Department in Meerut city. Now, he is retired. His monthly income is Rs. 12000/- and his wife is a housewife. He has two sons and three daughters Elder daughter is M.A., B.Ed. and she is a teacher in Delhi. Second elder son is M.Sc. (Eng.) passed and he is an engineer, in Bulandshahr. Third sister is M.B.B.S. She is also a daughter. Youngest son is B.Sc. passed and now he is an engineer in Meerut City.

Ego's second son is 63 years old. He is living in the village. He got primary education in village and got his higher education from Sikandrabad city. After his education he secured Govt. Job in electrical Department (operator) in Bulandshahr. Now he is retired and engaged in agriculture. He has one son and two daughters. Elder is 12th passed. She is married, son is M.A. pass and he is running public school in village and his wife is illiterate. She is housewife. The second daughter is Graduate and she is also married. She is servicing U.P. Police.

Ego told that there was no school in the village. There was a primary secondary school 2 Km. far from the village. One day he went to school, where he felt untouchability. He told that "Sit where the shoes are kept". So his ego and self respect was hearted and no body offered him water for drinking. Ego does not know about the educational facilities. But Ego's son knows about the educational facilities and Constitutional provisions.

3·3   Case Study-3

Ego 'C' is 60 years old. He belongs to Scheduled Caste Dhobi and lives in village Wair. He is engaged his traditional work. His parents are illiterate. He along with in his wife is also illiterate, His income is 5000/-.

His elder son is 45 years old who got education up to 5th class. He has two sons and a daughter. They are studying in junior classes. He is engaged in his tradition work in Delhi. Ego's second son is 35 years old who has got education up to 6th class and his wife is illiterate. He has two children and he is living in his village and is doing his traditional work of washing and ironing cloths. Ego's third son is 30 years old. He has got education up to 8th class and his wife is illiterate. He is also living in the village and doing his traditional work. His fourth son is 25 years old. He is graduate (B.A.) and teaches in a Private School. His wife is educated up to 12th class.

Ego's daughter is younger who is 23 years old. She has got education up to 9th class and she has got married.

Ego's main occupation was his traditional work because his parents were also engaged in his traditional occupation. That is why they gives importance to their traditional work even today. Ego is illiterate because his parents were also illiterate and were not aware of education.

To the query of education Ego replied that at that time people did not give attention to the education and the condition of the family was also not good. I used to work with my parents at home that is why, I could not study because now a days the economic condition of my family is not good also that's why my all three elder sons could not get enough education and therefore they have to engage themselves into the traditional work.

Now I ask him to do his traditional work but he replies that he feels shame. He says that after being educated I will not do this work, I would like to do labour instead of traditional work.

After asking Ego about the awareness of education, he told that I not know anything about the help provided, by government to the education, but the respondent told that his younger son has information about government programme and Constitutional provisions. So Ego is agree that awareness is spreading day by day in the present generation.

Ego told that our relation with other communities is not good and the problems are same as his parents faced in the past. At the present, we can not participate in religious activities and can not take food with high class communities. The respondent told that he had the shortage of money so that he could not able to give good education to all the children. After sometime the condition of our family became good so my younger son got higher education.

Ego was asked about what kind of problems he has faced related to education; He replied that there were not any school in the village and we have to go far from our village and there was also shortage of money.

Ego told that in the present time the problems are not as much as we have faced in the past. After asking about the untouchability he replies that it is same as it was in the past. I am facing this problem today also.

3·4   Case Study-4

Ego 'D' is 52 year old. He belongs to Scheduled Caste (Dhobi). He belongs to nuclear family. Ego is 10th class passed and his occupation is labour. He is living in the Wair village and his income is 5000/- per month.

Ego's father and mother were illiterate. Ego's father's occupation is traditional. Ego is now engaged in labour and agriculture but is not engaged in father's occupation. He has left his father's occupation. Ego's wife is illiterate and she is a housewife.

Ego has two sons and one daughter. Ego's elder son is postgraduate, second son is VI class passed and youngest daughter is illiterate.

Ego feels that from the school time untouchability exists. He is not aware about educational facilities and other Governmental programmes. Ego says that his parents have the untouchability and dishonour in the society. But in comparison to his parents, in his time untouchability is very less. But more people are not aware about the educational facility and Constitutional provision for Scheduled Caste in this community. The main problem of Ego's son is financial problem in the present time but Ego's financial situation is not good.

3·5   Case Study-5

Ego 'E' is 60 years old, who belongs to Scheduled Castes Valmiki. He lives in Wair. He is posted in government department in Delhi where he delivers traditional work (cleaning and sweeping). His wife is illiterate and she does also traditional work picking rubbish at village. Ego got education up to 5th and his wife is illiterate. He earn Rs. 9000/- per month.

Ego has three sons and two daughters. Eldest son is of 35 years. He is working in Delhi where he delivers his traditional occupation after getting education up to 8th. He is married. His wife is illiterate and she lives at home. He has two little child. Ego's second son, whose age is 29 years, has also left study after class 8th. Third son of the Ego is also doing job in an office where he also delivers his traditional occupation. He is married. He has two children and he is literate up to 6th class. Ego's third son, whose age is 25 years. He also got education up to class 5th. He is doing traditional occupation and also labouring at village. He is married and has died. The youngest

child is daughter who is 20 years old. She is married and got education up to class 6th.

The main occupation of Ego's father was traditional occupation that used to pick up the rubbish. Ego's Parents were illiterate. Ego told that he got education up to 5th. He is very much aware about education. But he was unable to give good education to his children. He was not satisfied with education system and again replied that people prefer to their occupational work rather than education in his caste. So this fact put impact on his children. Ego told that he knew only about scholarship and reservation in government services provided by government and he doesn't know more about any governmental and Constitutional provisions.

When we asked about problem related to education and other problems. He told that he has to face disease of untouchability. He discussed that due to scarcity of money, he could not get further education. He told also that there were only one or two schools in his village at that time. My family members were referring traditional work compare than engagement in studies.

They can't develop relationship with other caste due to marriages and social auspicious related restrictions and they are ignored in social and religious rituals. They are still suffering from this disease.

People of these castes have not good social relation with other casts people due to their traditional occupation. If this traditional occupation may finish then they will develop themselves automatically.

When we asked about problem, related to education then he told that he is aware about the importance of education but he does not know about Constitutional provision and schemes. Ego told that he knew only about scholarship and reservation in government services provided by government and he doesn't know more about any governmental and Constitutional provisions. Ego's children also unaware of any Constitutional provision and schemes those are running by government. So Ego admits generally also that there were only few schools in his area at that time. People have to go to other village to get education because they were pressurized to do their traditional occupation. So he also could not get further study. People of Valmiki society have no awareness, and he faced the things related to untouchability more than present time.

Ego presently works without pressure and he has not any type pressure of other caste people but untouchability is existing yet. In rural area, there are different places for homes of different caste. This is also followed at present time. People make distance with them.

3·6 Case Study-6

Ego 'F' is 55 years old. He belongs to Scheduled Castes (Valmiki). Ego's father and mother were illiterate and Ego's father occupation is traditional as Valmiki. Ego is 10th class passed and lives in the village and at present servicing in Railway Department IVth Class his earning is 6500/- per month. His father engaged in their traditional occupation (Sweeper). Ego is not engaged in his traditional occupation Ego's wife is illiterate and she is a housewife.

Ego has one son and one daughter. Ego's son is M.Sc., LL.M., and his wife is B.A. passed and, Ego's daughter is 12, passed she is married.

Ego's father and Ego himself were not aware about the educational policies. Ego's son is aware about the educational facilities and Constitutional provisions provided to Scheduled Castes.

Ego says that his son acquired knowledge about the untouchability act by books etc. Ego says that at the present time untouchability exist and he faced it indirectly in his friend circle. Ego's says that in the school he also faced many problems. He was not able to sit with higher Caste children and teacher beat him without any reason.

Ego's son got admission though reserve category. He got scholarship. But at present time, his economic condition is good. Ego says that this son fells untouchability but lees than past time and he is aware of educational policies.

3·7 Case Study-7

Ego 'G' is 43 Years old, who belongs to Scheduled Castes Kori and lives in village Wair. Ego's main work is labouring but respondent's father late Shri Dalchand engaged to his traditional work. Ego has got education up to class 5th and his wife is illiterate. Ego's income is Rs. 3000/- per month.

He has two sons and a daughter. The eldest son, who is 23 years old, got education up to 8th class. His work is tailoring whose wife is

illiterate. He has a little child. Ego's daughter, who comes at the second number, is 19 years old. She is unmarried and illiterate too.

Ego's youngest son is 15 years old. He is unmarried and illiterate too. Ego's father's main business was his traditional work but after leaving that work he is working as a labourer now. The traditional work of this community is weaving and making bed sheet. Some people of this community are doing this work, but in last few years this occupation had been dropped. This time respondent's main work is labour. Ego told that he has not taken more education because of the shortage of money and he was also not interested in studies. Ego's father likes to put him into the business instead of study that is why he could not get more education. Ego's parents were illiterate so he was also not aware of education.

Ego told that they do not go in ceremony of other casts, because they make different arrangement for them. He told that he does not know about the help and reservation which is provided for education. He does not know about the Constitutional provisions also, so he has lack of awareness.

After this, Ego, why he has not educated his children more, replied that because of the shortage of money, the children could not study more. He is asked that he can make his children educated by scholarship provided by government. He replied that our condition is poor so we pay more attention on our bread and butter instead of education. He told that after educating a child, it is not easy to find out a job because required bribe, which they have not.

Ego was asked that what kind of problems you have faced related to education. He told that the big problem was of money and after that our parents were illiterate and were not know more about education. We had to face many insulting words related to community by the people of other communities.

Ego told that they have to face all such bad thing related to untouchability that was found in previous time. Ego told that untouchability was more in that time and the problem is reduced in present time but still exists. Every one talk about to reduce the untouchability because of the people's awareness of their right.

Ego told that he has to face all such problem, which he faced during the education time. He is still facing the scarcity of money and many people are not aware of education. There are very good school

but they have no money, so their children can not get admissions. So, no problem is reduced yet.

3·8 Case Study-8

Ego 'H' is 60 year old and he belongs to Scheduled Caste (Kori). Ego is illiterate and his occupation is traditional weavers and living in Wair Village. Ego's father and mother were illiterate and their occupation is weaving, and Ego is now engaged in traditional occupation and his son is doing labour.

Ego has two sons and one daughter. All members in his family are illiterates. Ego is engaged in his father's traditional occupation, Ego's family condition is very poor. So he is not able to give education to his children. He is also no aware about the educational facilities available for them.

Ego says that many more people are literate in this village but all educated people are unemployed. He feels that education is not my need, my need is only money. So, he does not prefer to give education to his children.

When we asked about problem related to education, we are told that he has to face disease of untouchability. He discussed that due to scarcity of money, he could not get further education. He also told us that there were only one or two schools in his village that time and his family member's preferred traditional work compared to education.

They can not develop relationship with other castes due to marriages and social auspicious related restrictions and they are ignored in social and religious rituals. They are still suffering from this disease.

3·9 Case Study-9

Ego 'I' is age of 46 years old who belongs to Scheduled Caste Jatav. He lives in Dankaur. He is in government service in Roadways Department in Delhi where his father was posted in government department in Defence department. Ego's father got education up to 10th. Respondent got education up to 12th. His mother got education up to 5th and his income is 15000/- per month. And ego has two sons and a daughter. Eldest daughter is 21 years old and she is unmarried. She got education up to M.A.

Second son is 19 years old. He is unmarried and he is studying in 12th class. The youngest son, whose age is 13 years, is studying in

class 10th. Asking to ego, why he did not took further education, he told that he got government service so he thought that it was not necessary to study further and he got married. Due to this reason he preferred service than study. Because ego's father was also posted in government job in defence department so his father also explained to concentrate on service and forced him to ignore the further education. So, he is in this department at this time.

Asking to him, do you know about the various types of government schemes for betterment of education? He told that he knew only about scholarship and reservation and his daughter knew all about the Constitutional provisions and schemes and he also knows all the things that are provided by the government to help the poor section of society.

When we asked to respondent about problem which he faced during the time of getting the education. He told that he faced only problem of untouchability and he did not face any problem that interrupt his study.

Ego told that he is so aware about education because his eldest daughter is educated up to M.A. and he is trying to give higher education to both sons. Asking to ego about relations with the other castes people. He told that relations are good and they attend the parties. But sometimes few people use the word related to casts and they talk about untouchability. Then he realizes that untouchability also exists yet. It is important for some people who are narrow minded. It is the disease that cannot be cured so easily.

He told that all previous problems are existing, but situation is changed in comparison of previous time was ego happy about a thing that people of this casts are aware of about their rights so, they can face any type problem.

Ego told that he and his children know about all the Constitutional provision and thing related to education that is necessary for education. Due to this reason, living of the people of this casts is changing. So the respondent thinks that the change has come in their situation.

3·10 Case Study-10

Ego 'J' is in the age of 47 years who belongs to Scheduled Caste-Jatav. He is posted in Post Office in Dankaur after getting education up to 12th. His wife studied up to 8th class and ego's father passed 8th

class and his mother passed 5th class. Business was the main occupation of his father. His income is 16,000 per month.

Ego has two sons and a daughter. Eldest son, age of 30 years and he is married and he literate up to B.A. literature. His wife got education up to 9th class. Ego eldest son is working as manager in a company at Noida. Second son of ego is age of 25 years. He is unmarried and he got education up to 12th. He is also working in a company at Ghaziabad. The third and youngest child of respondent is daughter, whose age is 20 years, is unmarried. She is studying in class 10th.

Ego knows about the scholarship which is available at pre-metric, post-metric and professional level. He is also aware of free education at primary level, dress material, books and mid-day meal facilities. He knows about untouchability act, protection of Scheduled Castes.

The ego feels that people's mentality does not change till now. Ego says his elder son and he also faced many of the problems related to education.

Ego allow his children to marry in inter caste because he feels that it improves inter-relation with other castes. He accepted that education is the main factor of the social-economic change. Reservation and Constitutional provisions also help change in educational level.

3.11 Case Study-11

Ego 'K' is of 50 years old, who belongs to Scheduled Caste-Dhobi, and lives in Dankaur. Ego got education up to M.A., B.Ed. He is posted in Intermediate College as a Lecturer in Dankaur. Ego's father and mother, both were illiterate. Main occupation of ego's father was labourer. His earn Rs. 28,000/- per month.

Ego has a daughter and two sons. Eldest child is a daughter in the age of 16 years, she is studying in 12th, and she is unmarried. Ego's second child is a son, in the age of 14 years. He is studying in 10th, and unmarried. Ego's third child is also a son whose age is 12 years. He is studying in 8th.

Ego know about the various types of government schemes for betterment of education and his children do not know all about the Constitutional provisions and schemes. Ego was also aware of things

that are provided by the government to help the poor section of society.

Ego's relations are better with other caste and they attend the parties of other caste families. But sometimes few people use the word related to caste and they talk about untouchability, than he realizes that untouchability also existent and he gives equal opportunities for education.

When we asked to ego about problems which he faced during the time of getting education, ego faced only problem of untouchability and did not face any problem that interrupt his study and ego allows inter caste marriage.

3·12 Case Study-12

Ego 'L' is 70 who years old who belongs to Scheduled Caste Dhobi, and live in Dankaur. Ego's father was Headmaster in a primary school that got education up to 10th standard and his mother got education up to 5th standard. Ego is post graduate by education, and he is retired from govt. service of Hindu Rao Hospital. His wife got education up to 5th standard. His earning is Rs. 10,000 per month.

Ego has three sons. Eldest son is of 28 year's old, after getting education up to post graduation, he is posted in Delhi as a supervision in NDMC, and is still unmarried. Ego's second son is in the age of 25 years. He is preparing for Civil services after passing post graduation examinations. He is also unmarried. Ego's third child is also a son whose age is 24 year. He is studying in graduation after passing 12th. He is also unmarried.

Ego's father was a teacher and his father was literate up to 10th class. He is aware about the importance of education, so his children are highly educated now. Ego told that he knew about schemes related education run by government and knew about the reservation policies and Constitutional provisions.

When we asked about the educational problem faced by his children in getting education, he told that he was facing the problem of money but during time of his children's education, both of his sons achieved higher education in good manner.

According to his perspective toward untouchability, it has changed in comparison to former time. They are frequently visiting in the marriage and festival of higher castes destination homes.

3·13 Case Study-13

Ego 'M' is in the age of 50 years and belongs to Scheduled Caste Valmiki. He lives in Dankaur. He is posted in government Department in Delhi where he is engaged in his traditional work. Ego got education up to High School. His wife is illiterate and respondent's parents were illiterate. Both were engaged in traditional occupation. His income is 10000/- per month.

Ego has two sons and two daughters. Eldest son is of 30 years, he is literate up to 9th class and he is married. His wife is illiterate. Ego's eldest son is working in company at Noida where he delivers his traditional occupation. Ego's son has two little kids and they are studying in primary classes. Second son of ego is in the age of 27 years. He is literate up to 8th class. He is married and his wife is illiterate. He is also doing job at Noida where he also delivers his traditional occupation.

The third child daughter, whose age is 21 years, is unmarried. She got education up to graduation after that she is at home. The youngest child is daughter whose age is 17 years. She is unmarried and studying in class IX.

The main occupation of ego's father was traditional occupation. Ego's parents were illiterate but ego is literate up to 10th class. He is aware about education but he was unable to give good education to his children. He was not satisfied with education system, and again replied that people prefer to their traditional occupation rather than education in his caste.

They can't develop relationship with other caste due to marriage and social auspicious. They are still suffering from this disease and they do not know about Constitutional provisions and educational policies.

Ego says that people of Valmiki society have no awareness and he faced the things related to untouchability more than present time. Presently he work without pressure and he has not any type pressure of other caste people but untouchability is existing yet.

3·14 Case Study-14

Ego 'N' is in the age of 54 years and he belongs to Scheduled Caste Valmiki. He lives in Dankaur. He is working in private company in Shahdara where he is delivering his traditional work.

Ego got education up to IXth. His wife is illiterate and ego's parents were illiterate. Both were engaged in traditional occupation. His earning is Rs. 10000/- per month.

Ego has three sons and one daughter. Eldest child is a son, age of 30 years and he is married. His wife is illiterate. Ego's eldest son has got education up to X[th]. He is working in company at Sahibabad where he delivers his traditional occupation. He has a little kid.

Second son of ego has got education up to 12th. He is unmarried and also doing job at Ghaziabad where he also delivers his traditional occupation. The third son, whose age is 20 years, he got education up to 8th he is unmarried and also doing job at Noida where he also delivers his traditional occupation. The youngest child is daughter whose age is 17 years. She is unmarried and studying in class X[th] and does work at home.

The main occupation of ego's father was traditional occupation. Ego's parents were illiterate but ego is literate up to 9th class. He is aware about education but he was unable to give good education to his children. He was not satisfied with education system, so he again replied that people prefer to their traditional occupation rather than education in his caste. They can't develop relationship with other caste due to marriage and social auspicious restrictions. They are still suffering from this disease and they do not know about Constitutional provisions and educational policies.

Ego says that people of this caste have no awareness and he faced the things related to untouchability more than present time and presently he work with out pressure and he has not any type pressure of other caste people but untouchability is exist yet and people make distance with them.

3·15 Case Study-15

Ego 'O' is in the age of 62 years. He belong Scheduled Caste Kori and lives in Dankaur. He took education up to post graduation. Ego is a teacher. His wife got education up to 12th. Ego's parents were illiterate and both were engaged in traditional occupation. His income is 18000/- per month.

Ego has three sons. Eldest son in the age of 25 years is married. Ego's eldest son has got education up to B.A. After graduation, he is taking tuition classes at home. Presently he is unemployed. He is still

unmarried and trying hard to get job. Second son is in the age of 23 years, has got education up to 12th. He is unmarried and he is also unemployed this time he is at home. The third son, whose age is 20 years. He got education up to 10th. He is unmarried.

Ego knows about the various schemes provided by the government for education betterment but his children are not aware of this schemes and Constitutional provisions.

Ego's relations are good with other caste people and he attends the functions of other caste families. But some time few people use the word related to caste and they talk about untouchability then he realizes that untouchability also exists yet and ego do not allow inter caste marriage. Ego gives equal opportunities for education to his children.

3·16 Case Study-16

Ego 'P' is of 52 years old, who belongs to Scheduled Caste Kori, and lives in Dankaur. Ego got education up to 12th and occupation is labour Ego's parents were illiterate and both were engaged in their traditional work. His wife got education up to 5th standard Ego's income is 8000/- per month.

Ego has three sons and a daughter. Eldest son is of 29 years, after getting education up to 12th, he is doing private job. He has two little kids. Ego's second son is age of 25 year. He got education up to B.A. He is unmarried and was a supervisor or contractor in a private company. But he is unemployed at present time. Ego's third child is a daughter. She got education up to 10th. She did not get further education and she helps her mother in house hold work. She is 21 years old. She is also unmarried. Ego's youngest child is also a son whose age is 19 year. He is studying in 12th class. He is also unmarried.

Ego feels that from the school time untouchability exist. He is not aware about educational facilities and other government programme or more. People are not aware about the educational facilities and constitutional provisions for Scheduled Castes in this community. The main problem of ego is finance in present time. So ego's financial situation is not better and ego's relations are not good with other caste, he does not allow inter-caste marriage and he gives equal opportunities for education to his children.

When we asked to ego about problems which he faced during period of getting education. Ego faced problems of financial and untouchability that interrupted his study.

4.   Analysis of All Case Studies

Analysis of all the case studies shows the following facts :

1. In all the cases show that educational level is improved in the second and third generation in comparison to first generation.

2. Only two cases show no improvement in educational level and give preference to occupation then education.

3. Traditional occupation does not exist in two castes in third generation.

4. All cases show that first generation is not aware about educational policies and constitutional provisions but eight cases among the sixteen cases are aware about educational policies and Constitutional provisions in third generation.

5. All cases suggest that untouchability, in comparison to first generation is lesser in third generation.

6. All cases show that untouchability also exists at present time in lesser extent.

7. All cases show significant improvement in relation with other caste, but eight cases among the sixteen cases show that their relation with other caste are not good.

8. All cases show that they skipped their traditional occupation but eight cases among the sixteen cases are engaging in Govt., private service and other work in third generation.

5.   Suggestions

The following suggestions are given for all round development of Scheduled Castes :

1. Scheduled Castes should be helped to come out of the state of inertia through media.

2. There is a greater need for modernization and westernization of the Scheduled Castes people.

3. Guidance and counseling service for Scheduled Castes through school teachers, Community leaders, counselors etc.

4. There is a need for improving the competence of Scheduled Castes students for professional courses and civil services. Pre-entry training centers may be established at local places to achieve these objectives.

5. Introduction of vocational courses for developing sustainable skills. Skills may not be alien to them, instead these should be related to their occupation or life style.

6. Monitoring of the programmes meant for the welfare of the Scheduled Castes need to be tightened and well-managed.

7. Compact and structured management system at all level i.e., basic literacy, post literacy and continuing education for the successful implementation of the programme.

8. There is a need for social change of Scheduled Castes boys and girls through universalization of higher education.

9. The scheduled castes are to be specially mobilized to achieve certain modern goals in social, education, economic activities.

10. A specific place be constructed or made available in Basti Vikas Kendras, Community Halls, Schools/Building etc.

6. Conclusion

Modern education among the Scheduled Castes has been an effective source of modify their attitude, habits, manners and their mode of social living by introducing rational attitude, secular outlook, sophisticated ideas and polished manners of expression and behaviour in the wider circle of society. These changes in manners and attitudes in influence the style of life to a large extent. As a consequence, the rudimentary and superstitious patterns of living are replaced by modern materialistic mode of living among them. Changes in occupation and status lead to modify their living arrangements and patterns in the direction of modernization.

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Factor Analysis of the Children's Attitude towards TV Advertisement: (Special reference to Noida & Greater Noida Region)

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Understanding the people taking part in buying center is the key to success for marketers. They can design marketing communication accordingly and can target them through appropriate channels. The role of children in buying decision process is important in family buying decision making. And with the increased disposable income and nuclear family structure of NCR households, their role as influencers and opinion leaders in buying decision making is ever increasing. The growth of communication and the exposure of children to various media vehicles, be it internet, TV, print ads or below the line Ads, has increased product and brand awareness among children and given them a capability to give meaningful inputs in buying decision. The paper aims at finding out the impact of means of marketing communication especially TV advertisements in formation of attitude towards certain product. The marketing communication molds the children's attitude towards any product and hence it influences the parents buying behavior. The

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study was conducted to find the impact of TV advertisement and the factors were identified and analyzed in understanding the attitude formation. A sample of 180 children and parents were selected on random sampling basis in Noida and Greater Noida region.

1.   Introduction

When we talk about the influence of reference groups, the most influential is the immediate family. The family can be categorized in to two ways, Family of Orientation and Family of Procreation. The family of orientation means the family in which an organization takes birth into, *i.e.* constituting parents, grandparents and other elders. The family of orientation shapes the consumers buying preferences and shapes the liking and values since childhood. It shapes the attitude on one individual to great extent and influence in making his buying choices though out his life.

On the other hand, with the progression in someone's life stage, the family of procreation becomes more important. When a person starts his own family, gets married, has children, it is termed as family of procreation. It consists of the spouse and children of an individual whose influence become greater in later part of life of an individual. In the context of the population in concern related to this paper, i.e. the households staying in Noida and Greater Noida region, the importance of the family of procreation is more than ever. Noida, Greater Noida and Ghaziabad are satellite cities situated in the area around the National capital, termed as National Capital Region, or NCR. The region saw rapid development and population increase because of the migration from other areas. And also, we found that the majority of the families settled and staying in the area are nuclear families.

The importance of children in influencing buying behavior of households is more than ever in this special demographic arrangement. In urban and suburban areas of NCR, the demography consists of families of procreation and nuclear families, where the children get a lot of importance in buying decision making of a family. The high disposable household income in the area of research also makes it possible to parents to afford the expenditure incurred on products demanded by children of this family. Also, in this type of

families, generally both the parents work, resulting into high family income but reduced time given by parents to children. They normally want to compensate the time not given by expensive gifts, toys and giving importance and freedom in purchasing materialistic things.

Also, in the era of communication revolution, each and every individual, including small children are exposed to marketing communication in every sphere of this life. Be it while watching television, or while commuting to school, or while watching YouTube videos from their parent's phone, a child is getting very high exposure to marketing communications directed by marketers and getting awareness about various products and brands. The awareness among kids with knowledge of various offerings and brands make them a kind of 'opinion leader' within the family.

The study on the attitude of children towards the marketing communication especially on TV advertisements has become more important to design and direct the right kind of messages attracting them. The messages directed towards them should be in a way that attracts the attention of the child towards the content of communication, arouse interest in the offering and brand, a sense of liking of the brand by them in the form a favorable brand positioning in their minds, which ultimately can induce an action from them into influencing their parents to buy the product.

This research tries to identify various factors that form an attitude towards the marketing communication and identify the extent to which children influence the buying decision process of households and finally the implication of this on marketing and branding of products.

Targeting children and using them as opinion leaders and influencers can be a great option for marketers. At the same time, children constitute a vulnerable segment and targeting them through materialistic marketing communication, can be unethical and can have adverse effect on the society. So as a marketer, one has to be cautious while using children as a tool to influence buying decision among families.

2. Objectives of the Study

- To identify various factors that has an impact in attitude formation in children towards TV advertisement.

- To analyze the factors in terms of their effectiveness.
- To suggest the marketers the various factors that can be beneficial in formulating the marketing communication.

3.   Scope of the Study

The area covered for this research is Delhi NCR region, with special reference to families residing in Noida and Greater Noida region. The region is the world's second most populous region with a population of 4.61 Crore people living in the area. The total area under the National Capital Region is 30,242 sq. km, in which the share of land area of Delhi consisting 1,483 square kilometers, land area of Haryana consisting 1,3343 square kilometers, land area of UP consisting 10,853 square kilometers, and the land area Rajasthan consisting 4,493 square kilometers. As regards the population of the region, it was 10.58 million in 1961, which increased to 37.03 million in 2001, and 46.06 million by 2011and the projected population of the region by the year 2021 will be 69.59 million. The population is increasing exponentially due the migration from smaller cities in search of livelihood and job opportunities.

This population density of NCR makes it a huge lucrative market for marketers and businesses. Understanding the dynamics of buying decision process of this market is key to success for marketers and thus identifying the players influencing buying behavior of this market is important. With this research, the researchers tried to find out the role played by the children in family buying decision process.

4.   Review of Literature

Oates et al. (2002) tested that what shall be the children's reaction aged between the six and ten years with respect to how much they understand, recall and recognize various TV advertisements. Two experiments were carried out. In terms of persuasion it was found that none of the kids of six years old discuss TV advertisements and only a quarter of the eight year olds and a third of the ten year olds discussed advertisements in terms of persuasion. The most common response across all age groups was that advertisements existed simply to provide information about products. Children were able to recognize the scenes from advertisements after one exposure but recall of brand names was

poor for the younger children, even after three exposures. Recall for the advertising content increased by age and number of exposures. The authors concluded that advertisements do make an impression on children, but the majority of children in the study did not recognize the persuasive intent.

According to a study conducted by Singh and Aggarwal (2012), it was evaluated that the celebrity influences the children buying behaviour. Their study mainly targeted children between 5-14 years of age. A sample size of 800 respondents from 70 cities in Punjab and Chandigarh ware selected randomly. A comparative study was done of three groups of children in the age groups of 5-8 years; 9-11 years; and 12-14 years belonging to urban and rural areas. The consequences indicated that children of all age groups were vigilant about the celebrity endorsements in advertising however were strongly influenced by the presence of celebrities in the advertisements as they like their presence and would try to purchase those products which were promoted by these celebrities.

Jawaid, Rajput and Naqvi (2013) Study was completed to find out the impact of celebrity endorsement on impulsive buying behaviour of youngsters in Pakistan. Information was composed of non-probability convenience sampling technique and survey was conducted to collect the data. Sample size of 150 young people (male and female) of Islamabad city was taken. Results show that star support i.e endorsement by celebrity has significance impact on impulsive buying style. It also pointed out the impact of icon endorsement on impulsive buying manners of youth in Pakistan have strong relation with each other. Thus celebrity endorsement was done in advertisements and it encourages impulsive buying behaviour among adolescents.

Lawlor and Prothero (2008) argued that other aspects of advertising also need to be considered. When they probed eight-to nine year-old children about their understanding of television advertising is the showed awareness of some of the wider issues regarding advertising. They discussed the role of television channels in selling space to advertisers, the financing of programmes by advertising, advertising as aspirational, advertising as entertainment, and the convenience of advertising breaks. The latter is sometimes dismissed as a rather unsophisticated response and as something that many younger children would say (but often this is

the only answer young children will offer as to the purpose of advertising). But Lawlor and Prothero argued that it is a valid point from the children's perspective because advertising breaks permit them to plan other activities during the break, such as consuming food and drink.

5.   Research Methodology

For conducting the study, the researchers have opted for a descriptive research design. The study was conducted using survey method of research. A sample size of 180 consisting of Children and their parents were obtained. Parent's response included either of father or mother. A schedule was prepared to collect information from the children and questionnaire was used to collect information from parents. The children of age group from 8 to 12 years were considered for the given study.

Primary data was collected using a structured questionnaire which was administered to the chosen respondents by convenience sampling method.

6.   Factors Identified for this Study

The review of research signifies that there are various factors infusing the attitude of the children towards the TV advertisement. However, to make it concise and manageable, 18 independent factors (components) were taken here. These are :

1. Annoying (poor in test).
2. Credible/believable.
3. Easily remember the ads because of repetition.
4. Enjoyable advertisement.
5. Entertaining and funny.
6. Feel angry with the interruption of program due to TV ads.
7. Friend has bought the same product.
8. Helps them to choose suitable product.
9. Honesty of advertisement.
10. Influenced by their friends to buy.
11. Irritation with the repetition of TV ads.
12. Latest information.

13. Like to engage themselves in TV Ads.
14. Pleasant and friendly.
15. Pressurized by their friends to buy.
16. Provides new innovative ideas.
17. Relevant information of the product.
18. Trustworthy (never lies to them).

To analyze the above components in more details, the factor analysis with the same has been performed. Factor analysis has been used to describe variability among observed, correlated variables in terms of a potentially lower number of unobserved variables called factors.

7. Multicollinearity among the Factors

In the following table the Multicollinearity matrix is shown. It reflects the correlation coefficients of each factors with rest of the factors. It is very much necessary for the applicability of the Factor Analysis to analyze the multicollinearity matrix.

It is observed from the table that the maximum Pearson conflation coefficient between F1 and F7 are maximum at 0.276 among the all pairs of variables. This signifies that there is no two factors which are highly correlated with each other. Hence the factor analysis can be performed.

Table-1 : Correlation Matrix

	F1	F2	F3	F4	F5	F6	F7
F1	1.000	0.043	0.011	0.010	0.112	0.089	0.276
F2	0.043	1.000	0.179	0.186	0.093	0.063	0.025
F3	0.011	0.179	1.000	0.146	0.021	0.065	0.256
F4	0.010	0.186	0.146	1.000	0.010	0.081	0.119
F5	0.112	0.093	0.021	0.010	1.000	0.182	0.084
F6	0.089	0.063	0.065	0.081	0.182	1.000	0.238
F7	0.276	0.025	0.256	0.119	0.084	0.238	1.000
F8	0.106	0.094	0.189	0.053	0.027	0.101	0.010
F9	0.007	0.237	0.001	0.116	0.165	0.177	0.025
F10	0.108	0.092	0.135	0.072	0.085	0.065	0.031

F11	0.136	0.013	0.039	0.030	0.029	0.067	0.201
F12	0.119	0.204	0.092	0.112	0.016	0.041	0.164
F13	0.053	0.030	0.104	0.097	0.127	0.113	0.039
F14	0.176	0.151	0.047	0.046	0.091	0.156	0.116
F15	0.113	0.024	0.014	0.005	0.146	0.186	0.081
F16	0.229	0.152	0.082	0.047	0.085	0.187	0.149
F17	0.018	0.004	0.019	0.156	0.007	0.047	0.125
F18	0.204	0.092	0.112	0.016	0.041	0.164	0.083

	F8	**F9**	**F10**	**F11**	**F12**	**F13**	**F14**
F1	0.106	0.007	0.108	0.136	0.119	0.053	0.176
F2	0.094	0.237	0.092	0.013	0.204	0.030	0.151
F3	0.189	0.001	0.135	0.039	0.092	0.104	0.047
F4	0.053	0.116	0.072	0.030	0.112	0.097	0.046
F5	0.027	0.165	0.085	0.029	0.016	0.127	0.091
F6	0.101	0.177	0.065	0.067	0.041	0.113	0.156
F7	0.010	0.025	0.031	0.201	0.164	0.039	0.116
F8	1.000	0.104	0.047	0.089	0.083	0.179	0.113
F9	0.104	1.000	0.062	0.051	0.105	0.115	0.164
F10	0.047	0.062	1.000	0.025	0.002	0.017	0.065
F11	0.089	0.051	0.025	1.000	0.053	0.146	0.125
F12	0.083	0.105	0.002	0.053	1.000	0.059	0.065
F13	0.179	0.115	0.017	0.146	0.059	1.000	0.112
F14	0.113	0.164	0.065	0.125	0.065	0.112	1.000
F15	0.051	0.081	0.143	0.086	0.016	0.200	0.034
F16	0.081	0.091	0.073	0.065	0.147	0.133	0.176
F17	0.079	0.066	0.028	0.034	0.025	0.167	0.085
F18	0.092	0.013	0.204	0.030	0.151	0.024	0.176

8. Kaiser-Meyer-Olkin Measure of Sampling Adequacy and Bartlett's Test of Sphericity

For the second assumption for performing factor analysis, The Kaiser-Meyer-Olkin measure of sampling adequacy and Bartlett's test of sphericity has been tested.

The value of Kaiser-Meyer-Olkin Measure of Sampling Adequacy is found to be 0.721 which is greater than 0.5. Hence the factor analysis will yield distinct and reliable factors.

The value of Bartlett's Test of Sphericity is found to be 471.221 with a significant value of 0.023. Since the significant value is less than 0.05, Hence, it is concluded that there is some relationship between the variables and are to be included in the analysis.

9. Factor Analysis and Extracted Components

Now, after extraction and rotation, 6 components have been extracted. The eigenvalue in terms of the percentage of variance explained is depicted in the following table :

Table-2 : Total Variance Explained

Component	Initial Eigenvalues		
	Total	**% of Variance**	**Cumulative %**
1	4.013	22.294	22.294
2	3.123	17.350	39.644
3	2.132	11.844	51.489
4	1.501	8.339	59.828
5	1.221	6.783	66.611
6	1.015	5.639	72.250
7	0.961	5.339	77.589
8	0.902	5.011	82.600
9	0.914	5.078	87.678
10	0.796	4.422	92.100
11	0.599	3.328	95.428
12	0.291	1.617	97.044
13	0.162	0.900	97.944
14	0.095	0.528	98.472
15	0.087	0.483	98.956
16	0.075	0.417	99.372
17	0.061	0.339	99.711
18	0.052	0.289	100.000

Component	Extraction Sums of Squared Loadings		
	Total	% of Variance	Cumulative %
1	4.013	22.294	22.294
2	3.123	17.350	39.644
3	2.132	11.844	51.489
4	1.501	8.339	59.828
5	1.221	6.783	66.611
6	1.015	5.639	72.250
7			
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17			
18			

Component	Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %
1	2.715	15.083	15.083
2	2.454	13.633	28.716
3	2.265	12.583	41.299
4	2.241	12.450	53.749
5	1.838	10.211	63.96
6	1.492	8.290	72.250
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Extraction Method : Principal Component Analysis.

It is seen that the total percentage of variance explained by the 6 factors extracted here is 72.25%. The contribution of each of the 6 factors are 15.08%, 10.21%, 12.45%, 13.63%, 12.58% and 8.29% respectively.

10. Factor Loading of different Components Identified

The following rotated component matrix shows the factor loading of each component after optimization. Analyzing the load onto the same factor shows in the table below :

Table-3 : Rotated Component Matrix

	Component					
	1	2	3	4	5	6
Relevant Information		.814				
Latest information		.821				
Innovative ideas		.867				
Irritation with the repetition				.754		
Interruption of program				.786		
Remember ads due to Repetition				.756		
Entertaining and funny	.790					
Enjoyable	.691					
Engagement	.754					
Annoying (poor in test)			.852			

Helps to choose suitable product			.792			
Pleasant and friendly			.756			
Credible/believable						.752
Trustworthy (never lies to them)						.899
Honest						.821
Influenced by their friends					.823	
Friend has bought the same					.915	
Pressurized by their friends					.804	

Extraction Method : Principal Component Analysis.

Rotation Method : Varimax with Kaiser Normalization.

Rotation converged in 11 iterations.

From the above table, analyzing the components, the six common themes were identified by the researcher with respect to the attitude of children towards TV advertisement are as under :

Factor 1 : Entertainment
- Entertaining and funny
- Enjoyable
- Like to engage themselves in TV Ads

Factor 2 : Information shown
- Relevant information of the product
- Latest information
- Provides new innovative ideas

Factor 3 : Congeniality (suitable/pleasant/friendly)
- Annoying (poor in test)
- Helps them to choose suitable product
- Pleasant and friendly

Factor 4 : Repetition
- Irritation with the repetition of TV ads
- Feel angry with the interruption of program due to TV ads
- Easily remember the ads because of Repetition

Factor 5 : Peer groups and friends
- Influenced by their friends to buy
- Friend has bought the same product.
- Pressurized by their friends to buy

Factor 6 : Reliability
- Credible/believable
- Trustworthy (never lies to them)
- Honest.

11. Conclusion

The various factors that have been identifies can be finally beneficial to the marketers as this will help in understanding the major influential factors among all and as such will be helpful in designing the correct marketing campaign. The factors identified is very crucial for the advertiser to decide the right content, tone, modulation, and overall structure of the ad that will be attractive for the children audience who in turn are considered to be the major influencer in buying decision. From the study it has been identifies that the factors like attractiveness of the Ad, Emotional and behavioural aspect shown through the ad, the information that is shared in terms of content and use of the product, the reliability or trustworthiness of the ad shows the likeability of the audience in terms of believing the ad and thereby finding confidence in buying the product. Also the entertainment factor in terms of humour, funny aspects are some of the factors that has been identified through the study and the analysis gives a clear picture to the marketer as what should be more effective and what less that has an impact on the attitude formation of the children. With the increase in competition and the immense clutter of advertisement shown via various medium, the impact of the ad has been very much criticised and hence it is very imperative for the marketers to understand the exact requirement of the audience and thereby design n the ad in such a manner that it is effective and solve the actual problem.

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3

Mental Health and Women College Students

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In the present contemporary times mental health problems are of concern. Issues like stress, anxiety, depression and even suicide have increased many folds among the general population and more specifically among the youth. The present study focuses on women college students and their stress levels and addresses the need to promote mental health awareness and intervention programmes. Fifty-nine women college students and four mental health professionals were interviewed to understand the mental health issues among the youth and to develop strategies to promote mental health programme.

[**Keywords :** Mental health, Physical health, Stress, College students]

1. Introduction

1·1 Case-1

A 21-year-old girl finishing her graduation was expected to comply with the family's tradition that girls need to get married when their education is over. This family would have wanted that she gets married after school but as times are changing, graduation

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was allowed. The family felt anyway that she would not be working after marriage and it is important that she takes care of her husband's house and family. This girl was little overweight so there was pressure on her to lose weight. The girl regularly rejected proposals as she did not want to get married. No one in the family realized but the girl was under stress and strain. Finally, she succumbed to her mental pressure and ended her life by hanging from the ceiling fan of her room.

1·2 Case-2

A 20-year-old college student, having very high aspirations of being economically independent. This girl works hard with her studies and at every vacation does an internship so that she has a good curriculum vitae (CV). This girl overthinks and gets very anxious. She has developed a sleep problem, sleeping only 3 to 4 hours only in the morning. She is unable to discuss her problem with her family and friends. She was always irritable and thus losing her friends too.

Both these cases show that the girls were not able to handle the external pressures on them. Cases similar to these has been on the rise. The youth today exhibit social behaviours that disrupt their daily functioning like sleep issues, unhealthy eating habits, too much of screen time, low interactions with family members, a reduced time of physical meeting with their friends and physical activities for recreation. These also contribute to impacting their mental health. In fact, there is a two- way relationship between sleeping, eating habits and mental health issues. Sleeping and eating problems both could be the cause and the effect of mental illness (Fernandez-Mendoza and Vgontzas, 2013; Farhangi et al., 2018). There are also increasing incidents of aggression in the form of road rage and crime committed by youth. Substance abuse is also on the rise. The major causes of these behaviour can be attributed to the decrease in the tolerance level, rise in self-centred and individualistic behaviours and also high expectations and feelings of deprivation. There is a shift from the earlier society to the present, where people are turning towards violence (towards oneself or to others) as a coping mechanism (Rueve and Welton, 2008). These occurrences strongly point towards the deteriorating mental health of individuals in the society.

The present society is witnessing an epidemic of mental health issues that has particularly engulfed the youth-the condition being

even more challenging for women. World Health Organization (WHO) states there are approximately 450 million people suffering from mental health issues around the world. Mental and behavioural disorder contributes to 12 percent of global burden on diseases. Depression, anxiety and substance abuse contribute to the major mental health issues globally (Murray and Lopez, 1996). National Mental Health Survey of India of 2016 estimate the current prevalence of mental disorders in the age group of 18-29 years at 7.39 percent (Chadda, 2018). There is high prevalence of self-harm among the youth in India leading to suicide deaths (Aaron et al., 2004).

International forums are opening up to the mental health concerns in the world. At the World Economic Forum, 2020 anIndian Bollywood actress Deepika Padukone who was diagnosed with clinical depression in 2014spoke about her own journey with mental illness and her personal battle attached to this issue. She has set up an organization called Live, love, laugh foundation for creating awareness and encouraging dialogue on issues like stress, anxiety and depression. Initiatives like these address the issue of stigma around mental illness that prevents the society to talk and seek help for mental health issues. The burden of mental illness in India is humongous, the biggest challenge is that there is a huge deficit in mental health professional, there are only one psychiatrist for every 100,000 people (Thirunavukarasu & Thirunavukarasu, 2010).

It is crucial to have positive mental health to sustain as a healthy society. Mental health, just like physical health, is not primarily seen as the absence of illness, rather, mental health is the positive sense of well-being among individuals. It is not fixed at a particular time, it is a continuous situation and is influenced by life experiences, home, work and societal environment. It can be observed that mental, social and behavioural health problems may interact so as to adversely affect behaviour and well-being. Substance abuse, violence and abuses of women and children on the one hand and health problems such as heart disease, depression and anxiety on the other, are more prevalent and more difficult to cope with. Conditions of high unemployment, low income, limited education, stressful work conditions, gender discrimination and unhealthy lifestyle give rise to mental disturbance. Instances which cause greed, unhealthy competition, anger, jealousy, frustration could lead to individuals reacting in harmful ways. The ability to control one's emotion, and

respond to situations often acts as a primary indicator of a healthy mind.

2.   What is Mental Health?

WHO in 2002 defines Mental Health as "a state of well-being in which the individual realizes his or her own abilities, can cope with the normal stresses of life, can work productively and fruitfully, and is able to make a contribution to his or her community".

Mental health is a foundation for wellbeing and effective functioning for an individual and for a community. Improving mental health must be a priority for low- and middle-income countries as well as the economically advantaged nations and people. If we want the individuals to do well, we need to improve mental health. Both, mental and physical health is required for the overall health of an individual. Infact, mental, physical and social functioning are interdependent for a healthy individual.

While WHO defines health as a complete state of wellbeing, Jahoda (1958) explains mental health into three aspects. The first component is 'Self actualisation' whereby the individuals are allowed to fully exploit their potential. The second component is 'sense of mastery' by the individual over their environment. Lastly, 'autonomy' is an individual's ability to identify, confront and solve problems.

Mental illness refers to different mental health disorders that affect the thinking and behaviour of individuals. Some of the mental illness widely prevalent in our societies are depression, anxiety disorders, eating disorders, addictive behaviours. A number of individuals are reported to have mental health issues (Thirunavu-karasu & Thirunavukarasu, 2010). If these mental health concerns affect the daily functioning of the individual then it is diagnosed as mental illness. Mental illness affects the daily life of the individuals and it can be treated or managed by counselling and if problem is severe then a psychiatrist consultation and medication would also be essential.

3.   Dimensions of Mental health

It is important to understand the dimensions of mental health. Mental health has two dimensions, these are :

Positive mental health is considered as a resource. It is essential to subjective wellbeing and to individual's ability to perceive, comprehend and interpret their surroundings, to adapt to them or to change them if necessary, to communicate with each other and have successful social interactions. Healthy human abilities and functions enable us to experience life as meaningful, helping individuals to be among other things, creative and productive members of the society.

Mental ill-health is about mental disorders, symptoms and problems. Mental disorders are defined in the current diagnostic classifications mainly by the existence of symptoms. Mental symptoms and problems also exist without the criteria for clinical disorder being met. These subclinical conditions are often a consequence of persistent or temporary distress. They too are a burden to individuals, families and societies (Lavikainen et al., 2000).

Positive mental health refers to the individual having a positive sense of wellbeing. Resources such as self- esteem, optimism, sense of mastery and coherence, satisfying personal relationships and resilience or the ability to cope with adversities. These qualities enhance the person's capacity to make a meaningful contribution to their families, community and the society. Positive mental health can be understood as basic for the well-being and smooth functioning of human beings in their families and communities. So, mental health is not just being mentally fit but also to be in a good state of well-being. Somehow positive mental health is considered as a luxury in today's troubled times. It is important to understand that it is basic for the overall health of all individuals. Now international and national organizations like WHO, World Bank and in India the present National health policy 2014, Mental health care Act, 2017 are prioritizing the need to address mental health needs in the developing and the developed countries across the globe. Government agencies, non-government organizations, corporate sectors and individuals need to emphasize that neither mental or physical health can exist on their own. Everyone needs to comprehend that health as a whole is the upkeep of both physical and mental health. Health as a whole is a state of balance of the individual's self, other groups that he or she interacts with and the social environment around them.

4.   The Rationale of the Study

The topic of mental health and mental illness have been neglected over a long period of time. It is only over the last two

decades there has been a shift in giving importance to mental health concerns (Friedli, 2002). This neglect could be attributed to the stigma and the lack of awareness to mental health and mental illness issues. Now the shift is mainly because there is a paradigm shift focusing that physical and mental health go hand in hand. WHO also clarifies that health means physical, mental and social wellbeing. There is a need to address mental health issues as there is an enormous rise in mental health problems world-wide. Murray and Lopez (1996) forecasted that by 2020, depression will make up to the second largest disease burden across the globe.

Youth in India like in any country is an asset or resource, that can build up the nation. In India thirty four percent of our population fall in the youth category. This age is also very vulnerable and need direction and support. Singh and Gopalkrishna (2014) reported that 10 to 30 percent of the youth are affected by health impacting behaviour that can be avoided. Some of them are nutritional disorders, substance abuse, risky sexual behaviour, stress and common mental disorders.

Women college students are in a very precarious age. This age group experiences major physical, physiological, psychological and behavioural changes. The majority of them are eager to get educated and be economically independent. Only a small percentage get family support for higher education and employment, as marriages in India are still conducted in the early years of life. Sixty percent of women in India marry before eighteen years (the legal age of marriage). The average age of marriage is 22.3 years but in the interior villages the age of marriage is even lower (Powell, 2017). Chatterjee et al. (2018) reports that theories of human capital show that increase in education among women results in increase labour force but in India it doesn't hold true. Thus, there is a lot of stress and strain on them to settle in life by getting married but women want to be economically independent. The self-generated pressure to have a job and be independent and the pressures of the family and society to conform to a traditional gender role creates mental tensions.

The present study is to understand the mental health among the college students and their perceived stress. The study will also examine the intervention that can be provided to women college students to help them cope with the stresses and strains.

5. Research Methodology

The present study was a descriptive study. The objectives of the research study were to examine the stress and the mental health among the college students and to draw out a mental health programme for the college students. The sample were collected using simple random method. Students were selected from a college in Delhi. The 59 women college students were interviewed to understand the stress they experience and how they felt about their mental health. One standardized scale was administered on the respondents to examine the perceived stress and interviews were conducted to understand their mental health well-being. A total of four social worker, counsellor and psychologists were interviewed who were working with college students, to plan out a mental health intervention programme for college students.

6. Results

6·1 Socio-economic Background

The fifty- nine respondents of the present research study were third year women students of graduation course from a Delhi college. Their mean age was 20 years. Majority (90%) of them belonged to Hindu religion, rest were Muslims. Majority (79.6%) of the respondents were from nuclear families, 16.9% had joint families and two respondents came from single parent families. Delhi colleges attract students from pan India. Majority (61%) of the respondents were from Delhi, while 8.47% were from Uttar Pradesh. The others came from the states of Bihar, Haryana, Madhya Pradesh, Himachal Pradesh, Dehradun, Kerala and even Nepal. The educational status of the fathers of the respondents showed that 20 fathers had studied up to graduation and post-graduation. Another 35 had just done their schooling. While 4 of the students mentioned that their fathers had not got any formal education. Majority (35) of the students reported that their mothers had gone to school. Another 12 mothers had done their graduation or post-graduation. Rest of the 12 mothers were illiterate. One-third (20) of the respondents reported that their fathers were engaged in government or private jobs. More than half (31) respondents said their fathers had their own petty business. While 8 fathers were involved in farming. Forty-three of the mothers were house makers, fifteen were employed in government

or private jobs and one mother had her own business of a tailoring shop. Majority (26) of the respondent's family income was less than Rs. 50,000/- per month. Twenty-one respondents reported of a family income of Rs. 51000/- to 100,000/- and twelve families had a monthly family income of more than one lakh rupees.

6·2   Stress among Women College Students

The student's stress was examined by Perceived Stress Scale by Sheldon Cohen. The stress levels calculated by the scale shows that majority (50) of the students exhibit moderate stress and five percent of the students would be considered to perceive high stress levels. This scale helped study the perceptions and feelings of the students to observe what the students are going through? The respondents reported of uncertainty of their future (job and marriage), relationship issues, financial situation at home, self-esteem, body image as their major stressors.

6·3   Mental Health

The respondents were investigated on how optimistic they feel about their future and one-fifth of them rarely feel so. College students at college times are said to be free of responsibility and live a carefree life but that seems a myth here, as 25% of the respondents rarely feel relaxed. Respondents followed hobbies like reading, movies, music, cooking, dancing as their coping mechanisms to beat the stress in their lives. Some (12) of the respondents also reported of sleeping, eating junk food and indulging in substance abuse to releasing their tensions. Majority (75%) of the respondents have friends and family to share their anxiety but one-fourth of them do not share their feelings, problems and desires to anyone. More than 30% of the respondents reported of not feeling loved by anyone. These indicate that the respondents need attention and care. There is a need for mental health promotion programme at college levels to help the students address their mental health issues.

6·4   Factors associated with Mental Health

The four respondents that were interviewed were mental health professionals one was a social worker and a psychologist, the other two were counsellors. They all were working with women college students. They reported that students in colleges are full of energy and dreams for a bright future. They want to be a change agent to their

families and to the society they belong to. The women students were ambitious and they wanted to be different from their mothers, as they wanted to be more advanced in education and economic status than the women in their communities. The respondents reported that for women students to achieve their goals they need to have good mental health as that would help them progress in their journey of life.

The respondents highlighted that the factors that are associated to positive mental health among women college students are positive self-esteem, the feeling of being loved and cared for, family support, togetherness, physical health, protective environment against abuses and discriminations. Ethnographic studies have reported that human beings living in difficult situations like in Mumbai slums face problems of migration, displacement, poor living conditions, demolition of housing, homelessness and communal and ethnic disharmony. These affect their mental health. Hopelessness, demoralization, addiction, distress, anger, depression, hostility and violence can be attributed to their experiences and problems (Parker, Fernandes and Weiss, 2003).

According to Patel et al. (2009) the factors associated to mental ill-health are deprivation and poverty. Lack of education, income, access to basic amenities put persons at higher risk of mental disorder. Affective disorder, panic disorders, anxiety disorders, specific phobia and substance use disorder is highest among illiterate and unemployed individuals (Deswal et al., 2012). Pillai et al. (2009) suicidal ideation is reported to have relation to female gender, working conditions, decision making, physical and sexual abuse. Other reasons that contribute to mental ill-health are prolonged stress and pain, living alone, break in steady relationships. Work, school and family environment also play a detrimental effect on mental disorders (Manoranjitham et al., 2010).

The mental health professional respondents reported that action can be taken to promote mental health for women college students at their individual, community and societal level. At the immediate community level, mental health promotion strategies should focus on enhancing individuals' empowerment and participation and can target a range of environment settings, such as the college, home, and the community around them. These strategies primarily seek to strengthen factors that protect mental health, lessen risk factors for poor mental health and/or address the social determinants of mental

health. At the larger societal level, strategies focus on addressing the social determinants of mental health and must involve work across a range of sectors and policy areas, such as transportation, housing, recreational facilities, safe roads, employment facilities, social protection, good grievance redressal systems.An understanding of mental health is extremely important and promoting mental health must be the central focus at macro levels and micro levels. The aim of mental health promotion is to increases and enhance positive mental health and to prevent mental ill-health by protecting women college students like all individuals in the whole society from mental health problems.

7.   Discussion

The study brings out the need to address mental health concerns of the women college students. The study also interacted with four mental health professionals working with college students. These professionals helped to understand how to address the mental health issues of the students.

7·1   Programmes for Mental Health Promotion

Mental health promotion is to be taken more seriously so as to reduce mental ill-health and to improve positive mental health of the women college students. Positive mental health of an individual can be promoted by addressing three major factors that are :

- Providing to the need of love, belonging and relationship.
- Providing to the basic needs of an individual like food, housing, education and the opportunity to work and earn a living.
- Protection against violence, discrimination and isolation.

In a large developing country like India, we are faced with many social problems. We are still struggling to provide the basic needs to our populations. Thus, mental health is still not a priority. But mental health is becoming more and more important in this individualistic, materialistic and highly commercialized society. The intervention is required at various levels in the society.

These interventions have to be strongly supported by the government, the police system, advocates, employers, education institutions and trained practitioners. The intervention can be broadly classified into macro and micro levels.

7·2 Macro Level Intervention

The number of mental health professionals like psychiatrists, psychologists, counsellors in India are disproportionate in comparison to the gigantic nature of the cases at hand. There is a need to train the non-psychiatrist health care providers like psychologists, social workers and counsellors who can work with a larger population and address the not so serious mental illnesses. Mental health promotion programme for women college students in a country like India have to be extensive-covering requirements like education, housing, nutrition and physical health, economic securities, reduction in substance abuse and community support systems.

7·3 Increasing the Education Levels among the Women College Students

Lack of education limits the individual's personal, social and economic development. Even though India promotes free education for all till the age of 14 years, still there exists large percentage of our population that doesn't have access to proper education. Ethnographic researches have shown that increasing educational level can have direct benefits in promoting mental health. Better education increases intellectual competencies and job prospects and reduces social inequalities and lowers depression (Mundy & Verger, 2015). The *'Beti Bachao Beti Padhao'* programme of the Government of India is working hard to promote the girl child and provide education among the girls in schools across the country. More efforts need to be translated at the ground level for women ensuring education at college levels.

7·4 Improving Housing Facilities

Improving housing reduces poverty and inequalities and improves physical and mental health among the women college students in a country like India. Research studies have highlighted the high rate of crime against women in slum clusters. In India there are innumerable cases of crime reported when women who do not have toilets in their homes, go to the fields in the dark to pass urine. Better housing would give a secure and safe environment to the women (Thomson et al., 2013).

7·5 Improving Nutrition among the Women Youth

Young women's nutritional status has been poor due to discriminatory cultural patriarchal practices in India. The men are

served food first in majority of the houses. The women are pressurized by society to maintain a particular body shape and size. Rao et al. (2010) study reports of the inadequate and under utilization of health facilities and the wide spread anaemia among young women in India. Poor nutrition among women begins at infancy and continues throughout her life (Desai, 1994). There is need to educate young women on balanced diet and how to improve nutritional intake.

7·6   Community Support Systems

Community intervention by building sense of ownership and responsibility among community members will help the mental health programme. Community support systems help the individual, the families, the colleges and the community at large to identify and handle mental health issues among women college students. Women needs to be protected from the evils of the society like sexual abuses, discrimination and violence against women that is prevalent in all strata's of the society. Acts of physical, verbal violence steals the freedom of women to actively participate in the community. A safe and crime free community will allow the women to advance in her life goals for social and economic independence and empowerment.

7·7   Micro Level Intervention

At micro level we must reach out to the micro systems like families, colleges and neighbourhoods. Families, peer and college teachers must address mental issues with sensitivity. If any mental health issue that is observed to be persistent and unmanageable, medical help must be consulted. That is, if any case of prolonged sadness, nervousness, behaviour change, anxiety, highly emotional outburst or detachment or aloofness is observed, family members needs to be sensitive and need to address it. Psychological help from a counsellor, psychologist or psychiatrist should be consulted if the problem persists. Any suicidal ideation should not be taken lightly and immediate attention or referral should be sought, to address the issue.

Family members need to spend time together and there must be open communication opportunities at home and in colleges. Individuals must have people to interact with, to share and communicate to. All colleges must have a counsellor, so that the students can seek help. Awareness on mental health issues at individual, family, college and community levels is the need of the

hour. Family could be sensitive to mental ill health manifestations like anxiety and depression issues, psycho-somatic conditions like stomach pain, headaches, fatigue, breathlessness and sleep issues.

8. Conclusion

The present research study throws light on the stress levels of the women college students and the different stressors that are barriers in their growth and development. Majority of the respondents exhibited stress; thus, it is important to address this issue by promoting awareness and preparing intervention programmes. The mental health issues are aggravated by the social environment that the individual lives in. It is important to have strong social support systems for every individual. The environment must be non-discriminatory, safe and protected for all individuals so that everyone has the chance to grow and develop. Individuals with mental health problems are in need of care and understanding and if the problem persist professional help must be taken.

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4

Paradox in Physical Distancing : Exploring the Impact of COVID-19 Pandemic on Rato Matsyendranatha Chariot Festival in Kathmandu Valley

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Rato Matsyendranatha Chariot festival is one of the major Newari festivals in Kathmandu valley. Due to the COVID-19 pandemic Government of Nepal has declared the lockdown and implemented the protocol of "Physical distancing" by which the Rato Matsyendranatha Chariot festival, have first postponed and later rescheduled just for fulfilling the ritual formalities in this year. This study explores the paradoxes in physical distancing compliance over the celebration of the Rato Matsyendranatha festival in the Newari community during COVID-19. I used an exploratory ethnographic framework of qualitative research design by taking nine respondents and conducted an in-depth interview. I found that in the Newar community the protocol of physical distancing has created the contradictory and paradoxical situation that people have to decide whether health should have prioritized or the continuation of cultural tradition has to be assured. On the one hand, if they have chosen the option of "physical distancing" by ignoring and

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dropping the Chariot then it has to lead them towards the discontinuity of culture and tradition. On the other hand, if they have ignored the option of "physical distancing" by focusing on the continuity of cultural tradition then it has to lead them toward the health risks of a pandemic. Thus, though the protocol of "physical distancing" and "celebration of the festival" is paradoxical but essential preconditions to save the life of individual Newars.

[**Keywords :** Paradox, Physical distancing, COVID-19, Pandemic, *Rato Matsyendranatha*]

1. Introduction

A pandemic can be defined as an outburst of the disease that spreads a global level. It is more than an epidemic in the sense that it has more effect on many people and takes more lives. World Health Organization (WHO, 2020a) states about the newly originated pandemic as :

> In January 2020 a previously unknown Coronavirus was identified in Wuhan province of China. The group of conditions related to infection by this new virus is named as 'Coronavirus Disease 2019' (COVID-19). Moreover, it is also declared to be a pandemic when it became apparent that the illness was severe and that it was spreading quickly around the globe. ("Director-General's media briefing", para 4)

Coronaviruses are a group of viruses which causes illnesses as a form of respiratory and gastrointestinal diseases. Among them, a COVID-19 newly identified one that has not been identified in humans hitherto (Physiopedia, 2020). Though, the source of this newly identified COVID-19 is yet to be completely determined, but investigations are continuing to identify the zoonotic source to the pandemic (Public Health England, 2020). In addition, the current information is indicating that transmission of human-to-human is possible. Moreover, Public Health England (2020) pointed out that "the routes of transmission of COVID-19 remains unclear at present, but evidence from other Coronaviruses and respiratory diseases indicates that the disease may spread through large respiratory droplets and direct or indirect contact with infected secretions" ("Guidance COVID-19", para 2).

The socio-economic impact of the devastating COVID-19 pandemic has received significant public attention all over the world. During the pandemic, the WHO and other public health experts have

suggested several precautionary measures related to personal and public health to reduce the outbreak and control the virus. One of such major and globally established protocol is physical distancing. O'Brien (2020) defines physical distancing as the following :

> While not new the term 'social/physical distancing' was barely known before 2020. It was promoted by the WHO in 2008 as a public health measure to prevent transmission of influenza, and in various forms, it can be identified in reference distancing is more likely to have been associated with stigma, negative connotations, and something to be avoided (para 1).

Similarly, physical distancing, according to WHO (2020a), describes "a set of non-pharmaceutical measures that are taken to prevent the spread of an infectious disease by maintaining a physical distance between people and reducing the number of times people come into close contact with each other" ("Director-General's media briefing", para 3). At the same time, many governments around the world including Nepal have imposed lockdowns, stay-at-home, and curfews on its citizens in order to implement a strict execution of the physical distancing protocol and minimize the spread of the virus.

The rapidly growing worldwide COVID-19 pandemic crisis continues to have a stern effect on socio-cultural celebrations including festivals. Festivals are a socio-cultural phenomenon that occurs in every human societies and cultures. Moreover, the festival has taken as "a sacred or profane time of celebration, marked by special observances" (Getz & Page, 2016 : 67). They are performed in different locations, times, and in virtual spaces, too. They are in different types from food festivals, dance, and music to a combination of art forms, ranging from the smallest community to wide-scale music festivals with lots of participants.

There are different studies which showed about what motivates people to attend and celebrate festivals are escape from everyday life, socialization, and family togetherness (Crompton & McKay, 1997; Jepson et al., 2019). Moreover, these festivals reinforce and renew social belongingness, where the human need for "frequent, affectively pleasant interactions with others" (Jaeger & Mykletun, 2013 : 214) can be satiated and where socio-cultural capital can be developed and sustained (Wilks, 2011; Quinn & Wilks, 2013). Festivals are occasions where the participants' utopian ideals for society are explored but at the same time "festivity" as a social

phenomenon answers the human need for continuity that reaffirms the structure and order of society (Small, 1998; Newbold & Jordan, 2016). Therefore, the same argument, perceptions and functions do apply to Newari festival of *Rato Matsyendranatha* Chariot, too.

Obviously, *Rato Matsyendranatha* is one the major Newari festivals which is celebrated by the unique Newar community in Nepal. According to Nepali (1965), though, the origin of Newars is a controversial issue but they are the people of diverse origins as their traditions revealed. Moreover, Nepali (1965) further clarified that "the term Newar is applied to designate several former ethnic groups …a homogeneous community with common traditions of language and other social heritage" (p. 18).

As a preventive measure, the government of Nepal had enforced first time a nation-wide lockdown from 24 March 2020 to 21 July 2020, restricting people's movement in order to break the chain of the COVID-19 transmission. Due to the COVID-19 lockdown all major festivals of Newari community in Kathmandu valley including the chariot procession of the *Seto Matsyendranatha*, Bisket *Jatra*, Bajrayogini, Tongue Piercing, Sindur festival, and *Rato Matsyendranatha* have either been rescheduled, canceled or postponed.

Since COVID-19, however, the concept of "physical distancing" has become a mainstream protocol, associated with safety and the protection of the individual than for each individual, physical distancing has become a social obligation and a health imperative. In fact, this became a strange and unusual situation. The idea of maintaining the distance between people of the same community, society, and surrounding seems unusual and antithetical to the notion of a social and cultural bond. Social and cultural relationships are loci to maintain order and equilibrium in every society, but it is rare to imagine maintaining such relationships without the freedom to negotiate the space between individuals. The COVID-19 precautions even do not permit a heartening touch or a handshake which is more or less related to the ways of cultural expressions.

My argument here is on the fact that though the call for physical distancing is regarded as a good one and promises to be one of the most effective non-pharmaceutical ways to control the spread of the virus, there are many cultural paradoxes that the physical distancing compliance is likely to cause to the people and their communal

norms of life. The provisions of "physical distancing" compliance in the name of COVID-19 itself seems to be contradictory and absurd. They are not only incompatible in terms of the celebration of festivals but also paradoxical, too.

So, the purpose of this study is to explore the paradoxes in physical distancing compliance over the celebration of *Rato Matsyendranatha* festival in the Newari community during COVID-19. It discusses particularly on how, in the face of Newari communal norms regarding the celebration of this festival, the strict observance of physical distancing may affect people's sense of being/personhood. Thus, the key research question of the study is, how has created paradoxes over the celebration of Rato Matsyendra-natha festival in the Newari community in recognition of adhering to the COVID-19 physical distancing?

2.　The Anthropology of Epidemics and Pandemics

Medical Anthropology in general and Anthropology of Epidemics in particular focus on the relationship between anthropology and epidemics or pandemics. The anthropology of epidemics explained "epidemics" as total social phenomena. Moreover, it has focused on processes and events which encompass and exercise a transformational impact on social life (Kelly, Keck & Lynteris, 2019). Anthropologists have a sophisticated history with the study of epidemics and their control. During the imperial expansion, disease outbreaks had created the obstacle and instrument to create the context and justification for policies of segregation, resettlement, quarantine, and population surveillance (Arnold, 1993; Hoppe, 2003). Many historical experiences show that epidemic and pandemic threats contour our contemporary political rationalities and social realities. Moreover, emerging and re-emerging infections routinely expose the weakness of our collective systems of disease surveillance and control, fueling anxieties of future, and increasingly catastrophic, pandemics (Caduff, 2015).

Similarly, Keck, Kelly, and Lynteris (2019) further stated that "epidemics are the dark side of modernization, medical, and political progress…represent the impossibility of securing the body politic in an ever-more interconnected, technologically advanced, and globalized world" (p. 14). Similarly, the term "pandemic" has been applied to disease outbreaks only since the 19th century at that time

where there was not any uniformity in thinking about how diseases spread in a given community (Harrison, 2016). Responding to, and preparing for, the inevitable and yet unpredictable emergence of new epidemics and pandemics has become a prolific terrain for imagining in the long run of humanity.

Moreover, as some way of the constitution of social life that has been cast anew by recent conceptions of virality, information, and communication, epidemics necessitate not simply the study of the disease itself and also the way it affects social relations, but also the study of its modes of anticipation, visualization, fictionalization, and materialization. The study of epidemics become a very rich field of anthropological study not only due to the multi-layered ethnographic opportunities raised by such phenomena, but also primarily the methodological, epistemological, and broader theoretical challenges they pose for the discipline (Kelly et al., 2019).

3.　A Brief History of Major Pandemics

It is regarded that pandemics and epidemics are the disease outbreaks that become globalize as a result of the spread of human-to-human infection. There have been many noteworthy disease outbreaks and pandemics recorded in history. Among them, First Plague Pandemic (541-747), Second Plague Pandemic (1346-1844), The Black Death (1346-1353), Influenza Pandemic (1781-1782), First Cholera Pandemic (1817-1824), Second Cholera Pandemic (1827-1835), Third Cholera Pandemic (1839-1856), Fourth Cholera Pandemic (1863-1875), Fifth Cholera Pandemic, 1881-1896, Influenza Pandemic (1889-1890),　Third Plague Pandemic (1894-?), Sixth Cholera Pandemic (1899-1923), Influenza Pandemic, 1918-1919, Seventh Cholera Pandemic (1961-Present), AIDS Pandemic and Epidemic (1981-present day), H1N1 Swine Flu Pandemic (2009- 2010), West African Ebola Epidemic (2014-2016), Zika Virus Epidemic (2015-present day), and COVID-19 (11 March 2020- Present day) were the notable ones (Hays, 2005; WHO, 2020a). There are many examples in history, the most recent COVID-19 pandemic, declared as such by the World Health Organization on March 11, 2020.

4.　COVID-19 Pandemic in Nepal

The COVID-19 pandemic in Nepal is a part of the global pandemic of COVID-19 caused by SARS-CoV-2. The first case was

confirmed in Nepal on 23 January 2020. The positive case was a 31-year-old student, who had returned to Nepal from Wuhan on 9 January (Shrestha et al., 2020). It was also the first recorded case of COVID-19 in South Asia (New Delhi Television Limited [NDTV], 2020). Whereas, between January and March, Nepal took steps to prevent a global outbreak of the disease while preparing for it by acquiring necessary supplies, equipment, and medicine, upgrading health infrastructure, training medical personnel, and spreading public awareness. However, the first case of local transmission was confirmed on 4 April in Kailali District. Consequently, the first death occurred on 14 May. Therefore, a country-wide lockdown came into effect on 24 March 2020 and ended on 21 July 2020 (Pradhan, 2020).

The Government of Nepal (GoN, 2020) cancelled all its global promotional activities related to Visit Nepal Year 2020 in light of the pandemic. Moreover, Nepal's economy is predicted to be harshly affected by the pandemic because of its impact on foreign employment, tourism, manufacturing, construction, and trade. The World Bank has warned that the pandemic could push about one-third of the country's population below the International Poverty Line (COVID-19 could push nearly one-third of Nepal's population below the poverty line, 2020).

5. *Rato Matsyendranatha Jatra*

Newari festivals fall into two major categories. In the first, participation is inter-caste, based on locality or settlement solidarity. The main festivals of the Kathmandu valley come under this category. The other category consists of Hindu calendar festivals as are confined either to the members of the households or kin group. The first group of festivals includes mainly B*hairava or Bhairavi jatras, Gathe Mangal, Gai Jatra, Varna Jatra, Indra Jatra, Kumari Jatra, Matsyendranatha ratha* festival, *Narain Jatra, Ganesh Jatra, Bhimsen Jatra*, and *Krishna Jatra* (Nepali, 1965). *Rato Matsyendranatha* is one of the most famous and perhaps most spectacular festivals in Kathmandu Valley. It starts when Lord *Matsyendranatha's* towering, the huge chariot is hauled through the narrow streets of Patan town, just across the river from Kathmandu. Moreover, *Rato* or *Red Matsyendranatha* of Patan is distinguished from Seto or White *Matsyendranatha* of Kathmandu by the colour of his features, but many believe they represent the same god. Many people call him Karunamaya, the compassionate God of Mercy. In fact, Buddhists

identify him as Padma Pani, the fourth of the five Buddhas. Because he created and watched over the universe, protecting and teaching the gods themselves, he came to be called Lokeswar.

The *Rato Matsyendranatha Jatra* is a unique festival celebrated in devotion to the lord of the rain and harvest in the Kathmandu valley. It is one of the most ancient *jatra* in Kathmandu valley. Throughout this festival, the Chariot will be pulled and the Bhoto displaying *Jatra* is organized as a concluding part. It is celebrated in Kathmandu valley, but the popularity is increasing and it has become a *Jatra* of all the devotees and people around the globe.

6. Methodology

The topic of this study is related to exploring the paradoxes of physical distancing and its impacts over the celebration of the *Rato Matsyendranatha* festival in the Newari community during COVID-19. For digging out the knowledge about the research problem, I used the design of study depending on the ontological stand that there are multiple realities and epistemological stand of the subjective or qualitative way of generating knowledge from the research field. So, this study followed an exploratory ethnographic framework of qualitative research design. In addition, I used the "Thick description" to explore the festivals and ways of life of people. I took *Rato Matsyendranatha* festival and followed the purposive sampling procedure for the selection of participants in this study. Thus, in this study, I took 9 participants for ethnographic data collection.

Similarly, in this study, the data is collected using both primary and secondary sources. The primary data is collected through an in-depth interview. This study used a key informant informal in-depth interview as a data collection technique. Finally, In this study, I analyzed all the collected data thematically through three stages viz. reading the field descriptive notes and identifying the relevant themes/concepts; including relevant materials under relevant themes (by coalescing or separating them as appropriate); and developing generalizations.

7. Data Presentation and Findings

Rato Matsyendranatha is one of the most famous and perhaps most spectacular festivals in Kathmandu valley. Due to the

COVID-19 pandemic Government of Nepal on 14 April 2020 has declared the lockdown and implemented the protocol of "Physical distancing" by which *Rato Matsyendranatha* Chariot festival have disturbed, postponed, and finally rescheduled just for fulfilling the ritual formalities in this year.

On the behalf of government's decision, Lalitpur District Administration Office has directed to the stakeholders of *Rato Matsyendranatha* Chariot festival to postpone this year's festival until the COVID-19 pandemic is over. The festival organizers have decided to celebrate the festival after the government eased the lockdown. The festival is thought to be the longest chariot festival in Kathmandu valley to appease the rain and grain God *Rato Matsyendranatha*. The government's decision to the postponement of the festival has saddened many devotees. One informant, who is also the lead chariot maker, said :

> I still have a great devotion and respect in *Matsyendranatha*. The lockdown that has imposed by the government and duri kayam garnuparne niyam (the protocol of physical distancing) has troubled me. This creates such a fateful circumstance that I cannot pray the god for better food and grains in such a difficult time.

This is the annual chariot festival during which thousands of individuals participate to celebrate it. But, with the fear of COVID-19 pandemic gripping the whole valley, the festival, which falls in April, has postponed twice, once in April and then in June. As another 49 years old informant, a local resident of Lalitpur, put it :

> It's a very sad thing that it is the second time the *Rato Matsyendranatha* Chariot festival is being cancelled. Previously, it was postponed on April 10, while the country was still under lockdown. The festival was later reorganized when the lockdown was relaxed. I feel that it is still uncertainty regarding the carrying on of the festival. If the Coronavirus cases had not increased this way in the Kathmandu valley, it would have started the *raath yatra* (Chariot procession) of the god of *Matsyendranatha*.

Lalitpur District Administration has third time asked the stakeholders to suspend all work related to the *Matsyendranatha* on July 7, 2020 due to the rising of COVID-19 cases in the Kathmandu valley. But, the members of the Newar community believed that the

festival would go on as the country returns to usual with the lockdown officially over. With this conviction all the preparation related to the Chariot has completed but at the eleventh hour the festival is unlikely to be postponed again. In the informal interview one of the respondents, who is one of the eldest gurjus (priests) revealed his belief that if the *Matsyendranatha* Chariot festival is not observed on time then it will coincide with other major festivals, and this could bring disaster for the whole nation. He further said :

> Major Nepali festival, Dashain is coming soon, and before that, we need to bring the deity to Bungamati for other specific cultural rituals, at that place the deity is housed for the whole year after the festival is completed. The rituals that are essential to be performed need to take place whatever the Chariot does not witness people's participation. If that is not to happen we are going to have another famine because this festival ensures rain and good harvest. And, that situation may be even worse than COVID-19 pandemic.

There are different opinions about the celebration of festival regarding the protocol of "Physical distancing". But, the majority believes that the festival should take place. Similarly, one female participant, a local of Lagankhel, put it :

> Among the other things, one of the major reasons why many people are hesitant is because the festival permits a massive gathering of people. Hundreds of people visit to worship the chariot from early morning to the late evening. So, to maintain the physical distancing in such a situation will be difficult and worthless. Despite this unfavourable condition, I hope that the Chariot will takes place this year amid the pandemic.

However, regarding the celebration of festival, some appear to be in no mood to celebrate in this year. One local resident of Lagankhel said :

> How is it feasible to celebrate the festival when we are told to maintain physical distancing among the individuals and even not to touch the chariot? Moreover, a major part of the cele-bration of this festival is inviting all our relatives and feasting with them, but this year, we cannot arrange such large family gathering. Similarly, nowadays the celebration of the *jatra* became very costly and because of the COVID-19 lockdown, my family doesn't have enough cash to celebrate this year.

Moreover, health priority and safety are also the main concerns for postponing the festivals. Due to the fear factor of the COVID-19 pandemic, people are in no mood to celebrate and participate in Chariot. One respondent, a resident of Saugal, does not consider like it is *Matsyendranatha* Chariot festival at all. As he has put it :

In this year, the climate is also wet and gloomy, people gatherings will be limited, jovial crowds might not come out on the streets in celebration mood. Moreover, everybody is worried and terrified of the COVID-19 pandemic in the valley. People are not in a mood to feel joyful and feel like the *jatra* has arrived. My celebrations would be restricted to minimum ritual formalities and that I am not very much looking forward to the chariot festival this year due to the Coronavirus health risks.

There are also quite different arguments among the respondents regarding the celebration of the festival. It reflects the tenuous situation of devotees regarding the postponement of the celebration. A 56-year-old female respondent, a resident of Bungamati, said :

I think that the festival should happen. It doesn't need to take place in the same grand manner it normally does as before. But festivals are important to keep alive in our tradition and faith. In such a difficult situation we have to consider why we celebrate our festivals at first. We celebrate *Rato Matsyendranatha* for the reason that it is believed the lord *Matsyendranatha* helped us to end a years-long drought. Over 1,500 years ago, *Matsyendranatha* saved the entire valley from a tough situation. So, we need our gods now too.

In addition, another respondent has a similar argument about the postponement of the festival. A respondent and also the local priest here put it :

I think it is very essential to keep the festival and rituals going. We do not completely ignore and dropping the rituals by showing the logic of COVID-19 because it might lead us to a point where individuals might think that it is okay not to follow the rituals, do them as their conveniences or completely stop considering its importance, threatening the continuity of cultures and traditions. For this reason, the government also needs to give priority to the cultures even during this time of the pandemic. Whatever that needs to be done, even if it is on a

smaller scale for only the cultural continuation, should be continued.

It is revealed that there is no hitherto historical record of the cancellation of the *Matsyendranatha* festival. So, this has created the dilemma and fear among the people that whether the discontinuity of the festival will result in any kind of mishaps in the community. As one informant puts it :

> Some 1450 years ago, when Kathmandu valley was going through a severe drought which ended for 12 years, *Matsyendranatha*, who is believed the god of rain and harvest, was installed and the suffering came to an end. However, now, the festival has been postponed due to the reason of the COVID-19 pandemic but we are not convinced about what the future holds for us. One thing I am very much convinced that, we certainly do not want to go back to the same destiny or see a bigger drought amid this situation where every person is already living in a panic of the pandemic.

In Newar society, people have taken the festivals in general and the *Matsyendranatha jatra* in particular as a symbol to solve the day to day problems of their social life. They have their own myth about the celebration of the *Matsyendranatha jatra*. They have taken the god *Matsyendranatha* as a god of rain and the harvest as being based on their mythic interpretation. A similar argument has also advocated by symbolic and interpretive approaches by taking symbols and processes as a form of myth and ritual, through which "humans assign meanings to these symbols to solve fundamental dilemmas about human social life" (Spencer, 1996 : 535).

Adjai (2020) has pointed out that "because of their daily practice of personal space, many Africans are likely to find physical distancing compliance a huge challenge because of the near absence of personal space in their everyday communal life" (p. 2). Similarly, in the case of the Newari community more specifically in terms of the festival celebrating the protocols of physical distancing has become more disturbing and obstacles. In the celebration of the *Matsyendranatha jatra*, hundreds of people have visited to worship the chariot from early morning to the late evening. In such a situation, to maintain physical distancing has become very difficult and worthless. Though a major part of the celebration of this festival has included the invitation of all relatives and having fest and

making family gatherings but it has not been feasible to celebrate the festival by maintaining physical distancing among the individuals and even not touching the chariot.

As the anthropology of epidemics explained "epidemics" as total social phenomena by focusing on processes and events which encompass and exercise a transformational impact on social life (Kelly, Keck & Lynteris, 2019). The protocol of "physical distancing" has created the obstacle for the celebration of *Matsyendranatha jatra*. It has created a troublesome situation for worshipping the god *Matsyendranatha* for better food and grains in such a difficult time. The celebration has been worthless without a massive gathering of people from the early morning to the late evening. Physical distancing has also created the contradictory and paradoxical situation that people have to decide whether health should have prioritized or the continuation of cultural tradition has to assure. In addition, if they have chosen to ignore and dropping the rituals by showing the logic of COVID-19 then it has to lead them towards a point where individuals might think that it is okay not to follow the rituals, do them as their conveniences, or completely stop considering its importance which threatening the continuity of cultures and traditions. Conrad and Barker (2007) have a similar argument that a long-term illness can affect many people by making their world smaller, more defined by the illness than anything else. It is more likely that illness can contribute as a chance for discovery and re-imaging a new self.

Nepali (1965) has also elaborated on the functional significance of Newari festivals for the creation of order, stability, and equilibrium of the Newari society. In the case of *Matsyendranatha jatra*, too, people have the belief that even if it is on a smaller scale for only the cultural continuation, the government needs to give priority to the continuation of *jatra* even during this time of the pandemic. Moreover, they have taken the god of *Matsyendranatha* as the god of the rain and harvest is based on the myth of some 1450 years ago, when Kathmandu valley was going through a severe drought which ended for 12 years. However, now, the festival has been postponed due to the reason of the COVID-19 pandemic they are not convinced about what the future holds for them. One thing they have very much convinced that, they certainly do not want to go back to the same destiny or see a bigger drought amid this situation where every person is already living in a panic of the pandemic.

8.   Conclusion

The Government of Nepal has declared the lockdown and implemented the protocol of "Physical distancing" to save the life of individuals from the COVID-19 pandemic by which *Rato Matsyendranatha Jatra*, have postponed this year. Newar society has taken the *Matsyendranatha jatra* as a symbol by which they take the meaning to solve the day to day problems of their social life. They have their own myth about the celebration of the *Matsyendranatha jatra*. They have taken the god *Matsyendranatha* as a god of rain and the harvest as being based on their mythic interpretation. However, now, the festival has been postponed due to the reason for the COVID-19 pandemic but they are not convinced about what the future holds for them. They have had a feeling that even if it is on a smaller scale for only the cultural continuation, the government needs to give priority to the continuation of *jatra* even during this time of the pandemic. In fact, one thing they have very much convinced that, by postponing the festival, they certainly do not want to go back to the same destiny or see a bigger drought amid this situation where every person is already living in a panic of the pandemic.

Similarly, in the Newar community, more specifically in terms of the celebration of *Matsyendranatha jatra* the protocol of physical distancing has become more disturbing and obstacles. During the celebration, hundreds of people have visited to worship the chariot from early morning to the late evening. In such a situation, to maintain physical distancing has become very difficult and worthless. As a part of the festival, the invitation of all relatives and having fest and making family gatherings have not been feasible by maintaining physical distancing among the individuals.

Though the protocols of "physical distancing" and the ethics of festival celebration have the same functions in Newar society, they are even quite incompatible to each other. It has created the contradictory and paradoxical situation that people have to decide whether health should have prioritized or the continuation of cultural tradition has to assure. On the one hand, if they have chosen the option of "physical distancing" by ignoring and dropping the *jatra* by showing the logic of COVID-19 then it has to lead them towards the discontinuity of culture and tradition. On the other hand, if they have ignored the option of "physical distancing" by

focusing on the continuity of cultural tradition then it has to lead them toward the health risks of a pandemic. Thus, though the protocol of "physical distancing" and "celebration of the festival" is paradoxical but essential preconditions to save the life of individual Newars.

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Green Issues in Electoral Politics in India : An Analysis

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Today the world is distressing unprecedented, unfortunate and severe crisis of human survival due to pandemic COVID-19. This health disaster has adversely affected not only human life and health but business, trade, economy, society and politics as well.The crisis has posed serious threats to all walks of life, consequently decisive socio-economic and political changes are markedly visible at the national and global level. This pandemic period has also emerged as a booster for the revival of environment and ecology of the globe. This calamity has taught many lessons to the mankind including 'growth and development in the harmony with the nature'. The eco-development of the economy, society and politics is the urgent need today. In the light of these developments, an academic investigation and analysis of Indian politics with particular reference to focusing green issues in elections in India is of contemporary significance. The present paper is an attempt in this direction.

[**Keywords :** Electoral politics, Green issues, Green challenges, Election manifestos, Political parties]

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1.   Introduction

Elections are gateway of democracy. Free and fair elections provide life-saving blood to a democratic system. Elections lead to the rise of leadership which eventually shapes the destiny of a nation. The promises for welfare of people, ensuring fundamental rights, providing education, health, employment and fulfilling the pre-requisites for socio-economic development of the nation which are written in the constitution of India have been translating into reality by the different successive governments which are elected by the people of the country. It is also noticeable here that much is to be done to achieve the credentials of pledges made by constitution builders. The study and analysis of the electoral politics of India throws light on the fact that environmental issues are missing in the political discourse of the nation. Various studies on elections in India (1951-52 to 2019) highlighted the fact that green issues have not been conspicuously focused in the electoral scenario of the country. In this perspective, a change is visible in the electoral politics in India in the second half of this century as environmental concerns started getting attention of people, political parties and media. Since 2014, green issues including pollution of the Ganga and availability of potable water to all became vocal in the electoral debates and campaign in comparison to earlier Lok Sabha and state assembly elections.

2.   Green Challenges in India : The Present Scenario

The environmental issues such as- water pollution, availability of potable water, air pollution, loss of bio-diversity and de-forestation, soil health and challenges of food security etc. have posed serious intimidations in India. It was observed in a study conducted in 2017 that at least one in eight deaths in the country was because of the air pollution. Similarly, the Central Pollution Control Board observed in its study (2018) severe ground water pollution due to mixing of fluoride, nitrate, heavy metals and uranium. The study also highlighted pollution of 351 river stretches caused by the disposal of untreated wastes including industrial effluents. Further the disastrous trend of cutting trees and removal of natural forests has led to the desertification. The growing imbalance in ecology and climate change resulting in natural calamities like extreme rainfall, cyclones, floods and droughts are worrying occurrences. In fact, as

observed in various studies piloted on these subjects, pointed out pollution causing more deaths in India in comparison to cancer, tuberculosis, AIDS and diabetes and other chronic diseases. In the recent years, calamity of flood in Assam, Chennai and in many other states, water stress in Maharashtra, Bundelkhand, Rajasthan and in Himachal Pradesh and air pollution in New Delhi cautioned that environmental problems are at alarming level.

The severe air pollution of New Delhi in November, 2019 was shocking experience for all of us and it compelled policy makers to rethink and reorient policies and programmes related to environmental protection. The heavy smog and low visibility due to acute air pollution in Delhi generated a serious debate in social and political circles over this issue. It was for the first time in country that educational institutions were forced to close due to the air pollution. The report of Greenpeace International in 2019 stated that India has 15 out of 20 most polluted cities of the world. Similarly, according to Lancet Planetary Health 2018, 1.24 million deaths in India were caused by air pollution. The study also enumerated that out of 6,70,000 deaths, 4,80,000 were caused due to the use of solid cooking fuels.

Apart from this the policies of the government in regard to waste management are not satisfactory and the poor waste management is accelerating deterioration in environment. An expert on this subject, Sameer Lahiri highlighted in his article that in India 62 million tonnes of waste is generated in cities and towns every year. Out of which, merely 43 million tonnes is collected, 11.9 million tonnes is treated and 31 million tonnes is dumped in landfills. The report of the National Green Tribunal observed that 18000 tonnes of solid waste was generated in Prayagraj during *Kumbh mela* and the nearby waste management plant was not functional. It shows the negligent approach of government and administrative machinery over environmental matters.

The report of NITI Aayog on 'Composite Water Management Index: A tool for water management' (2018) indicated that approximately 600 million people of the country witness high to extreme level of water stress, and about 2 lakhs people die every year due to the consumption of polluted water. It is relevant to mention here that the action plan of cleaning of the Ganga called *'Namami Gange'* run by present Narendra Modi government also doesn't seem to be effective

in real sense. In another report prepared by IITs titled 'Ganga Rejuvenation Basin Management Programme' (GRBMP), the Comptroller and Auditor General of India (CAG) stated that, 'The NMGC has neither circulated GRBMP to different ministries and departments for consultation and seeking their opinion, nor finalized the GRBMP for initiating the long-term intervention on the Ganga'.

Many experts and environmental groups have been raising their voice continuously regarding the deplorable conditions of environment in the country. In a report presented by the Wildlife Institute of India in May, 2018, Indicated that 16 existing, 14 ongoing and 14 proposed hydroelectric projects on the Bhagirathi and Alaknanda river basins have turned the upper stretch of the Ganga 'ecological deserts'. In this connection the environmentalist, Manoj Misra commented that 'People are unable to make the relationship between healthy rivers and their water security. Water security cannot be achieved without rejuvenation of rivers.' In another case, frightened with the destruction of Kaveri delta which would certainly lead to chemical and radioactive contamination, farmer's leader P. S. Masilamani asked, 'Deltas are nature's gift to agriculture because of the deposition of fertile sediments. What is the logic of initiating hydrocarbon mining in such a food producing area? Why the authorities are unconcerned of the environmental hazards to be created by coal-bed methane'? Similarly, a report was submitted by the Committee on Restructuring the CWC and CGWB headed by Dr. Mihir Shah entitled 'A 21st Century Institutional Architecture for India's Water Reforms' recommended for the formation of Water Commission.

Apart from rivers, plight of groundwater also needs urgent attention. In this direction, the Trinamool Congress party of West Bengal and Dravida Munnetra Kazhagam (DMK) paid their attention and promised to check contamination of groundwater in their respective states. Both the political parties have shown their commitment to work for supply of potable water in areas which are facing water scarcity. They have also promised to evolve an action plan to utilize rain water for domestic and irrigation purposes. The interlinking of rivers in India has been a debatable issue. Although the political parties like Bharatiya Janata Party (BJP), Communist Party India (CPI), Davidra Munetra Kadagam (DMK), Communist

Party India Marxist (CPIM) have supported the interlinking of rivers but many environmentalists opposed this idea.

The decade of eighties (1981-1990) was declared as Water Decade by United Nations. Following this the government of India also opted for development and conservation of water resources. But as observed in many studies this programme could not achieve the desired objective due to the flaw in structural and managerial part of the government.

Similarly as mentioned earlier that deforestation on a massive scale in India not only adversely affected the biodiversity and climate change of the country but has also damaged largely the right to life and livelihood of tribes and indigenous people of India. The Chipko movement of 1970s, strengthened the role of local people in saving forests. Afterwards many movements have been vocal about their rights on forests. The judgment of Supreme Court in February, 2019 evicted the tribes from forest by rejecting their claims under Forest Rights Act 2006. The political parties like Trinamool Congress (TMC), Communist Party of India (Marxist) [CPI(M)] and Congress stressed to review this decision of the court in the interests of tribal people.

3.　Electoral Politics & Green Issues

In spite of the significance and urgency of addressing environmental concerns, these life sustaining matters could not gain much attention in the electoral debate of the country. The negligent approach may be seen from both the political parties and the less awareness of Indian voters as well.

In this regard, the standpoint and role of political parties are like a catalyst. It is ironical that even after more than 70 years of independence, election campaigns are imbued with vote catching issues like caste manipulations, regionalism, communalism, free supply of electricity, free loan, free ration and many more. In this connection a survey conducted by Association of Democratic Reforms (ADR) underlined that water related problems were found in top ten priorities of voters nationwide. The survey further highlighted that in the list of voter priorities, five were associated with water and resource management. The findings of this study concluded with non-satisfactory role of governments whether it is central or state government.

4. Green Issues in Election Manifestos of Political Parties in India

Despite India facing serious environmental challenges such as climate change, loss of biodiversity, frequent floods and droughts, there is still a lack of political representation of the environment as an electoral issue. In Indian politics environmental issues have not been very much focused in electoral politics. The various studies conducted on the electoral politics in India noticed that in the earlier decades of the post independent India environmental issues have not been promised in the election manifestos of the major political parties. Later on the Congress, CPI(M) and the BJP all have started voicing for the environment security and conservation by checking river water pollution, investing in renewable energy systems, making India open defecation free, availability of potable water to all citizens and food security for all etc. The Aam Aadmi Party also has green agenda in its foundations and its active support for environmental movements and groups like the Narmada Bachao Andolan. The BJP in its electoral campaign also promised to institute a permanent task force to protect the tiger and other endangered animals. It is ironical that these slogans could not translate into reality effectively. For instance, the meeting of National Ganga Council headed by the present Prime Minister of India Narendra Modi could not held since its creation in 2016. Keeping in view the significance of life sustaining resources and their deteriorating conditions, this is the high time to bring environmental issues in the action oriented agenda of all political parties.

An attempt would be made here to investigate and analyse the attitude, role and behaviour pattern of different political parties towards environmental issues and their commitments for environmental security through their election manifestoes.

The election manifesto of Bhartiya Janta Party in Lok Sabha election of 2014, highlighted the following points for the safety and conservation of environment-It was perhaps for the first time in the history of the country that a candidate of prime minister himself raised the issue of the Ganga in the election campaign with an emotional appeal made in Varanasi, an important city of Uttar Pradesh. The sustainable development, drinking water, clean and healthy India, agro and social forestry, use of clean energy, solar

energy, and conservation of natural resources etc. were issues discussed in the manifesto.

The Election Manifesto of Congress Party in 2014 Lok Sabha election highlighted its commitment towards sustainable development. It also promises environmental protection and conservation of natural resources which secures health, livelihood and nutritional well-being of all.

The Samajwadi Party, in its manifesto of 2017 election, declared clean UP green UP programme in their agenda. It is known to all that Bahujan Samaj Party did not issue election manifesto in elections.

The Congress Party in its manifesto emphasized air pollution as 'National Public Health Emergency' and promised to tackle all major sources of emission. On the other hand, the manifesto of BJP aspires to reduce air pollution by at least 35% in next 5 years. To check water pollution, both the parties have promised to create a new Ministry of Water. BJP has reiterated to achieve the goal of Clean Ganga by 2022, while Congress has promised to double the budget allocation for cleaning rivers.

Regarding climate change, the Congress Party has promised an action agenda to combat global warming and BJP has promised to achieve the goal of 175 GW renewable energy production by 2022. Additionally, Congress has planned for involvement of local communities in forest management and BJP has offered "Green Bonus" to Himalayan states for forest conservation. Congress party's manifesto also underlined Water Bodies Restoration Mission for repairing and restoring water bodies as well as the Wasteland Regeneration Mission for regeneration and a forestation of wastelands and degraded lands. Moving one step ahead, the Maharashtra Congress party released a separate manifesto for the environment in which the party makes the promise that it will work to preserve biodiversity and natural resources of the state as well as ban the import of waste and restrict the discharge of effluents in rivers. Taking into account all these aspirations of different political parties, it seems like political parties are just making promises and lack a hardcore action plan.

The Aam Aadmi Party headed state government of Delhi presented a green budget in March 2018. Manish Sisodia, Deputy Chief Minister of Delhi stated that "This is perhaps the first time that such a budgeting exercise has been attempted in the country where

the impact of each department's proposals to control pollution were studied in a scientific manner before making budgetary commitments."

There are two political parties namely Uttarakhand Parivartan Party (UKPP), Uttarakhand and the Indian Peoples Green Party (IPGP) of Rajasthan which are committed to raise environmental issues in elections. In the Loksabha elections of 2019, the Uttarakhand Parivartan Party (UKPP) contested from Almora district of Uttarakhand and secured 0.77 percent of the votes casted in the seat.

Similarly in Rajasthan Indian Peoples Green Party (IPGP) raised environmental concerns in the Loksabha elections of 2019 and secured 0.19 percent votes in Rajsamand and 0.58 percent votes in Tonk-Swai Madhopur constituencies respectively. Though there are small steps towards positioning green issues in the electoral politics of India but this need to be encouraged and placed in the discourse of green politics.

But not only political parties, civil society is equally responsible for such scenario. Political parties reflect the priorities of voters and due to lack of awareness, even after suffering through the environment related problems, green issues are not in their priority list. Hence, the only positive signal is that political parties have begun to understand the importance of environmental protection and have started to involve such issues in their manifestos.

In dealing with environmental challenges, the citizenship responsibility for pressurizing political parties and the government is vital. The citizens of Gujarat and Madhya Pradesh launched a movement in assembly elections of the states with the slogan 'No Water No Vote'. Consequently, this movement forced the political parties of the concerned states to withdraw marginalizing water issues in many constituencies. It is also noticeable as stated by the United Nations (UN) in its report that although the green laws have been framed almost thirty eight times in the last four decades but the execution part is still weak. In this regard while referring to the Indian scenario, Sunita Naraian, the noted environmentalist and the Director of Centre for Science and Environment said that, "We are perfect in the policy department but implementation is a problem. We have weak deterrents. The system of accountability has been weakened, so monitoring is a huge problem. You cannot fix things if you disregard/disable institutions in power."

5. Green Parties : The Global Scenario

Green Party is a formally organized political party which emphasizes on environmental causes and believes in social justice and opposition of ecological violence. The six guiding principles of Global Greens may be mentioned as - ecological wisdom, social justice, participatory democracy, non-violence, sustainability and respect for diversity. Several countries like UK, Germany, USA, Canada have witnessed the flourishing of green parties.

The Green Party of US has successfully entered the legislature and has been influencing US politics on green issues. As Green Party's official website declares 'In all 2017 elections, Greens won 44 out of 164 races.' Acknowledging the climate change, key issues in Presidential elections of 2020 have shifted from economy, healthcare and immigration to real solutions for ecological imbalance. Further, CNN hosted a climate town hall event in which top 10 Democratic candidates answered questions from audience regarding environment.

The Green Party of Canada was founded in 1983. It has launched 'Mission : Possible - Green Climate Action Plan' which aims to avoid climate catastrophe. It includes a 20-step Climate Action Plan to check global warming. In UK, the polling company YouGov has found that there is a sudden rise in environmental concerns recently and 27% voters in the General elections of 2019 consider environment as one of the three most important issues. In spreading awareness regarding environ- mental catastrophe, the role of protests by Extinction Rebellion and strikes led by Greta Thunberg has remained immensely important.

Europe has become a fine example of what is called an ecologically aware continent. As a survey by Ipsos MORI suggests that 77% of European voters consider policies regarding global warming as a deciding factor for who to vote. Laurence Tubiana, the CEO of the European Climate Foundation said, "Climate action is not a partisan issue and it is clear that it has now become a key election issue for voters." Furthermore, Breena Holland in her work 'Allocating the Earth' has developed a "Capabilities approach" to political ecology. She has recognized environment as a "meta-capability" which is a precondition for all other capabilities.

Many western countries have seen a fair share of Green Parties in the political field, but the concept of Green Party is not functional in India. Though Suresh Nautiyal founded a Green party but India but it could not expanded its reach in public. In India there is a greater need of political parties that consider the needs of the nation's environment and conservation of natural resource as their major responsibility.

6. Eco-Democracy : The Strappingly Needed Action Programme

For last many decades the ecological balance of the world is being continuously damaged by the irresponsible human behaviour and activities and unplanned developmental policies adopted by various nations. Sustainable development is the only possible remedy to save the earth from environmental catastrophe. In such a grim situation an integrated and synchronized approach and action plan at each level the government, administrative machinery, media, NGO and people's participation is the need of the hour. Collaboration and co-ordination between governments (Central, State and Local) is the key for effective functioning of policies related to environmental protection and sustainability.

Mahatma Gandhi's thought supported the idea of green democracy. Gandhi wanted to establish Eco-Swaraj for India. It is Swaraj when we learn to rule ourselves. In his Book Hind Swaraj, Gandhi emphasized how the Indian will attain freedom from British imperialism and will create a more equal society. Noted environmentalist defines Gandhi's Swaraj as a collective kind of autonomy that recognizes living harmoniously with nature. Kothari further writes, "one has to be respectful of nature and recognize that other species and earth as a whole also have rights in their own entity." Unfortunately in post independent India the principles of Swaraj have never been fully realized.

The constitution of India also declares that environmental conservation is the supreme duty of the citizens but without developing environmental sensitization among the masses this is not possible. This is the utmost requirement to develop eco-sensitivity in each and every section of the society and in the government. The environmental movements in India like - Chipko Andolan, Narmada Bachao Andolan and various other movements run by the

tribals and indigenous people time to time to protect their forest and natural resources also helped in developing eco-consciousness among the masses regarding environmental issues and sustainable development. The several environmental groups in the country also raised their demands for the sustainable management of the lifesaving resources and conservation of the environment through changes in government policies. Ironically, in spite of all these developments, the issues of ecology and environment could not take place commendably in the electoral discourse of India. With the objective to study the preferences of voters in the elections in India, a survey was conducted in 2018 by the Association for Democratic Reforms covering 2.73 lacs population, observed that only 11.5% of the voters considered water and air pollution are priority issues in elections. Seeing the seriousness of the environmental threats in the country, green issues need to be much debated and discussed in the elections. Further, the development of the awareness on these issues will also be helpful in framing and execution of appropriate environmental policies and programmes by the governments run by the different sets of political parties. In this connection it may also be suggested here that in India green political parties are the utmost requirement today.

The policies of the globalization and liberalization and free market economy should be in tune with sustaining environment and ecology of the nation. Eco-democracy needs to be the focused agenda of discourse and action plan of the government, political parties and the society as a whole. We all should 'Awake' and 'Conserve Nature' until it is too late. The concept of green democracy establishes inseparable relationship between environmental protection and democracy. The Democratic values such as inclusive representation and participation in democratic process, accountability, commitment are prime areas in Earth System Governance. In this context the pillars of democracy - equality, justice and brotherhood may be studied and analyzed as equal distribution of life sustaining natural resources, ecological justice and harmonious relationship between human beings and environment. Amongst all these the concepts of ecological peace and sustainable development are vital.

The development of eco-democracy where all the citizens have safe and dignified right to live along with fundamental duties towards conserving life giving resources should be the present and

future of India and the world. The practices and values of nature worship, respect and reverence for the nature prevailed, thousands and thousands year back, in Vedic period of Indian civilization need to be revived and inculcated in the minds of our children, our youth and all through eco-education. Electronic, print and social media today may play a decisive role in spreading awareness and developing green sensitivity among people in this direction.

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6

Healthcare Practice of Yoga and its Effect upon Social and Mental Health

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The objective of this study is to assess the findings of selected articles regarding the healthcare practice of yoga and its effect upon social and mental health.. As participation rates in mind-body fitness programmes such as yoga continue to increase, it is important for health care professionals to be informed about the nature of yoga and the evidence of its many healthcare effects. Thus, this manuscript provides information regarding the healthcare effects of yoga as it has been studied in various populations concerning a multitude of different ailments and conditions. Healthcare practice of yoga is defined as the application of yoga postures and practice to the treatment of health conditions and involves instruction in yogic practices and teachings to prevent reduce or alleviate structural, physiological, emotional and spiritual pain, suffering or limitations. Results from this study show that yogic practices enhance muscular strength and body flexibility, promote and improve respiratory and cardiovascular function, promote recovery from and treatment of addiction, reduce stress, anxiety, depression, and chronic pain, improve sleep patterns, and enhance overall well-being and quality of life.

[**Keywords :** Healthcare practice, Yoga, Depression, Quality of life]

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1. Introduction

Healthcare indicates not only medical care but also services for promotion of health, prevention of disease, early diagnosis and rehabilitation, medical professional have significant role in the way to developing better systems of healthcare for all with their specialized knowledge, experience and dedication the number of healthcare models preventive and curative, has been developed in every society for these prevalent models are public (government), private and voluntary. As alternative healing practices, yoga involves spiritual and physical practices designed to increase self-awareness, such as posture work, breathing exercises, meditation, sounds and visualization. There are many different types of yoga, such as Hatha (moving through postures to create balance), Bikram (done in a hot room) and Iyengar (using blocks and straps to support yoga moves). Many studies suggest that yoga can be helpful in reducing symptoms of depression and anxiety.

The philosophy of yoga were first described by Patanjali in Yoga Sutra, which is widely known as the classical text on yoga. In Yoga Sutras, Patanjali figure an eightfold path to consciousness and to understand it called Ashtanga, which literally means "Eight Limbs".

In Patanjali, eight kind of yoga Sutra is called *ashtanga*, which literally means "eight limbs". These eight steps play role as guidelines on how to live a meaningful and purposeful life. They give as a prescription for moral and ethical conduct and self-discipline; they direct attention toward individuals health; they help us to knowledge he spiritual aspects of our nature. The most routine practice of yoga in the western world are the physical postures and breathing practices of Hatha yoga and meditation. It upgrade the power of physical body by a various type of body postures, *asanas* and *pranayama*.

B.K.S. Iyengar created Iyengar method of Hatha yoga. Iyengar method of yoga comprises with standing poses to develop strength, stability, stamina, concentration and body balance. Yoga is conceived as a form of mind-body medication that unites an individual's physical, mental and spiritual components to improve aspects of health, individual stress related sicknesses. The focus of yoga is to reduce the stress and negative emotions viewed as a holistic stress management technique. The participation of yoga in fitness

programme continue to increase, it is important for healthcare professionals to know about the nature of yoga and its healthcare effects. Thus, this review of literature is timely and important and provides information regarding the healthcare effects of yoga in various populations concerning a multitude of different ailments and conditions.

2.   Methodology

To discover research studies and interferences that examined the healthcare effects of yoga, information were searched through goggle scholar via a universities web browser. At the beginning, the following key words were entered into the information via the advanced search option: "healthcare practice" and "*yoga*". This search was conducted to obtain general information regarding yoga's healthcare effects in the existing literature. Here after, a second was conducted using the following key words "*hathe yoga*", "healthcare effects of yoga", "stress", "depression" and "anxiety".

The following criteria were used for including studies in this review : (1) the article had to be peer reviewed, (2) published between the years 1990 and 2015, (3) the interference had to incorporate some form of yoga and/or meditation, and (4) effects of yoga on some outcome were measured.

To select the research articles included in this manuscript, various steps were taken. First the title was examined and selected. If the article appeared appropriate to the examination of the healthcare effects of yoga, it was determined and saved. The articles describing interferences that utilized yoga as a means to achieve some healthcare outcome were chosen for further review.

3.   Results

One of the major aims of yoga is to obtain peace of the mind and built a sense of well-being, feelings of relaxation, renovated self-confidence, improved efficiency, increased attentiveness, less irritability, and an hopeful outlook on life. The exercise of yoga produces balanced energy which is important to the function of the immune system. Yoga guidances to an prohibition of the posticus or sympathetic area of the hypothalamus. This prohibition improve the body's commiserative responses to stressful stimuli and restores autonomic regulatory reflex procedure associated with stress. Yogic

practices prevent the areas responsible for fear, invasiveness and rage, and promote the rewarding pleasure centers in the median forebrain and other areas leading to a state of pleasure. This controlment results in lower anxiety, heart rate, respiratory rate, blood pressure, and cardiac output in students practicing yoga and meditation.

A category of healthcare approaches is available for the management of changes disorders, but many patients turn to subsidiary therapies due to the adverse effects of medication, lack of response or simply preference for the complementary approach. A number of studies show the potential remunerative healthcare effects of yoga interferences on depression, stress, and anxiety.

While yoga is not a cure for a cancer, nor a definitive way of preventing it, yoga increases physical, emotional and spiritual wellness, and brings about a certain peace, of which many patients desire. Yoga, breathing exercises, and meditation can reduce stress, promote healing, and enhance quality of life for patients. Several premises exist as rationale for applying yoga-based mediation with patients. Research suggests that yoga can produce a strengthening effect on mental and physical energy that improves fitness and reduces stress. In addition to, when practicing yoga, a fundamental emphasis is placed on accepting one's moment-to-moment conducts creating mindfulness and not forcing the body past its comfortable limits. Having this healthy sense of acceptance is especially important for every single person dealing with life-threatening illness as it reduces the stress one experiences from awful symptomology. Initially, patients likely benefit from the poses themselves which are created to exercise each and every muscle, nerve and gland throughout the body. The postures exactly address the tension, holding, and blockage of energy in any particular joint. As this tension is released, energy flows more lightly throughout the body and allows patients to experience a sense of enhanced well-being and strength as well as a balance of mind, body and spirit.

While inflammation is good, too much taxes the nervous system and yoga provides relief from excess inflammation and the stressors and hectic nature of modern life. Restorative postures, *savasana*, *pranayama*, and meditation encourage *pratyahara*, a turning inward of the senses which enables downtime for the nervous system, the byproduct often being exalted sleep.

In summary, stress has a negative impact on the immune system and leads to physical and mental health problems such as anxiety and depression. Practicing yoga and meditation as a means to guide and reduce stress helps individuals conquer other co-morbidities associated with diseases and leads to increased quality of life. Yoga based interferences are an alternative option for the treatment of mood disorders. In order of investigation of healthcare of yoga as a therapeutic interference in depressive disorders is needed and future studies should seek to identify which of the yoga-based interferences is most effective and what levels of rapidity of depression are more likely to respond to this approach.

Multifarious studies show that *asana*, meditation or a conjugation of the two can reduce pain and disability while repair flexibility and functional mobility in people with a number of conditions causing chronic pain. Besides, in some cases use of pain medication was reduced or vanished completely. Yoga was also known to improve tact function and reduce age-related changes in tact among a group of healthy, non-obese elders.

Besides, yoga subjects reported reduced anxiety, depression, and distressful symptoms and also showed notably reduced toxicity scores compared to the controls. Results from another study showed patients experienced remarkably lower levels of pain and fatigue, and higher levels of invigoration, acceptance and relaxation following participation in a yoga interference. Yoga, breathing exercises, and meditation can decrease stress, promote healing, increase energy, reduce adverse treatment effects, and enhance quality-of-life for patients.

Yoga's ability to increase relaxation and stimulate a balanced mental state was studied to assess its impact on sleep quality and renovate insomnia. Regular practice of yoga resulted in a significant reduce in the time taken to fall asleep, an increase in the total number of hours slept, and in the feeling of being rested in the morning. Besides, yoga had a positive influence on sleep patterns in individuals. Moreover participation in yoga classes enhanced self-reported quality-of-life as well as measures of physical function among an elderly population.

According to Buddhist philosophy the basis of addiction are in the mind and the practice of mindful meditation promote addicts to accept the basic temporariness of human experience and helps them

to develop a distinct awareness of opinion. Yoga and meditation practices exert positive influence on addictive behaviours. Through the practice of yoga, addicts shift from self-impose harm and disrespect toward their bodies to more respectful, caring, and loving behaviours. Eating disorders are a specific type of addiction and yoga appears to be helpful in improving body image obstruction and useful in the recovery from eating disorders. One study found that female yoga practitioners property their positive feelings and sense of well-being to yoga practice and report less self-objectification, greater satisfaction with physical features and fewer disordered eating attitudes compared to non-yoga practitioners.

The findings of the studies examining the healthcare of yoga prove difficult to summarize and draw substantial conclusions due to transformation in the research designs, classes, and differences in the specific yoga programmes and populations being studied. Despite everything, results for the included studies exhibit many of the numerous healthcare effects, benefits and deeply healing power of yoga.

4. Discussion

Rapidly emerging in the Western world as a discipline for integrating the mind and body into union and harmony, when adopted as a way of life, yoga renovate physical, mental, intellectual and spiritual health. Yoga offers an influential method of managing and reducing stress, anxiety and depression and numerous studies exhibit the effect of yoga on mood related disorders.

Currently, treatment for anxiety and depression insets mostly psychological and pharmacological interferences; however, mind-body interferences are becoming accrescent popular as a means to reduce stress in individuals. Yoga, a form of mind-body exercise, has become an accrescent widespread therapy used to maintain wellness, and alleviate a range of health problems and ailments. Yoga should be considered as a complementary therapy or alternative method for medical therapy in the treatment of stress, anxiety, depression, and other mood disorders as it has been shown to create a greater sense of well-being, enhance feelings of relaxation, renovate self-confidence and body image, improve efficiency, better interpersonal relationships, increase attentiveness, lower pepper, and encourage an hopeful outlook on life.

Researchers are only beginning to understand how disciplines such as yoga promote personal growth, health and well-being. By assume the unity of mind, body and spirit, mind-body fitness programmes (*i.e.* yoga) can help people in their pursuit of peace, calmness, and greater wholeness and integration in their lives. Health care professionals, health educators and the like, need to be aware of the probable of yoga as an important component of a personal wellness plan.

While no concrete instructions exist regarding the frequency of practice, the more you practice the more you benefit. Yoga is a personalized practice and as such, frequency and duration are personal questions with individual answers. Practice should happen with intelligence and should be modified to meet individual needs and goals. Individuals should practice as often as possible, especially in the beginning. The length of the prompting phase will change depending on an individual's initial level of fitness and health status; the more difficult yoga is for someone in the beginning the more their body needs it.

The discipline of yoga offers individuals a time barred and holistic model of health and healing and notwithstanding it may not result in the complete elimination of physical diseases and/or indisposed conditions from the body it offers a holistic path of healing. There happens an undeniable connection between a person's overall physical and mental health and the inner peace and well-being yoga is designed to achieve.

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A Sociological Study of Child Labour in Incense Stick Industries

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Child labour is a complex problem primarily rooted in poverty. And at the same time the nation bears the deadly outcomes of this trouble of the society. In many cases, child labour is principally necessitated by economic compulsions of the parents. It has become a socio-economic problem which distresses children of their childhood, potential and nobility. The main reason which gives rise to child labour is widespread unemployment and underemployment amidst the adult poor strata of the population, inter alia, due to keen growth of population. Over the years, however, global awareness about the earnestness of the problems has created. The government of India has also taken several other actions to alienate child labour problem. It has been observed over a decade that, poverty emphasis poor families to send their children to work, which consequences in a considerable problem the world is dealing with presently. When children work, it does not mean as a standard they recourse their families economically, neither all of them get paid for their work since many of them work as bonded labour or as slaves. Children generally work to contribute and bestow financial recourse to their families.

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The present study is empirical in nature which carried out in Kannauj District, Uttar Pradesh. The main objective was to analyze the causes of joining labour work by the respondents in Incense Stick Industries. This study focuses on several concepts and studies concerned with child labour, their socio-economic intentions in the World and Indian scenario of child labour. The information was supplemented by the respondents through some specific technique i.e. interview, observation and schedule methods. The outcomes from this study decode reasons which emphasis children to work, poverty. This study also draws conclusion that governments, societies and communities should collaborate in a superior way with other to reduction child labour. Probabilistic and innovate suggestions are grew at the end of this study.

[**Keywords :** Poverty, Child labour, Hazardous, Legal provisions, Slavery, International labour organizations]

"There can be no keener revelation of a society's soul than the way in which it treats its children".   —*Nelson Mandela*

1. Introduction

The phenomenon of child labour is not only passable in the developing countries. Their presence is also acknowledged in developed countries but the nature of their work is different. It started in Europe from the time of industrial revolution and from the mid of 19th century in America. The procedure of industrialization and urbanization brought a change in socio-economic structure and a new proportion of labour emerged. With the progress of industrialization the disposition to make quick profits by reducing high working costs. This has instigated the exploitative practice thereby employment of children is a common practice. In a socio-economic structure, involvement of child labour started rising and different modes of exploitation became very much disclosing. The problem of child labour is a burning problem of the world. From the ancient, it had been a concern of the social reformers, the priests, the legislators, the jurists, the philosophers, the politicians and economists etc. This problem is more severe in the under developed and developing countries. Children are the blooming flowers of the nation, nobody should be allowed to pluck these flowers, and rather they require their protection from the bad conditions prevalent in any society. Child labour is one of the worst forms of violation of child rights an also the most widespread.

Mohapatra and Dash (2011) have talked about in detail the socio-economic problems of child labour. Methods used in growth rate sample data through investigation or interview. They found that

the migrant's family form different district of Odisha their social economic condition is very poor which make them to go for labour. Dahal B. N. (1989) examined major cause of child in labour in Napalyes. He found the major causes of child labour are food insufficiency and unemployment because of the lack of land owned. Sekar Helen, R. (2007) focused on accesses the effects of technological change and industry restructuring on the existence of child labour in Moradabad city, Uttar Pradesh. He observed the reasons leaving of school and joining work related to supplementing faculty income, absence of sufficient number of government schools and quality of teaching. Devi, K. & Roy, Gautam (2008) investigated in rural areas of Pondicherry to highlight the problems and causes related to child labour through the primary data collection technique. They found that the low income was the main reason for child labour. The main problem of the child labour is that their employer scolded them at the work place.

All the above and many other social science researchers have studied various issues of child labour. Many studies of child labour discussed different features of child labour like poverty of family, population of family, agricultural labourers of parents, child labour in school children, child labour in hotel and bread industries etc. but there are fewer studies about the child labour in Incense Stick Industries in sociological perspectives, therefore there is need of more studies on the above issues.

2.   An Overview of Literature

Child labour mentions to the employment of children in any work that dispossesses children of their childhood, intervenes with their capability to be present to attend regular school, and that is mentally, physically, socially or morally dangerous and injurious. This procedure is considered exploitative by many international legislations across the world prohibit child labour. These laws do not contemplate all work by children as child labour; exclusions include work by child artists, supervised training, and few categories of work such as those by Amish children, some forms of child work common among indigenous American children, and others. Child labour in India is addressed by the Child Labour Act 1986 and National Child labour Project. Bass (2004) has analyzed the frequency of child labour in developed as well as developing countries. In fact child labour was practically completely decreased from the developed world.

However, presently child labour still continues because of rapid population growth, high rates of unemployment, inflation, poverty, malnutrition, bad leadership, corruption and low wages. Ahmad Bhatt (2010) tried to analyze the importance of education in the context of child labour. He tried to find out the impact of child labour on children's school attendance. He suggested some solutions to overcome child labour with the help of education. Bhatt (2011) has reported the first legislation came to ban child labour in 1833 and 1844. It complied that children should not work, and the idea was to remove all children should not work and the idea was to remove all children from labour which interfered with school. However, many children child labour which was prohibited by law continued to be involved. Das (2012) has reported that the incidence of child labourers throughout the world is difficult to verify because of the lack of authentic statistics of child labour and many child labourers are unseen. Today in India, there are more than after 10.12 million children who are expanding their childhood learning carpet-weaving, beedi-rolling, domestic labour, agriculture, firework and apparel manufacture and countless other occupations instead of going to school and receiving quality education. Most of the labour in large town hails, primarily from village. The workers assembled to the cities from distant village in search of livelihood. Many of them have now become permanent residents of the city, having no ties with their native village, while a large population of the migrant labour still has tie with their villages where they generally go during harvest season, festival or in family function. These families again and again carry load of economic subsistence to their village home, although the cost of living in the cities was still high. This led the woman of workers family to open hands and come ahead to become a wage earners later, came the role of children to further contribute to the family income and this gave birth to the child labour in the cities.

In modern time, the phenomenon of child labour draws the attention of social scientists at the international level as it is considered to be a serious and important social problem in the third world countries. It also exists in developed countries but in a marginal extent. It may be, therefore, viewed as a worldwide problem challenging the human rights. It may be declared that the chances of child worker to become full-fledge citizens seem to be bleak. They have every like hood to become physically or mentally depressed in the year to come. Hence, in the present social

circumstances, it is important to understand the nature, intensity, types and reactions of child labor in India. So an empirical study in this area is the need of the hour.

3.   Meaning of Child Labour

In general valid definition of child labour is nowadays no available either in the national or international context. Any definition turns upon the specific meaning we link to two components of the terms "Child labour" *i.e.,* "child" in terms of his chronological age, and "labour" in terms of its nature, magnitude and income generation competency. Child labour, however, can widely be defined as that segment of the child population which engages in work either paid or unpaid. Child labour mentions to the employment of children in any work that deprives children of their childhood, interferes with their capability to attend regular school, and that is mentally, physically, socially, or morally dangerous and harmful. Defining child labour is not as easy and straight forward as it may seem because it encloses three difficult-to-define concepts "child", "work" and "labour".

In the view point of child labour, a working definition of a "child" may be a person below the general limit of fifteen years or in special conditions fourteen years, set by the Minimum Age Convention, 1973 (No. 138). The term child labour has many definitions by various scholars. According to Edmonds and Pavcnik (2005) child labour is viewed as a form of child labour abuse, when children work in worst conditions and hazardous occupations. According to Moyi (2011) child labour mentions to low wages, long hours, physical and sexual abuse.

The meaning of the term of child labour also varies among organizations; ILO declares that child labour is not easy to define. It depends on the type of the job and, if the age is under eighteen and if the job intervenes the children's education and development (ILO: 2004). A child, according to the UN Convention of the Child (CRC) 1989 mentions to a person under the age of eighteen. The World Bank presumes that child labour can do serious threat to long-term national investment. In addition, according to UNICEF the problem of child labour can have more bad effects besides all the concerns of investment or its relation to economic activity (ILO, 2013; Weston, 2005).

The Encyclopedia of Social Science (1959) defines child labour as, "When the business of wage earning or of participation in self or family support conflicts directly or indirectly with the business of growth and education the result is child labour".

4. Characteristics of Child Labour

Child labour implies at least one of the following :
- Prevents children from going to school.
- Violates a nation's minimum wage laws.
- Involves unbearable abuse, such as child enslavement, child trafficking, debt bondage, forced labour, or illegal activities.
- Uses children to undermine labour standards.
- Threatens children's physical, mental, or emotional well being.

5. Categories of Child Labour

Child labour is a term that requires being unpacked; it cannot be used in a sweeping way but covers a range and variety of conditions in which children work. Child labourers are engaged in the following forms of works :

1. **Child labour :** Those children who are doing paid or unpaid work in factories, workshops, establishment, mines and in the service department such as domestic labour. The ministry of labour, Government of India has employed the term 'child labour' only in the context of children doing 'hazardous' work. By implication, children who are not doing 'hazardous' work are not considered to be child labourers and are said to be doing child work.

2. **Street children :** Children living on and off the streets, such as shoeshine boys, rag pickers, newspaper-sellers, beggars etc. are called street children. Most children have some category of home to go back to in the evening or nights, while street children are totally alone and are at the leniency of their employers. They live on the payments, in the bus stations and railway stations.

3. **Bonded children :** Children who have either been pledged by their parents for meager sums of money or those working to pay off the inherited debts of their fathers. Bonded children are

in many ways the most difficult to help because they are unreachable. If the carpet owner has bought them, they cannot get away. If the middle-class housewife has paid for them, they cannot run away. If the landlord in the village owns them, they will spend their life in slavery until they get married and can, in turn, sell their children.

4. **Working children :** Children who are working as part of family labour in agriculture and in home-based work. If children are working 12-14 hours a day in company with their parents at the cost of their education, their position is similar to that of children working for other employers. In reality children, especially girls, are expected to take on work burdens by parents in complete disproportion to their strengths and capabilities. This is the immense classification of children who are out-of-school and are working full time. And it is here that we find the largest percentage of girls working at the cost of education.

5. **Children used for sexual exploitation :** Many thousands of young girls and boys supply the sexual appetites of men from all social and economic backgrounds. Direct links between the commercial sexual exploitation of children and other forms of exploitative child labour are countless. Factories, workshops, street corners, railway stations, bus stops and homes where children work are common sites of sexual exploitation. Children are mainly helpless to resist abuse by employers, either as perpetrators or mediators. The physical and psychological loss inflicted by commercial sexual exploitation makes it one of the most hazardous forms of child labour.

6. **Migrant children :** India faces a huge challenge with "distress seasonal migration". Millions of families are being enforced to leave their homes and villages for various months every year in search of liveliness. These migrations mean that families are forced to drop out of schools, something that closes up the only accessible opportunity to break the vicious cycle generation after generation. At work-sites migrant children are indispensably put to work. Many industrial and agro-industrial departments like brick-making, salt producer, sugar cane harvesting, stone quarrying, manufacture, fisheries, plantations, rice mills and so on run to a great extent on migrant labour.

7. **Children engaged in household enterprises :** Apart from children who are employed for wages (either bonded or otherwise) as domestic help, there are a great number of children (especially girls) who are working in their own houses, engaged in what is not normally seen as "economic activity". These children are engaged in taking care of younger siblings, cooking, cleaning and other such household activities. Further, if such children are not sent to school, they will in the end join the labour force as one of the above categories of child labour.

6. Causes and Consequences of Child Labour in India

Child labour is a socio-economic phenomenon. Most writings on child labour generally lack a theory or theoretical base for understanding the issue. In reality, it is tough to find any theory that could explain the verifiable dynamics of child labour issue. It is therefore; often accept that the nature and extent of poverty in a country determine the number of its child labour. Thus the theory of poverty which usually is also reflected in a poverty of theory is also relevant to child labour. Child labour is generally accepted that illiteracy unconsciousness, low wages, unemployment, poor standard of living, stark poverty, deep social discrimination and shocking backwardness of the country side are all, personally and jointly, the root cause of child labour. Poverty under a capitalist model of advancement is a systemic characteristic involving of requiring cheap labour force. The distributive authority under the capitalist development procedure is consistently skewed towards owners and managers of capital and its knowledge workers the middle class. Therefore, the outer confines of this distributive regime remain often impoverished and economically underprivileged, becoming a heaven for child labour.

Mr. Madan, Deputy Director, Ministry of Labour, is of the view that, "the children are required to seek employment either to augment the income of their families or have a gainful occupation in the absence of availability of school going facilities at various places".

It has been officially asserted that, "child labour is no longer, a medium of economic exploitation but is necessitated by economic necessity of the parents and in many cases that of the child himself".

Studies that have been undertaken in several countries around the world do show that child labour and poverty are intimately

related. Although, it is also clear that the specific conditions of child labour are affected by many other factors. It is implicit in the cycle of poverty, unemployment, underdevelopment and low wages caused by in equable distribution of resources and economic policies. The costs of child labour cannot be overstated. There is a complete loss of their precious childhood. There is also the permanent damage to social development of the child. Lack of education rebuke children to the worst employment prospects as adults and pushes them in to the army of low wages earners. The reasons that leads to child labour are:

- Poverty
- Parental illiteracy and ignorance
- Tradition of making children learn the family skills
- Absence of universal compulsory primary education
- Non-availability of and non accessibility to schools
- Irrelevant and non-attractive school modules
- Social and cultural environment
- Informalization of production
- Employment's preference to children for their cheap labour and inability to organize against exploitation
- Family work, level of technology, uncaring attitude of trade unions
- Ineffective enforcement of the legal provisions pertaining to child labour.

Child labour often generates a mischievous cycle of poverty, as a child coming from an impoverished family surviving harsh conditions becomes an unskilled, debilitated adult who is not employed even in the industry that exploited him/her earlier. They have no rights as workers and may not join trade unions. Child labour also depresses adult labour and sustains adults unemployed.

7. Legal Provisions against Child Labour

The constitution of India has lay down that no child under the age of 14 years shall be employed in any mine or engaged in any hazardous employment (Article 24) and any contravention of this provision shall be an offence punishable in accordance with law. The directive principles of state policy in Article 39(e) provide that the health and strength of workers, men and women and the caring age

of children are not abused and that citizens are not forced by economic essentiality to enter avocations unsuited to their age or strength. Law of a government to control and regulate child labour in India has existed for various decades. In spite of these constitutional provisions, there are a number of enactments in the country which protect and safeguard the attentiveness of child labour. The employment of children below 14 years of age has been prohibited under :

- The children (Pledging Labour) Act, 1933.
- The Factories Act, 1948.
- The Mines Act, 1952.
- The Motor Transport Workers Act, 1961.
- The Bidi and Cigar Workers (Conditions of Employment) Act, 1966.
- The Plantation Labour Act, 1951.

8. Child Labour Act

Although, it was in 1979, Government bring in to existence the first committee called Gurupadaswamy Committee to analysis the issue of child labour and to propound measures to hold it. The committee assessed the problem in detail and made some far-reaching recommendations. It observed that as long as poverty persisted, it would be hard on someone to totally eliminate child labour and inconsequence, any effort to abolish it through legal recourse would not be a realistic proposal. The committee noticed that in the circumstances, the only alternative left was to ban child labour in hazardous areas and to regulate and betterment the conditions of work in other areas. Based on the recommendations of Gurupadaswamy committee, the child labour (Prohibition and Regulation) Act was approved in 1986. The Act prohibits employment of children in few specified hazardous occupations and processes and regulates the working conditions in others. The Child Labour Act, while allowing children to take part in the procedure of family based work or recognized school based activities, prohibits children to work in occupations concerned with passenger, goods mail transport by railway, carpet weaving, cinder picking, cleaning of ash-pits, cement manufacturing, building operation, construction, cloth printing, dyeing, weaving, manufacturing of matches, wool

cleaning, cashew-nut, soldering processes in electronic industries and other "hazardous processes", "dangerous operations", "printing" (as defined in Factories Act, 1948, etc.) .

The Child Labour Act, 1986, was the culminating point of efforts and ideas that emerged from investigations and recommendations of several committees child labour. Prominent among them are National Commission on labour (1966-69), Gurupadaswamy Committee on Child Labour (1979) and Sanat Metha Committee (1984). The basic objectives of the Act, 1986, are to ban employment of children below the age of 14 years in factories, mines and hazardous employments, and regulate the working positions of children in other employments.

9. Objective of the Study

The present study mainly concentrates on the causes of joining labour work by the respondents in Incense Stick Industries of Kannauj District, (U.P.) through the field experiences.

10. Area of the Study

Area of the study was Incense Stick Industries of Kannauj district, Uttar Pradesh. Kannauj is a city, administrative headquarters and a municipal board or Nagar Palika Parishad in Kannauj district in the Indian state of Uttar Pradesh. There are many temples in Kannauj which are very important by both historical as well as spiritual purposes. In the time of king Harsha it was the kingdom of India. It is very much famous for Kannauj Perfume also. The city's name is a modern form of the classical name Kanyakubja. Kannauj is located at 27.07^0N 79.92^0E. It has an elevation of 139 metres (456 feet).

11. Methodology

This study used both primary and secondary sources. For primary data, working children were directly approached and interviewed. Observation, interview and schedule methods were carried out for the collection of primary data. Primary data is used as the major sources of information.100 respondents could be interview from among the 526 respondents. Respondents have been selected through the purposive sampling. Secondary data used for understanding the reasons of child labour of the study area. The

secondary data have been obtained from the various reports published by NGOs, books related to child labour, annual reports related to child labour etc.

12. Findings of the Study

Poverty and child labour are contemporary to each other. We gave elaborative analysis on different aspects of child labour in present day scenario as well as future requirement to eliminate child labour from the society. In the present study analysis the causes of joining labour work by the respondents in Incense Stick Industries.

Table-1 : Causes of joining Labour Work by the respondents in Incense Stick Industries

S. No.	Causes of joining labour work	No. of Respondents	Percentage
1.	Ignorance of the family	06	6%
2.	Standard of living	05	5%
3.	Unemployment	05	5%
4.	Due to death of parents	07	7%
5.	Large family size	08	8%
6.	Due to not interested in the study	13	13%
7.	Motivated by the family due to low income	20	20%
8.	Culture and tradition	06	6%
9.	Due to suggested by the friends	09	9%
10.	Lack of educational resources	12	12%
11.	Child labour a cheap commodity	09	9%

The above table shows that 06 respondents (06%)out of 100 respondents ignored by the family, 05 respondents (05%)out of 100 respondents standard of living was very poor, 05 respondents (05%) out of 100 respondents have no job, 07 respondents (07%) out of 100 respondents due to death of their parents, 08 respondents (08%) out of 100 respondents because of large family size, 13 respondents (13%) out of 100 respondents have no interest in the study, 20 respondents (20%) out of 100 respondents were motivated by the family due to low income, 06 respondents (06%) out of 100 respondents have impact of culture and tradition on the family, 09 respondents (09%) out of 100 respondents due to suggested by the friends, 12

respondents (12%) out of 100 respondents lack of educational resources, 09 respondents (09%) out of 100 respondents because of child labour is a cheap commodity.

Thus the largest segments of the respondents (20%) have been motivated by the family due to low income.

13. Conclusion

Child labour should never exist. However, it is still noteworthy that people around the country hire children so that they will have the advantage of paying low wages to them. One should do not stimulate child labour and neither one should let any other to hire a child to any job. So it can be concluded that child labour mostly creates a roguish cycle of poverty, as a child coming from an impoverished family surviving crude conditions becomes an unskilled, knowingly adult who is not employed even in the industry that exploited him/her earlier. Experiences demonstrate that deep rooted social norms, the infraction of worker's rights, discrimination against few groups and a poorly- functioning education system are the primary causes why children are not attending school. Because children are easy to exploit and are cheap labourers, they are hired in choice to adults. Child labour this leads to lower wages and higher unemployment between adults. Children who work and do not go to school will end up in low paid jobs afterwards and so will their children and so the vicious cycle of poverty is keep going. Child labour is a universal problem that expected a universal solution. In India, Africa and Latin America, local authorities, teachers, employers, parents and children in child labour free zones work and into school. They are all convinced that no child should be working. Every child should be in school then they will grow up. These child labour free zones are successful and are continuing to expansion to other areas and countries. The costs of child labour cannot be overstated. There is an overall harm their invaluable childhood. There is also the chronic damage to social development of the child. So the real change requires more. This is why we call on governments, businesses and consumers worldwide to shoulder their responsibility and work team wise towards a child free work.

14. Suggestions

Every child born has the right to have visions and follow those visions. All though the realization of some of these desires may be

limited by various challenges, it is still possible to defeat them and obtain the highest levels of achievement. There is necessity to involve several stakeholders to realize this motive. There are some of the ways in which the problem of child labour can be addressed. Free education grips the key to alienating child labour. Parents that do not have money for school fees can use this as an opportunity to provide their children with education. Child labour should not be entertained at all. It is legally and morally incorrect. The society should be educated on the negative effects of child labour so that it becomes an issue that is scowled upon whenever it happens. This type of moral polishing would act as a defensive to people who have the intension to employ children and use them as a source of cheap labour. By creating the demand for talented and trained workers, child labour cases will decrease since almost all child labourers fall under the unskilled worker category. It will direct to adult employment as the demand for skilled labour increases. Creating awareness about the illegitimacy of child labour can also help in stemming the practice. The government, together with non-governmental organizations and the civil society, can create strategies to make such an enterprise an achievement. Poor people are the most affected by child labour. Empowering indigent people through knowledge and income generating projects would go a long way in decreasing cases of child labour.

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Night Travel by Esther Belin : A Native American Perspective

N. R. Gopal*

Esther Belin, a Native American poet, is a member of the Diné, or Navajo Nation. The poem Night Travel is from her first book, From the Belly of My Beauty which won the American Book Award from the Before Columbus Foundation. This paper illustrates how Esther Belin distinctly brings out the pain resulting due to the fallacious popular misconceptions about the native American people and their society in America, while they as a community strive to preserve their culture and their unique way of living. She portrays her pride in her ethnicity and identity while she in her narrative style describes a road trip taken by her at night as she simultaneously brings forth her childhood memories and experiences of night travel with her family.

[**Keywords :** Native American Literature, Native American Poetry, *Night Travel*, Esther Belin]

1. Introduction

Multiculturalism in American literature came to prominence in the second half of the twentieth century. In spite of talking much

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about multiculturalism, today we get a very clear impression of subjugation, marginalization and of the poor plight of people of various ethnic origins and cultural backgrounds in United States. Their plight shows that they want to be accepted but are still facing discrimination. Why after all the Native American people have to live in reservations? Why do they have to strive hard to keep their native original traditions alive in the prevailing condition of imposed identity. The discrimination on the basis of race and colour by Euro-immigrants has been beyond comprehension. Discrimination is a harsh reality even today.

Since 1970 American literature has been characterized by an extraordinary proliferation of imaginative writing, a good deal of it by African, Native, Asian, and Latino Americans. While writing and scholarship of the 1970s focused on defining overlooked and marginalized literary traditions, history, and identity, over time literary study has expanded to encompass transnationalism, comparative race and ethnic studies, and Postmodernist/ poststructuralist ideas.

The richness of works by writers of different cultural backgrounds makes it impossible to speak of American literature as a monolithic or unified entity. Any interpretation needs to situate ethnic American literature within the historical and cultural contexts of its cultural tradition while also working through parallels and connections to other ethnic American discourses. The emphasis must always be on plurality. Although this makes the categorization and analysis of American literature a more complicated task, it is ultimately more rewarding than accepting the illusion of homogeneity (Wiget, 85).

Native American literature, hence undoubtedly, forms an important component of American Literature. It manifests some of its own unique characteristics :

Native American literature often features a combination of oral storytelling techniques and tribal mythology with European literary forms such as the novel or short story. Many works of Native American literature are strongly rooted in myth and symbolic archetypes… Much Native American literature is rooted in the vitality of the oral tradition. Thus, many novels or poems may incorporate storytelling techniques such as song or repetition. The novels of M. Scott Momaday and Leslie Marmon Silko use techniques often associated with oral storytelling. Native American poetry

especially shares many of these characteristics and may even be written for performance and involve instruments and refrains (Millisaw, n.p).

2. *Night Travel*

Native American poetry can be aptly delineated as Narrative poetry. Anecdotal representation in various forms, encompasses significant measure of native American literature. The Oral traditions and narratives form an important part of Native American Literature. Esther Belin in the poem "*Night Travel*" unswervingly addresses the readers and narrates her experiences of night journeys both alone and with her family. She utilizes the art of storytelling to pin down two sets of journeys. One from her University to her mother in Los Angeles and another one during her childhood to Navajo reservation where her grandparents lived. Belin as a citified Indian, manoeuvres between the two worlds with deft through her non-formal confabulatory resonance. She herself reiterates the following about her writings :

Writing is considered part of oral tradition- a presentation, telling your story. Now that people are watching me more carefully, I want to make sure I keep writing natural because I still have stories I want to tell. I see myself as an interpreter of what happened in my parents' generation, and I want to let people know about their experiences, especially with boarding schools and relocation. I see my book as an anthropological text - telling what it's like for native people. Writing for me is a gift. If I'm supposed to keep doing it , it will keep coming (Jacobs, 6).

Also, she considers herself as a Storyteller in the tradition of native American storytellers thus :

I am telling the stories for my children, for my family, to acknowledge my history as valid… what I am trying to do is to document the history of a whole generation of people, to give voice to once silent Native American (Jacobs, 11).

Esther Belin in her works deals with a plethora of challenges faced by the Indigenous Native American people in the metropolitan expanse. Socio-cultural alienation, psychological and historical traumas leading to depression and alcoholism are some of them. The major themes of her poetry have been: urban Indians, relocation, survival, motherhood, and forced assimilation. While hers is a new

Native American voice that comes from a new generation, it also comes from a new place - the city. Belin forces her readers to consider the experiences of urban Indians as important and even necessary components of contemporary notions of American Indian identity (Rader, 18).

She portrays the Navajo life in contrast to the life of natives living in the great wen of cities like Los Angeles. Belin mentions in her writings that her worldly achievements fail to make up for the feeling of dislocation which her kindred and her community underwent in the Indian Boarding Schools. Belin was raised in Los Angeles by her Navajo parents who were part of the Federal Indian relocation programme of the mid 1950s. In spite of all the hardships, the indigenous people continue to strive for the revival of their culture and identity at the places they populate. Esther Belin belongs to a generation of native Indians who are away from life on the reservation. They are not presently in touch with the custom, traditions, language and their community. Belin speaks about issues faced by increasing number of such natives who are educated, urban, and an outcome of two contrasting worlds. Belin through her poetry tries to stand up in a fight against both the cultural and political annihilation aroused by relocating Native people to urban locale. She also opposes the five hundred year old legacy of the Government's policy to wipe out the native people and their culture. Her weapons are words , her poems and her stories. Her ultimate goal is to go and live on the reservation.

In her own words as mentioned in *From the Belly of My Beauty* :

> *From the*
> *melodic muse in my belly I*
> *create what lives: survival*
> *of coloured peoples in this*
> *country called United states* (Belin, 1999).

According to Belin, poems are an attachment of oneself :

I write about, an experience , and then let it go for someone else to use and interpret. This is how you grow and see what you are able to do… I see my main audience as Navajo people , those who have relocated and come back where language is an issue for them, and I want to directly speak to them… I want readers to be aware that I am one voice

for native people….There aren't enough native writers. We need to foster that voice (Jacobs, 10).

Esther Belin covers many important inner experiences and realizations in her poetry. Belin uses the theme of darkness as a source and energy which bestows in strength and security. Her night journey's which she loves, end at the dawn. The dawn that signifies the hope but also bring out a feeling of intimidation. Her trip from Berkeley to Los Angeles ends with the "white dawning" :

> *I know the darkness of the roads*
> *endless into the glowy path before me*
> *lit by the moon high above and the heat rising from my*
> *truck's engine.*
> *The humming from tires whisper mile after mile*
> *endless alongside roadside of fields shadowy from glow*
>
> *I know the darkness of the roads*
> *It swims through my veins*
> *dark like my skin*
> *and silenced like a battered wife.*
> *I know the darkness of the roads*
> *It floods my liver*
> *pollutes my breath*
> *yet I still witness the white dawning* (Belin, 1999).

In the later part of the poem Belin maintains that she relates to the darkness of the road to the dark blood in her veins. The dark road and her dark skin represent the silence of a "battered wife". She relates to the society where poverty leads to various forms of crime, violence especially against women. She also compares the darkness of the road to the issue of alcohol addiction.

Her family trip with her parents from Los Angeles to Navajo Nation, ends with "the harsh light" infringe the darkness.

> *About an hour from Flagstaff*
> *the sun would greet us*
> *and the harsh light would break the darkness*
> *and we'd be hungry from travel and for being almost home*
> (Belin, 1999).

With the dawn ends the protective sheath of darkness and the harsh realities of life confronted with challenges of poverty and discrimination appears whether living in reservations and metropolis. Family , however, as a coherent unit occupies a pivotal role in the Native American life. Belin's poem displays how her family advances across the geographical traverse in the United States- from Los Angeles to the Navajo Nation in Arizona. She describes that lying on her belly she could stare out into the empty darkness of the highway which led to the Navajo Nation during her childhood. Her Navajo identity gets defined by her matrilineal origin with a rich heritage of traditions intertwining the members of the family as described in the poem. For instance, Belin's parents who are Native Americans pray in a unique manner characteristic of the Navajo for journey mercies before they start any trip. Her family and the tribe are the source of her pride and strength for her.

> *The dark roads take me back to my childhood*
>
> *riding in the camper of daddy's truck headed home.*
>
> *My brother, sister and I would be put to sleep in the camper*
>
> *and sometime in the darkness of the day*
>
> *daddy would clime into the cab with mom carrying a thermos*
>
> *full of coffee and some Pendleton blankets*
>
> *And they would pray*
>
> *before daddy started the truck*
>
> *for journey mercies* (Belin, 1999).

Belin's Navajo identity mirrors through the display of her inherent inclination towards the preserving and instinctive energy of darkness. The plight of native people disturbs her as she mentions the deficient tendencies among the community. Belin associates the Native Americans and other immigrants to the smog and attributes LA as a "crowded", "brown", and "smoggy" city that the Native Americans are not intruders or interlopers. They are in fact the first denizens of the Americas :

> *I like to travel to L.A. by myself*
>
> *My trips to the crowded smoggy polluted by brown*
>
> *indigenous and immigrant haze are healing.*
>
> *I travel from one pollution to another.*
>
> *Being urban I return to where I came from*

> *My mother*
> *survives in L.A.*
> *Now for over forty years* (Belin, 1999).

3. Conclusion

Native Americans began writing about their experiences in the 1970s. This phase of increase in native American literary works has been termed as the Native American Renaissance. An effort from then on began to teach how to interpret the indigenous American writings from a Native point of view. Native American viewpoints even now are not comprehensively known and acknowledged. The good work of the writers in the 1970s has definitely made the Native American perspectives reachable to a majority of people who were earlier not able to interpret them.

In the same sequence, we conclude that Esther Belin successfully portrays her the conflict of identities both as a Navajo and as an urban Indian. She has a unique poetical style through which she artistically handles language- like use of hyphenated words and also alternating the public voice with her private thoughts. She effectively combines poetry and prose in her book .She acquaints the readers with the realistic and true picture of her community with brevity but along with intricate display of human emotions. Rightfully, a review from Library Journal states that , "Belin provides graphic descriptions of the 'wounds' one endures remaining true to a 'native lifestyle'" (Allen, 197). She has often been described as a poet of sorrowful details who tells indigenous history. But according to her, from sorrow you get inspiration to move on :

> *It is important to see me as a native American , because that is my ancestry and being native American is an important part of our history. I consider myself native American first. The content in my book covers all areas of Native life and no single category can label my book…* (Jacob : 7).

In conclusion, the theme of Universal equality as described by Shri Krishna in the Bhagvad Gita acquires significance here as in the undermentioned verse :

> **maya tatam idam sarvam jagad avyakta-murtina**

> *"All beings remain in My unfold image, everything is an expansion of Me"* (*Bhagvad Gita - Chapter 9, Verse 4*).

When all human beings are born equal, how can discrimination at any level in society remain prevalent. It is time for humanity to transcend all differences and embrace each other irrespective of race or culture or class differences taking each other to be a unique representation of the divine. The feeling of racial superiority has no place in a world view with broader vision.

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9

Online Education : Emerging Substitute of Traditional Classroom Teaching due to COVID-19

*Saksham Mahajan**

The global pandemic named COVID-19 has shaken the world affecting adversely all sectors in India as elsewhere. The shutdown of educational institutions during lockdown and unlock phases posed a challenge for continuity of education. This forced the universities and the colleges to start online classes for which neither the teachers not the students were prepared and trained. In this background, an attempt was made for investigating the suitability of online education as an emerging substitute of traditional classroom teaching during such pandemics. Responses of 384 students collected in August 2020 through online survey have shown that platforms like Google Product, Zoom and Youtube Live were used by 92% students. More than three-fourth accessed the classes through Androids smart mobile phones. Empirical findings have shown that only by one-third students considered online teaching as a good substitute of traditional classroom teaching. Not only this, the mix of both types of teaching was considered more effective only half of the selected students. The study underlines to undertake necessary measures for making online education as an effective substitute of traditional classroom teaching.

[**Keywords :** Online education, Classroom teaching, Digital platforms, COVID-19]

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1.   Introduction

The novel coronavirus disease (COVID-19) made its appearance in Wuhan city of China towards the end of 2019. Its rapid global spread prompted the World Health Organization (WHO) to declare it as 'pandemic' on March 11, 2020. Most of the countries initiated a common goal to curb the spread of this infectious disease by imposing lockdown, social/physical distancing, restrictions on international and national flights and other transport systems, closure of schools/colleges/universities etc. The closures of the educational institutions due to the outbreak of COVID-19 lead to an unprecedented impact on traditional classroom teaching prevalent since the Britishers introduced modern system of education in India.

The first COVID-19 positive case was reported in India in Kerala on January 30, 2020. The government of India along with various state governments initiated several strategies to control the spread of the disease. Since March 25, India observed four phases of nationwide lockdown, which was extended up to May 31, 2020. The unlock periods paved their way from June 1 with restrictions especially in containment zones but educational institutes remained close leading to the only option of teaching through online or virtual mode.

Emphasising that technology and innovation will be the key to "democratising development and prosperity" in overcoming the economic and social challenges of a post-Covid-19 world, Union Minister of Commerce, Industry and Railways, Mr. Piyush Goyal, called for a mix of "virtual education and classroom education" in tapping the current potential for online education. Amid the novel coronavirus pandemic unwittingly opening up a huge potential for virtual learning, Mr. Piyush Goyal said the current potential for "virtual education" was huge - estimated at US dollars ten billion-, adding, it would be preferable to "do a hybrid of virtual education and classroom education" in helping the youth cope with the present challenges and global competition.

2.   Objective of this Paper

The digital revolution in the higher education system in colleges and universities witnessed a new phase through online lectures, online examination and assessments teleconferencing, open books, presentations, slide sharing, national and international

webinars as well as research methodology and faculty development workshops. This was a positive step towards bringing the students and teachers together at one platform for completing courses to continue the studies and engage them in productive activities even in lockdown period, but as a coin has always two sides, the online education was confronted with many challenges as well. Understanding the teaching-learning process in this crisis period is imperative to design effective interventions for the smooth running of teaching and learning.

With this backdrop, the present study was undertaken to investigate the impact of COVID-19 on online education in colleges/universities. Its specific objectives were to know the best and most convenient platform and operating system being used by selected students for online classes; to find out the impact of background attribute/variable; and to investigate the views of students about online education vis-a-vis traditional classroom teaching.

3. Methodology

The universe of this study was graduate, post-graduate and doctoral students pursuing their studies in various universities and/or affiliated colleges in states and union territories of India. As the universe was very large and vague in nature, it was not possible to draw a definite sample. Only those students have been included who responded to an online survey using questionnaire as Google form. A structured questionnaire link using 'Google form' was sent to students in August 2020 through various social media platforms. It is a type of convenience sampling. A total of 384 students provided complete information regarding the survey by filling up the form and returning it timely. This is a type of unrestricted self-selected survey which is used in online researches. Unrestricted, self-selected surveys are those that are open to the public for anyone to participate in (Couper, 2000). The data thus collected were subjected to analysis using SPSS package. Statistical technique of Chi-square has been used to find out the association between two variables.

4. An Overview of Literature

COVID-19, a global pandemic, has created a situation forcing governments to put in place various safety measures to contain the

spread of the virus like lockdown, social distancing, washing hands frequently, sanitizing our surroundings and taking all the precautionary measures. All the educational institutions, religious places, government and private offices, markets, courts, banks etc. were closed as a preventive measure to contain the spread of virus. The lockdown has been a tough period for schools/colleges/universities like all other sectors and/or sub-systems of society (Mahajan, 2020). Educational institutions started online classes and examinations knowing well that neither teachers nor students were prepared for it and many of them lacked basic facilities like android mobiles/laptops/desktops and internet connections. Many scholars started exploring the impact of online education on students at various levels during lockdown periods and even during four unlock periods.

India Today (2020) reported that there is no doubt that the teaching-learning process in COVID-19 pandemic crisis is imperative to design effective interventions for the smooth running of teaching and learning in view of the closure of educational institutions. Kapasia et. al. (2020) investigated the impact of lockdown on learning status of undergraduate and postgraduate students during COVID-19 pandemic. Their study of 232 students in West Bengal showed that they were using android mobile for online classes. They were facing various problems like depression, anxiety, poor internet connectivity, and unfavourable study environment at home. These problems were more for those students from remote areas and marginalized sections.

Gonzalez et al. (2020) have reported a significant positive impact of COVID-19 of teaching-learning efficiency and perform- ances by adopting online learning strategies. According to Manzoor (2020), the online mode of the teaching-learning process is not only discriminatory to poor and marginalized students, but also for hearing-impaired students. Jena (2020) has elaborated the merits and demerits of online learning platforms and highlighted tools and techniques for online learning which can ensure the continuity of education. With this backdrop, the present study aims to identify the learning status, mode of learning, and problems related to study during this lockdown amidst the COVID-19 pandemic. Mukhtar et al. (2020) have supported the use of online learning in medical and dental institutes due to its various advantages in Pakistan. As these types of learning modalities are student-centered, they are easily manageable

during this lockdown situation. Dhawan (2020) has also underlined the importance of online learning and e-learning modes in the time of such crisis as coronavirus. She has highlighted on the growth of EdTech Start-ups and given suggestions for academic institutions for dealing with challenges associated with online learning. Shahzad et al. (2020) have compared males and females to E-learning portal usage in Malaysia. The study included service quality, system quality, information quality, user satisfaction, system use, and E-learning portal success. The empirical data of 280 students from the different universities of Malaysia were analyzed using the Partial Least Squares Structural Equation Modelling. The study further divided the full model into two domains, i.e. female and male. In the male model, information quality and system quality had direct relationships with user satisfaction. At the same time, there was a positive relationship between user satisfaction and E-learning portals. Likewise, in the female model, E-service quality and Information quality both are supported by system use and user satisfaction. System quality has a positive relationship with user satisfaction, and user satisfaction has a positive relationship with E-learning portals.

5.   Results and Discussion

Before analyzing the responses of selected students on various platform used for online classes and their views on online classes in comparison to traditional classroom teaching, it is imperative to know the background of respondents. The following table-1 provides data on the background of respondents, i.e. the profile of the study participants :

Table-1 : Background of Respondents

S.No.	Attribute/Variable	Frequency	Percentage
1.	**Age Group**		
	Upto 21 years	148	38.5
	More than 21 years	236	61.5
	Total	**384**	**100.0**
2.	**Gender**		
	Male	121	31.5
	Female	263	68.5
	Total	**384**	**100.0**

3.	**Class of Study**		
	Graduation	109	28.4
	Post-graduation	262	68.2
	Doctorate	13	3.4
	Total	**384**	**100.0**
4.	**Stream of Study**		
	Arts	140	36.5
	Commerce	64	16.7
	Science	113	29.4
	Design	52	13.5
	Others	15	3.9
	Total	**384**	**100.0**
5.	**Type of Family**		
	Nuclear	174	45.3
	Joint	160	41.7
	Single Parent	50	13.0
	Total	**384**	**100.0**
6.	**Monthly Family Income (Rupees)**		
	Below 50,000	194	50.5
	50,000 to 1 lakh	99	25.8
	Above 1 Lakh	91	23.7
	Total	**384**	**100.0**
7.	**Residential Background**		
	Rural	128	33.3
	Urban	256	66.7
	Total	**384**	**100.0**

Data displayed in table-1 showed that a little less than two-thirds of them were aged more than 22 years. The number of female students was more than double in comparison to male. Over two-third of the students were pursuing post-graduation; arts and science streams had more students than commerce, design and others; were more from nuclear and joint families than from single parent families; half from monthly income of less than Rs. 50,000 and another half from more than monthly income of more than Rs. 50,000

and two-third from rural background. Thus, the sample was heterogeneous one representing students from different age groups, sexes, class and stream of study, type and monthly income of family as well as residential background.

A number of platforms are used for online classes by the students. The following table provides the responses of selected students on the best & most convenient platform for online classes :

Table-2 : Best & Most Convenient Platform for Online Classes

S.No.	Platform	Frequency	Percentage
1.	Google Product	150	39.1
2.	Zoom	90	23.4
3.	Youtube Live	65	16.9
4.	Whatsapp	33	8.6
5.	Other	29	7.6
6.	Microsoft Product	10	2.6
7.	Skyp	7	1.8
	Total	**384**	**100.0**

It may be seen that three convenient platforms were mostly used by 92% students. They were Google Product, Zoom and Youtube Live in order of preference.

Debate on suitability and viability of online classes in India during COVID-19 pandemic in view of closure of all types of educational institutions started as the neither institutions nor staff members (teachers) and students were accustomed for it. Not only this, the teachers never had any training for developing and delivering E-contents during their service tenure and in faculty development programmes/refresher/orientation courses they attended as part of their promotion in the colleges and universities. Similarly, the students were not equipped with necessary tools and techniques for attending online classes. All the teachers and students did not have laptop/desktop at their disposal. Even all of them did not have android mobiles with sufficient internet packs, especially those from the marginalized sections and remote rural/tribal areas having weak internet signals. It is in this context that the selected students were asked to rate online classes on five-point scale, i.e. outstanding, very good, average, not good and poor. Their responses are shown in table-3 on next page :

Table-3 : Rating of Online Classes at a Five-point Scale

S.No.	Rating	Frequency	Percentage
1.	Outstanding	32	8.3
2.	Very Good	126	32.8
3.	Average	147	38.3
4.	Not Good	54	14.1
5.	Poor	25	6.5
	Total	**384**	**100.0**

It may be observed from the responses in the table above that slightly more than one-third selected students rated the online classes as very good and almost one-third as average. If we combine these two categories, the proportion came to be little less than two-third (71.1%). On the other hand, one-seventh of them rated online classes as not good. If we add those students who rated them as poor, the proportion became one-fifth (20.6%). Among the background attributes/variables, the stream of study and gender showed significant association with rating of online classes (Asympototic 2-sided Significance at .005 levels).

An attempt was also made in this study to find out the operating system used for accessing online classes by the selected students. The following table shows the relevant data on this aspect :

Table-4 : Operating System used for Accessing Online Classes

S.No.	Operating System	Frequency	Percentage
1.	Android	294	76.6
2.	iOS	43	11.2
3.	Mac-OS	2	0.5
4.	Windows	35	9.1
5.	Others	10	2.6
	Total	**384**	**100.0**

It is evidently clear that almost three-fourth selected students used Android as operating system for accessing online classes indicating the fact that mobile is most popular for joining online classes. One-eleventh used any one version of Windows. Among the background variables, residential area and age of the selected students showed significant association at .001 levels with the operating system used for accessing online classes.

The following table depicts responses of selected respondents regarding the medium used for accessing online classes :

Table-5 : Medium used for Accessing Online Classes

S.No.	Medium	Frequency	Percentage
1.	Smart Phone	315	82.0
2.	Laptop	53	13.8
3.	Other	16	4.2
	Total	**384**	**100.0**

The above table shows that more than three-fourth selected respondents used smart phones for accessing online classes. Laptop was used by nearly one-eighth students. Among the background variables/attributes of students, residential area and gender showed significant association at .001 levels with the medium used for accessing online classes.

Now, comes the real issue of online classes/teaching during COVID-19 period for continuing education at various levels, including the higher education, during lockdown as well as unlock periods when schools/colleges/universities were closed as a measure to contain coronavirus. There are two crucial issues involved: first, is the online teaching a good substitute of traditional classroom teaching and second, is the traditional classroom teaching supplemented with online teaching by providing E-study material could be more effective or not. Let us these issues one by one. The following table gives the break-up of selected students on as to whether the online teaching a good substitute of traditional classroom teaching or not :

Table-6 : Online Teaching is a Good Substitute of Traditional Classroom Teaching

S.No.	Response Category	Frequency	Percentage
1.	Agree	124	32.3
2.	Neutral	134	34.9
3.	Disagree	126	32.8
	Total	**384**	**100.0**

Data presented in the table above shows that the selected students are equally divided on this issue as nearly one-third showed have shown agreement, another one-third disagreement (almost the

same as those who showed agreement) and remaining one-third remained neutral on this issue. Only stream of study among background variables/attributes had asympototic significant (2-sided) association at .001 level with online teaching as a good substitute of traditional classroom teaching.

The following table gives the break-up of selected students on the issue of traditional classroom teaching supplemented with online teaching by providing E-study material could be more effective :

Table-7 : Traditional Classroom Teaching Supplemented with Online Teaching by providing E-study Material could be more Effective

S.No.	Response Category	Frequency	Percentage
1.	Agree	218	56.8
2.	Neutral	104	27.1
3.	Disagree	62	16.1
	Total	**384**	**100.0**

It may be observed that more than half of the selected students agreed that the traditional classroom teaching supplemented with online teaching by providing E-study material could be more effective, whereas, a little more than one-fourth remained neutral. Only remaining nearly one-sixth seemed to be disagreed that even mix of these two types of teachings would not be more effective. It seems that probably only those who are more equipped with the tools/media with high speed internet facilities as well as conducive and comfortable atmosphere in their homes are in favour of supplementing traditional classroom teaching with online teaching by providing E-study material. However, none of the background variables/attributes showed significant association with this issue.

6.   Conclusion

The whole educational system from elementary to higher levels has collapsed globally during the lockdown period of the novel coronavirus disease 2019 (COVID-19). India too has been badly affected since the beginning of April 2020. As a consequence, education has changed dramatically during lockdown and unlocks periods, with the distinctive rise of online learning, whereby teaching is undertaken remotely and on digital platforms. Though the comparative research on learning outcomes in digital education versus face-to-face classroom settings has a long history, dating back

to the 1920s in Europe, USA and other highly developed countries, still this type of research got impetus in India only during the on-going coronavirus pandemic. Arguments, both in favour and against online education in schools, colleges and universities, have been put forward in Indian scenario also.

This study has shown that online teaching was considered good substitute of traditional classroom teaching only by one-third students only. Not only this, only half of the selected students agreed that the traditional classroom teaching supplemented with online teaching by providing E-study material could be more effective. This amply demonstrates the fact that many steps need to be taken including infra-structural development and appropriate training to students and teachers for becoming accustomed for online teaching. There is need to arrange refresher and orientation courses for the teachers for preparing E-contents and teaching students on digital mode. Even the teachers have to take this challenge as an opportunity to go for virtual classrooms, virtual learning and teaching. Infra-structure for digital teaching in colleges and universities should be given priority for adapting to technology and virtual engagement of students. We also have to keep in mind the difficulties being faced by students of marginalized and vulnerable sections of society, who are without tools to access online classes and reliable internet and/or technology and are still struggling to participate in digital learning.

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Attitude of Women Beneficiaries towards MGNREGA Programme in Karnataka : A Sociological Study

Maruthi M* and S. C. Shettar**

Women are considered as a focal point and the unifying force in the family. Women play a vital role in human progress and have a significant place in society. The female population constitutes almost half of the total Indian population and they are directly and indirectly contribute to the socio economic parameters of the nation. The UN commission on status of women observed that women who contribute half of the world's population perform two thirds of the world's work, receive one tenth of its income and own less than one hundredth of its property. Majority of the rural women in India are concentrated in low paid, low skilled work and low productive job as well as women has remained as a neglected section of work force. The Government of India has declared 2001 as Women's Empowerment year. The national policy of empowerment of women has set certain clear-cut goals and objectives. The policy aims at upliftment, development and empowerment in socio-economic and politico-cultural aspects, by creating in them awareness on various issues in relation to their empowerment. Mahatma Gandhi National Rural

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Employment Guarantee Act (MGNREGA) is 100 days job guaranteed scheme for rural Indians. It was enacted by legislation on 25 August 2005. The purpose of this research paper is to examine the positive and negative attitude levels of women beneficiaries towards MGNREGA scheme. The study conducted in Blegavi and Koppal districts of Karnataka one gram panchayat selected for the study purpose.

"To call woman the weaker sex is a libel; it is man's injustice to woman. If by strength is meant moral power, then woman is immeasurably man's superior." —*M.K.Gandhi*

1. Introduction

The constitution of India has given special attention to the needs of women to enable them to exercise their rights on equal footing with men and participate in national development It aims at creation of an entirely new social order where, all citizens are given equal opportunities for growth and development and that no discrimination takes place on the basis of race, religion, caste, sex, etc., Keeping women with special attention and constructing welfare society, a planned approach to provide special thrust to the welfare of women was adopted with the launching of the first five year plan in 1951. Jawaharlal Nehru, the first Prime Minister of India was the pioneer of five year plans and he stressed on welfare of women, children and tribal's in our country. All the five year plans stressed on the welfare services to be provided to women along with other weaker and handicapped sections. It was the Sixth Five Year Plan which considered the development of women in terms of economic independence of women particularly supplementing family income of tribal women. The seventh plan emphasized the need to open new avenues of work for women and perceive them as crucial resource for the development of the country. Under the same plan, a new scheme, "Women's Development Corporation" has been taken up for promoting employment generating activities by supporting schemes from women's group and women from poorer sections of society. A very significant step therein was to identify and promote beneficiary oriented programmes which extended direct benefits to women.

Some of the earlier employment programmes which were intended to benefit the women folk were :

1. **Development of Women and Children in Rural Areas (DWCRA) :** The programme was started in 1982-83 and

focussed its attention on the women members of rural families below poverty line with a view to provide them with productive income generating assets and credits.

2. **Support to Training and Employment Programme for Women (STEP) :** This programme concentrated on upgrading skills of women to take up employment cum income generating activities.

3. **National Mission for Empowerment of Women (NMEW) :** It was launched by the Government of India with the aim to strengthen the overall developmental activities related to poverty alleviation and economic empowerment of women.

4. **Mahila Samridhi Yojana :** with the objective of providing economic security to rural women and to encourage the saving habit among them, the programme on Mahila Samridhi Yojana started on October2, 1993.

5. **Indira Mahila Yojana :** The Union Government launched this programme on August 20, 1995 with an objective to create awareness among women and provide income resources to them.

6. **Swayamsiddha :** This scheme was launched in March 2001 which aimed in empowering women who will demand their rights from family, community and government and will have increased access to, and control over material, social and political resources.

7. **Swashakti project :** This is a rural women development and empowerment project and is being jointly supported by the World bank and the International Fund for Agricultural Development.

The benefits of the above programmes did not bypass the women at an expected level and there was a need of programme which would reach the women both quantitatively and qualitatively. Hence the approach of eighth plan was a definite shift from development to empowerment of women in all the areas.

The Government of India has declared 2001 as Women's Empowerment year. The national policy of empowerment of women has set certain clear-cut goals and objectives. The policy aims at upliftment, development and empowerment in socio-economic and politico-cultural aspects, by creating in them awareness on various issues in relation to their empowerment.

The central rural development department initiated a major rural development programme that is Mahatma Gandhi National Rural Employment Guarantee act in 2005 to enhance the level of socio-economic conditions of the rural masses. The act provides 100 days unskilled employment in a financial year to any adult member of rural house hold it is a legal guarantee assured by government of India to the rural people.

Mission of MGNREGA : According to MGNREGA-2005 this is a largest rural employment programme in the history of independent India to uplift livelihood and social security to rural people.

2.   Objectives of the study

1. To study the demographic profile of women beneficiaries of MGNREGA in Belagavi and Koppal districts of Karnataka state.
2. To analyze positive and negative attitude of women beneficiaries towards MGNREGA in Karnataka.

3.   Review of Literature

Attitude of beneficiaries towards rural development programmes has been studied by many scholars. For examplr, The research findings of Bhuvana (2013) observed positive and significant difference between socio-economic status of beneficiaries before and after the implementation of MGNREGA programme (^{2} =47.07). The study related that majority of the respondents (38.33%) were in young age, 55% belongs to SC/ST category, equal percentage of the respondents (35%) were both agricultural laborers and possess land. 39% of respondents had low contact with mass media, 41.67 % respondents had low cosmopolitness, 43.33% had low achievement motivations, 39.17% had low risk orientation, 46.66% had medium aspiration level. 80.83% of woman beneficiaries belonged nuclear families. 69.17% of respondents had small families, 54.17% of respondents can read, write and sign.

Dhananjaya (2009) conducted a research study in two talukas (Blocks) of Chitradurga district in Karnataka covering 120 women respondents Stree Shakti Groups (SSG). The results of the study reported that 50 per cent of the women beneficiaries had more favourable, 33 per cent favourable attitude and 16 per cent of women beneficiaries had shown less favourable attitude towards SSP.

The study conducted by Jayanta Roy (2012) in three villages under Kulai gram panchayat in Ambassa block of Dhalai district in Tripura state, revealed that 50 per cent of the women beneficiaries of MGNREGA programme had favourable attitude towards MGNREGA. Where as 36 per cent and 14 per cent women beneficiaries showed neutral and unfavourable attitude towards MGNREGA programme, respectively.

4. Methodology

4·1 Research Design

Keeping in view the adaptability of the proposed design with respect to the type of variables under considerations, size of the sample and phenomenon to be studied, based on the objectives of the study ex-post facto research design was employed for the present research study.

4·2 Selection of Study Location

The biggest district Belagavi and backward district Koppla were purposely selected for the study where MGNREGA scheme is implemented and women beneficiaries are working. Two hundred women beneficiaries selected as respondents from each gram panchayat of each district thus the sample size constituted as four hundred.

4·3 Tools of Data Analysis

The data collected for the purpose of study was quantified, categorized and tabulated. Keeping in view, the objectives of the study, the data were subjected to different statistical measures including frequency, percentage and chi-square test.

Table-1 : Distribution of women respondents of MGNREGA programme selected from Belagavi and Koppal districts for the Study

District	Taluk	Gram Panchayat	Villages	N	Total
1. Belagavi	Bailhongal Now Gram panchayat comes under Kittur taluk	Ugarkhod	Ugarkhod	50	**200**
			Dematti	50	
			Timmapur	50	
			Bachchanakeri	50	

2. Koppal	Yelaburga Now Gram panchayat comes under Kukanoor taluk	Bhanapur	Bhanapur	40	**200**
			Komalapur	40	
			Chittapur	40	
			Talabal	40	
			Lakmapur	40	
			Total	**400**	**400**

5. Results and Discussion

Table-2 : Frequency distribution and percentage of Demographic variables of women beneficiaries towards MGNREGA in Bhanapur and Ugarkhod

Profile	Bhanapur	%	Ugarkhod	%	Total / %
Age groups					
18-25 yrs	5	2.50	3	1.50	8 (2.00)
25-35 yrs	61	30.50	34	17.00	95 (23.75)
35-45 yrs	52	26.00	67	33.50	119 (29.75)
45-55 yrs	34	17.00	79	39.50	113 (28.25)
55 + yrs	48	24.00	17	8.50	65 (16.25)
Caste					
SC/ST	31	15.50	54	27.00	85 (21.25)
OBC	139	69.50	127	63.50	266 (66.50)
GM	17	8.50	6	3.00	23 (5.75)
Others	13	6.50	13	6.50	26 (6.50)
Education					
Illiterates	110	55.00	107	53.50	217 (54.25)
Primary	58	29.00	85	42.50	143 (35.75)
Secondary	20	10.00	6	3.00	26 (6.50)
PUC +	12	6.00	2	1.00	14 (3.50)
Marital status					
Unmarried	8	4.00	5	2.50	13 (3.25)
Married	174	87.00	168	84.00	342 (85.50)
Others	18	9.00	27	13.50	45 (11.25)
Total	**200**	**100.00**	**200**	**100.00**	**400 (100.00)**

Table-2 (Continued) : Chi-square (x^2) and p-value

Profile Variable/Attribute		Chi-square (x^2)	p-value
1.	Age groups	42.7690	0.0001*
2.	**Caste**	12.0260	0.0070*
3.	**Education**	19.8210	0.0001*
4.	Marital status	2.5980	0.2730

5·1 Age

Results in table-2 revealed that In Bhanapur an average of 56 per cent respondents belong to age group of 25 to 45 years and 24 per cent 55 above years of age, whereas in Ugarkhod an average 73 per cent of the respondents are from age group of 35 to 55 years.

The independent variables analysis revealed that majority of the women beneficiaries were belongs to either young or middle age group they constitute more than half of the total work force. It is found that young and middle aged women beneficiaries have high level of family responsibilities further; they contribute their total dedication towards work. Young and middle age women beneficiaries will be proactive to carry out the unskilled work with complete efficiency. On the contrary old age people have less family responsibility and work efficiently.

5·2 Caste

The women beneficiaries Average of 69 per cent of respondents belongs to OBC category in Bhanapur and 63 per cent in Ugarkhod.

The attributes contributing for larger number of beneficiaries falling under OBC category is may be due to financial constraint to take up any sorts of occupation, women in these category are allowed to work comparatively than in other categories, they take up any kind of work than other category people in general, not enough land to take up farming occupation, lack of better encouragement and support in the society for these category may be the reason for majority of the beneficiaries to fall under this category. The results were similar to the research results of Bhuvana (2013).

5·3 Education

On an average 55 per cent of women beneficiaries were illiterate. Hardly 6 per cent women completed above pre-university education level.

Low education level must be due to the fact that beneficiaries are women and from rural areas still today the women are not much permitted to leave their houses, the traditional socio-economic privileges lies with male members of the society. Male members of the family play key role in the family matters where women restricted from such privileges like education. Due to male dominant social system women will have no reason to go to school instead of domestic work.

5·4 Marital Status

The result depicts that in Bhanapur and Ugarkhod around 87 and 84.50 per cent of women were married respectively.

Marriage is a compulsory obligation for women in rural India due the reason the high rate of marital women beneficiaries could be noticed. The married women work both at domestic as wells as in field to meet familial responsibilities. Majority of women beneficiaries are illiterate and young they had responsibilities towards their dependents they do not go to far away from home to work. MGNREGA is women friendly scheme provides unskilled work within the range of village limits due to the reason women beneficiaries willing to work under MGNREGA programme.

Table no. 2 clearly depicted that the demographic variables of women beneficiaries of MGNREGA showed the similar results in both the gram panchayat with regards to Age, Caste, Education and Marital status between Bhanapur and Ugarkhod were statistically significant and marital status found to be non-significant.

Table-3 : Comparison of MGNREGA women beneficiaries of Bhanapur and Ugarkhod area with levels of attitude and empowerment

	Bhanapur	Ugarkhod	Total	χ^2 test	p-value
Levels of Attitude					
Unfavourable	70	101	171	19.164	0.00***
Indecisive	112	19	131		
Favourable	18	80	98		

*** = significance @ 1% level

To study the association of district with level of attitude chi-square test statistic is used. The results obtained from table-3 showed significant association between two regions (Bhanapur and Ugarkhod) with 1 per cent level of significance. It is identified that

about 56 per cent of respondents in Bhanapur are indecisive to the attitude and 35 per cent were unfavourable to attitude. Whereas in Ugarkhod 50.5 per cent were unfavourable, 40 per cent were favourable and only 19 respondents (9.5 %) are indecisive to level of attitude.

6.   Discussion

Results in table-3 found that there is significant association between two gram panchayats. Continuous work not provided, delay in payment, lack of work site facilities, problems to get job cards, non transformation of information, non creation of 100 days work to a house hold are the main reasons for influencing the attitude of the women beneficiaries towards MGNREGA programme. Attitude levels of women beneficiaries of MGNREGA programme under Bhanapur gram panchayat was unfavourable they feel that MGNREGA programme does not brought any changes in their personal life as well as in their community life. They have very low level of awareness about the scheme this is due to the reason of poor implementation of the scheme by the local authorities this could be seen in indecisive results. Women beneficiaries of MGNREGA under Ugarkhod gram panchayat had positive attitude towards MGNEGEA programme they are benefitted by the scheme. They are much satisfied the work and wages provided under the programme. They feel their personal and family life was improved being employee under MGNREGA.

7.   Findings of the study

The present study was under taken with the below mentioned objectives. The results obtained from statistical evaluation help in learning and drawing policy guidance for the future.

The primary data for the study was collected from 400 women beneficiaries of two villages Bhanapur and Ugarkhod (200 each). To analyze the above mentioned objectives suitable statistical techniques were employed.

Major findings of the study are as follows :

1. On an average 85 per cent (87 disagree and 83 undecided) of the women beneficiaries in Bhanapur district disagreed and indecisive towards positive perceptions/attitude. Around 70 per cent of respondents were indecisive and 13.5 per cent were disagreed to negative perceptions.

2. In Ugarkhod district 74.5 per cent of women beneficiaries from MNREGA agreed the positive perceptions and 75 per cent dis-agreed the negative perceptions.

3. There is a significant association between districts (Bhanapur and Ugarkhod) and level of attitude with 1 per cent level of significance.

4. In Bhanapur most of the respondents belong to age group of 25 to 35 years whereas in Ugarkhod most of the respondents are from age group of 35 to 55 years.

5. Around 69 per cent of respondents belongs to OBC category in both Bhanapur and Ugarkhod.

6. On an average 55 per cent of women beneficiaries were illiterate. Hardly 6 per cent women completed above pre-university education level.

8. Conclusion

The significant factors influencing the attitude of women beneficiaries of MGNREGA programme were age, caste, education and marital status.

In Bhanapur gram panchayat community-based work was a major issue followed by delay in payment of wages. The people from this village was least worried about the awareness to be given for MGNREGA programme,

In Ugarkhod, the major thing was found to be need based work is not provided followed by community-based work and the people were least worried about the enough awareness not created about MGNREGA programme.

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11

Wednesbury and Proportionality Principles

Youdhvir Singh*

A standard of unreasonableness used in assessing an application for judicial review of a public authority's decision. A reasoning or decision is Wednesbury unreasonable (or irrational) if it is so unreasonable that no reasonable person acting reasonably could have made it (Associated Provincial Picture House Ltd. v/s Wednesbury corporation (1948)1KB223. The test is a different (and stricter) test than merely showing that the decision was unreasonable. The Wednesbury principle is a principle of administrative law where the court sits as a judicial authority over the local authority to see if the local authority has acted in a manner that exceeded its powers, and not as an appellate authority to override a decision of a local authority. Proportionality is a general principle in law which covers several special (Although related) concepts. The concepts of proportionality is used as a criterion of fairness and justice in Statutory interpretation process especially in constitutional law, as a logical method intended to assist in discerning the correct balance between the restriction imposed by a corrective measure and the security of the nature of the prohibited act within Criminal law, it is used to convey the idea that the punishment of an offender should fit the Crime. Under International Humanitarian Law governing the legal use of force in an armed conflict proportionality and distinction and important factor in assessing military necessity. The principle of proportionality envisages that public authority ought to

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maintain a sense of proportion between his particular goals and the means he employees to achieve those goals, so that his action impinges on the individual rights to the minimum extent to presence public interest.

The Indian Supreme Court consciously considered the application of the Concept of Proportionality for the 1st time in the case of (Union of India v/s G. Ganagatham (2006) 65(1) 6Lj174P 175) in that case the S.C. after extensively reviewing the law relating to Wednesbury unreasonableness and Proportionality prevailing in England held the Wednesbury unreasonableness will be the guiding principle in India's so long as fundamental rights are not involved. However, the court refrained from deciding whether the doctrine of proportionality is to be applied with respect to those cases involving infringement of fundamental rights subsequently come the historic decision of the Supreme Court in (Om Kumar vs. Union of India AIR 2009 S.C. 3689). Thus, when the legislative or administrative act is challenged as being arbitrary under Article 14, the Wednesbury principle is applied and when it is challenged as being discriminatory, the proportionality test is applied.

[**Keywords :** Wednesbury, Proportionality principles, Constitutional law, Administrative discretion]

1. Introduction

In Om Kumar v. Union of India,[1] the Supreme Court has held that when the legislative or administrative action is challenged as being discriminatory under Article 14, the proportionality test is applied and in such condition Wednesbury principles are not applied. When the action is challenged as arbitrary under Article 14, Wednesbury principles are applied.

Grounds of reasonable classification are as follows :

1. Age
2. Sex
3. Geographical or territorial basis
4. Nature of business or profession
5. Nature of source of authority
6. Nature of offences and offenders
7. Basis under tax laws
8. State of Government
9. Single individual or body as a class.

It has recently been ruled in Union of India v. M.S.M. Rawther,[2] that if an order passed by the Executive is not justiciable on

Wednesbury Principles, the Court can only set it aside and remit the matter back to the Executive for a fresh decision but the Court cannot assume the power of the Executive.

2.   Administrative Discretion – Wednesbury Test

It is a trite that all exercise of statutory discretion must be based on reasonable grounds and cannot lapse into arbitrariness or caprice, which is to be anathema to the Rule of Law envisaged in Article14.[3]

Although discretionary powers are not beyond the pale of judicial review, the Courts, it is trite, allow the public authorities sufficient elbow space/play in the joints for a proper exercise of discretion.[4] In the matters of appointment or renewal of terms of a professional, such as Public Prosecutors/District Government Counsel, the jurisdiction of the Courts would be to invoke the test of unreasonableness, for judging the arbitrariness of the order, as laid down in Associated Provincial Picture House v. Wednesbury Corporation.[5]

It is settled position that all actions of the State including its instrumentalities, including those in relation to contractual sphere, have to be tested not only on contractual basis but on the anvil of Article14, as well.[6]

It has been ruled that the Court should not interfere with the administrator's decision unless it is in defiance of logic or moral standards. It is thus held that an administrative action is subject to control by judicial review on the following three grounds,[7] namely :

- if it is illegal;
- that it is irrational; or
- that it suffers from procedural impropriety.

The scope of judicial review is limited to the deficiency in the decision making process and not decisions.[8]

With respect to judicial review of administrative action, the modern trend points to judicial restraint. The Court does not sit as a Court of appeal but merely reviews the manner in which the decision was made. The Court does not have the expertise to correct the administrative decision.[9]

The judicial review is the supervisory jurisdiction.[10] It is concerned not with the merit of a decision but with the manner in which the decision was made.[11] The Court will see that the decision

making body acts fairly. It will ensure that the body acts in accordance with the law. Whenever its act found unreasonable and arbitrary it is declared ultra vires and, therefore, void. In exercising the discretionary power the principles laid down in Article 14 of the Constitution have to be kept in view. The power must be exercised in non-arbitrary and reasonable manner.

When the legislative or administrative act is challenged as being arbitrary under Article 14, the Wednesbury principle is applied and when it is challenged as being discriminatory, the proportionality test is applied.

Wednesbury Principles may be summed up as follows :

When a statute gives discretion to an administrator to take a decision, the scope of judicial review will remain limited. The interference is not permissible unless one of the following conditions is satisfied :

- the order is contrary to law; or
- relevant factors have not been considered; or
- irrelevant factors have been considered; or
- the decision is one which no person would have taken.

If the administrative decision relating to punishment in disciplinary cases is challenged as being arbitrary under Article 14, the court is confined to Wednesbury principle stated above.[12]

Actually when the legislative or administrative action is challenged as being discriminatory under Article 14, the proportionality test is applied and in such conditions Wednesbury principle is not applied. When the action as challenged as arbitrary under art. 14 Wednesbury principles are applied where, an administrative action is challenged as arbitrary under Article 14 (as in cases where punishments in disciplinary cases are challenged) the question will be whether the administrative order is rational or reasonable and the test, then, is the Wednesbury test. The courts would then be confined only to secondary role, whether he has acted illegally or has omitted relevant factors from consideration or has taken irrelevant factor into consideration or whether his view is one which no reasonable person could have taken. If his action does not satisfy these rules, it is to be treated as arbitrary.[13]

The court has held that where an administrative decision relating to punishment in disciplinary cases is questioned as

arbitrary under Article 14, the court is confined to Wednesbury principles as a secondary reviewing authority. The court will not apply proportionality as a primary reviewing court because no issue of fundamental freedom nor of discrimination under Article 14 applies in such a context. The court while reviewing punishment and if it is satisfied that Wednesbury principles are violated, it has normally to remit the matter to the administrator for a fresh decision as to the quantum of punishment. Only in rare cases where there has been long delay in the time taken by the disciplinary proceedings and in the time taken in the courts and in such extreme or rare cases can the courts substitute its own view as to the quantum of punishment.

In the exercise of the power of judicial review the court cannot enter into a political issue. Thus, ordinarily the political questions are not justiciable. In Gurudevdutta V.K.S.S.S. Maryadit v. State of Maharashtra,[14] the Supreme Court has held that the concept of political question doctrine, being basically of American origin, cannot possibly be confidently reached, until the matter is considered with special care, upon bestowing proper attention and in the event of a conclusion which lead credence to the question raised viz., as to whether the question is political question or not, judicial inclination to interfere cannot be faulted though, however, not otherwise. Judicial reluctance cannot be faulted in any way, unless, of course, an element of constitutionality of the legislation comes up for consideration. The political question doctrine has, however, to be treated to be a tool for maintenance of governmental order, but there is no blanket rule of judicial reluctance since the question arises as to whether the case represents the political question and for this purpose, facts of each case shall have to be considered in its proper perspective so as to assess the situation.

3. Meaning of Proportionality Principle

In Om Kumar v. Union of India,[15] the Supreme Court has explained the meaning of the proportionality principle. The Court has observed :

> "By proportionality, we mean the question whether, while regulating exercise of fundamental rights, the appropriate or least restrictive choice of measures has been made by the Legislature or the administrator so as to achieve the object of the legislation or the purpose of the administrative order as the case may be."

Thus, under this principle the court will see that the legislature and the administrative authority maintain a proper balance between the adverse effects which the legislation or the administrative order may have on the rights, liberties or interests of persons keeping in mind the purpose which they have intended to serve. The Legislature and administrative authority are, however, given an area of discretion or a range of choice, but as to whether the choice made infringes the rights excessively or not. is for the Court, that is what is meant by proportionality.

The principle of proportionality has been applied vigorously to legislative and administrative action in India. The reasonable restrictions under Article 19(2) to (6) can be imposed on the freedoms guaranteed by Article 19(1) (e.g. freedom of speech and expression, freedom to assemble peaceably, freedom to form associations or unions, freedom to move freely throughout the territory of India etc.) only by legislation and court can consider the proportionality of the restrictions. The restriction should not be excessive, *i.e.*, it should not be beyond what is required for achieving the objects of the legislation. The legislation which arbitrarily or excessively invades the right cannot be said to contain the quality of reasonableness unless it struck a proper balance between the rights guaranteed and the control permissible under Article 19(2) to (6). Otherwise it must be held to be wanting in that quality.[16]

Article 21 guarantees liberty and has also been subjected to the principle of proportionality.[17]

So far as Article 14 is concerned, the courts in India have examined w} her the classification is based on intelligible differentia and whether the differentia has a reasonable nexus with the object of the legislation. When the court considers the question as to whether the classification is based on intelligible differentia, it examines the validity of the differences and adequacy of the differences. This is nothing but the principle of proportionality.[18]

Thus, the principle that the legislation relating to restrictions on the Fundamental freedoms can be tested on the anvil of proportionality has never been doubted in India. This is called "primary review" by the courts of the validity of legislation which has offended the Fundamental freedoms.[19]

The principle of proportionality has always been applied to administrative action affecting the Fundamental freedoms, although the word "proportionality" has not been used.

The Court has held that where the administrative action is challenged under Article 14 as being discriminatory, equals are treated unequally or unequals are treated equally, the question is for the Constitutional Courts as primary reviewing Courts to consider correctness of the level of discrimination applied and whether it is excessive and whether it has a nexus with the objective intended to be achieved by the administrator. Here, the court deals with the merits of the balancing action of the administrator and is in essence applying 'proportionality and is a primary reviewing authority.

In India the position is that Fundamental Rights form a part of the Constitution. The courts have, therefore, used the doctrine of proportionality in judging the reasonableness of a restriction on the enjoyment of fundamental rights. The principles of law on this point are clear that while determining the reasonableness of the restriction on fundamental rights the nature of the right alleged to have been infringed, the underlying purpose of the restriction imposed, the extent and urgency of the evil sought to be remedied thereby, disproportion of the imposition, prevailing conditions of the time should all enter into judicial verdict.[20] However it is not certain whether the courts dealing with executive or administrative action or discretion exercised under statutory powers where fundamental rights are involved would apply principle of "proportionality" and play primary role. In Union of India v. G. Ganythan,[21] the Supreme Court left this question open because it was not necessary for the decision.

Rajesh,[22] furnishes an example of application of the doctrine of proportionality. In this case applications were invited by the C.B.I. for filling up 134 posts of constables. The selection process consisted of a written examination and a viva voice test. There were some allegations of favouritism and nepotism while conducting the physical efficiency test ; there were also irregularities committed during the written examination. As a result thereof, the entire selection list was cancelled. This was challenged in the High Court through a writ petition. The High Court after reviewing the various reports and the entire process categorically rejected the allegations of favouritism and nepotism. The Court also ruled that there was no justification for cancelling entire list when the impact of irregularities in the evaluation of merits could be identified specifically. On a reconsideration of the entire record, the Court found that only 31 specific candidates were selected undeservedly. The High Court allowed the writ petition.

On appeal the Supreme Court upheld the High Court. The Court ruled that when only 31 cases were tainted, there was hardly any justification in law to deny appointments to the other selected candidates whose selection was not vitiated in any manner. The Court observed :

> "Applying a unilaterally rigid and arbitrary standard to cancel the entirety of the selections du spite the firm and positive information that except 31 such selected candidates, no infirmity could be found with reference to others, is nothing but total disregard of relevancies and allowing to be carried away by irrelevancies giving complete go-by to contextual considerations throwing to the winds the principle proportionality in going far the than what was strictly and reasonably to meet the situation. In short, the competent authority completely misdirected itself in taking such an extreme and unreasonable decision of cancelling the entire selections wholly unwarranted even on the factual situation found too; and totally in excess of nature and gavity of what was at stake, thereby virtually rendering such decision to be irrational."

4. Exclusion of Judicial Review

Judicial review has been held to be a part of the basic structure of the Constitution and therefore it cannot be taken away by any statute.[23] The judicial review provided under Articles 32, 136, 226 and 227 cannot be barred even where the Constitution makes the action of the administration final.[24] In Union of India v. J.P. Mitter,[25] the Court has held that in spite of Article 217(3) which makes the order of the President final, in cases of the dispute as to the age of a Judge, the judicial review is not excluded.

Footnotes

1. AIR 2000 SC 3689.
2. AIR 2007 SC 3014.
3. B.E.M.L.E.H.B. Co-opt Society Ltd. v. State of Karnataka, AIR 2004 SC. 5054. See also Government of Andhra Pradesh v. P.L. Devi, (2008) 4 SCC 720.
4. See A.N. Bhati v. State of Gujrat, AIR 2005 SC 2115.
5. (1947) 2 All ER 640.
6. Food Corpn. of India v. SIEL Ltd., AIR 2008 SC 1101.

7. See State of Kerala v. Manager, Nimala Public School, AIR 2008 Ker. 197.

8. Rameshwar Prasad v. Union of India, AIR 2006 SC 980.

9. Tata Cellular v. Union of India, AIR 1996 SC 11 at 28.

10. R.V, Panel on Take Overs and Mergers, ex Guiness Plea, (1990) 1 QB 146.

11. Tata Cellular v. Union of India, AIR 1996-SC 11 at 32.

12. Om Kumar v. Union of India, AIR 2000 SC 3689.

13. Ibid.

14. Om Kumar v. Union of India, AIR 2000 SC 3689.

15. Ibid.

16. Chintaman Rao v. Stte of U.P., AIR 1951 SC 118.

17. Om Kumar v. Union of India, AIR 2000 SC 3689.

18. Ibid.

19. Ibid.

20. Laxami v. State of U.P., AIR 1981 SC 873; Trivedi v. State of Gujarat, AIR 1986 SC 1383; State of A.P. v. McDowll and Co., (1996) 3 SCC 709.

21. (1997) 7 SCC 463.

22. Union of India v. Rajesh P.U. Puthuvainikathu, (2003) 7 SCC 285.

23. Deokinandan Prasad v. State of Bihar, AIR 1957 SC 1409.

24. Indian Nehru Gandhi v. Raj Narain, AIR 1975 SC 2299; Kihoto v. Zachilhu, AIR 1993 SC 412.

25. AIR 1971 SC 1093.

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