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Contents

Gender Discrimination at Workplace : Myth or Reality

*Rajesh Kumar Dev**

Present topic relates to the various aspects of rights of women. The society has been biased towards women. The laws of the country, attitude of society whether in the family, at public place or at workplace they are considered as the object and not respected as the men are respected. They are considered only the means of enjoyment for procreation of children. The social status of women is considered lower to men. They are considered subordinate to men and dependant upon men. They are exploited everywhere whether it is public place or work-place. The main cause of gender discrimination is patriarchal system. Illiteracy and poverty are the main reasons for women's lower status in the society. Article 15(3) and Directive Principles of State Policy provide various provisions which benefit women and provide protection against gender biasness. There are other social provisions like Sati Prevention Act, 1987, Indian Penal Code,1860,Dowry Prohibition Act,1961 which make dowry death punishable. The Constitution of India and Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013 are having specific provisions for the protection of women at work place. The Supreme Court in Vishaka v. State of Rajasthan (1997)

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6SCC759 had specifically laid down that there should be special provisions for abolition of harassment of working women at workplace. The reasons for gender discrimination in India are the religious and customary laws of the communities. In words and writing the Indian society overall respect the women but in practice the society is not ready to treat the women equally. The personal Laws of hindus and other communities in India are themselves biased to women. The personal laws of Hindus in the matter of inheritance , marriage, divorce and custody of children are biased to women. However , Hindus have codified provisions for protection of women still gender discrimination is prevalent in the society. On the same line the, entire society of Hindus has made its viewpoint to women. In Muslims, the scenario is totally different even today. They do not have reliable and working provisions to protect the Muslim women. The Muslims in India are governed by The Muslim Personal (Shariat) Application Act,1937. The provisions of this Act regulate the marriage, succession, inheritance and charities among Muslims. The Dissolution of Muslim Marriage Act,1939 contains provisions relating to circumstances in which Muslim women can obtain divorce. The Muslim Women (Protection of Rights on Divorce) Act 1986 contains provisions relating to rights of Muslim women who have been divorced by their husbands. These laws of Hindus and Muslims are not adequate to regulate the discrimination against women at home and at workplace as well as. The Government of India has prepared Muslim Women (Protection of Rights on Marriage) Bill, 2017 for regulating discrimination at home by the Muslim Husband. This Bill is known as Triple Talaq Bill, 2017. These legislations have been drafted by the government against discrimination at home but the laws for regulating discrimination at workplace have been incorporated only after Vishakha's case. The provisions of Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013 are applicable to protect both the Muslim and Hindu women. Prior to this, government of India had to issue instructions to constitute the committees in all departments and ministries vide its office memorandum of 1998, so that the safety of the working women at their respective workplace could be protected.

[**Keywords :** Patriarchal system, Customary law, Gender discrimination, Personal laws, Workplace]

1.   Income Disparities at Workplace

Across the board, a number of industries are stratified across the genders. This is the result of a variety of factors. These include differences in education choices , preferred job and industry, work experience, number of hours worked, and breaks in employment (such as for bearing and raising children). Men also typically go into higher paid and higher risk jobs as compared to women. These factors result in 60% to 75% difference between men's and women's average aggregate wages or salaries, depending on the source. Various explanations for the remaining 25% to 40% have been

suggested, including women's lower willingness and ability to negotiate salary and sexual discrimination. According to the European Commission direct discrimination only explains a small part of gender wage differences.

In the United States, the average female's unadjusted annual salary has been cited as 78% of that of the average male. However, multiple studies form Organization for Economic Cooperation and Development (OECD), the American Association of University Women (AAUW) and US Department of Labour have found that pay rates between males and females varied by 5-6 or 6%, females earning 94 cents to every dollar earned by their male counterparts, when wages were adjusted to different individual choices made by male and female workers in college major occupation, working hours, and maternal/parental leave. 6% of the gap has been speculated to originate from deficiency in salary negotiating skills and sexual discrimination.

Human capital theories refer to the education, Knowledge, training, experience, or skill of a person which makes them potentially valuable to an employer. This has historically been understood as a cause of the gendered wage gap but is no longer a predominant cause as women and men in certain occupations tend to have similar education levels or other credentials. Even when characteristics of jobs and workers are controlled for, the presence of women within a certain occupation leads to lower wages. This earning discrimination is considered to be a part of pollution theory. This theory suggests that jobs which are predominated by women offer lower wages that do job simply because of the presence of women within the occupation. As women enters an occupation, this reduces the amount of prestige associated with the job and men subsequently leave these occupations. Entering of women into specific occupation suggests that less competent workers have begun to be hired or that the occupation is becoming deskilled. Men are reluctant to enter female dominated occupations because of this and similarly resist the entrance of women into male-dominated occupations.

The gendered income disparity can also be attributed in part to occupational segregation, where groups of people are distributed across occupations according to ascribed characteristics; in this case occupational gender segregation can be understood to contain two components or dimensions :

‣ Horizontal Segregation and

‣ Vertical Segregation.

With horizontal segregation, occupational sex segregation occurs as men and women are thought to possess different physical, emotional, and mental capabilities. These different capabilities make the genders vary in the types of jobs they are suited for. This can be specially viewed with the gendered division between manual and non-manual labor. With vertical segregation, occupational sex segregation occurs as occupations are stratified according to the power, authority, income, and prestige associated with the occupation and women are excluded from holding such jobs.

As women entered the work force in larger numbers since the 1960s, occupations have become segregated based on the amount of femininity or masculinity presupposed to be associated with each occupation. Census data suggests that while some occupations have become more gender integrated (mail carriers, bartenders, bus drivers and real estate agents. Occupations including teachers, nurses, secretaries, and librarians have become female dominated while occupations including architects, electrical engineers, and airplane pilots remain predominantly male in composition based on the census data . Women occupy service sector jobs at higher rates than man. Women's over-representation in service sector jobs as opposed to jobs that require managerial work acts as a reinforcement of women and men into traditional gender roles that causes gender inequality.

In professional education and careers the gender gap narrowed considerably. In 1965, in first year 5% students were female. In 1985 this number increased to 40% in law and medicines. In dentistry and business school this becomes 30%.

Before the highly effective birth control pill was available, women planning professional careers, which required a long-term, expensive commitment, had to pay the penalty of abstinence or cope with considerable uncertainty regarding pregnancy. This control over their reproductive decisions allowed women to more easily make long-term decisions about their education and professional opportunities. Women are highly under-represented on boards of directors and in senior positions in the private sector.

Although the disparities between men and women are decreasing in the medical field. Gender inequalities will exist as

social problems. From 1999 to 2008 recently qualified female in the US made almost $ 170,00,000 less than their male counterparts. The pay discrepancy and not be explained by specialty choice, practice setting, work hours, or other characteristics. A case study, carried out on Swedish medical doctors, showed that the gender wage gap among physicians was greater in 2007 than in 1975.

2. Myth of Motherhood : Justification for Gender Discrimination

Gender relations present some unique features and comprise specific myths and ideologies aimed at maintaining the traditional system of gender relations. The belief that marriage is the most meaningful and fulfilling adult relationship appears as a justifying myth, on which men and women rely when the traditional system of gender relations is challenged by enhanced gender equality measured at the national level. The beliefs that imbue women with specific abilities for domestic and parental work ensure that the traditional distribution of gender rates is maintained. Motherhood myths serve a justification of function regarding gender discrimination against women at the work place.

Motherhood myths include the assumptions that women by their very nature, are endowed with parenting abilities because of which, at home, mothers are bonded to their children, providing them unrivalled nurturing surroundings. Conversely motherhood myths pathologised alternative authoring models, depicting employed mothers as neglecting their duty of caring, threatening the family relationship and jeopardizing mother-children bonding for a critical review of these myths. Motherhood myths have the potential to create psychological barriers impairing women's attempt to seek power at the workplace and men's involvement in child care. Beyond the pernicious influence at the individual level of parental choices, motherhood myths might operate more broadly as justifications for gender discrimination regarding career opportunity. This question is of particular relevance given that equal treatment at the workplace appears even more elusive for women with children. At the same time, recognizing the pervasive justifying function of motherhood myths may help understand the psychological barriers faced not only by women who are mothers, but by women as a whole since "Women are expected to become mother sooner or later".

3.   Gender Equality : Myth or Reality

Women empowerment elaborates that social rights, political rights, economic stability, judicial strength and all other rights should be also equal to women. There should be no discrimination between men and women. Many evil and masculine forces still prevalent in the modern Indian society that resists the forward march of women folk. India positioned at the 29th rank among 146 countries across the globe on the basis of Gender Inequality Index. In order to achieve the status of a developed country, India needs to transform its women force into human resource and this is possible only through the empowerment of women.

It is believed that economic strength is the basis of social, political and psychological power.

It is difficult to arrive at any conclusion about whether women enjoy equality, but they definitely deserve better treatment to prosperous future. It is not a reality for many but a dream to be pursued that will empower them.

3·1   Constitutional & other Social and Criminal Legislations

Article 14 states : "The state shall not deny to any person equality before the law or then equal protection of the laws within the territory of India".

'Equality before law' is a negative concept that implies the absence of any special privilege in favour of any individual. It ensures that all are equal before the law and no person is above the law. It ensures that all person are equally subject to the ordinary laws of the land. 'Equal protection of laws' is a positive concept, which suggests that need for affirmative action. It implies equal treatment of these who are equally situated. This concept means that all persons in similar circumstances shall be treated alike both in privileges conferred and liabilities imposed. This concept implies equality for equals and aims at striking down hostile discrimination or oppression inequality. Thus, the aim of Article 14 is to protect persons similarly placed against discriminatory treatment. The different persons who are differently placed require separate treatment. Hence, this principle does not take away the power from the state to classify people for legitimate purposes. It means that differential treatment does not constitute the violation of the Article 14. It is violated only when equal protection is denied under no reasonable basis for

differentiation. Both the concepts 'equality before law' and 'equal protection of laws' together imply equality of status.

Article 14 recognizes 'women' as class and many legislations were passed that aimed at removing the disabilities attached to women on account of their sex. The positive discrimination in favour of women is not considered discriminatory, since it is aimed at improving the status of women in society and the conditions of their existence. Such positive interpretation of Article 14 implies the presence of fairness inherent in the guarantee of equality, which enjoins on the state to uphold a law that make 'protective discrimination' .

The state has to consider defacto inequalities, which exist in the society and take an affirmative action by giving preference to socially and economically disadvantaged persons over those who are more advantageously placed. Affirmative action though apparently discriminatory is calculated to produce equality on a broader basis by eliminating defacto inequalities and placing the weaker section of community on a footing of equality, with the more powerful sections, so that each member of the community may enjoy equal opportunity of using to the full his natural endowments. Different treatment for differently placed is not only permitted but also required.

Equality implies like treatment for similarly situated persons. Difference in treatment is acceptable only when the involved persons or parties are placed in different circumstances. This understanding fails to recognize that sometimes similarly situated persons also required different treatment. This is the founding basis for a substantive model of equality. While formal model emphasis sameness, a substantive one recognizes that equality requires differential treatment based on disadvantage. The focus of subs-tantive model is not only on equality before law and equal protection by law, but also on the actual impact of the law on women. The explicit objective of a model of substantive equality is the elimination of substantive inequality of disadvantaged groups of society.

Article 14 primarily seeks to guarantee formal legal equality to all its citizens. Laws favouring women are not considered a violation of fundamental guarantee of equality. Sec 354 of the Indian penal code criminalizes the use of force or assault to outrage the modesty of women. This section does not include 'men' within its purview, yet is not viewed as being in violation of Article 14.

Article 15(1) states : "The state shall not discriminate against any citizen on the grounds of only religion, caste sex, place of birth or any of them".

Article 15(2) States : No citizen shall, on grounds of religion, race, caste, sex, place of birth or any of them, be subject to any disability, liability, restriction or condition with regard to :

(A) access to shops, public restaurants, hotels and places of public resort maintained wholly or partly out of state funds or dedicated to the use of the general public.

15(3) states : "Nothing in this Article shall prevent the state from making any special provision for women and children."

This fundamental right is a guarantee against being subjected to discrimination by the state or state machinery in rights, privileges and immunities that are accorded to a citizen by the constitution. The right conferred by Article 15 is personal and the prohibition in this Article is against the state and not against other individuals.

Article 15(3) clearly states : Article 15(1) shall not stop the state from making any special provision for women and children. This means that if special provisions are made by the state in favour of women and children, it does not constitute a violation of Article 15(1). for instance, special seating arrangement for women in buses and trains is not considered unconstitutional. According to Section 497 of the Indian Penal Code the offence of Adultery could be committed only by men and women could not be percolated ever as a betters. Thus the state had made special provision for women under 15(3).

Nevertheless Article 15(3) has been useful for legislating in favour of women. Many laws have been passed to prohibit female infanticide, dowry death, exposure of women in films and advertisements, child marriage, molestation, abduction and rape, providing maternity benefits and protection or employment.

Article 16 guarantees equality of opportunity to all citizens.

Article 16(1) states : "There shall be equality of opportunity for all citizens in matter relating to employment or appointment to any office under the state".

Article 16(2) states : "No citizen shall, on the grounds only of religion, race, caste, sex, descent, place of birth, residence or any of them, be ineligible for, or discriminated against in respect of any employment or office under the state".

Article 16(4) states : "Nothing in this Article shall prevent the state from making nay law in favour of backward class of citizens which, in the opinion of the state,is not adequately represented in services under the state".

Article 16, in conjunction with Article 14, has been used to guarantee equality of opportunity and non-discrimination on the basis of sexing employment. It has been used to defeat discrimination against women in employment on the grounds of sex. By discrimination in employment on the basis of sex is considered a violation of Article 16. Moreover the marital status or pregnancy of a women if used to discriminate against her in employment is also held a violation of Article 16 and 14.

Some other Articles that are important to gender justice include Article 21, which states, "No person shall be deprived of his life or personal liberty except according to the procedure established by law". Article 21 guaranteed protection of life and personal liberty and has often been employed for the protection of women. For example, this Article has formed the basis for the provision of protective and human treatment for inmates of women's remand homes. Here the right to life implies more than mere existence. It implies the right to live with human dignity. On this ground rape is considered a crime to basic human right to life with dignity, and hence is violation Article 21.

Similarly, Article 23 and 24, which prohibit traffic in human beings and forced labours, and employment of any child below the age of fourteen respectively, can also be viewed as provision that are positive and progressive towards women. These provision have inspired many laws including those for the prevention of traffic in girls and women and the indecent representation of women.

In addition to the FRs, some provisions of gender justice are also contained in the Directive Principles of state Policy. These Directive Principles though non-enforceable by law, identify certain social and economic goals that the state must strive towards. According to Article 37, it is the duty of the state to consider these Directive Principles while making laws.

Article 39 provides for an adequate means of livelihood to men and women and equal pay for equal work. This implies equal pay for equal work irrespective of sex. Many laws regarding labour and wages have been based on this provision of the constitution.

Moreover, the provision for equal pay for equal work has to be read as an extension of Articles 14 and 16. Article 42 provides securing just and humane conditions of work and for maternity relief. According to Article 43 it is the duty of the state to provide work, a loving wage condition of work ensuring a decent standard of life. Both these Article 42 and 43 define the obligation of a state in making legislations providing just and humane conditions of work and maternity benefits of women. Article 44 assures the information of uniform civil code for the citizens of India. Such a uniform code is aimed at replacing the existing personal laws of different communities, most of which discriminate against women.

Pro-women provision are seen in the Indian Penal Code (IPC). Though IPC is uniform and there is no space for discrimination on the basis of sex, enough care has been taken to grant women some protection on account of their sex. There are several provisions for the protection of women under the criminal procedure code. For instance, a female can be arrested by male police officer, but be searched only by another female. Similarly, sec 64 of the Cr PC provides for summon to be served only to an adult male member of the family. Summons can not be served to any adult female member.

Despite the broad horizon provided by the Constitution, the interpretations of the these provisions have echoed the patriarchal and conservative nature of the Indian society. Though there have been some progressive laws and positive interpretations of these provisions of the constitution , the approach of the court had mostly been a protectionist one, upholding patriarchal notions of female sexuality , marriage, and the role of women in society.

However, the approach of the courts in interpreting the constitutional provisions of gender justice and gender equality has been problematic to a certain extent. For instance in Shahabad v. Mohd. Abdullah the provisions of the Civil Procedure Code were challenged as violating Article 15, because it stated that service of a summons can be made only on a male member of a family. The court rejected the challenge, stating that since most women in India were housewives and the some were behind veils, it would be improper in the context of the Indian society to issue summons on a female member.

In this case the court used sexual difference to justify differential treatment and viewed women as requiring protection.

In adultery provision (Sec 497 IPC) women are considered not even as abetters in crime. Here also the court is informed by a protectionist approach. But while this provision seeks to protect women from criminal prosecution, it is based on a problematic view of women's sexuality. Women are seen as victims of male sexuality and not as having an agency in the sexual relation. The Court thus finds it necessary to protect women. Similar notion of female sexuality guide the laws regarding restitution of conjugal rights.

3·2   Gender Justice and Personal Laws in India

considering the provisions of personal laws of different communities like Hindus, Muslims, Christians, Parsis and Jews, it is found that personal laws of their communities are responsible for gender discrimination in the society. These laws are in the favour of men. They give priority to men over the interests of women.

The inclination of the society is to protect the interest of man. The mind set of the members of the society take women inferior to men, whether she is at the work place or at the public place or at home. Mindset of the people in the society can be changed by making strict laws favouring women and spreading awareness of the laws. By proper counselling and discussion about these demerits of the mind sets , the status and rights of women can be protected.

4.   Conclusion

Gender discrimination at work place is a reality. This discrimination is prevalent not only at work place but also at public place and at homes of female. This all is because of the illiteracy and personal laws of the respective communities in India. The constitutional provisions are available for the protection of the rights of women at work place or at any place wherever she is. However, the laws have been preferred by the govt. for the protection of rights of women but they are not implemented properly and with due care. Article 15(3), Article 37, 38, 39 are having strong provisions for the protection of women. It is needed that these laws be implemented effectively by strict provisions and proper attention.

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2

Female Feticide and Gender Biasness

*Anuradha Singh**

Feticide is one of the most pressing issues in India. We have a culture that idolizes the son alone, and girls are not welcomed. Girls who are fortunate enough to survive are denied equal access to food, education, healthcare, employment, and even basic rights. Parents as well as society have a double standard for daughters and sons. Two hypotheses have been put forward for the explanation of female feticide and gender biasness. To first understand the attitudes of parents (especially of women) regarding female feticide, as well as to understand the cultural practices responsible for such behavior. This study is based on secondary sources, and data has been collected from journals, books, newspapers, magazines, and government reports and websites etc. Studies have found that the missing of girl children in India is not a natural phenomenon, but rather due to various socio-cultural factors such as discrimination against female children, infanticide, and the failure to treat girls fairly due to the deep rooted tradition of son's preference in the large part of India and the simultaneous availability of advanced technology for sex selective abortion.

[**Keywords :** Female feticide, GENder discrimination, Culture, Socialization]

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1.   Introduction

Women have been ignored for decades. Women who constitute 50 percent of the population have been discriminated against, harassed, and exploited irrespective of their country of origin, irrespective of their religion, and regardless of the era in which they live. Despite the fact that women make up half the population, they have been discriminated against, harassed, and exploited irrespective of the country to which they belong, regardless of the religion they follow, and regardless of the modern timeframe. Especially in India, the demographic dynamics are likely to have severe consequences. India's inherent bias against women will have severe repercussions. The status of the female child is worse than anywhere else in the world. It is evident that the reasons are socio-psychological in nature. Manu, the lawgiver, states women cannot attain *Moksha* and must be reborn as men to achieve redemption. He believes a woman is like a field, and men are like the owner (master). The statement clearly illustrates her inferior position. Further, a man cannot attain '*Moksha*' unless he has a son. Through a son, a man gains both worlds, and through a grandson, he gains eternity. "This was the social reality of the later Vedic period" (Nayak Mohan, Lalita and Naved, Mohammad et al., 2012).

In India, the social, cultural, and religious systems are predominantly patriarchal, contributing heavily to the secondary status of women. Women are murdered in various ways throughout the world. In Indian society, there are some very extreme manifestations of violence against women, such as female feticide, infanticide, dowry deaths, and sati. Female feticide is a particularly brutal manifestation (Prashnani, V. Jignesh, 2012).

Female feticide in India is not a new phenomenon, where female fetuses are removed after prenatal sex determination thus eliminating girl children even before they are born. In Indian society, female feticide has emerged as a burning social problem in recent decades (Dhawale, R. Ruhita, 2012).

In our country, the gender ratio has shifted to males. The decrease in sex ratio due to female feticide has many potentially serious consequences. These include increases in violence against women, rape, abduction, trafficking, and the emergence of polyandry (Dhawale, R. Ruhita, 2012).

2. Need of the Study

There are various women-related issues in India, but female feticide has become one of the most distressed because of the development of technology, misuse of prenatal sex detection, and unscrupulous doctors who facilitate female feticide through induced abortions (Prashnani, V. Jignesh, 2012).

There are ample indications that female feticide is an escalating problem in Indian society. Censuses and surveys give us horrifying statistics. India has 940 per 1000 men according to the 2011 census. This may seem insignificant- why is 60 fewer women such a big deal? 60 fewer women per 1000 men translates into 37 million (3.7 crore) fewer females and that is a huge number. It gets worse when we examine statistics regarding infants and children. The child sex ratio (0-6 years) is 914 girls for every 1000 boys, the lowest recorded since Independence (http://unchaahi.wordpress.com/2008/03/07/can-wet-act-non-please).

Haryana, in the northwest region, has the worst child sex ratio with 830 girls per 1000 boys, followed by states like Punjab (846), Gujarat (886), Rajasthan (883), and the capital, New Delhi (866) (Dhawale, R. Ruhita, 2012).

In our country, the gender ratio is shifting heavily to the male. A continuing decline in female population due to sex selective abortion has potentially serious consequences. Women are essential to our future society and their absence can lead to many problems, including rape, polyandry, and other social disorders.

It is very clear that all of these statistics are alarming and establish the fact that female feticide is a serious problem, setting alarm bells ringing, and requiring immediate and serious action.

3. Statement of the Problem

In today's society, female feticide and gender biasness are pressing issues that should be addressed immediately. Our culture idolizes boys and the girls are not accepted. The female fetuses are selectively aborted after prenatal sex determination, thus avoiding the birth of sisters. The girls who manage to serve are denied equal access to education, health care, employment and even basic human rights. It can be said that girls are discriminated against by their parents and by society.

In order to explain the phenomena of female feticide and gender biasness, two propositions have been made. The first is to investigate how parents see female feticide and gender biasness, while the second is to identify which cultural practices are responsible for them. In order to accomplish this, the present study attempts to review earlier studies.

4.   Review of Literature

In order to understand and know the gaps in any area, a brief review of the literature of earlier studies is essential and very important. In the proposed study, an attempt has been made to review briefly the available literature on different aspects of female feticide and gender biasness. Several studies have been conducted on these aspects.

Usha Nayar (1995) has studied the causes for the adverse and declining sex ratios in the age group 0-6 years in selected districts of Punjab and Haryana. Secondary data was collected from official records. Analysis of data revealed that major causes of deaths were dehydration, diarrhoea, typhoid and undiagnosed fever. Dowry and wedding expenses for daughters were mentioned as one of main reasons for not wanting to have daughters. No discrimination was reported in immunization and breast feeding practices. Respondents were not much in favour of giving equal freedom and equal share in ancestral property to boys and girls major sources of information about sex determination tests were health questionnaires, advertise-ments etc. S. Gursamay, (1999) explored the causative factors and circumstances leading to the practice of female infanticide in some districts of Tamil Nadu. The study covered 50 respondents and revealed that female infanticide was concentrated more among illiterate respondents in the age group 30-49 years, whose occupation was primarily agriculture and allied activities. Female babies were killed by mother-in-law and aged women relatives by using substances like erukkalai milk, paddy grains, chicken gravy, arali seeds, pesticides, sleeping tablets etc. In the social life cycle, a number of ceremonies involving huge expenditure, such as dowry, pregnancy, attaining puberty etc. are identified with daughters, and call for great social commitment from parents. Girls are considered a liability and burden leading to the practice of female infanticide.

Shweta Prasad (2001) studied (gauge) the prevalence of sex determination (SD) tests and impact of pre-natal Diagnostic

Techniques Act, 1994 in Varanasi District, Uttar Pradesh. Ten diagnostic centers were randomly chosen for the survey. Information has been collected through interview techniques. During the survey, 80% of the diagnostic centers were found to conduct sex determination tests. The Pre-Natal Diagnostic Techniques Act (PNDT), 1994 remained on paper only. All the patients interviewed had a college degree. They were all from middle class families except a few who belonged to very well to do families. The average age of patients was 28 years. Most of them were members of high caste Hindu society. The reasons given by most patients for undergoing the SD test were that they wanted to avoid the problems of dowry, finding a suitable and good match for a daughter, the world was not a safe place for a girl to live in, to have a balanced family, giving birth to a male child was essential for "*Moksha*" and male child was necessary for "*vansh*". The number of couples going in for the test during the second and third pregnancy was found to be quite high. In the case of all the respondents, it was a family decision to undergo the SD test. The real issue involved in SD tests was not that of sex-determination, but of sex discrimination and sex selective abortions which was rooted in the attitudes and values of the patriarchal social structure.

Anupama Bishnoi (2001) assessed the impact of developmental programmes on empowerment of mother and girl child, and to identify problems faced by beneficiaries in utilizing these programmes in Fatehabad district of Haryana. Three programmes, namely Apni Beti Apna Dhan (ABAD), Balika Samridhi Yojana (BSY) and National Maturity Benefit Scheme (NMBS) were evaluated in three sample villages. During the years 1998-99 to 2000-01, 6,548 beneficiaries were assisted under ABAD, 824 beneficiaries under BSY and 1105 beneficiaries were assisted under NMBS. A sample of 90 beneficiaries was taken. Data was collected through interviews. It was found that 40% of the beneficiaries had a neutral attitude whereas 26.7% had a favourable attitude towards BAY. majority of the beneficiaries availed of programmes once and majority received the amount within stipulated period. BSY had a low impact on mother and girl child. From the NMBS scheme, the majority of the beneficiaries were satisfied with the existing arrangement for distribution of the amount. A sample of 90 beneficiaries was   taken and data was collected through interviews. The study showed that 76.7% beneficiaries reported poor linkage and coordination between village staff and staff at district headquarters. 73.3% beneficiaries

were unaware of educational and communication constraints. There were very few schemes exclusively for mothers and girl children, so more schemes should be started. They also received inadequate support from family and society. Institute for Development and Communication, Chandigarh (2002) has studied the value of a male child in a patriarchal society ensuring differential treatment of the girl child in comparison with the male child. The study also explored the income strata and rural-urban variations in extent and justification for female feticide/infanticide, and to capture the linkages between male child preference with the gender system and the practice of female feticide/infanticide. The study was conducted in rural, semi urban and urban areas of 3 districts (Amritsar, Jalandhar and Bhatinda) of Punjab. Data was collected from three income groups : upper, middle and lower class, through interviews. Findings indicated that adverse sex ratio was accompanied by other unfavourable gender indices like wife beating, rape, bigamy, sexual abuse, and the districts which had adverse sex ration registered a higher incidence of crime against women.

Ramakant Sharma (2002) has studied the social and demographic background of prenatal and MTP (Medical Termination of Pregnancy) service seekers and to identify the district situation and implementation status of Pre-Natal Diagnostic Techniques Act (PNDT) in Udaipur district. Overall 60 clients and 50 service providers were interviewed. Out of 50 institutions 40 were private and 10 were government institutions. Data revealed that most of the clients using private institutions were from higher caste, urbanized middle class and educated family background. Ten percent of clients aborted their pregnancy due to the fetus being female. About 42% doctors and technicians were aware about the PNDT Act. Most of the doctors, technicians and advisory committee members did not have knowledge about the role of the central advisory board, state appropriate authorities and district authority. None of the genetic counselling centers, laboratories and clinics were registered under PNDT Act 1994 in Udaipur district in 2001. Most of the institutions did not have facilities as per the provisions of the Act. Anoop Khanna (2003) has analyzed the feticide associated with son preference and female infanticide in 20 villages of Jaisalmer district of Rajasthan using systematic random sampling method. This study revealed that the major reasons for son preference among the women who desired a male child were lineage 35%, 21% thought a girl was a burden to the

family and due to dowry culture. Anupama Esther Ghosh (2003) has examined existing knowledge and attitude toward female feticide. The study revealed that the existing knowledge level about female feticide was low for almost all couples, while the attitude of most couples was highly unfavourable towards female feticide.

Satinderjit and Sushma Jaswal (2004) have studied the attitudes of rural parents with respect to female education, belonging to the three different cultural zones; to assess the causes leading to female illiteracy in rural areas, and to identify parental and adolescents reasons for discontinuation of studies in the different zones. The findings revealed that families belonging to southern malwa were least interested in the education of their female children. Prabhat Jha et al., (2006) have investigated to ascertain whether pre-natal sex determination affects sex ratios at birth as measured by previous birth sex, and estimate the contribution of fewer female than male birth, estimated totals of so called missing women in India. The 6671 (4436 rural and 2235 urban) samples were randomly selected based on the 1991 census to be representative of the population at the state level. Data was obtained from the special fertility and mortality survey undertaken 1998. results showed that in all the states except Assam, the sex ratio was lower when the previous child was female than when the previous child was male. Kerala or Tamil Nadu, in which women were generally better educated and child mortality rates were lower clear difference between the sex ratio after a previous female birth versus a previous male birth and number of still births were fewer than the number of missing births.

Lund University, Department of Economic History, Lund, Sweden (2006) attempted to conceptualized the process of declining child sex ratios with particular attention to the dynamic aspect of the problem. The study was carried out in rural Karnataka and Uttaranchal. The study revealed that parents fulfil their obligations with regard to the future of their children. Parents found their way of facing this uncertainty by falling back on established conventions regarding domestic roles, which contradicted the younger generation's understanding of these same roles. They also found that the allocation of resources within households constituted one of the main factors upon which son preference and daughter discrimination was legitimized.

Sneh Lata Tandon and Renu Sharma (2006) have analyzed the magnitude of the incidence of female feticide and infanticide in India.

This study is based on secondary data through crimes committed against children during 2000 (State and UT wise). This study shows that the women respondents reported facing problem in the family and psychological disturbance and regretted being women and burden of dowry and poverty were two main reasons for female infanticide. Most women reported they killed their babies under pressure from their husbands.

Rohini Pandey and Anju Malhotra (2006) have investigated the gender discrimination and gender preference of mothers and families and the married women was selected and data was collected by interviewing them during the course of National Family Health Survey, India 1992-93). The study showed that literate women were less likely to have son preference as compared to illiterate women. Women who belonged to wealthier families would be less likely to exhibit son preference. Greater exposure to various media sources was significantly associated with weaker son preference. Analysis showed that during early childhood, girls suffered health and nutritional discrimination. Madhu Nagla (2007) has examined whether boys are more likely to have vaccination coverage than girls. How far girls are more likely to suffer from diarrhoea and what is the difference in pattern of treatment between girls and boys. Are boys more likely to receive care for an episode of diarrhoea as compared to girls' difference in the   nourishment between girls and boys. This study revealed that in the state of Haryana, boys generally enjoy preference over girls in the matter of health care. Mortality and morbidity rates are apparently higher and severe in girls than in boys. The distortion in sex ratio also indicates bias towards girls. With respect to health care girls are often neglected and for nutrition also girls get inadequate share of food and breastfeeding as compared to boys.

Tulsi Patel (2007) has explored the relationship between the ultrasound technology, sex-selective abortions and the culture of reproduction medical by informal social networks of the multilayered relationship between members of the community and their relationships in organizing social and biological reproduction. The data have been collected through focus group discussions and a series of informal discussions on a number of issues with NGO workers, social workers/activists and people from the community in both rural and urban areas in two towns in Rajasthan Bundelkhand

region in Uttar Pradesh and Madhya Pradesh. This study shows that combination of legal abortions with the illegal fetal sex test is managed in ways other than mediated through local health functionaries, that is, through relatives or friends. sonography/ (Janch) has also been accepted enthusiastically as nothing hitherto fore. It has brought about a unity of purpose between the family welfare programme and the people's aims. National Institute of Public Cooperation and Child Development, New Delhi (2008) has studied the various social-cultural, economic, demographic, cultural and other factors that contributed to the declining sex ratio. The study was conducted in Delhi and Haryana and data was collected through interviews. The reasons for son preference from all respondents including Delhi were that a son is a support provider in old age, brings in dowry instead of draining family resources, continues the family name, and performs the last rites of parents. The main reason given by women, men, dais, ICDS and health functionaries for not wanting daughters was 'dowry'. Other reasons were that investing in girls was seen as a waste, with no returns, the safety of girls was a matter of concern and fear of harm to the family honour if anything happened to the girls. Abortions, whether spontaneous or induced, were less in Haryana as compared to Delhi. The study revealed that mothers- in-law were the major decision makers on how money earned at home was to be spent, more than the women themselves.

T. V. Shekher and Neelambar Hatti (2010) studied the factors responsible for the increasing discrimination against girls, even before they are born. How does fertility decline and son preference manifest at the village level, particularly in the context of widespread availability of sex-selection techniques at low cost? By studying two villages in the low fertility regions of South India, they attempt to understand now these factors interplay at the micro-level with changing socio-economic conditions. The main objectives of this field inquiry was to study the precarious situation of female children before birth, at birth and during the first six years of childhood. The focus group discussions (FGDs) and in-depth interviews were done to elicit information about the value of boys and girls, reproductive preferences and strategies. The qualitative research methods employed in the study provided very useful insights. A focus group, generally consisting of 8 to 10 persons with similar socio-economic

and demographic background. The entire discussion was tape-recorded which helped in the preparation of detailed transcripts later. The observations from the two low fertility regions of South India and the survey data analysis show a strong preference for sons, particularly among the peasant communities. However, with the substantial decline in fertility in these regions, the son preference appears to have resulted in an increased as well as intensified manifestation of deliberate discrimination towards daughters. The wide spread use of sex-selection techniques has provided an opportunity for couples to choose a son rather than a daughter. The increasing pressure on limited land, on the one hand, and the spiralling cost of bringing up children on the other, parents prefer not to have daughters. The rapid fertility decline, not accompanied by changes in the cultural values and gender inequality, is in a way responsible for the intensification of gender bias and the deliberate attempt to deny the girls from bringing 'born at all'.

Saumya Chand (2011) has emphasized the practice of gender discrimination in health care facilities such as prenatal care, maternal care, and impact of gender discrimination in health care facilities, especially on female mortality and sex ratio and regional variations in health care facilities, female mortality and sex ratio. Data for the present study has been taken from Census of India, National family Health Surveys and Bulletin of sample Registration system. The study shows that in India, sex preference is mainly manifested in the form of excessive mortality of female child. Infant mortality rate is marginally higher for females and there is great and significant variation in infant mortality rate across states (Punjab and Himachal Pradesh). There is a strong preference for sons among women. The utilization of prenatal care services differs greatly by states. Goa, Kerala and Tamil Nadu rank in the top five states in the country in the terms of their performance on almost all of the indicators Bihar ranks the lowest of the prenatal care indicators. U.P. Jharkhand and Rajasthan also perform poorly on health care indicators maternal care and the difference in male and female food consumption. It is clear that men consume more nutritional food than women.

5.   Findings from the Studies

Almost all the studies, reviewed on female feticide and gender discrimination in India, have indicated that son preference is one of

the chief reasons for this phenomenon (Das Gupta, 1987 : 92; Bose, 2001 : 3429). Son preference among the women who desired a male child, are lineage, a girl is a burden to the family and due to dowry culture (Ghosh, 2003). Rural parents have a poor attitude towards female education (Jaswal, 2004). Girls are discriminated against in health and nutrition from an early age (Pandey and Malhotra, 2006). There is often gender inequality in nutrition, with girls getting an insufficient amount of food and breast-feeding as compared to boys (Nagla, Madhu, 2007). Female infanticide is practiced due to the belief that girls are a liability and burden (Gursamay, 1999).A strong preference for sons, particularly among peasant communities. Due to land scarcity and the mounting costs of raising children, parents refrain from having daughters (Shekher and Hatti, 2010). A major manifestation of gender preference is the excessive mortality of female children (Chand, 2011).

There are other unfavourable gender indices along with the adverse sex ratio, such as wife beating, rape, bigamy, and sexual abuse (Institute for Development and Communication Chandigarh, 2002). There is a belief that investing in a girl is a waste, and that nothing will be gained by it. The safety of a girl is regarded as a concern, and the girl is feared as a threat to the family honor (National Institute of Public Cooperation and Child Development, New Delhi, 2008). The sex-determination tests that are often conducted today are not an example of sex-determination, rather sex discrimination and the sex selective abortions that are deeply rooted in the attitudes and values of patriarchal social structures (Prasad, 2001). Women who desired a son were motivated by lineage, the perception that a girl would be a burden to their families, and the dowry culture (Anoop Khanna, 2003). Additionally, the study also found that respondents reported facing family problems and psychological distress, and regretting being a girl, in addition to dowry and poverty as reasons for discrimination against girls. Most women claim that their husbands have compelled them to kill their babies (Tandon and Sharma 2006). Another study reveals dowry and wedding expenses for daughters are one of the primary reasons people do not wish to have daughters (Usha Nayar, 1995).

There is a major role for misuse of prenatal and MTP (medical termination of pregnancy) techniques to contribute to the growing sex gap in India. A study has been carried out on prenatal and MTP service seekers. The study revealed that most women who aborted

their pregnancy through private agencies aborted their fetuses because they were female (Ramakant Sharma, 2002). Tulsi Patel has investigated how the combination of legal abortions and the illegal fetal sex test is handled through relatives or friends rather than local health care professionals.(Patel, 2007). In a study, most patents said they underwent sex determination tests to avoid problems related to dowry. Indeed, the number of couples going through the test during their second and third pregnancy was quite high. It was not sex determination that was at issue in SD tests, but rather sex discrimination and sex selective abortions, which were rooted in the attitudes and values of patriarchal society (Prasad, 2001).

Sons are viewed as having a higher economic benefit to the parents due to cultural and economic reasons in India. Daughters are perceived as being of a lesser economic benefit and won't provide for them in old age. Further among Hindus a son is deemed more important than a daughter because he must perform rituals at his parent's cremation and at every funeral anniversary. The prior studies have all shown that son preference is strong in many parts of India, especially in North West India. There appears to be a strong son preference, and the sex ratio is closely related to the sex composition of the children already in the family, according to a study by Das Gupta (2005). In order to conserve scarce household resources, people (especially women) are compelled to bear sons rather than daughters (Sen, 1990; Coale, 1991).

6.   Summing Up

The existing literature indicates that "there is no 'grand theory' of son preference and gender discrimination" (Eklund, 2011 : 41).It was suggested earlier that this preference is a consequence of the combined effect of reversal factors, such as the economic and cultural utility of sons, the ability to help in old age, the need for lineage continuation, inheritance, and religious rituals, and a low attitude towards woman education, health discrimination, neglection at every stage of life, harm to the family honour, attitudes and values of the patriarchal society. Additionally, sons are important because they act as "boundary expanders and boundary protectors" (Milles, 2001 : 1092) in terms of family resources and social power. The study by Das Gupta et al. (2003 : 28) explains that "Kinship systems of these areas have a common organization logic that generates son preference" in

life with culturally rooted economic pressures on parents. In Indian society "honour and shame" issues play a key role in higher son preference and female feticide due to their entrenchment in the socio-religious ethos (Gill, 2013). Considering the above, it can be said that a girl. Child is disliked since under the obtaining social ethos, it is perceived that with her arrival harms the family's honour, and its economic, social, cultural and emotional resources are vulnerable.

7. Suggestions for Stopping Female Feticide

In order to address the normative changes society needs, the following strategic inputs would effectively decrease female feticide :

- There is a shift away from religious teachings and a focus on scientific, rational, and humanistic thinking.
- In order to empower women and strengthen their rights, we must campaign against practices such as dowry, and ensure that existing legislation is strictly enacted.
- The deep rooted attitudes and practices against women and girls can only be overcome through a combination of monitoring, education campaigns, and effective legal implementation.
- In order to reduce son preference as well as aversion to daughters, it is necessary to adopt similar standards of sexual purity for both males and females, regardless of the standards they may be.
- Make sure girls aren't married into households or be careful of households with only male children or a high percentage of males.
- Families with only male members should not be eligible for government incentives.
- By providing more incentives to families with more than one girl child, a gender balance will be corrected within a few years. Educate your female children and offer them the same opportunities as a male child. That is the one thing that makes those who kill women look foolish and dumb. We need counseling for both men and women in our society. Making gender sensitive content for education an explicit part of the content in the classroom is the way to change attitudes towards the younger population, especially boys.

- The socialization of girls from an early age to assume all the responsibilities normally associated with men can be extremely helpful.

- Men should understand that they are responsible for determining the gender of their children, not just their mothers. Mentality of people needs to change. Killing these factors is against human rights.

- Each one of us can make a positive impact on our immediate environment if we treat our daughters with the same value as our sons. If we all look at the girl child differently, we can break the current social apathy.

- The changing mindset for girls includes the attitudes and thinking processes for both boys and girls. Girls need and should expect the same access to education, nutrition, health, employment, and productive resources as their male counterparts.

8.   Conclusion

In the words of Mahatma Gandhi, the father of the nation, "Man and woman will achieve equality once a girl's birth is celebrated as much joyously as a boy's" (*Social Welfare*, 55(7), October 2008, p. 2). In addition to being protected against all forms of harm, loss and deprivation, children also have the right to be protected from verbal abuse. When we consider the dimensions and significance of this problem, we are able to see that it can be increased or decreased by society alone. Society includes ourselves, our families, social institutions, educational institutions, social organizations, political & religious leaders, non-governmental organizations, doctors, administration, media, police etc. As guardians and protectors of society, their contributions and efforts with regards to reproductive health and infanticide are critical.

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Power and Politics - Pivots around which Management Revolves : An Insight

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Power and Politics are terms that have been differently interpreted by theorists because both these factors are variable and constantly evolving. Both power and politics immensely affect the working of an organization. Infact an organization constitutes of an aggregation of people working towards the attainment of common goals. These goals are achieved through conformation to prescribed set of regulations, rules, policies and other terms and other such terms and conditions. Behaving in prescribed ways calls for influence - influencing behaviour involves a series of social interactions wherein the behaviour of one individual affects another by which he/she acts into conformance to the influencing agents expectation to do something. It involves two agents the agent who uses a particular method on a target group to exert Influence; the agent who is subjected to influence. If we talk of influence in context of a management it is evident that there are three major elements shaping employee behaviour, namely, power, authority and leadership. However, the influence of each is unique and varies according to situation and time. Power and authority are used to exert pressure on targets,

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*while, leadership is more effective in cases involves persuasion to move towards goals. Power variable is a relational concept because a person or a group cannot possess power in isolation - it always has to be in relation to others. The concept of power and its influence on people is based on the relation of mutual dependency where the power relation bestows power on each side which is in a position to grant or deny facilities or hinder the other's gratification political behaviour in an organized society is not limited to people who hold public positions. It is necessary for people in power to understand the dynamics of politics so that they ca**n** take suitable course of action to minimize its dysfunctional con*sequences.*

[**Keywords :** Organization, Power, Management, Politics, Leadership, Behaviour]

1. Introduction

It has been rightly said that authority is the right to give orders and power to exact obedience. It is symbolic of the power and position given to an individual in an organization. These exceptional rights to power and not unlimited but has clearly defined boundaries set by the management in advance. They are rights supported by legal authority and the person bestowed with it is expected to behave in the specified boundaries of rules, regulations, policies, practices and norms set by the organization. The purpose behind it is to influence the behaviour of subordinates so that the desired outcome can be achieved.

Punishment and reward are the tools used in the exercise of this power. It involves prescribing a specified behaviour pattern by a superior through issued of command with the expectation of acceptance by subordinates. It is more a case of total obedience and not of persuasion or conviction. Louis. A. Allen defines authority as "the sum of powers and rights entrusted to make possible the performance of the work delegated". This definition clearly indicates that the essence of power lies in controlling and influencing the behaviour of others in the role of supervisors or managers who are bestowed with powers to offer rewards, withdraw rewards or threaten punishment. Power and authority are not synonymous and power and right to do things must be equated in an organization if stability is to be ensured. Power is identified as the capacity to get work done despite resistance. Organizational politics on the other hand refers to the process of influencing people in such a way that the limited and self serving goals are given priority over larger organizational goals. At times, political behaviour may have negative connotations because it promotes and protects individual

interests over organizational interest. Political activities are activities that are not required in the discharge of one's formal role but which influences the pattern of distribution of advantages and dis-advantages in an organization.

2.   Play of Power and Politics : Game Changer in Every Organization

Max Weber, the famous sociologist has defined power in social context as follows "Power is the probability that one actor within the relationship will be in a position to carry out his own will despite resistance. The influence can yield both positive and negative impacts. The positive impact can accelerate achievement of organizational goals and on the negative side there may be misuse of power in the hands of the holder for his personal vested interest. Walter. R. Nard echoes a similar sentiment when the says "Power is the ability to influence flows of the available resources towards certain goals as opposed to other goals. Power is assumed to be exercised only when these goals are at least partially in conflict with each other." Power arises in a relationship between the exerciser and the subject. Another aspect of power is that it arises from dependency because the equation is mutually dependent, greater the dependency greater will be the power of the exerciser over the subject. The leaders in an organization use power as a means of achieving group goals. Power does not require goal compatability, it merely requires dependence. In contrast, leadership requires congruence between the goals of the leader and the led. Even when it comes to influence, leadership focuses on downward influence over one's subordinates and power can move in any direction.

In an organization there are five sources of power as identified by John French and Bertram Raven. These sources are identified as, firstly, reward power which thrives on the power the influencer has on the ability to influence based on the power he holds. Second is coercive power i.e. the influencer's ability to punish the influence for not obeying the orders or not meeting the requirement. Third is the legitimate power which comes from the formal rights that one receives as a result of holding a position of power in an organization. It is positional power which one acquires because of the authority inherent in the position. Fourth is the expert power, based on the perception that the influencer has some relevant expertise and knowledge which gives him an edge over others. Last is referent

power which refers to the influencer's desire to identify with the behaviour of the influence out of his/her admiration for the role model. These are potential sources of power but it does not guarantee the ability to influence others. Inspite of all the powers, there is no evidence of it unless exercised and its effect is reduced when it is exercised outside its perceived limits. Strongest power base is legitimate power and coercive power the weakest. Poser also has the unique power to be dysfunctional i.e. it is extra organizational Robert Michael explains this concept lucidly, "some people in the organization rise to such a level that their decisions start operating as ironlaws". Nobdoy dares to question or challenge them. A unique feature of power is that it is just a potential -unless it is made operational, it remains hidden resistance, compliance and commitment are the natural outcomes of power. Resistance occurs when the person who is being influenced does not behave in accordance with the wishes of the influencer. Compliance is an outcome when the influencer accepts the authority exerted by the influencer in expectance of reward or fear of punishment for non compliance. Commitment refers to the release of energy and talent to satisfy the influencer's requests. This is the most desirable outcome of power.

Any leader desirous of gaining power is an organization usually resorts to some power tactics to be able to assert authority. Legitimacy is a powerful tactic because it relies on one's authoritative position that is in accordance with organizational policies and rules presenting logical and factual arguments i.e. having a rational persuasion also helps in realization of power and offers validity to the request of the person in power. Another tactics which works without fail is by an appeal to target values, needs, hopes and aspirations thereby developing emotional commitment. Power is also strengthened by vesting power in the target through their involvement in consultation. In addition to this, appeal on a personal level- at the level of friendship coupled with generous praise on flattery works as a good power tactics. At times building pressure through warnings also works in power and politics.

Power is thus an empowerment technique whereby managers helps others to acquire and use the power needed to make decisions affecting themselves and their work. It blooms when organizations allow individuals to use their competence to distribute and influence organizations systems and working methods to ensure sustained growth. Empowerment helps to enhance the self worth of employees

and makes them believe they are influential contributors to organizational success. It improves their productivity and decision making power thereby utilizing human resources to the fullest. However in the negative sense it may lead to increased arrogance. Empowerment can work as a great motivator because it provides employees with the opportunity to attain intrinsic rewards. Which enhances their feeling of self worth.

The evolution of power travels from domination to consultation to delegation. Domination is an authoritarian technique in which there is no empowerment.

The manager just imposes the decisions. Consultation involves influence sharing in which managers consult their subordinates while taking decisions. It entails moderate degree of empowerment. It also involves power sharing through joint decision making. Delegation is all about power distribution. The subordinates are granted authority to make decisions. It gives maximum degree of empowerment.

3.   Conceptual Framework for Organizational Politics

The process of influencing people in such a way that the limited and self servicing goals are given priority our organizational goals. In organizational politics people start giving more importance to their own view points rather than to the wishes of others. It can reap negative effects if one person tries to influence the other such that one can promote their own interest as the cost of organizational interest. According to Pfeffer, 1981, "organizational politics involves those activities by organizations to acquire, develop and use power and other resources to obtain one's preferred outcomes in a situation in which there is uncertainty or dissent about choice." This clearly indicates that politics is any behaviour by organizational members which is self serving. When power comes into action it assumes the role of politics and immediately gets going with the intentional acts of influence to ensure the self interest of the individual or group is protected. Political behaviour involves give and take strategy and facilitates resolution of differing preferences in conflicting situations. Morality and ethics take a backseat in political behaviour. Political behaviour is the natural outcome when people come together to work in an organization. Diversified goals invite politics and power play and managers resort to political activities to promote their pet projects. When there is a clash of goals between two individuals and goals political behaviours are exhibited.

Most organizations have limited human and financial resources and politics gets active when every manager tries to have a greater share in these resources. Similarly political behaviour may emerge when people want to derive power because it balms their ego. Situation becomes worse when power is limited and there is competition for acquiring it. In the hands of inefficient managers, discretionary use of power causes problems. People may also indulge in politics when they reach a level of saturation in promotion as per their talent and skills. Also, when there is uncertainty and lesser clarity about organizational goals, authority or command there is ambiguity which gives rise to power struggle. Political behaviour can be dysfunctional too and various strategies can be used for minimizing the effect of political behaviour. Open communication helps to control political behaviour. It helps to clarify the exact procedures for allocating scarce resources. If uncertainty is removed to helps to clear ambiguity and reduces instability in an organization. If awareness is generated it helps the employees to resist temptations of resorting to political maneuvering. Also, if there is objectivity in goal setting it gives a clear and loud message to stakeholders that only these goals are acceptable in an organization which are in the interest of the organization if resource allocation should always be need based because it reduces chances of conflict clarity in an organizational design so that there is no vacuum or overlapping. Another important factor in avoiding unfavourable political behaviour is having fair and objective performance appraisal which measure performance and not personalities. It is essential to hire low-politics employees and keep the doors for dialogues open in an organization.

Robert Michale enumerates a list of strategies to acquire political power in an organization. Some of them are :

- Controlling access to information, thereby making proper dependent on you for information.
- If activities are made central and non substitutable it will make you indispensable in an organization.
- Promoting Limited Communication helps you to communicate only that much of information which is essential, thereby reducing ambiguity.
- To acquire political power in an organization it is an effective strategy to stimulate competition in subordination.
- Neutralizing the potential opposition helps to keep a watch on who are likely to challenge ideas and nip them in the bud.

- To acquire political power it is important to keep all options open and not keep take rigid stands.
- Forming a winning coalition i.e. not making permanent friends and enemies works well as a strategy to acquire political behaviour.
- If you make strategic replacements and keep transferring and promoting employees to suit yourself it well help you gain political power.
- Lastly, create a special relationship to make people realize that they exist because of you and so that they remain obliged to you all these strategies, help acquire political power in an organization.

Politics is defined to explain politics as a concept of self serving behaviour, acquisition of power, protection of one's own domain, building of support through group information or influence maneuvering. Thus politics means anything that involves actions seizing, holding, extracting and executing power by individuals & Based on the above assumptions, Drory and Romm arrive at the following definitions of organizational politics, "Organizational politics refers to the international behaviours that are designed to enhance or protect a person's influence and self interest." This definitions brings to forefront the fact that every political behaviour involves power-directly or indirectly and is exercised by people in authority and command. Political behaviour is self serving ie the resources are used for personal benefit and so, is not always rational from the point of view of the organization. It also invites politicking which leads to eliminating adversaries by the influential maneuvers of a member of the organization. Political behaviour may exhibit itself through scape-goating, sabotage, creating power coalitions or through falsification.

Handling political behaviour calls for a lot of fact and wisdom. Organizational politics may have many unintended consequences- it may manifest itself through self servicing behaviour, goals displacement, de-motivation and conflict amongst organizational members to check political behaviour. The top management should clearly define duties to recognize individual contributions. It will motivate employees to accomplish what they are supposed to and improve performance. In this condition there will be no need to use politics to gain recognition. Political behaviour can be avoided if the job profile provides enough excitement and enthusiasm because in this case employees will focus on the work assigned to them instead of

engaging in politics. Demonstrating appropriate managerial behaviour to also important because subordinates generally emulate their leader. If managers showcase a behaviour that is insecure, irresponsible and incapable it is an open invitation for political maneuvering and subordinates attempt to find their own way. If leadership is politically motivated, it can spell disaster for an organization. To minimize politics, communication must be two -way and goals should be set on an objective criteria even if they are not precisely measurable, they should be converted into objective terms.

4.   Conclusion

Power and politics are the two vital P's which form a vicious circle where power leads to politics and vice versa. Man by nature is enamoured by power because it enables them to promote self interest. There is enough empirical evidence to prove that desire to acquire more and more power people tend to resort to political activities & power gained thus, is referred to as political power. Fred Luthans enlists various strategies to acquire political power. Divide and rule strategy is a power tool for acquisition of power. Similarly, manipulation of classified information and maintaining alliance with people in power also works wonders. If you take small steps initially and gradually accelerate the pace, it helps to empower you with political power. Strategies are manifold - one has to decide what works best in a gives situation. Political behaviour and power work outside the periphery of job as well. It shapes decision making and assists resolution of differing preferences in conflicting situations. Politics and power in an organization is a give and take strategy. It is usually at play when one has to overcome opposition and resistance. It works best in a situation of uncertainty and complexity. Morality and ethics may be compromised in situations over powered by power and policies. To conclude, power and politics is the ability to get someone to do something you want done or to make things happen in the way you want. It can play a functional or dysfunctional role so it must be used with caution by the person in command.

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4

Role of Women in Agricultural Development and Strategies for Empowerment in India

*Renu Tyagi**

Women in agricultural families perform many farm related activities, both within and outside the household, in most parts of the country. Women are involved in most of the operations in agriculture including seed cleaning, sowing, planting, weeding, harvesting, threshing, winnowing, feeding cattle and looking after animals and poultry birds. Pearson (1979) classified the role of farm women into the four categories. These are Independent producers, Agricultural partners, Agricultural helpers and Farm homemakers. They constitute a large part of the total workforce in agriculture. The central role of women in any society ensures stability, progress and long term development of a nation. Women have started to predominate every level of agriculture and its value chain. Indian government has also created policies understanding the role of women in agriculture and economy. Women inclusive policies and entrepreneurial opportunities are the need of the day for rural women.

[**Keywords :** Independent producers, Agricultural partners, Stability and Entrepreneurial opportunities]

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1. Introduction

Women constitute half the world. Women have been depicted differently In history, literature, art, religion, social intercourse, education and culture. Their status is glorified and they are invested with divine potential. The majority of the rural women actively participate in farm related operations besides fulfilling their responsibilities as homemakers. Bajwa (1983)[1]; Prasad and Chandra, 1991)[2] observed that the pattern of division of labor between men and women varies greatly from region to region, women are involved in most of the operations in agriculture including subsidiary enterprises like dairy, poultry, beekeeping, mushroom cultivation, sericulture, fish culture and social forestry etc. So far as crop husbandry is concerned, women participate in almost all activities right from proprietary tillage to harvest and even in post harvest task like processing, storage and marketing. There is a General taboo on women engaging in ploughing but in exceptional circumstances even ploughing is done by them. Traditionally seed cleaning, seed grading, sowing, planting, weeding, thinning, gap filling, harvesting, threshing, winnowing, feeding cattle and looking after animals and poultry birds are the main jobs for women doing work on farms. Activities such as processing and storage at home are performed exclusively by women. It is estimated that 43% of the agricultural labor force consist of women only. Rural women work in farm, handles her responsibilities and also does her household activities. With the increase in rural men migrating to cities for better opportunities, women silently plays many roles in agriculture sector from labor to entrepreneur. Roles of rural women is changing rapidly in India. Government has also started implementing various schemes to improve the condition of women farmers. Pearson (1979)[3] classified the role of farm women into the following four categories :

1. Independent Producers, who manage the farms largely by themselves.
2. Agricultural Partners, who share most aspect of work, responsibilities and decision making with their husbands.
3. Agricultural Helpers, only participate in farm work at busy times when extra help is needed.
4. Farm Homemakers, who contribute to the farm production indirectly by preparing meals and attending those working in the fields.

2.   Objectives

The objectives of this paper are as follows :

1. To study the functions and tasks of women done on the farm.
2. To analyze the contribution of women in agriculture and food production.
3. To find out strategies and women oriented technologies to empower rural women.
4. To develop greater understanding about the role of women in agriculture.

3.   Women and Food Production

Women are the primary farmers and producers in large part of the whole world. In developing countries, women comprise approximately 43 % of the agricultural workforce. An FAO study suggests that if women had the same access to productive resources as men, the production of their farms would increase by 20-30%. Thus in return, wood and increase agricultural production in developing countries by 2.5-4% and decrease the number of the hungry people by 12%. FAO (2001)[4] argued that inform families, more agricultural work is done by women than by men and that it is common for women to work more hours a week. Women participate in production, harvesting, marketing and storage. They carry out all the agricultural functions except the initial land clearing heavy ploughing. It is estimated that women produced approximately 60 -80% of food in the world. Furthermore, they produce, process and prepare the majority of available foods and are the key with respect to food security in their families and communities. Nevertheless, their contribution to food production is unrecognized and as a consequence, women benefit less from outreach and training services. Improving rural livelihoods and achieving household food security among small and marginal farmers families have become increasingly important National goal in most developing countries. To accomplish these goals, it will be necessary for farmers and farm women to organize into producer and Farmers Groups so that they can increase their access to the necessary technical and management skills associated with specific enterprise as well as gain market access for crops and products. In addition, getting farm women organized into self help and producer groups can directly impact the health,

hygiene and nutrition of rural farm families as well as to increase the educational level of rural children when poor families have more funds available to pay school. According to Samantha (1995)[5], the principles for developing technologies for farm women are :

1. Improving farm women's productivity and work efficiency.
2. Increasing their income generating capabilities.
3. Increasing their employment opportunities.
4. Reducing the drudgery and health hazards in working for farm and home.

There is need to incorporate knowledge and skill of women into the development of modern farm technologies by the scientists. The blending of indigenous wisdom of farm women with the modern technologies is also important. Their participation in all fronts of technology development and generation process is of utmost importance. Because of their involvement in the farming as well as in the household, the farm women often are hard pressed for time. While developing the technology, this point must be kept in mind by the scientist so that particular operation takes less time which is performed by the women so that they may get ample time for other work and rest. Technology should be formed according to the need of women so that they can contribute their best positively.

4. Women and Animal Production

Animal production is the technology applied to the keeping of animals for profit and for agricultural task. This includes feeding, breeding, housing and marketing. The study of animal production include farm animals in the following categories; macro livestock, micro livestock, poultry and pets. India is an agriculture based country and livestock sector is an integral component of it and livestock is generally considered a key asset for rural livelihoods. It offers advantages over other agricultural sectors. It is an important sub sector of the agricultural economy and contributed in agricultural income also. It is the primary livelihood activity used to meet household food needs as well as supplement for incomes. It is a common practice in the rural area to given that animal as part of a women's dowry. Studies have shown rural women are having extra income from the sale of milk and animals. Mostly they are engaged in cattle management activities such as :

- Cleaning of animals and sheds
- Providing water to animals
- Milking the animals
- Providing fodder to animals
- Making dung cakes
- Collection of manure for organic fertilizer
- Caring for newborn lambs/kids and sick animals

Draught animals play an important role in certain agricultural work and they are used for agriculture operations like tillage, seedbed preparation, sowing, weeding and harvesting. Small and marginal farmers who have 80% operational holdings are the major users of animal power. Draught animals will continue to exist in Indian economy till such time that milk is considered essential for human consumption. The pattern of livestock strength is mainly influenced by various factors such as farm size, cropping pattern, availability of lands including fodder and pressure. These animals are helpful in agricultural tasks along with some support in income also. Crop and livestock complement each other. Cow dung is used as organic fertilizers in agriculture which supply post-harvest rediues to livestock. It is needed today for an effective policy and positive effort that will enhance the necessary support and to develop economic environment with the existence of agency such as a FAO.

5. Strategies for Empowerment of Women

According to Devadas (1999)[6], women's participation in income generating activities is believed to increase their status and decision making power. With employment, women do not remain as objects of social change but become agents of it. Women's participation in the labour force also brings about changes in awareness and attitudes which may have long-term benefits such as access to health and education programs, reduction in birth rates, thrift and savings etc. Economic independence of women will create far reaching social changes and prove necessary for them to face injustice and discrimination. Studies by International Labour Organization (ILO)[7] point out that wage employment actually improved women's bargaining power within the family in determining inter household resource allocation, in contrast to that by the women in cultivator households whose unpaid family labour

is seldom recognized on monetary grounds. Specific efforts have to be made not only to increase employment opportunities for women labourers, but also to reach housewives and unpaid female family workers with training, credit and other information and support services for productive self employment.

Veerbhadraiah and Fami (1999)[8] suggested several strategies for empowerment of rural women. These were placed under three categories :

» **Short term strategies :** literacy program, Family planning programme and Health education, Nutrition programme for mothers and children, potable water and appropriate fuel for cooking and heating the house, Access to household technology and Home economic program.

» **Mid term strategies :** Access to appropriate technology and financial resources, ownership of productive assets, Attaining income security through income generating projects, Access to communication media to improve their communication and mediation skills and Access to non formal education like extension and vocational education in order to improve their Entrepreneurial skills.

» **Long term strategies :** Enhancing organization in social leadership skills in community action, increasing their access to political power, policy formulation and strategic gender training program, establishing organizations for self help groups for their own networking and empowerment through group building, providing distance education and correspondence courses and encouraging socio-cultural changes by exploring gender issues.

According to Dwarakinath (1999)[9], reaching farm woman is a difficult task for the male extension agency. The extension service must always be on its guard in starting and maintaining the contacts with farm women. The steps suggested for building extension contact with farm women are as follows :

» It is often helpful if the extension agency begins for women extension work with the support of village leaders and few meetings may be held with village leaders participating.

» Among the farm women, the elderly female members have lesser inhibition in interacting with the male staff and are frequently quite frank in their expressions.

» Farm women have been found to be more comfortable in groups and more free to seek and share information. So in consultation with farm women, extension staff should identify existing friendship groups or promote interest groups to develop a working relationship.

» It is also necessary to ensure transparency in the interactions by conducting the meetings at acceptable common places and for pre-determined and widely known purposes.

» It is also important to ensure that different improvements introduced do not add to the drudgery of farm women who are already overworked.

» Local women can be chosen for functioning as para extension workers. If properly chosen, trained and utilized, they can impart enormous multiplier effect to the extension work.

Government Initiatives for Strengthening Agricultural Sector- For the improvement of Agricultural productivity and social economic status of agriculture, the government has floated several initiatives and schemes[10] :

» Pradhan Mantri Kisan Samman Nidhi is a central sector scheme launched on 01.01.2018 with full funding from Government of India.

» Pradhanmantri Krishi Sinchai Yojana has been formulated to remove bottlenecks and increase access to irrigation facilities.

» Pradhanmantri Fasal Bima Yojana offers crop insurance at a very negligible cost to the farmers.

» Mahila Kisan sashaktikaran pariyojana is established to empower women by making systematic investment to announce their participation and productivity to create sustainable livelihood of rural women.

» The Indian Council of Agricultural Research (ICAR) is the Apex body for coordinating guiding and managing Research and Education in agriculture sector.

» Kisan credit card scheme was launched to encourage digital payments and also to provide adequate credit facility for purchasing necessary inputs for agriculture and other requirements.

» For ensuring crop fertility, soil health card has been introduced which would evaluate the fertility of soil across the country.

↳ E-NAM has been launched in 2016 to facilitate better marketing opportunities and expose the farmers to create a number of markets.

↳ National Mission for Sustainable Agriculture was launched in 2014-15 with the primary objective of holistic improvement of agriculture by making it more productive and sustainable.

6.   Conclusion

The role of women has become vital in the field of production, processing, distribution and marketing. Women plays a crucial role in performing all agricultural activities such as sowing, planting, weeding, harvesting,threshing and storage along with rearing of livestock. Constructive use of water, proper crop selection and use of modern irrigation technologies are needed to ensure high agricultural productivity. There are various schemes and awareness programs done by Ministry of Agriculture to encourage the women farmers to adopt new technologies and advancements to get better farm produce. Due to the hard work of the farming community along with men and women, food grain is increasing rapidly. Policy support, production strategies, public investment in infrastructure, research and extension for crop, livestock and fisheries have significantly help to increase food production and it's availability. Today Government has been emphasizing to boost up the agriculture sector and main focus is to benefit the women farmers and ensuring the overall growth of agriculture sector. There are a large number of government schemes for helping men and women farmers and agricultural sector to achieve the best results. All these steps will increase productivity and ensure overall development of the agriculture sector. Agriculture sector has to achieve its objectives of maximizing efficiency in a sustainable manner.

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Comparative Study of Adjustment Level of Retired Army Officers, JCOs and ORs

*Rashmi Verma**

The adjustment during the retirement phase depends on a number of factors such as self-concept, attitude towards work, financial status, and support systems, etc. A number of social problems experienced by retirees may be linked to the financial changes that occur in their lives due to retirement. On retirement the lives of defense personnel and their families undergo a drastic change. We all know that they get pension and other facilities like medical and canteen facilities but they also face peculiar adjustment problems not only in society but also in their families because of the big separation from family and society. This study shows that retired army ORs' score is high on adjustment as compared to retired army JCOs and retired army officers. And also, retired army JCOs' score is on adjustment as compared to retired army officers. There is significant effect of rank on the wellbeing which might be attributed to several factors couple of them are demands of unyielding orders and commands and regular exposure to intense violence.

[**Keywords :** Adjustment, Officers, JCOs, ORs, Retirement]

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1. Introduction

A soldier sacrifices his life bravely for his motherland. It is he who has to live miles away from his family. While defending his country he goes into the jaws the death. His life is not easy; it is a bed of thorns. For him, defense of country is most important in his duties and responsibilities. His own comforts, his desires are all secondary to defending his nation.

Being in combat and being separated from your family can be stressful. The stress can put service members and veterans at risk for mental health problems. These include anxiety, post-traumatic stress disorder, depression, and substance use. Suicide can also be a concern.

2. Life after Retirement

Retirement is the end of a person from occupation or active working life. A person can also semi-retire by reducing work hours or workload. After retirement people expect to live in peace and relax in the comfort of their homes with their loved ones. This is the time to relax and remember the past with good and bad memories.

On retirement the lives of defense personnel and their families undergo a drastic change. We all know that they get pension and other facilities like medical and canteen facilities but they also face peculiar adjustment problems not only in society but also in their families because of the big separation from family and society.

Once these people retire they face new problems. Things change to a great degree. Once a soldier retires he expects that now he will have permanent peace of mind, a relaxing life and no worries. But this is not the case. He still faces lot of problems. Not the ones that he faced in service. But new problems like trying to adjust with civilians, having good health, keeping well overall in his new life. He misses the perks he had as an officer which have been reduced now. He still has lot of comforts but not in the way that he had them earlier. Along with the officer and other ranks, their wife and children also have adjustment and health problems in trying to adjust in civilian atmosphere. They all face the same situation.

3. Adjustment

Adjustment refers to the process of getting used to the changed style of life in retirement (Van Solinge and Henkens, 2008).

Good psychological adjustment depends upon factors like -satisfactory insight into the events and changes that have taken place and an acceptance of these changes; an adjustment of the perception of self; a modification of beliefs and personal goals; and the use of appropriate ways to compensate as far as is possible for any kind of handicap.

A mentally ill person cannot adjust to society and cannot adjust well with family. Adjustment is the stage in which one needs the individual on the one hand and on the other there is complete satisfaction in the rights of the environment, the creature is surrounded by a variety of problems. He makes various kinds of reactions with the environment. If the mental health of the person is of good quality, then he is able to reconcile with the family properly.

Adjustment disorders are a group of conditions that can occur when you have difficulty coping with a stressful life event. These can include the death of a loved one, relationship issues, or beings fired from work. While everyone faces stress, some people have trouble handing stressors. This inability to adjust to the stressful event can cause severe psychological and physical symptoms.

The mental and physical symptoms associated with adjustment disorder usually occur during or immediately after experience a stressful event. While the disorder lasts no longer than six months, symptoms may continue if the stressors are not removed. Some people have just one symptom.

3·1 Areas of Adjustment

For an individual, adjustment consists of personal as well as environment components. These two aspects of adjustment can be further subdivided into smaller aspects of personal and environmental factors. Adjustment, although scheming to be a universal characteristic or quality may have different aspects and dimensions. Through the numerous efforts at measuring adjustment through inventories and other techniques, these aspects have been identified and various tests have been constructed to assess their dimensions.

In general, the adjustment process involves four parts :

- ‣ A need or motive.
- ‣ The thwarting of this need.
- ‣ Appropriate behaviour directed towards solving the problem.

➻ Some response that removes or at least reduces the initiating stimulus and completes the adjustment.

Adjustment in life is very crucial. It is because the one who fails to adjust in life invites mental stress which paves way for-

➻ Decline in health

➻ Bad work efficiency and

➻ Exclusion from society if the person becomes criminal or anti-social.

3·2 Methods of Adjustment

Some methods of adjustment are given as below :

1. **Compensation :** When we compensate for our weakness in one area with betterment in another area.

2. **Rationalization :** We reason out that whatever happened was for the best.

3. **Identification :** We identify with someone who is successful in life.

4. **Projection :** We blame someone else for our mistakes.

5. **Day dreaming :** We live out our secret desires through day dreaming.

Adjustment is the quality that describes how we tackle our life and relationships when faced with problems. A mature person who can adjust in all situations is able to face problems with courage. Adjustment includes coping strategies and mechanisms.

Adjustment is the sum total of coping strategies. In learning to deal with inner needs and at the same time with the demands of external world, a person learns many strategies and techniques which prove very useful in these situations. Such strategies and techniques that help us to deal with inner and outer needs are collectively called coping behaviour. A healthy person copes, he does not defend. Coping and defending both are patterns of adjustive behaviour and are related to experiential factors.

3·3 Adjustment in Veterans

Retired army personnel have their own adjustment issues which include- drastic change in lifestyle, change in daily routine, change in social environment and loneliness. Since this is the time that children are generally settled and living their own life away from

parents, so this may lead to loneliness. Then there are health issues due to old age. Death of spouse could also create problems. There are several factors responsible for post-retirement adjustment problems of veterans. These could be being used to a disciplined lifestyle, post-traumatic stress disorder, old age related reasons and other such factors. The mindset of civilians is different from army men. This creates communication problems. Although with time, veterans adjust in their new life. But initially there are a lot of problems facing them. The problems are more for veternas in lower ranks than in high rank officers because as they move up in hierarchy their salary, lifestyle, education, all get better. Therefore, we have not include officers above the ranks of Colonel in this study.

4.   Review of Literature

Gulab and Mehta (2008) did a study. The study which reviewed stress management techniques adopted by Indian Air Force for Airmen and Senior Non-Commissioned Officers. 60 serving Air warrior form corporal to sergeant were taken in the study. Results indicated that increased physical activities, entertainment, yoga classes, counselling by superiors and other such initiatives have been increased from unit to unit depending upon the initiatives taken by senior leaders at all levels. Leave policy is liberalized at larger stations but in smaller units leave liberty depends upon Commanding Officer and other officers.

Kaur et al. (2013) did research on Stress, Personality and Coping in Police Personnel. The aim was to study the relation between personality traits and coping methods with psychological stress in police personnel. Their results showed that there was correlation between these variables. Positive personality traits and coping methods lead to low stress and vice versa.

Sharma et al. (2015) did a study on retired army men. They found that there are many challenges that retirees experience when they leave the workplace. This study of the effect of retirement on army officer's lifestyle, well-being and ability to cope, was under-taken to see whether after retirement also army officers maintain the same personality as while in service. Veterans experience adversity in emotional and their well-being. Disparity is felt when an officer retires and settles in an environment which is totally different from his earlier one. It was found through qualitative analysis of

semi-structured interviews that retirement might coincide with many important life changes and getting into a new lifestyle. Lifestyle changes may require unforeseen adaptation and adjustments that affects their well-being in a negative way.

Tripathi (2016) did a study on Ex-Servicemen. The aim of this study was to ascertain the retirement adjustment of Ex-servicemen and to compare it amongst them based on parameters such as mode of retirement; time elapsed since retirement and rank at the time of retirement. Responses from sixty non-officer Ex-servicemen was obtained and analyzed. The results showed that there were no significant differences in the retirement adjustment measure of the Ex-servicemen based on the retirement related parameters such as mode of retirement, time elapsed since retirement and rank at the time of retirement. The mean score of Ex-servicemen on Retirement Adjustment Measure was 39.1287. There were no significant differences in retirement adjustment measure of Ex-servicemen based on the retirement related factors such as mode of retirement, time elapsed since retirement and rank at the time of retirement.

Verma and Singh (2016) did a study on last held military rank and well-being of army ex-servicemen. A total of 70 Ex-servicemen were purposely selected and assigned into two groups as per their rank. The results showed that there is significant effect of rank on the well-being which might be attributed to several factors couple of them are demands of unyielding orders and commands and regular exposure to intense violence.

5. Objective

To compare the level of adjustment in retired army officers, JCOs and ORs.

6. Hypothesis

There will be a significant difference in the adjustment level of retired army officers, JCOs and ORs.

7. Methodology

7·1 Sample

Sample of 300 retired army personnel was taken using purposive sampling.

7·2   Inclusion and Exclusion Criteria

Only personnel of Indian army were taken. No one of Navy, Airforce or Paramilitary forces was taken. Only army personal who had retired within 2 to 5 years after their complete service were included. Only retired army men who were not doing any job after retirement were included. Disabled soldiers were excluded from the study.

7·3   Tools

The Adjustment was measured by using Old Age Adjustment Inventory developed by Hussain and Kaur (1995).

7·4   Procedure

The Army men were selected by purposive sampling technique. Then they were given the test. They were also interviewed personally. After this the mean, standard deviation and t test were calculated using SPSS.

8.   Results and Discussion

Data collected from level of adjustment in retired army officers, JCOs and ORs are contained in the following tables :

Table-1 : Comparison of Adjustment in retired army officers, JCOs and ORs

Group	N	Mean	Var	SD
Officers	50	93.20	98.69	9.93
JCO	150	98.84	79.77	8.93
OR	100	100.25	50.65	7.12
Group	Min	Max	Sk	Kt
Officers	75.00	111.00	-.10	-.94
JCO	64.00	116.00	-.35	.63
OR	83.00	114.00	-.23	-.25

The above table shows comparison of adjustment in retired army officers, JCOs and ORs. Adjustment of retired army persons under study reflects the results as mean (93.20) and standard deviation (9.93) of retired army officers. Mean (98.84) and standard deviation (8.93) of retired JCOs. Mean (100.25) and standard deviation (7.12) of retired army ORs.

Table-2 : F-value (ANOVA) of Adjustment of retired army persons in relations to officers, JCOs and ORs

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	1723.02	2	861.51	11.77	.000
Within Groups	21736.91	297	73.19		
Total	23459.93	299			

The above table shows F-value for adjustment of retired army officers, JCOs and ORs is 11.77 which is significant at 0.01 level of significance. This shows that there is significant difference within the officers, JCOs and ORs in the level of adjustment of retired army persons.

Hypothesis-1 is accepted, it means there will be a significant difference in the adjustment level of retired army officers, JCOs and ORs.

Rich Morin (2011) did a study in which he concluded that military service is difficult, demanding and dangerous. But retirement also brings with it new problems for veterans.

Table-3 : Post-hoc test on Adjustment of retired army officers, JCOs and ORs

(I) GROUP	(J) GROUP	Mean Differenc e (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
OFFICERS	JCO	-5.64*	1.39	.000	-9.00	-2.28
	ORS	-7.05*	1.48	.000	-10.61	-3.48
JCO	OFFICERS	5.64*	1.39	.000	2.28	9.00
	ORS	-1.41	1.10	.608	-4.07	1.25
ORS	OFFICERS	7.05*	1.48	.000	3.48	10.62
	JCO	1.41	1.10	.608	-1.25	4.07

* The mean difference is significant at the 0.05 level.

The above table shows values of Post-hoc test (multiple comparisons) of retired army officers, JCOs and ORs for adjustment. This reveals the differences between all three areas was the limitation

of the F-test that shows differences within the group overall but doesn't provide F-value or any value of significance of each area. Post-hoc test on adjustment shows that difference between officers and JCOs is 5.64 which is significant at 0.05 level of significance, difference between officers and ORs is 7.05 which is significant at 0.05 level of significance and difference between JCOs and ORs is 1.41 which is not significant at any level of significance. This means that there is difference between officers and JCOs, officers and ORs, but there is no significant difference found between JCOs and ORs on the adjustment.

Figure-1: Bar diagram (mean scores) of Adjustment of retired army officers, JCOs and ORs
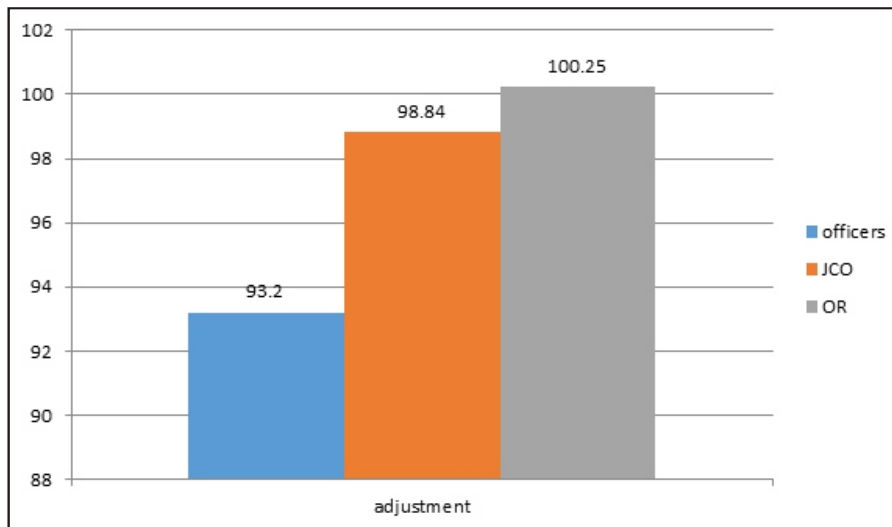
Bar diagram shows comparison of mean score of adjustment of retired army officers, JCOs and ORs. Mean score of adjustment of officers is 93.2, JCOs is 98.84 and ORs is 100.25. This shows that retired army ORs is high on adjustment as compared to retired army JCOs and retired army Officers. And also, retired army JCOs are high on adjustment as compared to retired army officers.

9. Conclusion

Retired army ORs' score is high on adjustment as compared to retired army JCOs and retired army Officers. And also, retired army JCOs' scores are high on adjustment as compared to retired army officers. There is also significant difference within the officers, JCOs and ORs in the level of adjustment of retired army persons. Post-hoc analysis shows that there is difference between officers and JCOs,

officers and ORs, but there is no significant difference found between JCOs and ORs on the adjustment.

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6

The Magnificence of Indian Renaissance

Jagat Prasad Parajuli*

The Indian Renaissance is a significant aspect of nineteenth-century India which gave a new vitality and a driving force to flourish. This research about historical Indian Renaissance prioritizes contemporary records of the times of Indian Renaissance and also is based on consultation and interviews with the profound historians of present time. Not only did the Indian Renaissance give birth to many social and religious movements in India, but it also had a significant impact on every element of Indian citizens. The dawn of empowered religiousness, strengthening of societies, intellectuality, ancient Indian history discovery, revelation of ancient literature, regional language, growth of fine-arts, cultural heritage, rise of middle class, and the birth of nationalism have been shaped by the Renaissance. The arena of life got enriched because of the progress brought about by the Renaissance. The enactment of social and traditional reforms has a positive and everlasting ripple in the development and economic prosperity of India.

[**Keywords :** Renaissance, National awakening, Intellectuality, Nationalism, Cultural significance]

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1.   Background

The Indian Renaissance is a significant aspect of nineteenth-century India. By the turn of the nineteenth century, Indian culture had utterly lost its morale in the face of western culture (Majumdar et al., 1957 : 943). The educated Indians lost faith in their own culture and looked to the west for inspiration. They blindly mimicked western clothes, manners, literature, ideas, and everything else associated with the west, but at the same time, a new thought entered the Indians' brains, inspiring them in every aspect of their lives, including society, religion, literature, fine arts, politics, and so on (Vaidya, personal communication, November 16, 2021).

The new notion sparked a rush of inspiration and emotion, and the subsequent effects were dubbed the Indian Renaissance (Smith, 1958 : 813). The Indian Renaissance, like the European Renaissance in the sixteenth century, influenced every aspect of Indian life and resulted in substantial changes. It gave Indian culture a new lease of life and a new sense of purpose (De Smet, 1968). It was influenced by western ideas like as reason, equality, and liberty. It enthralled the Indians and remedied their cultural flaws. It was therefore given new vitality and a driving force to flourish. The Indians believed that Indian culture is wonderful and that it had the potential to evolve and tackle the challenges of Western civilization. As a result, they worked to restore the splendor of Indian culture, reform Indian society and religion, and improve every aspect of life (Smith, 1958 : 817). There was no aspect of Indian life that was spared from the impact of the Indian Renaissance. Present times in India is beautifully shaped by Indian ethos and past events that have been a road map to the future as well (Bhattacharya & Bhattacharya, 2014).

2.   Material/Methodology

The study is based on primary and secondary data collection methods. This research about historical incidents of Indian Renaissance prioritizes contemporary records of the times of Indian Renaissance and also is based on consultation and interviews with the profound historians of present time. The article scrutinizes historical relevance based on discerning the facts and analyzing the information present in historical records. The findings have been compiled referring to the past events and validating by complementing interviews. Then, the data are interpreted into the

article. E-library, documents, semi-structured interviews have contributed to the making of the manuscript. The interpretation of the data as well as its analysis is research-oriented and effort has been put to maintain and preserve authenticity, credibility, reliability and evidentiality for the research community. The views and arguments of multiple writers of this sector have been considered and given due respect in demonstrating research analysis.

3.   Research Findings

Not only did the Indian Renaissance give birth to many social and religious movements in India, but it also had a profound impact on every element of Indian life. It motivated Indians to improve their policy, economy, literature, and fine arts, among other things (Majumdar et al., 1957 : 817). Its impact was felt not only in the nineteenth century, but also in the twentieth century, and it aided Indian progress in all aspects.

3·1   Dawn of Empowered Religion

The Indians' religious life improved as a result of the Renaissance. Hindus, Muslims, Christians, Parsis, and other religious communities in India strove to modernize and simplify their religion (Raghubansi, 1973 : 12-15). The Hindus made the most successful attempt. The Brahmo samaj, the Arya samaj, the Ramkrishna mission, the Theosophical society, and other societies strove to enhance Hinduism and bring it back to its former glory. They instilled among Hindus a sense of self-assurance and pride in their religion, enabling them to face the onslaught of Islam and Christianity on their religion and society. Foreign intellectuals like Max Muller, Sir William Jones, Charles Wilkins, and others contributed to the revival of India's ancient grandeur (Smith, 1958, p. 818). They translated various Hindu holy scriptures and demonstrated that they were among the world's best religious treaties. Raja Ram Mohan Roy was inspired by them and founded Brahmo samaj to combat the Hindu religion's evils. Swami Dayananda went on to say that the Vedas contain the absolute and only truth. Swami Vivekananda elevated Hinduism to a new level of spirituality (Chaudhari, 1993 : 292).

These religious reformers strove to reform Hinduism, establishing faith among Hindus and spreading the Hindu message and spirituality throughout the world. It boosted Hinduism's

popularity. The Aligarh Movement did the same thing for Muslims (Chaudhari, 1993 : 298).

3·2 Strengthened Societies

Religious reforms were not the only focus of 19th-century religious movements. Each of them made a concerted effort to rid society of its ills, including among Hindus. Many societal problems were justified as religious activities so that the average man would not dare to oppose them, despite the fact that none of them had anything to do with religion. All of them had infiltrated Hindu culture due to a naïve faith in traditions. This century's religious reformers waged a fight against these social ills. They informed the people that none of these societal ills had anything to do with religion, and that eliminating them would not be an irreligious act, but rather a positive religious and moral act because doing so would eventually strengthen them (Subedi, personal communication, December 2, 2021).

As a result, the Brahma samaj, Arya samaj, Ram Krishna Paramhansa mission, Theosophical organization, and others preached against caste system, child marriages, sati, female infanticide, untouchability, weddings with minor girls, and the Purdha system (Chhabra, 1984 : 209). There were no societal problems that these religious societies did not openly condemn, and their leaders took proactive attempts to combat them. They promoted inter-caste marriages and inter-dining, organized widows' marriages, established girls' schools, emphasized gender equality and the Arya Samaj, and even continued the Suddhi movement, bringing back a huge number of converted Muslims and Christians into the Hindu fold. Most of the social ills that Hindu society has rejected and that the government has now deemed unlawful were challenged by social and religious reformers in the nineteenth century. As a result, they were the forerunners in this sector (Chhabra, 1984 : 657).

3·3 Advancement in Reasoning Attitude

The development of a rational mind-set was both a cause and an outcome of the Indian Renaissance. The Indians were mostly traditionalists who lived by faith alone. One of the fundamental causes of their inaction and backwardness was that they were fatalists. The majority of Indians, particularly Hindus, suffered the

most as a result of them (Grober, 1997 : 683). As a result, in the nineteenth century, the Indians were left with nothing but blind confidence in their community and religion. Intellectualism, reason, right and evil, and justice had all but vanished from their minds. Such a civilization could never develop since western education and culture destroyed the Indians' naïve faith. Finally, educated Indians began to think rationally and distinguish between right and wrong in matters of religion, society, politics, and the economy, among other things (Jones, 1994 : 187). Reason and intellectualism aided them in pursuing the correct course of action in all aspects of life, resulting in their overall advancement. The adduction and investigation of contemporary Indian parlance guides intellectualism and leadership till date (Bharati, 1970).

3·4 Discovery of ancient Indian History

The Indians had lost touch with their cultural and historical legacy and had no way of recovering it. In this field, foreign scholars have made a start. Scholars like Dr. Fuller and James Fergusson. Dr. Slust, Percy Brown, and John Marshall discovered historical movements, paintings, sculptures, and literature, among other things. These, in various locations in India and overseas, demonstrated that India has a rich cultural past (Jones, 1994 : 194). Then the Indians were interested in this topic, and offers to learn about old Indian history were made. The Indians were sure that they had a magnificent history because of the knowledge they gained through historical sources.

The findings of the Harappa civilization, the vedic culture, the history of various Hindu dynasties, the spread of Indian culture in foreign countries, the frescoes, the beautiful pieces of sculpture in the form of idols of gods and goddesses, men and women, temples and forts, etc. convinced the Indians that they had attained a far superior culture than the west in ancient times and that they did not need to be ashamed of their country and culture (Jones, 1994 : 198). They should, on the contrary, be proven of them and join in the job of renewing their culture and way of life. Many foreigners and Indians collaborated in this effort, and the past Indian history and culture were discovered (Mittal, 1998 : 286-90). The Bhandarkar Oriental Institute, the Indian Archaeological Survey, and a number of other similar organizations have all contributed to the discovery of Indian history and culture. It has not only restored India's previous

greatness, but it has also aided in the reconstruction of modern India (Mahajan, 1990 : 319).

3·5   The Revelation of Ancient Literature

The Indian Renaissance also aided in the discovery of India's ancient literature in Sanskrit, Pali, Prakrit, and other Indian languages. The Indians had lost all ties to their old literature, and many texts were not available in their own language. In this discipline, western scholars once again assumed the lead. Scholars such as Charles Wilkins, Sir William Jones, Colebrook, Wilson Williams, Max Muller, and others discovered old literature and obtained many manuscripts from other nations, which they translated and published. Wilkins compiled Manu Smriti, Shakuntala, and many other texts, while Jones translated Gita (Jones, 1994 : 196). Hitopadesh and Panini's grammar were collated by Colebrook, while the Vedas were translated into English by Max Muller. Several western scholars did similar work, and the Indians later picked up the thread and worked tirelessly in this field (Basham, 1954 : 233). This resulted in the recovery of Indian wisdom from the past, elevating their stature in the world and giving them confidence in their religion, community, and culture.

3·6   Growth of Regional Language

The Indian Renaissance ushered in the advancement of literature in India's various regional languages, such as Hindi, Gujrati, Bengali, Urdu, Marathi, Telegu, Tamil, Malayalam, Kannada, and others. Most of these languages possessed just a little amount of literature in the form of folklore, religious prayers and stories, descriptions of heroic deeds, and so on, and their written literature was almost non-existent. Furthermore, there was a scarcity of text materials for youngsters to learn these languages. Christian missionaries who translated the Bible into many regional languages established the prose style in them first (Allam et al., 1961 : 779). Then, in this field, newspapers, magazines, and the press in various regional languages performed a constructive purpose. After that, numerous experts published works in their regional languages, and each language's literature grew throughout time.

3·7   Development of Scientific Mind-set

As a result of their exposure to western culture and English education, the Indians developed a scientific mindset. The British

established a number of science education institutes as well as research laboratories. The Indians took full advantage of the opportunity and contributed to the advancement of scientific knowledge in a variety of fields (Gupta, 1983 : 126). It instilled in Indians a scientific and research mind-set, allowing them to advance in other sectors as well.

3·8   Industrialization Direction

The Indians were also educated as well as enlightened by the Renaissance in terms of their economic situation. They realized that their economy had been ruined by British domination. It had devastated their cottage industries, putting agricultural pressure on them, and the only solution was to industrialize. Despite all of their disadvantages, some of them were able to develop a few industries. The First World War provided more opportunities for industrial development, and India progressed down its industrial development path, albeit slowly and paintfully (Jones, 1994 : 198).

3·9   The Growth of Fine Arts

The Renaissance influenced the growth of fine arts; individuals such as sister Nivedta and Havell recognized the soul of Indian painting and restored the old art of India. The Indians also contributed to this field (Chhabra, 1984 : 21). The Indian Society of Orient Art was founded by Avanindra Nath. Surrendra Ganguly, Nanda Lal Bose, and Ajit Kumar Haldhar, their students, also contributed to the realm of Indian painting. The paintings of Abdur Rahman Chaytai, Amrita Shergil, Rabindranath Tagore, and Dr. Kumar Swamy also contributed significantly. Shanti Niketan and the Art Schools of Bombay, Shimala, Baroda, Calcutta, and other cities contribute to the education and development of Indian painting today (Basham, 1954 : 237).

Large spectrum of sculpture practices and discourses are influenced by what constituted in the field of art in the past (Guha-Thakurta, 2002). In addition, the Indians began working in the fields of sculpture and architecture. They drew influence from old Indian art in this subject and also picked up some tips from the western style.

India made significant development in the field of music and dance in ancient times, which motivated them in modern times as well, and institutions were founded to educate Indians in music and

dance at various locations such as the School of Music Gwalior (Mittal, 1998 : 291).

3·10 The Rise of Middle Class

India's success in several fields spawned the Indian middle class, which in turn aided India's progress in all aspects of life. The Indian middle class consisted of teachers, doctors, attorneys, scientists, and journalists, among others. India's middle class produced social reformers, national leaders, philosophers, and others who enriched Indian life in several sectors (Natraj, 1972 : 97). Even India's independence was largely the consequence of the Indian middle class's efforts.

3·11 The birth of Indian Nationalism

The Indian Renaissance aided in the development of national consciousness and the independence movement in India. It encouraged national patriotism by celebrating the national in various fields of life (Majumdar, 1972 : 97). All of India's renaissance leaders, whether they were social and religious reformers, literary personalities, artists, scholars, or scientists (Gautam, personal communication, October 23, 2021), were patriots who loved their country and strived to improve it. As a result, they all campaigned for national unity and, eventually, national independence (Majumdar, 1972 : 307).

4. Conclusion

Indian Renaissance is a glorious influence in the spheres of Indian life as well as lifestyle. The arena of life got enriched because of the progress brought about by the Renaissance. It helped India evolve into the country that it has become today. Renaissance is a time of rebirth and rejuvenation. In a country as old as India, there have been countless renewals and reawakening. As typically as the word Renaissance symbolizes rebirth, the revival that has been fostered by the historical events have shaped and bolstered today's India ranging from smaller to larger areas of security and development. Social, regional, cultural, educational, industrial, economical, moral, artistic benefits brought about by those periods of time have made a strong foundation of India. Due to this, India is a strong country which has revived knowledge and science into the doings of modern times. The story of India's awakening is significant

and has resurged vitality. The enactment of social and traditional reforms has a positive and everlasting ripple in the development of India.

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Interviews

Gautam, B. N., (October 23, 2021). Personal communication [Personal interview]

Prof. Dr. Gautam is a historian, writer and an expert of democratic movement of Nepal and has specialization in Modern Indian History.

Vaidya, T. R., (November 16, 2021). Personal communication [Personal interview]

Prof. Dr. Vaidya (former vice-chancellor of Lumbini Bouddha University) is a renowned historian and writer of Nepal.

Subedi, R. R., (December 2, 2021). Personal communication [Personal interview]

Prof. Dr. Subedi is a writer and historian of Nepal. He is former Head of the Department of Central Department of History, Tribhuwan University. ★

Education, Employment and Economic Empowerment of Rural Women

Rajendra Kumar Sharma*

In the 21st century, the perception of the society has undergone a major change worldwide. Women today are not considered at the receiving end, but at the giving end. In the modern worldview, women are not observed as subject of welfare, but contrary to it, they are considered as part of the working population and equal partners in the socio-economic development of the society. This change of perspective can be observed in the educated urban society. However, in the rural society, masses still need to accept this changed perspective. The issue of economic empowerment of rural women has become crucial for the approaches to human development and human rights. It has been acknowledged that for any effective, sustainable, inclusive developmental planning, equal participation of women must be ensured. Traditionally, women in Indian rural society had been denied education, employment, and economic resources due to various reasons. Education and employment are the two necessary pre-requisites for the economic empower-ment of rural women. Efforts both at national and international level have been

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initiated for education, training, skill development, and employment generation for rural women. Besides government agencies, several NGOs and Self-help groups also work as facilitators in achieving the goal of rural women's skill development and employment. The present endeavor attempts to discuss the perspectives of the United Nations, Indian Government, the role of different agencies like NGOs and Self-help groups, and other issues in the economic empowerment of rural women in India.

[**Keywords :** Economic Empowerment, Education, Employment, Property rights, NGOs, Self-help groups]

1.   Economic Empowerment of Rural Women

All over the world, human society has been male dominated. Simone de Beauvoir (1989) in her book 'The Second Sex' has written, 'This world has always belonged to males'. Unfortunately, the same can be said even today, as the reality has not changed much, particularly in the Indian rural society.

Economic empowerment denotes women becoming economically independent and self-reliant, and creating and strengthening women's groups and organizations for economic independence. It denotes several changes in actual life situation of rural women viz., willingness to take financial opportunities for their advantage, controlling resources like land and property, independently taking financial decisions, spending their earnings according to their will, and access to employment and economic resources. An empowered rural woman makes important contributions in the development of the family, community, and society at large.

Empowerment is a multi-dimensional concept. Empowerment has been defined in different ways viz. as a goal, as a process and as a form of intervention. Empowerment may be defined as a process of awareness and capacity building leading to greater participation, greater decision-making power and control, and transformative action (Sushma Sahay, 1998). In the views of Jandhyala, empowerment is "a process whose outcomes would lead to renegotiations of gender relations, enhance women's access and control over human, material, financial, and intellectual resources, legitimize women's entry into non-traditional spaces, create new spaces, and support systems to sustain the process of empowerment" (Jandhyala, 1998 : 205). The process of empowerment can be viewed as a continuum of several efforts made at different points of time and places in different sectors of life.

Empowerment of women in different sectors viz., political, social, and economic are interconnected. It has been argued that political empowerment of women is necessary for their economic empowerment (Ram Ahuja, 2021). It can thus be inferred that reservation for women in PRI and educational institutions will contribute to their economic empowerment.

There is a psychological and behavioural dimension in economic empowerment. Economic empowerment talks about individual abilities, competencies in skills, and proactive participation in economic activities. It is the process of development of a sense of being empowered (psychological dimension) and taking financial decisions independently (behavioural dimension). These two dimensions are inclusive of, as Goetz submits, 'performative aspect and a substantive aspect of voice' (Anne-Maire Goetz, 2001 : 35).

Empowerment is not an absolute state, but it denotes a relative situation. Women realize empowerment in their relationships, access to resources and decision making. It is more psychological in nature, i.e., how and to what extent women feel empowered in the family and community. Economic empowerment will contribute to develop gender equality and sustainable development.

The process of empowerment is never complete. In the views of Murthy (2001), the process of empowerment is 'iterative, non-linear and perhaps never complete' (R. K. Murthy, 2001 : 351). Empowerment is related to economic development as a process of socio-economic changes in the traditional patriarchal social structure.

Although both individual and group efforts for empowerment are necessary, collective efforts of rural women will have more prominent impact in their status upliftment than efforts done at individual levels. Collective efforts develop self-efficacy in the group and thus prepare the members of the group for empowerment. It contributes to increase the access of individuals to economic resources and employment. Group develops a sense of mutual relationship, support system, cultivates values, and contributes to enhanced individual strength.

Sen submits that "In order to be truly empowered, poor people must be able to go beyond their consciousness of themselves as eternal victims, to transcend their self-perception towards greater control over their lives and environment. This internal change in

awareness, while catalyzed by group processes, is profoundly and intensely personal and individual" (Sen, 1997: 5). Empowerment has been described as creating 'community capacity' by encouraging the community to procure and manage economic resources. It means a focus on developing the resources and skills necessary for individuals and communities to exert authority and power.

Empowerment is both sponsored and self-striven. Analyzing the several approaches of empowerment, Professor, S. L. Sharma writes, "There are two approaches to women's empowerment which for want of better terms may be called 'sponsored' and 'self-striven'. The former refers to the efforts made by the state to improve women's power position by making some statutory provisions and legal enactments. This signifies an approach 'from above'. The later represents a case of empowerment through self-realization. Essentially, it implies mobilization 'from below'. While it is necessary for analytical purposes to differentiate the two approaches from each other, for practical purposes, the two are not always exclusive to each other. Generally, these are dialectically intertwined" (S. L. Sharma, 2000 : 24). Economic empowerment of rural women in India can be seen in both ways as sponsored and self-striven.

In the economic empowerment, perception of rural women about the importance of their economic contribution is very significant. In patriarchal Indian society, women have been socialized for household jobs and their participation in economic activities is not encouraged. In the background of such socialization, women themselves have been reluctant to participate in economic activities. Since birth, girls have been observed as economic liabilities and boys as economic assets in the rural families. The birth of the son was celebrated, and the birth of girl was perceived as a burden.

In the views of Emile Durkheim, women themselves choose to ignore and deny the need to be empowered. Women become pawns of the social mechanism that perpetuate inequality (Durkheim, 1964). Empowerment can be defined as an effort of self-transformation.

Transformation in the self-image of rural women is a pre-requisite in the economic empowerment of women. All traditional stereotypes of women in the society, showing them economically dependent, need to be changed for their economic empowerment (R. K. Sharma, 2021).

2. Reservation and Economic Empowerment of Rural Women

One may find contradictory views on the demand for reservation for women's empowerment. On the one hand "Many women leaders believe that it would be a retrograde step after the acceptance of equality. They also claim that such a step would isolate women from the mainstream of political and social life" (Vina Mazumdar, 1979). On the other hand, one may find the arguments given in the support of reservation for women. It has been argued that without reservation in jobs, it will be difficult for them to get employed. The Report 'Towards Equality' (1974) mentioned that it is only through reservation that women have been able to participate in PRI (https://pldindia.org). Similar logic may be adopted for women's empowerment in economic sector also, i.e., reservation in employment will certainly speed-up the process.

In the report entitled, 'National Perspective Plan for Women 1988-2000', the Department of Women and Child Development stated that there is a continued inequality and vulnerability of women in all sectors in economic, social, political, education, health care, nutrition and legal. The Report recommended 33 percent reservation for women in PRI at all levels (https://14.139.60.153).

Reservation of one third of total seats in Panchayati Raj for women, by the 73rd Constitutional Amendment Act (1992), has provided an opportunity to rural women to participate in the developmental planning and other activities in the village. Several studies of women representatives in PRI (Ashok Bajpai, 1997, B. S. Baviskar, 2004, Geetanjali Verma, 2006) indicate that despite reservation, women's rights are still exercised by men, hence the concept of 'Pradhan Pati'. Although reservation has ensured representation, the actual situation shows a different reality.

3. Education and Economic Empowerment of Rural Women

Education is multidimensional as it includes basic literacy, financial literacy, vocational training, skill and awareness of human rights, property rights etc. In traditional rural society, the education of women has been neglected due to several reasons viz., poverty, lack of educational facilities, early marriages etc. Reformist

movements, after independence tried to change the perspective of the masses towards the education of girls.

Education is one of the most important means of giving women knowledge, skills, and self-confidence necessary to be full partners in the process of development (T. V. Lucy, 1995). In several studies of PRI, lack of education among rural women representatives has been noted (J.C. Verma 1978; K. Sudha : 1994). "There is thus a glaring inequality between boys and girls who receive education, the disparities becoming greater at the level of higher education and specialized training, thus adversely affecting a women's right to work and be economically self-reliant" (Sujata Manohar, 2001 : 248). Due to lack of education, rural women remained low skilled which resulted in low wages employment, unawareness about several schemes initiated by the Government of India for their economic empowerment.

4. Property Rights and Economic Empowerment of Rural Women

Rights in property are also related to women's economic empowerment. The demand for property rights is a far cry. During socialization, women are conditioned in such a way that, their father's home is not their permanent abode and one day she will have to leave for husband's home. Girls are observed as 'Paraya Dhan'. The concept of Paraya Dhan makes women devoid of their financial and property rights. Traditionally, landed property has always been transferred from father to sons. After marriage the rural girls' rights are very limited, traditionally, and not much has changed even after the promulgation of property rights. Amended Hindu Succession Act 2005 has empowered women in terms of parental property and property of the husband (https://citizenmatters.in).

Property rights have been considered important in women's empowerment. "Despite the fact that women form greater percentage of work force the precariousness and ambiguity of women's legal status remains a leading cause of dis-empowerment and associated kind of property. As property rights shape the allocation of resources and decision-making authority in the household, the ownership of land can considerably improve women's ability to bargain and gain access to credit and achieve higher levels of productivity" (Sheetal Sharma, 2006 : 16). Due to

illiteracy, women do not know about their rights in the property, particularly in the rural society.

5. Hurdles in Rural Women's Participation in Economic Activities

Several reasons have been identified which discourage rural women from participating in economic activities except agriculture, viz., women being considered as second order worker (A. R. Desai, 1975), technological advancement in agricultural work and lack of training among women (Brijesh Patel, Kirit Chavda, 2013), low wages for women among agricultural workers (Pranab Bardhan, 1979), rigid social customs (M.M. Gandhi, 1980), overburden of household work and childcare responsibilities (R. D. Ghodake and J. G. Rayon, 1981; V. M. Dandekar, 1982), low literacy, inadequate training and social values (Rajula Devi, 1982), joint family structure (A.R. Gupta, 1982), the dominant position of male in the workforce (S. Mukhopadhyay and Baniskha Ghosh, 1984) and agricultural work as more labor intensive task (Govind Kelkar, 1985). Empowerment of women contributes to removing the above hurdles in the financial independence of rural women. Even though girls have been worshipped as Goddesses in India during two Navratri Pujas, daughters were always unwanted socially, ritually, and economically and this led to female infanticide (Kiran Devendra, 2001).

6. Contribution of Women in Agriculture and Animal Husbandry Ignored

Traditionally, in agricultural work women have been participating since their childhood. They participate in several agricultural activities in the farm like sowing the seeds, weeding the crops, cutting, and storing the produce after cleaning. They also do several activities related to agriculture at home like cleaning and storing the produce, taking care of animals collecting fodder and wood, preparing dung cakes etc. However, all these activities remain unnoticed as financial contribution of women. She has been traditionally looked upon as a non-earning housewife. Women have no financial rights on the produce of the farms and animals.

Rural women's contribution to housework is unpaid and remains un-noticed financially (Mira Shiva, 2001). In a recent study entitled 'Women in Agriculture', the researcher has concluded that

the contribution of rural women in agricultural work and animal husbandry has been overlooked by male members of the family and community (Sanjay Kumar, 2021). Rural women from poor families who work as part time wage laborer in the farms of others have been lowly paid in comparison to male workers. Gender-discriminative social norms have undermined their contributions.

7. Perspective of Government of India on Economic Empowerment of Rural Women

Indian Constitution grants equality to women. States have been asked to discriminate in favor of women in their developmental schemes. From the Fifth Five Year Plan (1974-78), the focus of women's issues shifted from welfare perspective to the need for empowerment of women. Government has acknowledged the significance of empowerment of rural women in inclusive and sustainable development. The Sixth Five Year Plan (1980-85) may be perceived as a landmark in the economic empowerment of women. It was accepted that economic independence is necessary pre-requisite for empowerment of women (Chandra, 1997). The goals of development were defined in reference to women.

National Policy for the Empowerment of Women (2001) declares, "All forms of violence against women, physical and mental, whether at domestic or societal levels, including those arising from customs, traditions or accepted practices shall be dealt with effectively with a view to eliminate its incidents." (https://wcd.nic.in). The policy focused on poverty eradication schemes for women. The micro-studies conducted by the Department of Women and Child Development pointed out a need for policies to increase women's access to employment to make them economically independent and focus on quality of employment and conducive work conditions.

Education and training of skills are very crucial for employment and economic empowerment of rural women. The Government of India has acknowledged and focused on this need by introducing several schemes for rural women's education/training (Beti Bachao, Beti Padhao, Vigyan Jyoti Scheme, GATI Scheme, Kiran Scheme, one stop Centre, etc.) and employment (Working women hostel, Mahila e-haat, Mahila Bank, National Creche Scheme, etc.). Several efforts have been made by the Government to ensure girls'

education by way of providing scholarships, reservation of seats, hostel facilities and through advertisement and slogans to change the perspective of the masses towards girls' education.

8. Perspective of United Nations on Economic Empowerment of Rural Women

United Nations established a body to monitor the status of the women and to promote their rights in 1946. UN's reports have highlighted all the areas where women have been discriminated. It has been acknowledged worldwide that women cannot be asked to wait for their inclusion anymore. United Nations declared 1975 as the 'International Women's Year. Later, 1980 was declared as the 'Year for Development of Women'. The decade from 1975 to 1985 was observed as the 'Women's Development Decade'. During this decade, the world society pondered over the twin issues of the development of women and gender equality. The U.N. declaration of 1975 asked national Governments to shift their emphasis from welfare to development of women, which entails her participation in economic activities, equally with men. UN declared that Women's Rights are Human Rights (https://www.un.org). UN has made several declarations and conducted several studies to analyze the status of women empowerment. Studies like Gender Equality (https://www.un.org), and Status of the Human Rights of Women (https://www.unfpa.org) are few examples.

United Nations acknowledged that "Rural women are key agents for achieving the transformational economic, environmental and social changes required for sustainable development. However, limited access to credit, healthcare and education are among the many challenges they face, which are aggravated further by the global food and economic crises and climate change. Empowering them is the key to the well-being of individuals, families and rural communities, given women's large presence in agricultural workforce worldwide" (https://www.unwomen.org).

The G20 member nations accepted that to achieve sustainable, balanced, and inclusive development, it is critical to enact policies and design programs that target and empower the large population of rural women. Promoting rural women's economic empowerment presents unique challenges that require multidimensional approaches. "When women earn their own income, their control over

that income can increase, and they are more likely to re-invest in their household - children's education and health, better food, and nutrition for the family, increasing livelihood assets for the family. This can contribute to a virtuous inter-generational cycle that can raise a family out of poverty over time. Any economic growth plan must include elements that create economic opportunities for women in rural areas, through a combination of job creation and investment in education and training to prepare women for the job opportunities of the future" (https://www.g20-insights.org).

From the above discussion, it may be summed that rural women' economic empowerment has been recognized as an issue of serious concern by the UN, to be addressed in almost all the countries of the world. Continuous efforts are in progress to achieve the financial independence of women. In India, UN organizations worked for improving livelihood of Dalit women by raising 'Fund for Gender Equality'. Bank accounts were opened for several Dalit women, and they were unionized to defend their rights.

9. Role of NGOs and Self-help Groups in Economic Empowerment of Rural Women

NGOs are non-profit citizens' organizations, organized voluntarily on local, regional, national, or international level. The central aim of several NGOs is the economic empowerment of rural women. They organize illiterate, economically weak and vulnerable section of women in rural society to initiate group efforts, to foray into the economic spheres which were not easily accessible to them individually.

NGOs facilitate women's empowerment in several ways like inculcating skills, providing finance, developing legal awareness, educating about property rights, training for marketing of products, supplementing governments efforts, providing Information and Communication Technology, cultivating leadership skills, mobilizing resources, helping get credit and banking facilities, and motivating for economic independence and self-employment. NGOs contribute by developing awareness among women about their status and role within family and in the community and society at large.

In the Earth Summit held in Rio from 3rd to 14th June 1992, Women's Treaty for NGOs pledged their commitment to the empowerment of women. NGOs will help in developing adequate

financial resources and will work for economic and social justice. The Treaty held that there is a need for policies and actions to assure women an equal access to land, fair wages, safe working conditions, inheritance rights, credit, and appropriate technology (https://www.encyclopedia.com).

Several studies have been conducted to examine the role of NGOs in the economic empowerment of rural women. M. B. Chengappa (2010) in his study entitled, 'Micro-finance and Women Empowerment : Role of Non-Government Organizations', found that NGOs and Self-help groups help in mobilizing micro-finance for rural women. They organize women as a cohesive unit and develop into a mass collective power. The study was conducted in Karnataka (https://www.findevgateway.org).

Patrick Kilby (2011) in his book titled 'NGOs In India' has discussed the definition of empowerment for rural women in India and evaluated the contribution of NGOs and Self-help groups in rural women's empowerment. He studied about 15 NGOs and 80 Self-help groups. He found significant impact of NGOs in the empowerment of rural women in Uttar Pradesh. Women joining NGOs were self-motivated, and their living standard and economic independence increased. NGOs helped in capacity building and social mobilization of women in rural society of Uttar Pradesh. (https://www.researchgate.net).

D. S. Jadhav (2015), in his study entitled 'Role of NGO in Rural Development', concludes that NGOs are more effective than Government agencies in rural societies because they are more flexible and locally centered. With every Five-Year Plan, the role of NGOs in rural development is increasing. They help in building a self-reliant and sustainable society (https://imrda.bharatvidya peeth.edu).

Santoshi Aru (2017) in her study, entitled 'Role of NGOs in Women Empowerment', has examined the dynamics of the process through which women empowerment is achieved and the status of women is uplifted with the help of NGOs and Self-help groups in Uttar Pradesh. She also discussed the measures that should be adopted to re-position rural women as equal players in entrepreneurship and economic development (https://jstm.com).

Matharu, S. J. Haryani, Bharti Motwani and P. Sharma (2020), in their study entitled 'Impact of NGO Initiatives on Empowerment of

Rural Women' concluded, that the study identified a positive impact of NGO initiatives on the empowerment of rural women in Indore District of Madhya Pradesh (https://www.researchgate.net).

These studies have acknowledged the role of NGOs as mediator and facilitator between the Government and the rural women, contributing in capacity building and social mobilization of women in rural society. After joining NGOs, the living standard and economic independence of rural women increased.

Self-help groups play very significant role in availing the benefits of the Government schemes for rural women for their economic empowerment. SHGs are formed by rural women of similar socio-economic background, work at grassroot and local levels for the economic betterment of their members. Shuchi Loomba (2013), in her study entitled 'Role of Microfinance in Women Empowerment' conducted in Ghaziabad district of Uttar Pradesh, concluded that microfinance has been accepted, all over the world, as a key mantra for attaining and maintain the sustainable development. SHGs provide an effective mechanism in availing microfinance (https://jaipuria.edu.in).

These groups are formed with several objectives like achieving basic literacy and financial literacy, developing skills through training, creating better employment opportunities for them, developing awareness of government schemes of welfare, understanding functioning of banks, getting credit from banks and other financing agencies, starting their own small business, solving the problems encountered in financial needs, providing solutions to supplement their livelihood, etc. They evolve their own agenda, goals, and organization norms.

10. Conclusion

It has been accepted world-wide that inclusive and sustainable development of the society entails women's participation in economic activities. Economic independence is a solution to rural women's several problems related to poverty, health, domestic violence, etc. Economic empowerment of rural women requires multidimensional efforts, and any narrow solutions will not suffice. UN Women organization and Government of India support the women leadership and ensures the participation of women in economic activities. No doubt, reservation is important in

empowerment, however, reservation is not the only solution and other corresponding efforts are also required.

Empowerment of rural women requires the augmentation of capabilities and collective mobilization of rural women. Collective efforts, on the one hand, increase the impact on the society and, on the other hand, also develop a support base. Group efforts generate greater strength to swim against the deep traditions of gender bias. NGOs and Self-help groups ensure involvement of rural women at mass and community level, inculcating group awareness, self-confidence, and self-esteem.

Rural women's economic empowerment entails change in the traditional patriarchal structure and institutions of society. It is a process of challenging the economic exploitation and of gaining control over economic resources. Empowered women will act as agents of change and inspiring other women to be economically independent. Today, financial status of the family is no less important than traditional caste-based status. The contribution of women in uplifting the financial status of the family has been acknowledged. In view of this, participation of women in economic activities has been accepted by the society as a tool to elevate their family status and to fulfill the always increasing consumption needs. Economic empowerment of rural women will contribute towards economic equality in society and the eradication of poverty.

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Cultural Appropriateness on Disaster Reconstruction and Resilience Programs at Kunchok, Sindhupalchok

Madhu Giri*

Reconstruction and community resilience programs of the 2015 Earthquake led by the National Reconstruction Authority (NRA) have not finished yet though the agency was closed assuming the completion of the mandate. Even where the houses were built following models provided by NRA, people are using those houses for other purposes than shelter for themselves like for cattle, kitchen, store, and so on. Many newly constructed houses devalued cultural factors of the house what the NRA and its designs failed to address. The cultural appropriateness of the structure which was integrate aspects of agrarian life was ignored by the policymakers and technicians of the projects. The NRA formulated and implemented different policies and guidelines for the consistency of reconstruction and equal distribution of resources. Governance refers to the way major (policy) decisions are taken, their implementation is monitored and the outcome is evaluated for the analysis of effectiveness and sustainability of any program.

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Earthquake disaster governance is nested within and influenced by overarching societal governance systems and cultural practices. To explore failure stories of house reconstruction and community resilience, the researcher developed questions like: What are rules of law and implementation policies of the NRA? What are peoples' experiences of reconstruction? Why villagers did not like funded houses and made a different house for them? What are community resilience practices among the villagers? Based on ethnographic data, the paper explored the poor participation of affected people both in policy formulation and implementation were major flaws for the failure of the NRA reconstruction and resilience programs. Although governance failures can occur in societies with stable governance systems, poorly governed societies and weak states are almost certain to exhibit deficiencies in disaster governance. Moreover, disaster reconstructions always occur in political spaces, in which societies invariably become spaces fraught with heightened contestation, negotiation, and cooperation in times of crisis, rupture, and displacement. Local elites and technicians manipulated policies of reconstruction and resilience. The communities were hierarchical and unequal in terms of power, prestige, and property whereas policies treated them equally. Homogeneous policies of the NRA about reconstruction and resilience neither addressed social and cultural diversity nor tried culturally meaningful housing and resilience programs.

[**Keywords :** Disaster, Governance, Reconstruction, Resilience, Cultural appropriateness]

1.   Introduction

The April 25 earthquake (7.8 magnitudes) and the subsequent aftershocks destroyed 604,930 houses and further 288,856 houses were declared uninhabitable which were mostly mud brick and mud stone-built (Nepal Disaster Report, 2015 and 2017). The government of Nepal felt the need for a powerful agency for the reconstruction-resilience programs and formed the National Reconstruction Authority (NRA hereafter) with the mandate of leading and managing recovery, providing strategic governance for reconstruction. The NRA conducted many round surveys and selected beneficiaries who received support in two ways. The first was the direct cash support of NRs 400,000 in three installments and the second was technical support through technical persons. The earthquake beneficiaries were defined according to some criteria such as categorization of the house as severely damaged, absence of livable house in the same area or all over Nepal, and quantity of property and human loss.

People were desperate to build new houses and shift from a temporary shelter. They jumped to pick up one of those designs

prepared by the NRA without considering the physical and socio-cultural needs of the house. They were unaware that they could be built their houses without being victims of earthquakes. This situation led to the construction of small housing units in villages which neither fulfilled the actual needs based on family size, socioeconomic status, livelihoods, and culture nor they maintained their previous vernacular characteristics of the house. These houses were 1 or 2 rooms and most of them one-storied. The traditional housing patterns are in danger of being extinct. This article tries to focus devaluation of cultural appropriateness and social aspects of the reconstruction of the house. The designs and structure of the earthquake house killed agrarian flavors and rural ingredients of a village house. Newly constructed houses, irrespective of their designs, could not accommodate joint families and house in the agrarian village means shelter for humans as well as other properties. Moreover, the newly made house ignored socio-economic differences, festivals, ritual activities, occasional guests, shelter for cattle, birds, and bees. For villagers in Sidhupalchok, a house means more than physical and material things. They believed that the house must be the shelter of ancestors, gods, and other spirits. If non-human spirits did not accept to live in the house, the house turns into a ghost house or house without people. Researchers argue that a house is the expression of cultural, social, ecological, and cosmological of the people who live in it (Gray, 2011a; Rapoport, 1969; Ciaraad, 2012 and Rykwert, 1991). To live a meaningful life, people try to maintain the cultural appropriateness of the house. Some of the indigenous people around the world preferred to stay in traditional huts rather than concrete houses (Smith, 2012). It can be argued that a physically strong structure may not be culturally appropriate in all socio-cultural settings. For agrarian and certain cultural groups, a house is a more social and cultural institution where community people gather around the hearth and make decisions in the evening (Gray, 2011b). Devaluation of the social and cultural aspect of the newly constructed house in the village is subject to be studied because many of the newly constructed houses were left and used for another purpose in the village. I have observed that government- funded houses were used for goat, buffalo, and storehouses. This article concentrates on : what are the stories of the failure of reconstruction and resilience programs of the NRA? Why What are practices of recoveries including reconstruction and various kinds of loss in the village? An examination of earthquake disaster governance strengths and weaknesses.

2.   Methodology

I have observed and studied contestations and negotiations in the processes of reconstruction and community resilience programs in a mixed (Sanyasi, Tamang, Chhetri, and Magar) community at Kunchok of Sidhupalchok in May 2018 and September 2019. Besides participation in meetings and living with the local community for about 3 months, observation, field visits, key informant interviews, and case study methods have been used to generate data. Specific cases and stories of the key informants better-told stories of the government-funded houses in the village.

3.   Concept of Home in Rural Nepal

The definition of home and house is quite different and the conceptualization of home is a very complex phenomenon. Physical structure does not get the meaning of home unless it is culturally meaningful. After the earthquake disaster, the government was worried to make the physical structure. For the government, it was the reconstruction of the house of the people but for the villagers, it was the construction of the home. In the Nepali language, there is a single word 'ghar' to represent both house and home. When the villagers told their stories and ownership (not legal sense) of newly constructed structure, the NRA emphasized to make the technical house not home as per meaning. The notion of home is multifarious and 'deeply ingrained in the culture and societal organization' (Cieraad, 2012). For an anthropologist, home is purely a cultural construct (Gray, 2011). Cieraad writes her ideas about the concept of home in western societies and states that the home is opposite to office. It is what differentiates working and living. The once binary opposition between town and country is what today is represented by home and work. Why people need a home and when people need a home is because of their requirement of privacy and a sense of belongingness.

John Gray (2011a) reveals that there is 'doubleness' in Nepali domestic space, namely architect and architechne. The first one is related to 'the production of houses that express social reality, cultural meanings and/or cosmology', and the second one tales 'the embodied experience, tacit knowledge, and revelation produced by everyday living in domestic space' (Gray, 2011a : 89). What Gray was trying to tell us here is that the designs and types of dwelling and the domestic surrounding are intrinsically related to the people's vision

of the ideal life or cultural appropriateness. According to Gray especially in South Asian architectures, people's ideology, which is informed by the cultural, social, and cosmological background, is expressed in the physical form of house. It is people's social and cultural reality that is articulated in domestic architecture. The space people create domestic architectures must have the meaning as well as function. Susan Smith writes that a house is more than a physical structure but a social and cultural entity that influences the way of life of its residence (Smith, 2012). He increased attention to issues related to building strong houses such as 'better construction technologies, traditional and innovative building materials, or other cultural appropriateness of housing design' have impeded the policymaker's view upon the social aspects of shelter and housing programs. It is important to note that cultural appropriateness is crucial while doing reconstruction and resilience programs even if social aspects are somewhat given less priority.

The major flaw of the policymakers and technicians was that the construction of a house was not understood as a cultural task. A home is not just a structure but it is an institution. Cultural appropriateness transformed the house into a home. Hence structure's types and organization are largely influenced by the cultural settings of its surrounding which should fulfill various purposes of the culture it belongs to.

4.   Stories of Reconstructed House

Narayan Bharati (75 years old man) at Kunchok said, "I lost three-floored, stone slat, round balcony with veranda with a wooden carved big house. There were about 10 rooms for a different purposes. Doors and wooden pillars of the old house were beautifully carved and unique in the village. The house was named 'Bharati Thulo Ghar' (Bharati's big house). The round wooden balcony and veranda added beauty to the typical house. I missed the house forever. This model house could not be built again because there are not such skillful carpenters and traditional architecture in the village. I have been living in the tin-roofed -hut. It is very difficult during the monsoon, summer, and winter seasons. The hut is extremely cold during winter and extremely hot during summer. I am also constructing a two-story government-funded house. I am not excited about this house because it is incomplete for a family like me. I have 7 daughters, 2 sons, and their children. About 20 families

gather in my house during festivals. The NRA's house fund is like "Nakha'um bhane dinabhariko sikara, kha'um bhane kancho ba'uko anuhara, ke ho" (If we don't eat it, it will be the prey/bread of the day. If we eat it, it will be the face of the youngest father). It is very difficult to accept and reject the reconstruction fund. The Government supported the two stories house which will be inadequate for me. I am thinking to make a different house for my family.

Fulmaya BK (57 years woman) was sitting in the tin-roofed hut and a newly constructed two-stories cemented house was used to keep goats. Five goats and their 2 kids were eating fodders that are kept in the house. She said "the new house was made not only fund given by the government. My son has spent 2 Lakhs in this house. We have not received the final installment from the government. While building, I and my husband were excited to shift to the new house. When we shifted, I and my husband got sick. He was suffering from fever and headache. I got leg swelling and back pain. Both doctors and believers suggested to us not sleep in the cemented house. The doctor said it is too cold which harms swelling. Believers said that the house was not auspicious. When we started to live in the hut, we became well. Then we decided to sleep in the new house. Therefore, we make the new house as storeroom and goat-house.

Sukdev Giri (65 years old) and Gaumati Giri (60 years old) were not satisfied with one story house constructed by the government fund. Technicians persuaded them to make a one-story house that was easy to pass and had minimum expenditure. In the name of support, technicians attached pictures of the next house and received the final installment. Technicians charged Rs. 5000 for doing a fake proof. They said, "When the son returned from a foreign country, he rejected the government house. It was too cold and inappropriate to make a fire in the winter. If doors are closed, there is a chance of suffocation. During festivals, daughters and grandchildren gather in the village. There is no space for sleeping, cooking, and seating for the relatives. Moreover, there is no sacred space and place for Family gods (Kuldavta). Though daughter-in-law and grandchildren live in Kathmandu, son panned to make another house adjoining government house in the village. Relatives and doctors also suggested making a traditional house which is considered healthy for the elderly people".

Bishnu Giri (65 years old ex-Pradhan of the village) recalls the event the displacement after the earthquake and explains that

villagers had made three stages of temporary shelters before moving to a new house. He said :

> At that time, most of the villages demanded tents and tin to make huts. Space was not a problem. But few households whose settlements were damaged by landslides needed space for making hut/home. The journey from tent to the tin-roofed hut and certified house after three to five years have different stories. My house made with technical support of the government is not family-kin friendly. When family guests come to stay overnight, then there is trouble. All my sons who were together with me were separated and received separate Rahat (bonus) after the earthquake by giving bribery to the government officers. Luckily, four different houses for three sons and myself make us comfortable to share space for the guest and storing food.

The four snapshots articulate the failure of housing reconstruction projects of the NRA in the highly affected district of the 2015 earthquake. In spite of the technical and financial support of the government, many houses were not culturally appropriate for the family or many villagers used the house for another purpose. There was a rigorous process and procedure of making houses and making houses was the main indicator of the resilience of the community. Technically, people did not have many ideas about the resilience capacity of the houses. Every year the NRA highlighted the number of completed houses as if houses could erase all kinds of loss of the affected people. Anthony Oliver-Smith states that humans 'live in environments that they at least partially design and construct themselves' (Oliver-Smith, 1990 : 7). He stressed that human perceptions about their physical, cultural, and social needs were culturally induced and they 'sensed, interpreted and responded' according to that culturally derived perception (Oliver-Smith, 1990). How humans organize and construct their shelters is also a part of that built environment. He argued that in post-disaster urban reconstruction social aspects of the community for which the reconstruction is being carried out must be given considerable importance and it is mandatory for the provision and success of temporary shelters as well as permanent reconstruction. Further, he insisted that the social dimensions of post-earthquake shelter and housing provision are one of the most difficult tasks faced by

reconstruction agencies (Oliver-Smith,1990). The NRA policymakers and technicians did not realize that a permanent home should be socio-culturally appropriate.

5.   Monolithic Model of House

Reconstruction brought two important changes to the village. They are roadside houses and monolithic structures of the house. Most of the houses under construction and made were either one or two rooms with similar structure and design. Though Nepal Reconstruction Authority (NRA) authorized eight different models of house construction, local technicians promoted a single model. Their indirect promotion was single room cemented house. The smaller and one-room houses are easily and quickly passed without an observational check of technicians. Technicians are like the authoritative and highly welcomed person in the village. One of the villagers said that there were varieties of arts, architecture, and structures of houses before the earthquake. There arts and architecture were made by older people. Most of them were already passed, and the rest of them could not work. He argued that those arts and architecture were lost forever. Their newborn children will not observe new-style houses in the village. According to Man Bharati (96 years old) said that new members of my family never get an opportunity to observe the art and architecture of my old house. It was full of wooden art and structure like outer balconies. He stressed that stone roofed house would be a big surprise and strange for the coming generation. He added that stone slat-roofed houses were symbolic markers of prosperity, caste, and social status in the village. He remembered his heydays when lower castes were not allowed to make slat-roofed houses. He stressed, "Bhotes (Tamangs) were poor and many of the Sanyasis had not stone roofed houses in the village. Recently (before 10 to 20 years) stone roofed houses became a fashion among all caste ethnic peoples. Bhotes, Sanyasi, Magars, and Dalits constructed stone roofed houses in the village. Then Earthquake collapsed fashion, competition, and differentiation. Now all of the villagers are building a similar house. There were no caste ethnic, class, or status differences. All are equal." The traditional building designs were declined and replaced by concrete buildings in urban areas. But in rural villages, those traditional buildings were the typical identity of the community and place.

6.   Socio-cultural Inappropriateness of House

Narayan Bharati showed me the village where massive houses were constructed. After returning to his shelter, he showed me the photo of the village before the earthquake. He told me that if I were here before the earthquake, the picture of the village was like the photo picture. Traditional settlements and caste ethnic clusters were different. He again showed me a mobile photo and said that if I was in the village after six months of earthquake, the village was set up with homogeneous tin-roofed huts. There were no caste, ethnic, or class differences. After two years of the earthquake, there was a dramatic reconstruction of houses and roads in a different manner. When the road and house were constructed, the household was listed as Rahatwala (Authentic victims who were supposed to get the bonus). Number of the new houses was the only indicator of reconstruction/ recovery in the village. The RNA's reports also stressed a number of houses, without considering socio-cultural appropriateness, as the main indicators of the recovery from the earthquake.

Narayan Bharati said that the allocated budget was insufficient to reconstruct the house of the family. Some of them made houses by the fund and converted them to the shade/ goats' houses. An interesting aspect was the naming of the new house Sarkari Ghar (Government house). It sounds like the house is public because it is made with government funds. It is not personal. It was an exciting process of 'Othering' the construction. Many of them showed newly constructed government-funded houses because they thought that these visitors came to observe 'government houses'. When I started about the earthquake and reconstruction, they requested me to observe government houses made out of government funds. Fulmaya BK said that she made a house, but her family members did not like to live in the narrow room. There was no space for the relatives who came during festivals. There was no space for the god and goddess. Sukdev said that his culture was 'god first'. The traditional culture of house construction was the astrological observation of the site for the good fortune of the family members. At the beginning of the foundation, a priest should worship and offer good and evil spirits. But this time, technicians and engineers identified the house construction site. They replaced astrologers, priests, and gods. Therefore, most of the villagers thought that government-made houses were not fortunate for the family. Then,

they started to keep goats and cows. The technical model of resilience created problems in the government-supported houses. The negligence of the culture turned the human houses into a cowshed.

The construction of a new house was the only focus of the NRA's reconstruction project. Neither policymaker nor technicians paid attention to the socio-cultural appropriateness of the house. The social and cultural aspects of collective house construction and labor sharing were collapsed with the earthquake. Traditional norms and values of respect were lost. None of the authorities talked about the reconstruction of the old architectural aspect of the house, old social ties, and cultural functions.

Narayan added that this model of reconstruction was gender and kinship unfriendly. He added that there was no space for night stay for the guests and other family members who visited on festivals. He shared that his daughters and sisters complained that there was no space for an overnight stay for them. Daughters and their children visited on the occasion of Dashain, Tihar, Teej, and other cultural occasions. He said, "In a traditional house, there was sufficient space for guests and family members. Because of lack of sleeping space, daughters shortened their living packages with their parents. Similar situations occurred in Dashain and Tihar. In Dashain, many relatives visited but they returned quickly because of the same reason. If they stayed overnight, it was uneasy to the host. There were only two small rooms. Women and girls felt uneasy to adjust with male members". Narayan Bharati argued that this two-room construction was gender and kinship unfriendly. His voice was clear that the single-room house construction project promotes a nuclear family. It is against joint family culture. The villagers prefer joint family relations. Relatives were interested in staying with old people. Most single elderly made one-room house. He questioned, "How close relatives like in-laws and could live overnight within a room?" Similarly, women and girls mostly engaged in the kitchen and cleaning. There was no space for the kitchen and water management. Therefore, the reconstruction project neglected villagers' kinship networks, gender relations in local contexts. Many villagers complained that this reconstruction planning devalued the socio-cultural life of the people. It was planned technicians who counted the number of humans/people in a household. In the village, baby dogs, goats, calf, and poultry have to adjust within space allocated for humans. Bharati claimed that it was

a great mistake to count family members exclusively in the village cultural recoveries strategies. Until and unless villagers feel comfortable adjusting relatives, occasional guests, domestic animals within their house, the project of reconstruction will be counted unfinished. He concluded that sooner or later socio-cultural inappropriate houses will turn into barns and goat-shed.

7. Earthquake Disaster Reconstruction Governance

The NRA is a primary institution of the government of Nepal that coordinates the reconstruction works, manages, and oversees following the April 2015 Nepal earthquake. Furthermore, NRA also facilitates Nepal's effort to build back better during the reconstruction policy, assesses the damages caused by the earthquake, examines reconstruction, prepares policies, plans, and programs, and facilitates implementation. Although the Prime Minister has a crucial role in designing the work of the agency, the earthquake-affected districts also have a representative each in the governing bodies of the agency. Except for the distribution of relief materials and foods for earthquake-affected households, the government of Nepal played two major roles in reconstruction periods : 1) Assist with temporary shelter and 2) Support for building a new house (Nepal Disaster Report, 2017).

Dal bahadur Bharati said that the villagers shifted from emergency shelters to temporary shelters after a month of the earthquake. He remembered that most of the temporary shelters were more personal though the government has supported tin. They were made of old and local materials from the destroyed house. A few months later of the earthquake, the government of Nepal began to distribute initial cash grants through VDC secretaries. Government bodies with the help of technicians identified beneficiaries on the basis of damage assessments undertaken in the early weeks after the earthquakes. This was the first round of assessment of government conducted by VDCs, generally in coordination with local teachers, leaders, and residents. Those whose houses were fully destroyed received Rs. 15,000. and partial damage households received Rs. 3,000. This assessment aimed to inform district and central government officials and agencies about the level of damage for immediate relief if required. Hence, each earthquake-affected household received a defined amount of cash to make a temporary shelter. The government worried about cascading damage of the

coming monsoon. Because of cracks and fragile landscapes, there was a possibility of huge landslides. The survivors were afraid of insecurity, landslides, and frequent irregular aftershocks. At the beginning of winter, the government also distributed Rs. 10,000 for all earthquake collapsed recorded households as winter relief so that they could buy warm clothes, blankets, and fuel. Because of the lack of elected representatives, people felt difficult to receive material and support. Bharati said that the government tried to support the villagers but the policy does not recognize the diversity of the village. There were well up people who have more than one concrete house in Kathmandu valley also received the same package of the village. There were socio-economic differences in the village. But the policy of the government treats them as homogeneous only because they lost their houses in the village. Some people completely left the village house and started to live in Kathmandu. After Earthquake, they came to the village to make the identity of the earthquake victim. They received government packages and made village homes for rare visits. For them, the NRA packages were the best package for bouncing back better. Monolithic policy and treatment of the government made injustice for the real victims and hampered socio-cultural appropriate recovery programs.

The Government of Nepal had conducted a series of damage assessments to decide on who should receive beneficiary cards for housing grants. One of the objectives of this assessment was to collect more comprehensive and standardized data than the previous survey. This assessment was more formal and was coordinated by the District Disaster Relief Committees (DDRCs), who deployed external assessment teams, led by Centre Bureau Statistics in collaboration with engineers in most locations. In the end, the data helped to prepare beneficiary lists and distribute the 'Earthquake Victim Identity Card' that would be used for the provision of earthquake assistance and housing grant. These cards had details of damages suffered by them which were used as a basis to provide facilities by the state. These assessment teams graded the level of damage to houses on a scale of 1-5, with 1 being the lowest damage ('negligible to slight damage') and 5 being the highest ('destruction'). Heavily damaged houses were listed under damage grades 3, 4, and 5 depending on the extent of structural damage and levels of destruc-tion and these graded were deemed eligible for the reconstruction cash grant assistance. The CBS assessment led to a reduction in the number of beneficiaries in most districts and many earthquake

victims, as well as some local officials and leaders, complained that the assessment was conducted inconsistently without sufficient staff and technical knowledge. Complaints were registered by local people against the second assessment. For example, many houses that had not been fully destroyed were listed as 'partially damaged', even though they were unlivable and would have to be rebuilt. People complained about inconsistent assessment procedures between and within districts, the lack of technical knowledge of the assessment teams, and the absence of local monitoring mechanisms. Political interference was reported by locals and political leaders in several areas leading to protests by political parties and residents against the cash distribution aimed at pressuring district-level officials to adjust the beneficiary lists. A process emerged whereby beneficiary lists were adjusted and readjusted based on new data and incoming complaints. The government developed Nepal Rural Housing Reconstruction Program (RHRP) to assist earthquake-affected villagers. The objective of the program was to ensure that houses destroyed in the most-affected districts of the country will be rebuilt using earthquake-safer building techniques through grants. Those houses that have been declared fully damaged declared eligible for the RHRP reconstruction grant. According to the Nepal Disaster Report 2017, those who wish to repair their partially damaged houses will get a sum of NPR 25,000 per family and those who wish to rebuild their houses on their own will get relief assistance of NPR 200,000 (latter Prachand led government decided to give NPR 300,000.) plus a concessional loan up to NPR 25,00,000 in the valley and NPR 15,00,000 outside the valley at just a two percent interest rate under "the Earthquake Victim Special Loan" scheme (NDR, 2017). In order to support the earthquake community, the National Planning Commission (NPC) has recommended a low-cost model of houses to the Government for necessary approval so that the community could make an earthquake-resistant permanent house. Nonetheless, in July 2016, the government began to disburse the first tranche of the reconstruction grant (NPR 50,000) into bank accounts opened specifically for the purpose in the name of those who were declared eligible (Nepal Disaster Report, 2017). In spite of all, there were serious policy and governance flaws, particularly socio-cultural dimensions of recovery of the village home. Village home was considered a beautiful socio-cultural institution as John Gray depicted ethnographic detail of 'The Householder's World' (Gray, 2008). Devaluation of joint family agrarian village life and

ignoring cultural appropriateness of the newly constructed house resulted in unintended consequences of the reconstruction and recovery programs of the government.

8.   Conclusion

There was the excitement of making a new home with the technical support of the government among the earthquake victims at the beginning. When houses were made, many of them were used for cattle and storehouses. Reconstruction narratives of the villagers revealed that the houses were socio-culturally inappropriate because the house lacked space for gods, guests, and social gatherings around the hearth in the evening. They were not only homogenous in the model but also human-centered. Agrarian livelihood is a comprehensive combination of family members, livestock, ancestors, gods and relatives, guests, and neighbors. This cultural sense of reconstruction and recovery was completely ignored in the practices of house construction. It can be argued that the human-centered approach of reconstruction of the house was guided by the western concepts of modernity and culture of individualism. It prefers a lesser number of family members (called nuclear family), a lesser amount of local production, and consumerism.

In the contexts of earthquake disaster and reconstruction of agrarian villages of Nepal, human-centered houses could not address the recoveries of the village life. The NRA policy and designs were monolithic structure, socio-culturally inappropriate house, and promotion of individual culture. The structure of the houses promotes a nuclear family which is considered an appropriate condition of individual progress. On the basis of narratives and observations, it can be argued that the NRA's models of houses were suitable for unitary families and urban lifestyles. The projects of village reconstruction and recovery failed to address the needs of Nepali agrarian communities because the policies were prepared by the engineers/experts heavily influenced by the western idea of progress. Furthermore, it can be noted the fact that the human-centered housing project is the western notion of person and the concept is understood as synonymous with the western type of single-family house. This type of human-centered housing could be useful in an urban setting.

Acknowledgment

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Role of Age in Gratitude of Males and Females

Chitra Gupta* and Alpna Agarwal**

The utility of gratitude has been recognized in many ideologies, culture and religion. The purpose of this research paper was to study the role of age in gratitude of males and females. For this purpose 160 subjects were assigned from Bijnor and Meerut District (U.P). Four age groups (late adolescents, middle adulthood, late adulthood and old age) have been selected for this study. In each age group there were 40 subjects, out of which there were 20 males and 20 females. Hindi adaptation done by Rai and Singh (2010) of Gratitude Questionnaire (GQ-6) constructed by McCullough, Emmons and Tsang (2002) has been used. 4X2 factorial design was used. For calculation ANOVA, multiple comparison test (Tukey test), mean and SD have been used. 'F' value of age is significant at .01 level and gender is also significant at .05 level. On the basis of results it can be said that age and gender affects the gratitude of adults.

[**Keywords :** Gratitude, Age and Gender]

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1. Introduction

Gratitude is originated from the Latin term 'gratia' which signifies as gratefulness, thankfulness, graciousness, and appreciation etc. Gratitude is the base of all culture and religion's philosophies and also the foundation of personal and communal well-being (Emmons and McCullough, 2003). Gratitude is positive emotion related with past positive feeling. Gratitude word is not define in one word, it has a wide categorization as transitory emotional condition, a positive personality trait, a moral quality, a good habit and also a welled positive attitude (Emmons, McCullough, & Tsang, 2003). Gratitude has been also defined as the appreciation of a valuable outcome from any external outcome or perceive thankfulness for benefits and these benefits can be materialistic or non-materialistic (Emmons, 2004; Emmons McCullough, 2003; Roberts, 2004). Grateful behaviour refers to a generalized tendency and benefit-triggered emotion (Lambert et al., 2009). Spiritual tendency such as prayer, meditation and good works, increased the power of gratitude or awareness for grateful behaviour (Lambert et al., 2009; Olson et al., 2018).

All people feel and express gratitude in different ways. Grateful behaviour applies for present thing (as receiving any benefit), for past thing (being thankful for past good memories), for future (thinking hopeful and optimistic perspective). Gratitude has two main perspective, Trait and State gratitude. Trait gratitude is a tendency to acknowledge all small and large benefits and also thankful for human and non-human in the world. Trait gratitude also increases the personal and others well-being (Jans-Beken, 2018). State gratitude is easily approachable to consciousness. It has less influensive tendency because of their little duration of information processing. State and trait gratitude was associated with good mental health. Studies show that persons who have high feeling of gratitude reported less anxiety and depression symptoms and improves the subjective well-being during covid pandemic (Bono et al., 2020; Butler and Jaffe, 2020). Grateful behaviour is related with low depression symptoms (Lambert, Fincham & Stillman, 2012) and also less stress symptoms (Wood et al., 2008).

Many studies explore that grateful behaviour is a long life processes and also have significant positive relationship between age

and gratitude (Allemand & Hill, 2016, Switzerland; Kern et al., 2014). After that Chopik, Newton, Ryan, et al. (2017) conducted a study on 31,206 participants with the age range between 15 to 90 years. To examine the relationship between age and gratitude tendency, participants were divided into three different groups. These three groups were middle adolescents, young adults and old age people respectively. First group was assessed by GQ-6 scale. This scale measured trait gratitude of daily life. The second group was assessed by Values in action inventory of strength, consist of ten items and third group was also assessed by GQ-6 scale. The final results found a positive relationship between gratitude and age and also shows that the grateful tendency was high in old age in comparison to middle and younger adults age group people.

There is common belief that females are more emotional than men. Simon & Nath (2004) found that males and females differ in expressions and experience of certain emotions. Females have more emotional tendency to express their emotions. After that Kashdan et al. (2009) examined the gender differences in gratitude. In their studies, the first study revealed that there is a gender difference in assessment or expressing the grateful behaviour. Women feel gratitude as less threaten and less burden. Their second study argued that female reported more pleasant feeling of gratitude when they see their past benefits rather than men and in third study also found a big difference in grateful tendency and well-being in gender. Further Watkins et al. (2015) stated that gratitude tendency and well-being is higher in women compared to men.

2.   Hypotheses

1. There will be a significant impact of age on gratitude.
2. There will be significant difference in gratitude scores of males and females.

3.   Method

3·1   Sample

For this research 160 subjects have been selected from Meerut, Bijnor District of west U.P. These subjects were divided into four different age groups-(late adolescents (16-20 years), middle

adulthood (30-35 years), late adulthood (45-50 years) and old (60-65 years). 40 subjects were taken in each group then also divided into 20 males and 20 females.

3·2 Instruments

Hindi adaptation done by Rai and Singh (2010) of Gratitude Questionnaire (GQ-6) constructed by McCullough, Emmons and Tsang (2002) has been used. This is a 6 items scale, measuring the general gratitude of daily life. Participants rated their responses using 7-point scale ranging from 1 (strongly disagree) to 7 (strongly agree). Two items (3 & 6) were reversed scores. The Cronbach's alpha reliability of GQ-6 was .82.

3·3 Procedure

In this study 4X2 factorial design was used. There were two independent variables. First independent variable was age varied at four levels i.e. late adolescents, middle adulthood, late adulthood and old. The second independent variable was gender varied at two levels i.e. male and female. The dependent variable was gender.

4.   Results

The aim of present research was to examine the role of age and gender in gratitude of adults. SPSS has been used to analyze the data. ANOVA, mean scores and standard error were calculated. ANOVA table is revealed in following table-1.

Table-1 : Summary Table of Analysis of Variance for Gratitude Score

Source	SS	df	MS	F
Age	2049.37	3	683.123	43.724**
Gender	77.006	1	77.006	4.929*
Age x Gender	77.569	3	25.56	1.655
Error	2374.75	152	15.623	
Total	4578.695	159		

**p<.01, *p<.05

ANOVA table indicates that F value for factor age (3,152) =43.724, p<.01, which is significant. So age is a significant factor for gratitude. The F-value for gender is (1,152) =4.929, p<.05, which is significant. It means gender is also a significant factor for gratitude.

Mean scores are exhibited in the following table-2 and 3 respectively :

Table-2 : Mean scores and Standard error of gratitude for age

Age	N	Mean	Std. Error
Late adolescents	40	28.675	0.581
Middle adulthood	40	28.9	0.901
Late adulthood	40	32.775	0.442
Old	40	37.475	0.524

Table-3 : Mean Gratitude Scores for male and female

Gender	N	Mean	Std. Error
Male	80	31.263	0.621
Female	80	32.65	0.571

Mean table-2 shows that old people have high gratitude than another age groups and table-3 also indicates that females are more grateful than males.

To test the significance of difference between means, Tukey multiple comparison test was also used and this is also shown in the following table-4.

Table-4 : Summary of Tukey Comparison Test for main effect of age on gratitude

Age	Late adolescents, Middle adulthood, Late adulthood, old	Mean Difference
Late adolescents	Middle adulthood	-.22
	Late adulthood	-4.10**
	Old	-8.8**
Middle adulthood	Late adolescents	.22
	Late adulthood	-3.88**
	Old	-8.58**
Late adulthood	Late adolescents	4.10**
	Middle adulthood	3.88**
	Old	-4.70**
Old	Late adolescents	8.80**
	Middle adulthood	8.58**
	Late adolescents	4.70**

**p<.01

Table-4 on the preceding page shows that total five comparisons are significant at .01 level. These significance combinations are the late adulthood and late adolescents, old and late adolescent, late adulthood and middle adulthood, old and middle adulthood, old and late adulthood.

5. Discussion

The obtained results of the present research clearly show the significant level of gratitude among different age groups and gender. Gratitude have different meaning as thankfulness, gratefulness, acknowledgement and graciousness. Gratitude considered as morality and ingratitude thing considered as immorality (Bono, Emmons & McCullough, 2004). Gratitude is a most common positive emotion that make us happy, cheerful and satisfied (Emmons & McCullough, 2004). In this study a positive significant relationship was found between age, gender, and gratitude. Age is significant at .01 level of confidence, so first hypothesis is accepted. Further results show that old age people have high gratitude trait than other age group (late adulthood, middle adulthood and late adolescents). Late adulthood people also show high grateful behaviour rather than middle adulthood and late adolescents. Middle adulthood people have moderate grateful behaviour and very late adolescent's people show very low gratitude trait in comparison to other age. Old age people feel more gratitude because they feel this life is too short, so they think rationally and make positive social relationship. Sood and Gupta (2012) found that there is no significant difference in gratitude scores in late adolescent's people. After that Lau and Cheung (2011) examined a relationships between gratitude and death anxiety among old age (55-85 years). They found that old people have more gratitude, which were used to overcome death anxiety.

Gender is significant at .05 level of confidence, so second hypothesis is also accepted. The results reveal that females show high grateful feeling rather than males. Women are more grateful than men because they focused on maintenance of interpersonal social relationships and very expressive for their emotions but males feel gratitude as a negative emotion or weakness thing. Kashdan et al. (2009) suggested that there is a big difference in gratitude feeling of male and female. Women think positive their past experiences and benefits without any burden and feel more gratitude. Males think

broadly and feel that gratitude is an identity of weakness. So women show more grateful behaviour rather than men.

6. Conclusion

So we can conclude that age and gender significantly affects the gratitude. Old people were more grateful rather than late adolescents, middle adulthood and late adulthood people and females have more thanksgiving tendencies rather than males.

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Envisioning Leadership Studies in Social Sciences : A Perspective for the 21ˢᵗ Century

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This research article attempts to envision studies on leadership in social sciences in Nepal and around the World. The 21ˢᵗ century world seeks to investigate and invent new fields in social sciences to make it competitive. Based on secondary data, the work is completed by descriptive and analytic design. The article has focused in the Scientific study of ethnographic studies in Nepal, theoretical processing of leadership in the simple societies and production of knowledge and dissemination. The article explains the recent political development and leadership issues in Nepal. Conclusions are drawn from the discussion for the burning issues of leadership in social sciences.

[**Keywords :** Social Sciences, Leadership, Ethnography, Psychology, Anthropology]

1. Introduction

Research is still in young stage in Nepal. Despite of incipient stage of growth, the field of study covers various aspects of Nepalese

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society culture. Nepal is a country of unique nature, culture, and people. Unity in diversity characterized as national and local culture has attracted many foreign and native scholars for the investigation, interpretation and analysis of the various aspects Nepali culture and society.

The change of B. S. 1950's opened gate to foreigners. And the flow of foreign aid has accelerated the process of modernization in Nepal, this period is also marked the systematic exploration of studies in Nepal by foreign scholars such as Furer-Haemendorf and John T. Hitchcock. Pioneering work was done by Bista (1967) by exploring various ethnic groups in Nepal in his famous book entitled, *People of Nepal*. Thereafter, various descriptive ethnographic studies appeared through rigorous attempts by various Nepalese Scholars. Some of them focused on general descriptive ethnographic studies such as Shrestha (1972). Regmi (1978), Rai (1976) and Dahal (1979); as well as many others were interested in the study of custom and behaviour of Nepalese Society and culture. Typical examples in this respect are Singh (1972), Sharma (1976), Gautam (1978), Ghimire (1973) and Malla (1975).

Some scholars have given their attention for the development of archaeological Anthropology and Sociology in Nepal. They include Joshi (1962), Hotchis (1980), Cornivus (1985) and Dangol (1984). Journals such as *Kailash*, *Contributions to Nepalese Studies*, *Himalayan Culture* and *Occasional Papers in Sociology and Anthropology* have encouraged and provided a forum to Nepalese scholars to publish their works on Nepal Society and Culture.

Descriptive Ethnographic Studies have been concentrated in societies especially analysis of institutions such as Marriage, Family, Caste systems, economic, political and religious institution. They explain the socio-economic behaviour through group's structure and institution. Notable studies in this respect are : Furer-Haimendorf (1956). Hitchok (1966), Gaborieu (1976), Pignede (1970), Nepali (1965), Messerschidt (1976) and Macfarlane (1950). Studies on social change in social institution focus upon inter-relationship between group and their socio-economic consequences due to change in land holdings, political and economic structural transformations. Typical examples of such studies are those of Caplan (1970, 1972) and Rosser (1955).

Social change has been the prime focus of study for social scientists in the modern era. Importance is given in a different approach from the various philosophers. Caplan (1972) has stressed

on change in the landholding system due to *Birta unmulan* (Abolishment of landlord system) has ensured the new type of leadership emerging since1960s in Nepal. The new system prompted the change in power equation and transformations.

Some thinkers propose the great man theory at the turning point of history. Others argue that modern progress is due to the effective contribution of a statesman. But remaining ones argue that the positive and creative actions by leaders undergo goal achievement through rationality.

Collectivity, following, and goal achievement are seen the vital elements in leadership development. Philosophy for practice and action by the actors in sociological structures are very important vehicles for achieving goals. Power and politics are of an utmost integral part of the growth of leadership in small groups or in the global group of nations. The recent conflict between Russia and Ukraine has exemplified the trends developing types of leadership and consequences.

There is a great debate about sustaining democracy and the type of leadership. In this approach, Georg Simmel viewed that a leader becomes superior to the masses starts to lead and control at his will and people become passive supporters. To solve the great debate Max Weber (1922) projected has three types of leadership in post-industrial Europe.

Max Weber theorized that a charismatic leader could be a deciding factor for change in society. But such type of personal stakes engulfs the democratic by the magical power. The residual system of monarchy is the second type in which caste, class, and heredity ensure leadership. This though a stable system is a primitive one. Weber's most important contribution is seen as his third type of leadership which is bureaucracy. For Weber, this type is a competitive, legal, and technical one.

T. A. Pinto (2019) has used a mixed method of social research to address the emergence of leadership in higher education. In the foreign land inequality and alienation makes it difficult for a student to establish leadership.

2.   Method

Research design is of descriptive and exploratory type. Analysis is mainly based on secondary data.

3.   Discussion

A very large proportion of the research in leadership has made use of the socio-metric method. This technique was developed by Moreno (1934) and then by Jennings (1947). Parson (1952) and Hollander (1961) have given great importance on socio-metric method of explaining leadership. According to Gibb (1953) interaction theory, leadership can be divided into three categories :

1. Patriarchal leadership,

2. Tyrannical leadership and

3. Ideal or charismatic leadership

Gibb has traced major aspects of general interaction theory on leadership. These aspects are as follows :

1. Group interaction,

2. Role orientation and

3. Leadership concept.

Research done by Fielder (1964) has revealed that 'the prediction of group performance based on these leaders attributes is contingent upon the specific situational context in which the leader operates. Fielder and Meuwesse (1963) have also shown that a leader's ability scores correlate highly with group performance only if the leader is psychometrically accepted or liked and this finding contains the essence of their theory. Socio-cultural phenomenon along with political implications plays vital role in enhancement of the country. Our society relies greatly upon social function, social control, socio-cultural change. Our progress is measured in the basis of development of communication, transport, industries, ecological balance and political stability. Leadership more or less shapes the pace of society. It directs the political, social and economic life of its country.

After re-establishment of democracy, study of leadership in political anthropology has become very important. In the growth of leadership studies in Nepal, nominal works mentionable has been done. In descriptive ethnographic studies, the case of local leadership and headman ship have been realized in the least developed societies of the Nepalese Communities.

Caplan (1970), in his book, *Land and Social Change in East Nepal*, has sufficiently described the political context of interdependence

among the Brahmin and Subbas of Ilam District. Recent changes in social life and land holdings have made Hindu-tribal relationship readjust able, Brahmin leaders have become the important men in the settlements of Indreni. Limbu headmen (subbas) have lost their traditional political power and only upon the Brahmin leader. The Brahmins to attain leadership. Hierarchical framework of leadership has changed within the Limbus because of land reform policy of the government. Nowadays, leadership is attained within the Limbu communities not because of the dynasty but from wealth and status earned from the military service (Caplan, 1970). However, Caplan has focused a very little on the various facts of local politics and leadership development among the communities covered by his study.

Regmi studied the community of Dhimals of Jhapa district. In his book entitled *Cultural Patterns and Economic Change : Anthropological study of Dhimals of Nepal* (1985). Regmi has traced out some of the important facets of religion, politics and modernization among the Dhimal family, Disputes were solved through Majhi. Majhi was the headman (leader) of Dhimals. Such system is gradually collapsing due to change in transport, communication, and education in Jhapa. Even then the Majhi decides simple cases like JARI, RAPE and other disputes (Regmi, 1985).

Hitchock (1966) did important ethnographic study on *Magars of Banyan Hill* situated 3/4 days walk from Kathmandu Valley near Annapurna Himal. Political election, education and employment as a whole has contributed to change of Magars families in Banyan Hill. Before 1905, it was impossible to compete with the dominant Brahmin chessman for leadership by the Magars. After democracy, one of the Magar attained the prestigious leadership post of chairman in the Banyan hill (Hichock, 1966).

G. S. Nepali is a well-known socio-anthropologist of our time in Nepal He has carried out descriptive ethnographic study on Newar Community of Kathmandu Valley. Structural-functional approach in systems of Newars have been clearly described. Beliefs. social celebrations. caste systems, economics and materials life, Guthi systems have been described in *The Newars : An Ethno-Sociological Study of a Himalayan Community* (1965). The new political set up and sudden opening of the valley to the outsiders have altered the old, exiting relationships (Nepali, 1965). Political aspect of society of Newars and leadership context is not studied though the study is a mile-stone.

Other researchers such as Ganesh Gurung, studied Chepang tribes in the perspectives of changing outer world and their primitive traditional continuity. Sherry Otner (1978) studied the Sherpa community. Pashupati Shamser Rana has written a book named *A Study Report of the Pattern of Emerging Panchayat leadership* (1971). Mohammed Mohshin also was the collaborator of this study. Mathema advocated of the development of leadership through Panchayat training in his work entitled, *Growth of Local Leadership through Training* (Mathema, 1970).

Blaikie, Cameron and Seddon (1980) wrote a very important book in this respect entitled, *Nepal in Crisis : Growth and stagnation at the Periphery*. They have studied extensively on the recent development of Nepal and its impact upon western- central region. The peasants of the region are forced to new culture because of the road construction which brought about several disbalance upon the ecological aspect of the nature. At that time, Panchayat System was a stagnant political system. Instead of development, brave recruitment of bureaucracy doubled. West- central region became periphery of the Kathmandu valley.

Caplan (1976) is one of the pioneers of anthropologists who studied political anthropology in Nepal. Caplan focuses upon how the development policies of the government affected town people of a small administrative and market center and nearby peasantry of western Nepal. The study also highlights in the various micro-level political concession and conflicts arising out of the social action as well as interaction taking place in the hill community of mid-western region (Administration and Policies in a Nepalese Town, 1976).

Furer-Haimendorf (1981) has edited a volume *Asian Highland Societies in Anthropological Perspective* in which recent development of Sherpas in the region has greatly affected the traditional and tribal community. But these works draw little attention to provide in depths sketch of the political structures of the Sherpa community.

MacFarlane (1976) has surveyed the Gurung Communities extensively. He has utilized the tools of social anthropology and population studies in an attempt to see some of the causes and consequences of populations growth and some of the effects of change on natural resources. The demographic and economic effects of foreign mercenary labour are among the topics examined by him. He observed that the life style of the Gurungs is changing. The

economic development has changed in arable land. Almost all Gurung families are against using contraceptives for birth control. Only Pradhan Pancha, the headmaster and ex-military persons accepted family planning technique (MacFarlane, 1976 : 243). It must be mentioned that the Gurungs are famous as recruits to the Gurkha regiments of the British and Indian armies.

Khadka (1991) has raised some important issues in his book *Politics and Development in Nepal : Some Issues.* By using mixed methods in social science, T. A. Pinto, (2019) has researched on the understanding that the system of higher education. He concludes that it is flawed and, specifically, can create environments where not everyone is equal nor, at times, welcomed. The results confirmed the persistence and pervasiveness of racism on campus, impacting and necessitating the work of today's student affairs professionals.

4. Perspective for the 21st Century

Many urgent and natural issues and problems have still been coped and elaborated by the western world. Environmental problems of Nepal have been touched by Eckholm (1976), Blaikie (1980), Poffenberger (1980) etc. There are many other urgent issues left pending for further explorations. The challenge is left over to the present generations.

Nepal has experienced great peaceful transition from violence to peace. In 2006 AD, 330 MPs from different political parties have sworn in. After election of constitutional assembly, 605 MPs were elected. So emerging pattern of leadership of sociological importance was be studied. Nepal faced violence for 10 years. After establishment of Democracy in 1990 A. D., we had thought that political problem was solved. We started for economic reform through new system, But Nepal Communist Party Maoist (NCP Maoist) started the so-called 'peoples' war to uproot the system by violent means. About 17,000 people have been killed. Ten times more people have been displaced. Democracy was in hibernation in Nepal. Nowadays peoples' representatives in about 753 local bodies are going to be elected June 2022. Parliamentary elections for Federal and Provincial level is to be completed at the end of 2022 AD.

Civic society can be the major partner for enhancement of democracy. For that we should address conditions of most vulnerable people and improve capacity to look after them. We should examine root cause of conflict, identify consensus, address

the root causes and sustain peaceful relations. Poverty, inequality, and exclusion are the major factors for conflict.

Displacement, destruction and depressed economy are the by-products of violence. To enhance democratic process at local level, we should address local level conflict. NGO and GO should work together for democracy. Participatory method of development should be promoted.

Alteneiji (2015) has studied leadership in the United Arab Emirates. He found that there is a gap between the older and younger generation on value system and approach to leadership attainment. Inequality of gender, class, and clan was seen among the respondents. Among the female type of leadership, quality of life and political power was the central issue. But for the younger ones, individualism and a conservative system were seen face to face. Long-term goals achievement in the pretext of short-term gains was observed as a contradiction in practice.

5. Conclusion

From these observations, we think that the research in leadership studies is of urgent need. Social Science can deal with the study of law, social control, political and administrative process, socio-political conflicts, and leadership development. Collaboration with political scientists is advisable particularly in the study of structure and function of political parties and their relationship with other institutions. The rapidity with which traditional political systems are being superseded in favour of or combined with those of more complex societies makes this all the more urgent.

Our society relies greatly upon social function, social control, socio-cultural change. Our progress is measured in the basis of development of communication, transport, industries, ecological balance, and political stability. Leadership more or less shapes the pace of society. It directs the political, social and economic life of its country. After re-establishment of democracy, study of leadership in Social Science has become very important.

Social Sciences encompasses important fields of subjects that have been emerging from historic periods to the 21st century. Leadership studies of society and culture should be given a special field in social sciences because it has wider scope and implications. Nepal is practicing a federal model of the democratic system in

which more than 50,000 elected office bearers are working for the people. Political problems, conflicts, and peace should be systematized through the lens of leadership perspectives.

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Contesting Untouchability : Conversion among the Mising Tribe of Majuli Island in Assam

Daisy Barman*

Caste and Untouchability are two cemented concepts in the discourse of social hierarchy in India. Although the project of modern India sought for a complete eradication of untouchability, it has persisted in varying formulations and degrees in the matrix of Indian society. Untouchability has moved beyond caste and penetrated into the groups which otherwise remain outside the schema of caste, particularly the Scheduled Tribes. This paper analyses how upper castes practise stigma and untouchability against tribes in the Vaishnava sectarian space of Assam. Vaishnavism in Assam emerged in the 15th century, which envisaged a democratic religious platform for all communities. However, in the contemporary Vaishnava landscape, the religious structure has been moulded in relation to the existing social structure. Against such exclusionary practices, a new form of resistance has emerged among the Mising tribe i.e. conversion to Christianity. This paper engages with the socio-cultural nuances of these parallel religious processes.

[**Keywords :** Caste, Untouchability, Tribe, Mising, Conversion, Vaishnavism, Christianity]

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1.   Introduction

Caste system based on the Varna model of gradation of communities and attaching a particular social position to each has been an intrinsic feature of Hinduism. A discussion on the concept of caste brings in few of its keys features in our minds which are Purity/Pollution, hierarchy, distance, exclusion, discrimination and so on. In his writings and speeches Dr. B. R. Ambedkar claimed that caste and untouchability are two cemented practices in Hindu social order. One can't keep one and eradicate the other. Towards the end of colonial era in India, the debate on caste system and the resultant practice of untouchability was brought to central focus by Babasaheb Ambedkar, defenders of Hinduism and its vouched for eradicating the discriminatory practice of untouchability but never openly challenged the foundation of caste system (Ambedkar, 2014)[1]. This was one of the major contentions that he had with M. K. Gandhi. The structural functional approach through which caste system was gazed at in those debates gets reflected in many of early sociological writings on Indian society such as works of M. N. Srinivas (1965, 2003), Louis Dumont (1970) and others. However, debates on caste have gained varied approaches and regional contexts in contemporary India highlighting the social, cultural, economic and political ramifications of its existence in Indian society. Untouchability is one such burning issues that Indian society still deals with and its total eradication still remains a vision.

The 'untouchables' who were hitherto not included in the schema of the Varna model and hence were not given the status of a Hindu were later brought in to the enumerable Hindu category in the first half on 20th century through colonial census (Guha, 1999). These 'untouchables' communities then became lower castes Hindus; and those who resisted this process converted to other religions. What makes the lower castes not suitable to 'touch' is the idea of purity and pollution. To stress upon how Hinduism is based on the philosophy of caste system, Ambedkar points to Manusmriti which is believed to be the first ancient legal text and constitution among the many Dharmasastras of Hinduism and the central reference to understand the Hindu social order. He writes that a Hindu person imbibes three major teachings from Manu; which are, as he writes,

> "…(1) prohibition against inter-dining, (2) prohibition against inter-marriage, while in untouchability there is third barrier added and (3) prohibition against physically touching certain

class of people. The first two barriers make up the caste. The third forms untouchability. The caste Hindu does not bother about the number of barriers. He is particular about the observance of the barrier. When he is asked not to observe, he turns round and asks why not? His argument is that, if I am free to observe the first two barriers, what is wrong if I observe the third? Psychologically, caste and untouchability are one integral system based on one and the same principle. If the caste Hindus observe untouchability it is because they believe in caste" (Ambedkar, 2014 : 101).

Present work picks up the concept of untouchability and attempts to take it beyond the Varna model and extend it to decipher the matrix of social relation between the caste Hindus and the scheduled tribes in Assam. It studies caste as a lived reality. Conceptualizing caste in a Hindu sectarian scenario, it is an effort to analyze the segregation and exclusion faced by the Mising community of Assam, which is inflicted by the dominant Vaishnava monasteries. It is observed that when a geographical area is shared by tribes and the caste Hindu population in Assam, there is seen visible segregation between the two; both geographical as well as social. The 'otherness' attached to the tribes comes with the practice of untouchability. However, the distance maintained by the caste Hindus from the Schedule Tribes is justified by many corporeal reasoning. Unlike lower castes, which are considered both ritually and physically impure, the 'untouchability' of the Schedule Tribes is justified more based on their habitation. They are considered 'dirty' and 'un- civilized' because of their way of life which includes the food they consume, their modes of earning a living through rearing poultry such as chicken and livestock such as pigs, the clothes they wear and also for their indigenous ceremonial practices. The experiential reality of many tribes vis-à-vis the caste Hindus reflects the very essence of age-old mechanism of untouchability wherein certain communities are treated as impure and hence, inferior. In this study while looking at the position of Mising tribe in Majuli Island of Assam with in relation to the Vaishnava population of that region, I explore the parameters of 'othering' that takes place and the ramifications which they lead to.

2.   Methodology

2·1   Research Setting

Present research is located in the Majuli Island of Assam. Majuli Island, known as the 'Vaishnava Hub' of Assam is the second largest

riverine Island in the world is located in the Brahmaputra River. In 2016, it was declared as a district; prior to which it was a circle that came under Jorhat district of Assam. There are 248 villages and 0 towns in Majuli. According to 2011 census, the total population of Majuli is 167,304 out of which 23,878 (14.27%) belong to the category of Scheduled Caste (SC) and 77,603 (46.38%) belong to Scheduled Tribe (ST). The population distribution according to religion is as follows: Hindus are a total of 165,699 (99.04%), Muslim population is 592 (0.35%), Christians are 255 (0.15%), total is Sikh is 16 (0.01%), Buddhist 4 (0%), Jain 10 (0.01), Other Religion 524 (0.31%) and No Religion Specified 204 (0.12%).[2]

Majuli is one the busiest tourist spot in the state because of its heritage and culture. The island has more than 31 Vaishnava monasteries called 'Satra' and have become the heritage and cultural hotspot of Assam. The Satras belong to all the four sub-sects Assam's Vaishnavism. However, the satras of the Brahminical sub-sect i.e. the Brahma Sanghati are comparatively more prominent, affluent as well as popular. The selected field sites for this research are three satras of Brahma Sanghati known as the Raj-Satra (Royal Satra); which are : Auniati Satra, Dakhinpat Satra and Garamur Satra. Auniati, a monastic satra was established in 1653 by Ahom King Jayaddhaj Singha. Dakhinpat satra is also a monastic satra. It was established in 1654 by the same Ahom king. Garamur satra, established two years after Dakhinpat, in 1656 by King Jayaddhaj Singha also followed a monastic system till the first decade of twentieth century. Pitambardev Goswami, the satradhikar (head of satra) at that period of time changed this system as his religious vision was more society centric and he believed that a man being a social creature shouldn't be robbed off from his natural urge to be a householder. Another central field site of this research is Jengraimukh area of Majuli which is inhabited by the Mising and Deori tribes of the Island. It is located in the northern part of the district. Located around 30 kms from central Majuli is area does have any satras and has recently been called the epicentre of Christianity in the island.

2·2   Research Participants and Process of Data Collection

Present research is a qualitative research where both primary and secondary sources of data are used. For primary data, the field sites were selected through purposive sampling. The respondents were gathered primarily through snowball sampling. In many occasions respondents were selected on a random basis when the

settings allowed. This paper does not disclose the names of those respondents who have denied the permission to do so. Keeping their anonymity protected this paper translates their responses to English with quotation in the required contexts. The method of data collection has been unstructured interviews. It included both personal interviews and focus group discussions. There are a total of 43 interviews conducted for the study. Data is also gathered through observation, both participant and non-participant depending on the setting and the nature of its access. The key set of respondents includes holders of both ritual and administrative offices of the satras, the devotees who live monastic lives within the satra premises and the lay devotees, members of the churches, common villagers, notable writers, journalists and educators from the island and men and women of the young generation (age 20-35).

The primary data are collected in two phases. First was a brief pilot study that I conducted in the year of 2017, in the month of November as part of my M. Phil. thesis submitted Centre for the Study of Social Systems, Jawaharlal Nehru University, New Delhi. This was a pilot study. The next phase was for a period of four months from August to November in the year of 2021. The research of this paper is pursued as a part of my doctoral research entitled "Religious life, Authority Structures and Social Hierarchies: A Study of Two Neo-vaishnavite Sub-sects of Assam."

This paper also refers to secondary source of data. It includes books, articles and journals concerning the topic at hand, published both in Assamese and in English language. Government data such as the Census of India is also referred to in the study. Additionally, Along with books and articles, souvenirs, journals and magazines published periodically by various official and non-official organizations belonging to the Vaishnava sect and the Churches are used as references in this study.

As the paper uses qualitative approach, the arguments and the narratives offered in this paper are arrived at through objective and critical analysis of the data gathered in the field.

2·3   Ethical Considerations

In the present sociological study, my position as the researcher comes with a nuanced configuration. In the Vaishnavite satras employing an insider-outsider perspective the primary data collection has been conducted. Sharing the same religious, sectarian

and linguistic identity qualifies me as an insider; whereas, lacking an active membership, belonging to a different sub-sect and sub-region in Assam, most importantly being a researcher itself bagged me the status of an outsider. The most striking factor that was repeatedly brought up during the course of my research was my position as a 'female' researcher. My access to the field and my process of rapport building was marginally hindered because of my gender. Especially in the Vaishnava monasteries, there were few sites that I failed to get access to because of my gender. Here, it should be reflected that both the concerns of my study, whether Hinduism or Christianity, are male dominant spaces. Participation of the female adherents is not a regular sight. Therefore, entering into a space where the gender I belong to enjoys a second-class citizenship required subtle negotia- tions with the already existing structures. Balancing this layered identity, the present qualitative enquiry has collected its field data. Religion becomes a sensitive issue to be openly discussed about from a critical lens. Particularly, the field I have engaged with, the religious atmosphere has been facing volatility in the recent times because of the antagonism between the two religious groups. Therefore, protecting the privacy of my respondents by maintaining their anonymity was given the highest priority in this research. It should be pointed out here that the names which are mentioned in the paper were done so after receiving the due permission from the individuals. This paper also declares that prior to the study the respondents were informed about the objectives of the study and were taken full consent from them to use their responses as substantial information later.

3. The 'Untouchable' Tribe : Misings in the Vaishnava Conscience in Majuli Island

Historically, schedule tribes have lived in isolation creating and inhabiting in their own habitus. With various social changes taking place in the last centuries, the element of isolation, both geographical and cultural has been fading. In independent India, indigenous communities are gradually seen walking into the vision of modern India and other economic and political processes. However, their cultural specificity and their social identity haven't seen much of a change in the wider society. Das Gupta (2019) argues that the Nehruvian project of integrating the tribal population into the idea of an Indian nation and alongside preserving their peculiarity succeeded to some extent. But this project of two contradictory

principles also has led to myriad form of contentions in Indian society and polity.

There are many ironies in Indian society today when it comes to the experiential location of backward castes and tribes in comparison to their constitutional position. Discrimination and deprivation are two major such failures. This springs from the perspective that the rest of the population holds for the backward communities as reflection of the division that is internalized since colonial time between the 'mainstream' and the 'eccentric', particularly in terms of schedule tribe.

Scattered over the upper Brahmaputra valley, Mising (also known as Miri) is one of the major Schedule Tribes in Assam. A large number of Misings are settled on the Majuli which is surrounded by the river Brahmaputra to the South and the Subansiri and Kherkotia in the North. The total Mising population in Majuli is 64,984[3]. Majuli Island is comprised of 243 villages where in 108 villages Misings are numerically dominant[4]. Majuli is divided into two blocks : Upper Majuli and Lower Majuli. Lower Majuli is inhabited by different communities where caste Hindu communities are numerically strong. This is also where majority of the Vaishnava monasteries or the satras are located. Upper Majuli is majorly inhabited by Misings and two other schedule tribe groups such as Deoris and Sonowal Kacharis (Pegu, 2017).

The Census of Assam, 1901 and Assam District Gazetteer (B.C. Allen 1905) reports that the religious beliefs and practices of the hill tribes including the Misings are Animists. The traditional religious belief of the Misings falls within the ambit of Animism as they worship inanimate objects and anthropomorphize natural phenomena. However, in the official census reports they are included in the category of Hindus. There was a conscious attempt to include the tribal population to the Hindu fold like with the case of so-called untouchable castes. Das Gupta writes, "The idea of assimilation was propagated by all ranks of nationalist writers, from those espousing the Hindu cause to the Gandhians. Indian sociologists like G. S. Ghurye (1943) critiqued the distinction between caste and 'tribe' and regarded 'tribals', whom he termed 'Backward Hindus', as part of mainstream Hindu culture who needed to be totally assimilated" (Das Gupta, 2019 : 115).

Even though Misings have retained their cultural specificity, when it comes to faith, the process of Sanskritization within their

community in Majuli has been witnessed over time. Majuli Island is the centre of Vaishnavism and penetration of Vaishnava culture into the lives of this community, albeit in varying degrees, has been the result of their cohabitation in the riverine island. Sankritization, as coined and defined by M. N. Srinivas is, "a low or middle Hindu caste, or tribal or other group, changes its customs, ritual ideology, and way of life in the direction of a high and frequently twice-born caste. Generally such changes are followed by a claim to a higher position in the caste hierarchy than that is traditionally conceded to the claimant class by the local community....." (Srinivas, 1965 : 32). However, the boundary between the Misings and the Vaishnava community remains visible and rigid. Even those members of Mising community who take initiation within the Vaishnava fold remain a partial adherent as they are excluded from the central functioning of the sect. It becomes imperative to understand the foundational principles of Vaishnavism in the island to further comprehend the exclusion and othering that the Misings face in that region.

4. Understanding the Socio-religious Matrix of Vaishnavism in Majuli Island

Vaishnavism is considered the identity marker of Assam. Although there is no exact numerical data in that will indicate the total Vaishnava population in present time Assam, According to District Gazetteers of Assam in 1905, 80% of the Hindus in Assam were Vaishnavites (Sarma, 1966 : 190). Vaishnavism in Assam is not only a faith that majority of the Hindu population of the state adheres to; it exists as a way of life. The socio-cultural universe of Assam centres on the tenets of its propagator Srimanta Sankardev who introduced a form of Vaishnavism in 15th century AD that stands a unique expression of the larger Bhakti movement. He called it "Ek-Sarana Naam Dharma" which believed in one god i.e. Vishnu who is formless and omnipresent. Rejecting idol worship and Brahminical way of worship Sankardev built an egalitarian religion which was accessible for all castes and creeds. To establish a faith common for all Sankardev democratized the source of religious knowledge. He translated the Sanskrit texts to vernacular language so that the possession of sacred knowledge did not only stay with the Brahmins. Women and lower castes who were not allowed by the Brahmins to have access to sacred texts could reach them through these vernacular translations (Bora, 2014). The movement is known as 'Neo-Vaishnavism' because of its temporal location in the larger Bhakti movement as it began in the

latter phase. Towards the end of Sankardev's life, the movement began to get institutionalized when the disciples started living a monastic life in and around the Vaishnava prayer halls (Namghar). This led to the emergence of 'Satra' institution and a Neo-Vaishnavite sectarian landscape in Assam.

However, after the demise of Sankardev the sect got divided into four sub-sects. Before his death, Sankardev chose his beloved disciple Madhavdev over his own son to endow the leadership of the movement. Madhavdev devotion and commitment to the vision of creating an egalitarian religious and social order was tremendous. Sankardev could identify his effort and felt there is no one better suited to take the responsibility of the project of Sankardev's lifetime. However, selection of Madhavdev as the heir created tension and disappointment among Sankardev's other disciples. It was unacceptable for them to pay their reverence to him as he was their co-disciple with equal status until then. Along with clash of ego, disagreements broke out among his disciples over a number of ideals and principles that Sankardev held as the backbone of the movement. Some of such disagreements were internal differences of faith and practice regarding Vedic rites, idol worship, and spiritual superiority of the Brahmins and so on. Sankardev's few Brahmin disciples refused to accept the lead of Madhavdev who was a non-Brahmin and happened to be the first ones to break away from the movement. Among them, Damodardev along with his comrade Haridev established their own satras in the Majuli based on their reworked version of Brahminical Vaishnavism. They brought back idol worship and Vedic rituals into the scene and introduced a form of Vaishnavism distinctly different from the original one. The satras under them acquired the identity of Damodariya satra and Haridevi satra. The former is more far-reaching and deeper in its influence than the latter. Both these streams together later on, came to be known as Brahma Sanghati. Damodardev was aware of the wrath of the Brahmin class who believed in Veda against the brand of religion that Sankardev propagated. Him being a Brahmin all his life before taking shelter at Sankardev's faith did not keep him quite at peace with such antagonism. Madhavdev continued the same vaishnavite principles that the guru has taught and hence, Damodardev upon incongruity of power and praxis claimed complete independence from Sankardev's Vaishnavism and established a stream of Vaishnavism which did not prohibit nitya (everyday) and naimittika (occasional) duties of

Brahmins. This encouraged more and more Brahmins to get initiated into the Vaishnava fold (Sarma, 1966). The superiority of Brahmins over all other caste had historically existed and hence, this Vaishnava sub-sect in no time became a powerful form of faith and worship particularly in the eastern Assam.

Sankardev's decision of choosing Madhavdev, instead of his own son Ramananda created dissatisfaction within his own family. Hence, his grandson Purushottam Thakur, established a different order splitting away from Madhavdev which came to be known as Purush Sanghati. One of the twelve apostles of Madhavdev named Gopal Ata formed a sub-sect specialized for proselytizing lower castes & tribes. Gopal Ata's ancestors lived around an area inhabited by tribes with their close-proximity to nature. These were the tribes characterized by animism, hunting and alcoholism. Gopal Ata realized that to bring these people into the Vaishnava fold one needs to rework on certain teaching of the sect as they would not compre-hend the nuances of it. He simplified the version of Vaishna- vism for them and sent his disciples all over the state to proselytize lower castes and tribes in large numbers. His disciples established many satras across Assam. In eastern Assam, the Brahmin gurus of Brahma sanghati were not ready to initiate the so-called savage communities to their fold and therefore, Gopal Ata's new sub-sect named as Kala Sanghati became very popular among the people belonging to lower ranks in Assamese society. This fold of Neo- Vaishnavism has been credited for contributing to the process of 'Hinduisation' of various tribes which hitherto practiced animism (Saikia, 2013).

The last order that took shape after the split of all previous three is known as Nika Sanghati. The word Nika means clean or pure. The three sub-sects that had been formed adopted hybrid versions of Neo-Vaishnavism. This sect is also known Mahapurushiya sect. They mixed conventions of their founders gurus with that of Sankardev's albeit in varying degree which indicated 'pollution' of the original movement. Therefore, Madhavdev's disciples particularly Padma Ata and Kesava Ara of eastern Assam and Mathuradas Ata of western Assam together contributed to forming a sub-sect which would have no elements outside of Sankardev and Madhavdev's ideals.

5. Brahminism, Hierarchy and Selective Admission in the Satras

The Satras of Brahma Sanghati have become the signifiers of Majuli as a heritage land. However, the question of their inclusive-

ness becomes very pertinent to have a fair understanding of this identity marker. Marked by Brahminism, these satras have showcased their apathy towards 'unclean' castes and tribes in many occasions. In my field work, I gathered how casteism is an indispensable feature of these satras. The heads of these satras have historically been members of the Brahmin community as they believe that Brahmin disciples should not bow their heads in front of non-Brahmin gurus. There are two types of devotees in the Satras : first, the group of devotees who live monastic life within the satra Satra premises, they are called Bhakat. Second lot is comprised of the devotees who live outside the satras as householders, they are called Sisya. Satra as an institution to function confers different designation to its disciples. In these satras the highest ritual positions are always occupied by Brahmin Bhakats. The position of the head priests are always conferred to Brahmin Bhakats. The Brahmin Bhakats wear an identity marker on their forehead i.e. a tilak made out of sandalwood paste to differentiate themselves and to highlight their superiority in the sectarian space.

Satras claim themselves to be an inclusive space for all communities in contemporary Assam. However an enquiry into the everyday life inside a satra would suggest multiple parameters of exclusion and discrimination operated by them. For instance, one needs to gaze deeper into the question of initiation to the Vaishnava fold. The formal initiation process to become a disciple of a satra is called 'Saran' which can be translated to English as 'shelter'. The satras of Brahma Sanghati have historically refused membership to lower castes and tribes. However, in the contemporary democratic society, this exclusionary practice became an issue raised by many in the public sphere. Therefore, satras have extended their membership to the tribes and castes that they previously refused stating and justifying their inherent 'untouchability'. As Gopal Guru (2009) points out, caste principles in Hinduism hold that Brahmins are "deferential" or ideal untouchables who are too sacred to come in contact with and the Dalits are "despicable" or real untouchables whose contact leads to contamination. Hence, the distance should inevitably be maintained from both the castes. The Brahmins are revered for their pious non-touchability and the Dalits are despised because of their polluting non-touchability. Along similar lines, A.M. Shah writes :

> "The word asprishya, the Sanskrit equivalent of 'untouchable', was used even for contexts of highest purity. In Pushti Marg, a

Vaishnava sect founded by Vallabhacharya in the 16th century, a member had to worship his/her deity in a state of intense purity. This state, in the temple or the home, was called asprishya (aparash in Gujarati and Hindi) and all other persons were prohibited from touching the worshipper. This shows the concept of untouchability could be applied to the most impure as well as the most pure. Its use to mark out entire castes as untouchable was a special application of the concept" (Shah, 2007 : 357).

However, extending initiation to the Mising community by few satras doesn't indicate inclusiveness. It is the question of participation that is more crucial. If one enquires whether initiated Misings enjoy the right for complete participation in the affairs of the satras, one would receive answers in negative. Initiation ceremonies of the satras happen mostly inside the satra premises where the seekers are initiated individually in a highly exclusive ceremony. Nonetheless, there are also occasions when satradhikars (Heads of the satras) travel to distant villages where there is a considerably large number of devotees is due formal initiation. However, this is a rare occurrence. In my fieldwork, I found that in case of the Misings in Majuli, the heads of the satras i.e. the satradhikars go to Mising villages where a Namghar gets built before their arrival so that he doesn't have to step into impure spaces of the community. The Misings are not invited to the satras for initiation as an uninitiated Mising is an impure being and hence can't step inside the sacred premises. The satradhikars conduct initiation ceremonies to the seekers of the community in the namghar of their respective villages and return to the satras without setting their foot on any other area of the village. Satradhikars don't consume any food in the namghars of Mising villages. Even the ritual offering of raw chickpeas and green gram that is distributed in Vaishnava ceremonies as Prasad is not eaten by the heads and the Bhakats who accompany them.

Furthermore, the Bhakats who live inside the satras and live a monastic life are admitted to the satras in their formative years of childhood. They become Bhakat after learning the Vaishnava way of life and completely assimilating into satra's religious principles. However, in my fieldwork, I found that those Bhakats always belong to the castes that are considered 'pure' particularly the Brahmin, Kayastha, and Kalita and Koch. When enquired I gathered that there are no Bhakats admitted from scheduled castes such as Mising, Bodo,

Deuri etc. and Schedule Castes such as Kaibarta, dom, Keot etc. During the religious ceremonies in the satras, the front seats are still offered to Brahmin disciples and the lower castes and tribes are given the seats at the back. A respondent stated that in many occasions, when the sacred offering of raw chickpeas and fruits are distributed among the devotees, Brahmin devotees are offered in metal plates where others are offered in disposable plates made of banana leaves. This Prasad is offered first to the Brahmins and then to the lower castes and tribes.

Therefore, we see that the practice of untouchability in the satras has taken some new moulds but the foundational principle remains the same. When asked the reason for such practice of othering, some Bhakats argued that 'dirty' way of life and food habits of the Mising community are the primary reasons why they can't be immersed completely into the fold. The reason for not extending the prospect of being a Bhakat to a Mising is because the satras can't trust his eating habits. A Bhakat elaborately responded as said, "we can clean their bodies and their minds inside the satras through our rituals and teachings, but how can we be sure that when they occasionally visit their homes their mothers will not feed them pork and Apong (traditional rice beer) as these are two most important element of their community." Hence, it's the spiritual disconnect between the Vaishnavas and the Misings in Majuli that keep their boundaries rigid and impermeable.

6. The Mising Vaishnavas in Majuli : Continuity and Change

Proselytization of Misings by few Vaishnava gurus has occurred in the past centuries, albeit scantily. These gurus came from all four sub-sects, however, Kala Sanghati has been more welcoming than the other three. This is because of the philosophy on which Kala sub-sect was founded. As this sub-sect is comprised of the castes occupying the lower strata of Assamese society, this sub-sect has a relatively open attitude towards the Schedule Tribes. In one of my interviews, a respondent informed that although there are Misings who claim that they belong to some satras of Kala Sanghati, their ties with those satras are too feeble, and many times, non-existent. Many of them have not seen the satras they call themselves to be a member of even once in their lifetime. They inherit their Vaishnava identity from their grandparents or the generations before them who were initiated to the

fold but the communication with the satras faded over time. The satradhikars would come once in a year or after a couple of years to collect the annual tax from the disciples and return to their respective satras. This breach of connection has many possible reasons. First, the ecological constrains such as flood and erosion. Majuli island is a highly flood effected region because of which villages shift from one place to another every season. The Brahmaputra River wipes out the roads, the houses and the lands hence a considerable size of its population live in temporary settings. The intervention of modern technology in the recent past has not aided much to the disastrous effects of flood in the island. Therefore, loss of communication linkages and absence of transportation facilities to and fro these remote villages created hindrances for the devotees to keep a regular connection with the satras. Another possible reason could be their economic condition. The Mising community in general have lived in a state of deprivation because of the devastating flood. Therefore, as some of my respondents argue, in case of the poor and downtrodden, religion hardly matters. Their daily life revolves around feeding themselves and surviving in the flood-prone island. Also, their spiritual urges are fulfilled by their local indigenous customs with their fellow villagers and therefore, the Mising lacked the interest and luxury to become a 'pure' Vaishnava, immersed in their devotion towards the satras and the gurus. This loose connection has also been a result of contradiction between Vaishnava teachings and the local customs of the Mising community. Being a Vaishnava demands oneself to give up meat eating and alcohol. However, eating pork and drinking local rice beer i.e. Apong has been part and parcel for the community since time immemorial. Thereby, there are many constraints that can be observed when it comes to weak grip of Vaishnava faith among the Misings.

Pegu (2017) in his elaborate study on the religious beliefs and practices of the Misings in Majuli Island documents the impact of Vaishnavism in the lives of the Mising population because of the gradually fading isolation of the community with the rest of the population. He writes that as a section of the Mising population got initiated to the satras of Kala Sanghati, there emerged two types of Vaishnava Mising in their society who are called Bhagavatia and Kewalia based on the nature of their practices. As they didn't give up their indigenous beliefs and practices while embracing Vaishnavism, a hybrid culture has formed in Mising community. This division is

based on the degree of assimilation that the Vaishnava Misings have experienced. The Bhagvatias have given up consumption of non-vegetarian food and Apong and wear white clothing which is the signifier of being a Vaishnava Bhakat. The Kewalias have enmeshed both the local customs with the Vaishnava system. Even in Nam-kirtan (Vaishnava form of offering prayer), consumption of fish and Apong is seen and do not strictly follow the sectarian dress-code. They are considered to be comparatively liberal in their observance of Vaishnavism. H. K. Barpujari, in the context of Mising religious system commented that, "The Miri (Mising) regard Hinduism as a social rather than a religious system…in most cases…when you ask one of these men why he observes this or that Hindu custom, he will reply : 'because the Assamese do the same'. There is no doubt, but what gukhis (Gosains) have some influence over these people, but inspite of all the gukhis in Assam…the Miris sticks to his chicken, his pork and mutton with such a determination that one has said: 'If the Miri has a god at all, that god is his pet (stomach)'….." (Barpujari, 1986).

Another interesting feature of contemporary Mising society highlighted by Pegu (2017) is that Namghar has become an integral part of the Mising community. Although many Misings are not members of any satras, they observe Vaishnava form of prayers and celebrate Assamese harvesting festival Bihu in the Namghar. Many a times local ceremonial events are also conducted in the Namghar premises. The young generation of the community are also opting to learn Vaishnava cultural dance i.e. Satriya, Vaishnava drama i.e. Bhaona and so on.

However, although there have been some visible import of Vaishnava culture in the Mising community, the boundary between the Misings and the caste Hindu Assamese community hasn't been blurred. The narrative of 'otherness' has remained intact and in the present scenario it is being reinforced by both the groups. The new generations of the Mising community who have received exposure to the principles of modernity have begun drawing a boundary from their end against the centuries of stigma and discrimination that their people have faced perpetrated by Vaishnava satras, particularly the dominant Brahminical satras. In the next section, I will discuss the narratives of the Misings I gathered from the field to decipher the present state of Mising and Vaishnava relationship.

7. Social Exclusion, Humiliation and Indifference : The Mising Narrative

The age-old practice of untouchability maintained in the Majuli Island where Misings have always been in the receiving end of discrimination has been acquiring a counter force in that region. In the colloquial language of the Misings, there is a term used to refer to the whole non-Mising population of the island, which is called 'Mipak'. Some claim that this term signify derogatory attribute of a person, whereas some argue that the word Mipak simply means a stranger. Padma Pegu, an elderly social worker, writer and a public figure from the Mising community of Majuli, during our conversation, recollects how this dichotomy of Mising and Mipak was observed from both the sides when they were growing up. If a Mipak enters into any Mising chang[5] house, other Mising people boycotted that family for allowing a non-Mising to step into their habitat. Similarly, the one who stepped inside a Mising house was summoned in the village Namghar by the villagers where he was asked to pay penalty and was purified by the Bhakats.

The exclusionary practices of the Brahminical satras of the island have given rise to dissent and antagonism among the Misings of contemporary Majuli. Mising community which hitherto could not access modern education because of geographical and economic backwardness of the region, are now able to have access to it due to certain developmental projects conducted by the Christian missionary NGOs and the government. Many members of the community have gained economic and social capital and helped their community to embrace modern education for the upliftment of their society as a whole. As the awareness of constitutional rights as well as human rights has developed in the conscience of the Misings, voices against the archaic structure of stigma and untouchability has also been brought into the public domain. The interviews I gathered from the Mising population of Majuli highlight an array of psychological and social responses of the community towards the Vaishnava religious structure. The two central narratives that I came across are of 'humiliation' and 'indifference'. Generally speaking, when the older generation talk about their relationship with Vaishnavite satras they give instances of the humiliation they have faced throughout their lives because of the notion of impurity and stigma attached to their existence. The concept of humiliation in their narratives does not

reflect a personal account of shame; rather it outlines the nuances of stigmatizing a community by the dominant socio-religious group and depriving them from basic human dignity. The source of such experience of humiliation is not only the material practices of untouchability but the attitudes, the myths and the perception of the Brahminical satras about the Misings as an 'uncivilized, dirty and imbecile' social group also lead to a repugnant experience.

The other central narrative came from the younger generation which reflected indifference. As one of my respondents who recently graduated from college with a major in Assamese language pointed out, "We Misings are now aware of the principle of equality. We cannot be deprived of our democratic rights and human rights. Like our previous generations we don't believe that the people of the satras are morally and spiritually in a higher position than us. Our identity does not stand in relation to them." Similar narratives were gathered from the Mising youth where they state that the boundary between the two groups does not bother them; neither has it caused social anxiety to them. Embracing and taking pride of their indigenous belief and practices they focus more on preserving their indigenous identity. Assertion of their identity exclusive of mainstream Assamese identity has become one of the strongest responses of the Misings towards their historical exclusion in the island. Their response of indifference towards the satras is seen when they convey their 'disinterest' in the satriya culture. A respondent when asked "do you visit the royal satras?" responded with laughter that "Now-a-days they allow us to enter as visitors or tourists (!) out of fear of defamation, but what is the point of allowing us if we are not interested to visit the satras to see the theatrics of their faith?" Pointing out the evils of satra as a system, its alleged moral corruption and religious dramatics the young Misings express their apathy to their Vaishnava neighbours. Therefore, the accounts collected from the community of Misings offer us an overview of how their response to the system of untouchability has acquired different contours with time.

8. The Conversion Question : Rise of Christianity in Majuli

Beyond the accounts of social humiliation and indifference, there is a significant phenomenon that has emerged in the Mising villages of Majuli Island i.e. conversion to Christianity. Christianity

entered in the Majuli Island in the early 1980s through some missionaries who arrived to offer flood relief aid to the effected population. J. Pegu, A respondent now in his 60s recalls that at that point of time there were no roads, no schools and no cemented houses in the Mising villages. The area was covered with jungles and people lived in their make-shift bamboo houses as the river could wipe them away without any prediction. The missionaries established a school in one of those remote villages named Jengraimukh in 1988 and offered free English education to the all. They established a church along with the school, invited the members of the villages and preached Christianity to them to elevate themselves from their social position. The process of conversion was a matter of choice, another respondent added. It is also considered that this school named as St. Paul's High School, has single-handedly elevated the percentage of children receiving quality education in that area and altered the scenario of societal change in the community. In a similar context of conversion to Christianity among the Nagas, Abraham Lotha points out how conversion to Christianity created room for socio-cultural transformation for the tribe. Christianity appealed to the Nagas because it carried the discourse of modernity and progress fetching for them possibilities of opportunities, access to resources, and educational prospects. These elevated their quality of life, forming their social capital and necessitating social mobility (Lotha, 2011).

In the recent times, advent of Christianity in the Island which claims to be the hub of Vaishnavism has stirred many debates. As the entire political narrative of India as a whole and Assam as a state has seen a shift in the recent past due the ideology of the ruling party in both the centres, the debates about conversion have taken a crucial position. The ruling party BJP (Bharatiya Janata Party) and its focus on protecting and expanding Hinduism have stood against the process of Christianization that has occurred in the island. The Brahminical satras who also have adopted the language of a mainstream Hindu identity pushing their sectarian specificity to the backseat also claim the issue of conversion as a threat to Hinduism.

9. Christianity among the Misings : The Vaishnava Stand-point

On the 15th of October 2018, there was an incident that occurred in the Majuli Island which brought the antagonistic atmosphere of

the region to the forefront. The satradhikar of Dhakhinpat Satra (Grihasti)[6] Janardan Devgoswami along with a group of men attempted to demolish a church set up by a converted Mising man Prashanta Payeng in Bangshichuk village. Devgoswami is currently the working president of right-wing Hindu organization named "World Hindu Federation, Asom". In the incident, the satradhikar was accompanied by the supporters of Hindu Right Wing groups such as Bajrang Dal and Hindu Jagaran Manch in 20 SUvs and motor cycle.[7] A case was lodged against Devgoswami where he was fined Rupees 10,500 by the Majuli Session Court on the charge of "his involvement in the dismantling of a makeshift church."[8] However, the satradhikar expressed that it was a symbolic gesture and an open call directed towards the missionaries to stop their conversion activities in the Island. The satras believe that the Island should be protected from conversion to other religion and uphold it as the icon of Vaishnavism without any competing forces.[9] This incident has led to a disorder in the web of social relation among the different socio-religious communities in Majuli. Although in my interaction with Bhakats of Dakhinpat satra expressed their discontentment with the acts of violence against another religion. They argued that the threat to Vaishnava culture in the island is indeed real; however, discord and hostility wouldn't pave the way for a solution.

In the process of my data collection in the royal satras, the issue of conversion was brought up by almost all the heads of the satras and the Bhakats. They consider it as the biggest challenge the Vaishnavism is facing in contemporary Assam. The narrative of all the people belonging to the satras is unidirectional. They opine that the Christian Missionaries have entered the Mising community by offering them benefits and bribes to convert. The missionaries take advantage of the poor economic condition of Mising population. To increase the number of their converts, the poor Misings are given free goods to keep them tied to the church. In the recent time, the satras have also opened up many welfare schemes for the all-round development of the community but their response is grim. Numerous Hindu organizations in association with the satras have held meetings and gatherings in the Mising villages inviting them to the Hindu sectarian fold.[10] Their arguments centre on the inevitable linkage between the Mising indigenous systems of faith with mainstream Hinduism. Some satras have opened their doors for proselytization of Misings by constructing Namghars in Mising villages and inviting them for initiation to keep them in the Hindu fold.

The narrative of the Vaishnavas will be explored in comparison to the accounts gathered from their central church and Mising converts of that area in the next section. Prior to that, an assessment of the possible underlying implications of such remarks of the satras is necessary. The notion that the Misings are accepting conversion in exchange of material goods can be categorised as an elitist argument which patronizes the entire community as lacking a strong social foundation. The satras' condescending attitude reflected in their accounts as Mising as an ignorant social group bereft of their own agency to decide their religious orientation is problematic. Hence, although satras claim that they have begun to embrace the Misings as their disciples, the sense of superiority and the structure of hierarchy have remained unchanged. In a parallel light, Mepfhü-o (2016) argues that there is a need to recognize the 'natives' as active participants who possess their own agency rather than as passive and gullible subjects who fall prey to missionary agendas.

10. Embracing Christianity : First-hand Accounts of the Mising Converts of the Island

Christian missionary projects around the world has historically followed one central scheme i.e. their welfare model. They provide basic necessities of livelihood such as shelter, healthcare, education etc. to demonstrate the generosity of their religion.

According to the 2011 census, Majuli district has a population of 1,67,304, in which Scheduled Tribes make up 77,603 which is 46.38% of the population. Mising constitutes around 42% of the total population of Majuli. With 99.04% of total Hindu population in the Island, Christians occupy only .15% of the total population.[11] The numbers of Christian converts have increased in the last decade. However, as gathered from the interviews with people associated with the churches, the estimate is not more than 2%. In my conversation to one of the fathers of St. Paul's High School located in Jengraimukh, he mentioned that there more than 1500 students in the school where not more than 400 students are Christians. These figures are important in assessing the issue of threat that dominates the debates of religious diversity in Majuli. It also offers a counter argument about the accusation of allurement and fraud imposed on the churches. The early converts from the community argue that if allurement had been the means to attract people to Christianity, decades of welfare aids given to the Mising villages would have

fetched thousands of new converts to the fold. Various NGOs belonging to Christian missionaries and the Churches have offered livelihood assistance to that region as those villages are the most flood-affected in Majuli. Especially during the devastating flood that occurred from 1996 to 1998 Christian missionaries extended ample amount of flood relief and relocation of the families who lost their homes. However, that has not dramatically changed the number of Christians in the Island. Therefore, the advocates of Christianity in Majuli dismiss such blame as flimsy and groundless. A villager in response to my question hysterically laughed and said, "Okay, if such is the case, ask them (satras) also to help us during flood season. They get lakhs of money from government and political leaders every year. Why did they never come to rescue us? Because we are Misings, they think if they come in contact with us they will get diseases and die! (laughs)."

The accounts collected from the Mising villages suggest that more than the economic factor it's the social factor that has made Christianity popular among the Misings. Even that part of Mising population which is not converted to Christianity yet has sympathetic attitude towards the Christian missionaries. A recurrent argument I heard from by respondents is that the church's liberal attitude towards indigenous culture. They opined that Christianity doesn't claim all of a devotee's life. Unlike Vaishnavism which requires a complete change of a person's life; from eating habits to his social ties. Mising indigenous food habits come in contradiction to the diktat of the satras. Rearing poultry such as chicken and live stocks such as pig is part of traditional livelihood of the tribe. Consumption of poultry and animal meat especially that of pig, drinking rice beer are two indispensible part of Mising traditional customs. All their ceremonial offerings encompass this particular form of consumption. Mepfhü-o, while discussing the dynamics of conversion among the Nagas writes :

> "The abstinence from drinking rice beer had an effect not only on the individual life but also on the community life at large by reordering social institutions and forms of interaction between individuals within the community. Since rice beer formed part of the staple diet of the Nagas, it was integral to every activity of the village. Therefore abstinence from rice beer meant the withdrawal of the convert from participating in community life." (Mepfhü-o, 2016 : 374)

Embracing Vaishnavism comes at a cost of giving up these indigenous practices that are core to Mising identity. This leaves a person disengaged with his/her immediate social group. Being a Vaishnava also demands a person to give up his traditional attire and adopt the Vaishnava dress code of white Dhoti and Kurta. Such challenges to one's own customs and tradition imposed by an institutionalized religion lead to discontentment. An elderly respondent commented in this context and said that the poor villagers cannot comprehend such complex mode of faith neither it is easy for them to give up their tradition. Christian churches don't ask the believers to give up their food habits and their conventional clothes. Therefore, Christianity attracts them. This argument, however, stands in contradiction to the history of missionary and conversion activities in the North-east of Assam. Mepfhü-o (ibid) points out many instances of the missionaries where the converted Christians were asked to step into a new life where they would never commit the 'sin of drinking rice beer' and be clothed like a 'cultured' being. In the context of conversion among the Nagas, the author points out that the project of conversion was seen as a project of 'civilizing' a primitive group of people. In that civilizing project abstinence from rice beer was a compulsion for the neophytes. As embracing a new system of faith hints at dwindling the foundation of their indigeneity, Mising respondents were sceptical about the sudden projects of the satras to proselytize the Misings into the Vaishnava fold in particular and Hindu fold in general.

Further, the question of dignity was also brought up by my respondents. The age-old structure of discrimination and the discourse of untouchability practised by the satras have led to distrust and contention in the Mising psyche. They added that the churches do not exhibit any hierarchical division neither they maintain any such exclusionary practices that question that social position of the Misings. Therefore, Christianity appeases the general mass that has been kept deprived of social status and inclusion since time immemorial. The respondents foresee higher chances of social mobility when converted to Christianity than to Vaishnavism.

Therefore, it can be observed that an alternate religious system is developing in the Majuli Island, albeit gradually. Rise of Christianity in the island has unravelled an array of questions regarding the social fabric of the island. The constructed socio-religious boundaries in the island have called for a deeper analysis of the elements of division and hierarchy in the web of social relations across communities.

11. Conclusion

Caste and its principles are so deeply rooted in the Hindu social structure that it takes one or the other permutation and combination and ultimately shape the web of social interaction in Indian society. The system of caste has travelled beyond the Hindu social order and has penetrated all religious orders. As Jodhka and Manor (2018) focusing on the regional element of caste, argues that the institution of caste has persisted throughout history, not because it is unchanging but because it is adaptable. In Majuli, caste system is reinforced through the Vaishnava monasteries with the practice of un-touchability. The Mising tribe which has always been in the receiving end of such exclusionary and discriminating practices has begun to dismiss the legitimacy of Vaishnavism and embrace Christianity as an alternative form of religious system. Considering Christianity as the stairway for social mobility, the tribe has also begun to question the age-old structure of untouchability that has prevailed in the Island. The present paper attempted to decipher the process of social distance and 'othering' in the Island, diving deeper into the experiential reality of the participants of both the religious orders.

Footnotes

1. In compilation of original writings and speeches of Dr. B. R. Ambedkar, *Dr. Babasaheb Ambedkar Writings and Speeches*, VoL. 5, published by Dr. Ambedkar Foundation, compiled by Vasant Moon.
2. See, https://www.censusindia.co.in/subdistrict/majuli-circle-jorhat-assam-2076 accessed on 5th Feb 2022.
3. *Census of India, 2001*, Directorate of Census Operation, Assam.
4. *Census Report, 2005*, conducted by Mising Autonomous Council, Gogamukh, North Lakhimpur District, 2006, pp. 27-29
5. Traditional bamboo houses of Misings.
6. This satra has two sub-division. One is monastic which is called *Udasheen* and another is a householder satra called *Grihasti*.
7. https://www.pratidintime.com/latest-assam-news-breaking-news-assam/xatradhikar-leads-church-demolition-at-majuli accessed on 10th Feb 2022.
8. https://www.sentinelassam.com/topheadlines/majuli-session-court-slaps-fine-on-xatradhikar-janardhan-dev-goswami-517049 accessed on 10th Feb 2022.
9. https://www.sentinelassam.com/topheadlines/xatradhikar-of-majuli-decries-church-onslaught-on-xatriya-culture-552218 accessed on 10th Feb 2022.

10. http://archive.indianexpress.com/news/vaishnavite-monastery-body -accuses-church-of-conversions-in-majuli/291318/ accessed on 10th Feb 2022.

11. https://www.censusindia.co.in/subdistrict/majuli-circle-jorhat-assam -2076#:~:text=Majuli%20Circle%20of%20Jorhat%20district,of%20Majul i%20Circle%20is%20955. Accessed on 10th Feb 2022

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Meaning and Importance of Rural Tourism in Nepal

Jyoti Upadhyaya*

Looking at the historical course of development in Nepal, it has been found in several literatures that rural tourism started since ancient human civilization. This country, which was inhabited by nagas, eventually became a country of many villages. Rich in natural beauty, inhabited by migrant traders from north as well as south, these small villages eventually turned into small townships. The village people were with helpful mind-sets from the beginning. These are harmonious societies with people having great respect for honesty with a high degree of helpfulness and cooperation. These societies gradually united with a lot of diversity and grew up in peaceful nations. The country remained untouched by foreign influence or colonial encroachment ever. Since ancient times, pilgrimage, trade, marriage, migration to nearby villages and neighbouring countries has been initiating and strengthening rural tourism. Gradually, Nepal is known to the outer world, tourists started visiting here and along with their arrival, rural tourism started in Nepal in the modern form. When the whole world started searching for originality in the tourist destinations, the rural tourism in Nepal really started to

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take shape because of traditional organic food and original cultures, with simple lifestyles. There are several points of attractions for the tourists who are searching for rural and authentic taste, traditional culture, and adventurous places that Nepal provides in package all together.

[**Keywords :** Rural tourism, Religious-social coordination, Social unity, Biodiversity, Geographical diversity]

1. Introduction

Nepal is a country filled with immense natural beauty and cultural diversity. The small country with a peaceful nature of people and beautiful environment as it is surrounded by Himalayan mountain ranges followed by mid hill and then by plain lands. Such diversified geology is filled with abundant habitats, culture, wildlife etc. A varied weather within a very small span of altitude, which is a specialty found in Nepal. Nepal lies between two giant world powers China and India. It is a sovereign nation, which was never under the rule of any foreign country. It has fought with superpowers China, and British India to maintain its sovereignty in the past and never was under their rule at any point in history.

According to "Himwat Khanda" Nepal is a place of great religious importance and has many religious sites that have been important to many pilgrims from neighboring countries since ancient times. This Shows that it is a place where tourists have been visiting for a long time for pilgrimage and trade. There are many Buddhist and Hindu religious, cultural and traditional holy sites that people have been visiting for pilgrimage. Many temples in the south and plain area have connections to their respective places in hills and mountains, for example : Kashi in India connects with Uttar Kashi in Gokarna in Nepal, and similar many more, where people visit both places within their lifetime, which has been facilitating rural tourism since ancient times and the practice still continues.

The business persons from north and south also made Nepal a route for their business practices and moved through the country selling and buying products and transporting them. The ancient silk route also passed through Nepal, which was used by many merchants for business related ventures. All of the above mentioned facts show that tourists have been visiting Nepal since ancient times, however no specific term such as rural tourism was used at the time.

Nepal is a country that has been mentioned in ancient religious and historical texts like *Mahabharat* and *Ramayan*, which shows that it

is as ancient as the texts that mention its name. It is a multi- religious, multilingual, multi-ethnic country filled with historical and cultural monuments which makes it one of the prominent places of importance when it comes to rural tourism. Historic legendary women; Sita and Bhrikuti were married to Indian and Chinese rulers respectively. This presents the evidence that Nepal from ancient times was connected to rural tourism had its roots long back. The historical information shows the linkage between the traditional, cultural marriages still makes strong bonding that people from neighboring countries visit Nepal and vice versa. This link gradually became community practice for a long time and it still continues. This is one of the prime contributing factors for rural tourism.

Nepal is a place that has many kinds of geological features, as its diversified geology starts from an altitude of 60-meter altitude and goes high up to 8848 meter (Everest) within 150 kilometers of north south span. This provides ample possibilities and habitats for different flora, fauna, varieties of animals and plants along with varied custom, culture in a small area with huge diversity. This provides fertile ground for attracting many rural, domestic, national and international tourists. Tourism in Nepal varies from adventure to exploration, research, entertainment and cultural exchange. Nepal has the potential of providing a wide range of experiences to its tourists, which shows that it is a place that can attract the attention of tourists from all over the world. Nepal has many places in the rural areas of tourist attractions such as high hill mountains, huge ancient caves, old traditional temples, rivers, glaciers, snowcapped mountains etc. Along with all this evidence, Nepal had already set a precedent for established grounds for rural tourism.

People from India and China used to travel through Nepal since ancient times, these people can also be considered as the ancient tourists of our country, hence rural tourism has been in practice here from long before the term was even conceived and was only called travel at the time. As the civilization progressed, people started to travel for pilgrimage and along with that the tourism became more and more prominent here. The tourism here started in a rural setting, as most places here were rural by nature. Along with the modern age western tourists also started to visit Nepal. Different pati, pauwa, rest houses, chautari were constructed since ancient times to facilitate rural travelers, where they used to get free services and warm hospitality.

These western tourists were more interested in experiencing the natural beauty and geology of the country rather than pilgrimage, which was more popular at the time. There were no hotels or lodges present in such places so they asked the local people if they could provide food and shelter at pati, pauwa, dhasrmasala which started the trend of rural tourism in Nepal. The people here believe that 'guests are god' because of the ancient teachings that have been passed on to them. "Atithi Devo Bhaba" which translates to "guests are gods" is a common saying here and they believe that the guests who arrive in the evening should never be denied hospitality with good and hygienic food as a part of their services offered to the guests.

They slowly started charging money for food, but lodging was offered for free after the tourists paid for food (Gautam, 2021: 2-3). The food offered was very local and made in the same kitchen where the locals cooked for themselves, which provided a unique experience to the tourists. The food is offered usually with milk, milk related products, meat, honey etc. produced in their homestead. Due to the authentic and unique nature of hospitality, rural tourism flourished, more and more people started visiting rural areas and the unique form of tourism developed as rural tourism finally.

The rapid urbanization left people with this need of connecting back to nature. In order to fulfill the need of connecting back to nature, people started visiting rural areas natural glory and connect back to nature even if it's just for a while, they started spending more and more money to do so and started exploring more and more rural areas here in Nepal, which led to the rise of rural tourism in Nepal.

There are many rural areas in Nepal, so the potential for rural tourism is very high here. It can be a very good source of income and can also be an important tool that can uplift the economic system of the country. It can be a way to create a better Nepal in future. Development and reconstruction of tourist sites should be done in such a way that the originality and rural setting is preserved.

National heritage, culture, mountains, rivers, religious sites, ethnic groups and their culture, etc. should be preserved in their original form and should not be modernized in a way which destroys their originality. Rural tourism here can maintain its authenticity in such a way that it will be known all over the world. If we can attract more and more tourists that way, rural tourism can become a major

factor in uplifting the economy and development of the country. Some of the prevalent definitions of rural tourism all over the world followed by the importance of rural tourism in the context of Nepal based on some of the experiences gathered through visiting some of the rural tourist sites and the products that were offered below.

2.   Definition of Rural Tourism

Rural tourism is a vast term in itself. Its scope is wise and extensive. The definition differs from place to place because each place has its own context. areas define it as its development, economy and social status. Based on these factors, if a person travels out of his home for more than 24 hours minimum to 6 months maximum, in leisure time, on a place far away, engages in activities like sightseeing and any other kind of entertainment, then such a person can be identified as a tourist. The management of services like food, shelter, transportation etc. for the tourists so that they can fulfill their desires of engaging in such activities is known as tourism. Whenever tourists engage in activities mentioned above, but in a rural setting and services are provided to them by the locals then such a phenomenon can be defined as rural tourism.

Many intellectuals have defined rural tourism in many ways, the nature of rural tourism also differs from place to place, the term rural itself differs from place to place or country to country. In a well-developed country the definition of rural might be one thing, however what's considered rural there might be considered developed and urbanized in another country. Nepal is a multi-cultural, multi ethnic, country, in a place like this the definition of rural might differ within a very short distance, for example, what might be considered rural in the mountains might not be considered rural in terai and vice versa.

However, all around the world one thing remains constant in the definitions, i.e. rural tourism takes place in a rural setting. The way intellectuals define rural tourism also differs from one place to another, some define it by relating to agriculture, religion, economy while others define it by relating it to socio-cultural status, nature, and availability of resources. Based on all the perceptions and thoughts the definition of rural tourism is an intense subject.

The word tourism means a tool used in describing a circle in Greek language. Referencing the cyclic nature of the circle, the word

tourism might have been coined as the act of going to different places for the sole purpose of seeing a new place and learning more about it and then returning back. However, in the modern times other activities like recreation, entertainment, education etc. are also considered as the purpose for which the tourists travel. Rural tourism also provides tourists with such experiences as it is a part of tourism. Since rural tourism is a part of tourism, defining it as a completely separate entity is impossible, but should be defined by explaining the specific features that make rural tourism its own entity.

All the aspects that determine rural tourism should be identified and based on those aspects rural tourism is defined. Rural tourism is a dynamic concept comprising many objectives such as bringing similarity in the level of income, providing equal access to social services and providing equal employment opportunities, between urban and rural people. Rural tourism is a medium through which many facilities available to rural people are preserved (Altun, Beyhan and Esengil, 2007 : 99).

Rural tourism has characteristics such as small investment, is well managed, is educational and has an extensive possibility. These characteristics determine the nature of rural tourism and show that rural tourism is a bit different from regular tourism because it comprises cultural, archaeological, geographical and social areas. Tourism literature often emphasizes the tourist's quest for authenticity, which means that modern tourists are searching for unspoiled nature, landscapes and local cultures with a distinct regional or local character (Midgart, 2003 : 102-114), which has tried to define rural tourism in a detailed manner. So in order to identify the real rural tourism we need to see if the above mentioned qualities are present in the practice of tourism practiced nowadays. The real rural tourism must contain local food, local shelter, local sites, and local people, and only if these components are present in the practice of tourism then it can be called Rural tourism.

Tourists engage in rural tourism when they leave their homes and their work, for a small period of time, be it for a day or at least six months, visit a different place for sightseeing, relaxing and entertainment. This can happen in rural sites within a country or outside of the native country that the tourists belong to. Each tourist visits these rural sites for different activities, but all of these activities are related to these sites and the rural lifestyle found on such sites.

Rural tourism consists of many objective elements, but can be divided into five parts :

1. Historical and archeological content and museums

2. Festivals, folk songs, folk dances, and unique traditions of the tribal people

3. Sites with political, cultural, religious and educational organizations

4. National parks, Jungle, Vegetation, gardens, plants, mountains, hills, ponds, and caves

5. Playgrounds, parks and old buildings of importance. (Khatiwoda and Dahal, 2011 : 9).

Places that attract tourists, educational spots, hot springs etc. can also be considered as rural tourism sites. In this modern time most people live in urbanized places. People tired from the hectic city life are drawn towards the peaceful and natural life in the rural areas. People in these cities are eager to leave behind their busy life and take a break by visiting some of the rural areas. When people or organizations from these rural places provide facilities like sightseeing, games, mountaineering, farming, cultural programs, according to the interest of the tourists visiting the place, such a phenomenon is considered as Rural tourism. There are usually two main participants in rural tourism, the tourists and the ones providing services to these tourists. These service providers might be people or organizations. The development and promotion of rural tourism is only possible by the cooperation between these two participants, which shows that rural tourism is defined by the activities and management of these two participants.

Rural communities see tourism as a means of revitalizing territories that are no longer competitive in the market and agricultural policies by diversifying the economy of rural areas. Rural tourism is an economic activity with potential social, economic and environmental impacts that are highly dependent on the local characteristics of a region, and it has the potential to stimulate rural economies with positive effects on farm income (Ivona, 2021: 2). So it can be said that rural tourism can help rural people by affecting their social, economic and environmental conditions without any major changes to their lifestyle. Rural tourism can be further divided into Agricultural tourism, Cultural tourism, Nature tourism, Adven-turous tourism, Mountaineering tourism, Environmental tourism

etc. Usually specific areas provide a specific type of rural tourism to their respective tourists for example: people visit mount Everest for mountaineering, and it can be considered as an area that mostly is known for Environmental tourism.

Tourism that takes place in a Rural environment with tourists engaging in various rural activities along with the locals is considered as rural tourism and it helps in the economic prosperity and social transformation of the rural people. The type of tourism that shows rural life, culture, art, and heritage of the rural site, which in turn benefits the local community economically and socially, and it also enables the interaction between the tourists and the locals for a more enriching experience can be considered as rural tourism (Ray and Das, 2016 : 309). In this way it can be said that many writers have defined rural tourism in many ways, its vast concept with many definitions ranging from place to place, culture to culture.

According to the status, condition and state of development of a country the rural tourism of that country is defined (Dasper, 2014 : 1-5). When compared to developed countries like Germany, France, America, Britain and Japan, the way they define rural tourism differs from less developed countries like Nepal and India. The rural parts in those developed countries are much more urbanized when compared to the urbanized cities of the less developed countries. Thus there's no universal definition of rural tourism, it differs from place to place. However, all of these definitions have one thing in common i.e. they all say that rural tourism is the kind of tourism that takes place in rural areas, and occurs only when tourists visit such areas and experience the unique experiences offered in such places by involving themselves in various rural activities and rural lifestyle of that very place.

3. Importance of Rural Tourism

In this modern world rural tourism has become a unique interest and activity of the people. Rural tourism has become one of the ways to measure the economy of the country. It can also be considered as an occupation. Just like tourism the service providers expect to gain some sort of income from rural tourism as well. All countries are trying to uplift the economy of their people by developing their rural tourism sector. In developing countries, the possibility of economic prosperity through rural tourism is very high

as it can have a very positive effect on their economy. It's a very productive way for earning foreign currency.

Rural tourism also helps to decrease the unemployment rate as it can act as an employment opportunity for the unemployed. It's a laborious business so it impacts national, regional, and local level by affecting the unemployment rate and providing employment opportunities to the people. So rural tourism is a high value sector for any country. There's been an increasing trend of people living in the polluted and urbanized cities, leaving these cities for a while and going to rural areas for the sole purpose of connecting back to nature.

Rather than going to popular tourist destinations people now prefer going to rural places for experiencing new places, new taste, new environment etc. The importance of rural tourism can be analyzed through different perspectives. In this article we've divided those perspectives into 7 parts. They are listed below :

3·1 Educational Perspective

Whenever a tourist visits any place they learn something for sure. They learn a great deal of things through traveling, the learning process can be intentional or unintentional from the perspective of the tourist. Tourists get the opportunity to learn and study about new places, new subjects, traditions, festivals, language, rituals, food culture, etc. of the rural area that they are visiting. It's a new experience for them as all these things are different for them. The exchange of ideas between tourists and locals also provides the opportunity for both parties to learn something new.

The tourists that visit these places for conducting research learn about the lifestyle, dress and ornaments, ethnicity, educational status etc. of the locals and based on the information collected they conduct their research. The psychological perspectives of both the tourists and the locals can change because of their interaction and exchange of ideas, which in itself is a learning process. In this way rural tourism has a great educational importance as it provides some form of education to both the tourists and the locals through exchange of cultures and ideas between them.

3·2 Cultural Perspective

Nepal is a multilingual and multi-ethnic country. Nepali society comprises people belonging to different religions, Varna (a form of social stratification) and caste. All these people have their

own occupation, language, customs, traditions, social values and manners. All of these have been passed down to us by our ancestors and the way out rural tourism operates is based on these factors that have been passed down to us. These are all preserved when local people engage in rural tourism as tourists come here to experience these unique experiences that are provided by integrating all things that's mentioned above, and in order to keep the authenticity of their profession people tend to preserve them. So it can be said that Rural Tourism is one of the most effective ways of preserving them, i.e. preserving our culture which is the reflection of our country (Shrestha, 2021 : ka).

Nepali is a garden of different castes, religions and languages. Rural Tourism helps in exchange of culture between local people and tourists from within the country and external tourists from foreign countries. The culture of the local people attracts the tourists willing to visit these places. Rural tourism operates by banking on this kind of attraction. Art, architecture, historical remnants, places of birth of people of importance, things of cultural significance that are present in rural sites are of great importance when it comes to rural tourism as these help it grow and prosper. Tourists come to study about the status, tradition, religion, history, prehistory, of the indigenous people, which is the subject matter related to rural tourism (Chhetri and Raimhari, 2000 : 42).

Rural tourism acts as a bridge between tourists and the people who provide services to the tourists. Rural tourism exposed the cultural aspects of rural areas. Among the cultural aspects cottage industry, art and architecture, festivals, folk songs and dance, etc. are preserved and developed by Rural tourism. So it can be said that Rural tourism plays an important role in preserving and expanding culture and traditions of the rural area.

3·3 Political Perspective

Political stability in a country makes a country prosperous. It brings stability to all other sectors. Political stability is only possible when all political wings of the country operate in a fine manner. When that happens Rural tourism is also one of the things that can operate smoothly. The head of the government, members of parliament, ambassadors, diplomats, political leaders belonging to different parties, party members and followers, travel to other countries all the time for various diplomatic reasons.

Such visits are also a form of tourism as mentioned by various researchers. When diplomacy and relationship between two countries prospers, it creates an environment for tourists to visit one another's country. Among those tourists are also the people who visit different countries to engage in rural tourism. So in order to develop rural tourism, firstly national and international tourism should be developed and only through a good relationship and harmony between countries can two countries open ways for international tourists.

In case of rural tourism, the local government can do things like, arranging funds, help local business persons, create a suitable environment, conducting programs like seminars, sports etc. at local places of importance in order to help it flourish with the help of the local political sector. Likewise, the local representatives should have a thorough knowledge about the opportunities that are presented by rural tourism so they can work accordingly to push it further by helping the local people who are engaged in the rural tourism sector. The local government can also help the moderators of rural tourism by managing their funds, advertisements and managing the infrastructures required.

Along with that, planning and maintaining a good relationship between local people, local government and local business people by maintaining a good governance on that relationship can be done (Gopal, Verma and Gopinathan, 2008 : 520-521). So it can be said that politics plays a huge role in maintaining and developing Rural Tourism and it can earn huge revenues for the government and that revenue can boost the economy of the government as when these businesses earn more they also pay more taxes, which helps in maintaining and running the government. It can also be said that rural tourism and government have a bit of a symbiosis going on based on this.

3·4 Social Perspective

Rural Tourism is very closely related to the social status of the place and country. Humans are social beings, so every human being is grown and brought up in some kind of society and are bound by the values that the society has taught them. Rural tourism lets people of different social status meet, be acquainted and participate in social gatherings of the locals. It causes social interaction between them and helps them exchange norms and values between each other, which

increases the tolerance and respect of the respective parties towards each other's societies.

They leave some of their norms and traditions behind and take some from here to their own society and integrate it there (Bhatia, 1995 : 96-98). This phenomenon increases the social harmony between two societies and builds tolerance towards other societies. Hence it can be said that Rural tourism has a huge importance when it comes to Society and harmony.

3·5 Environmental Perspective

Environment plays an important role in development and promotion of Rural Tourism. Environment is closely related to nature. All natural things and places are a part of the environment for example: mountain ranges, hills, jungles, rivers, waterfalls, deserts, etc. Nepal is a beautiful country filled with snowcapped mountains. Many tourists visit Nepal to see these mountains because they are attracted by their beauty. There are very diverse geological features in Nepal. At the top there is Himalayan range of mountains followed by Mahabharat Mountain ranges and then by high mountain range (Lekali Pradesh) and at last by the plane lands of Terai.

The rivers originate from the mountains and create river, gorge, valleys, Dun-Basin, Chure-Basin, and then the plains of Terai. Nepal is known all over the world for its diverse weather and diversity (Sharma, 1973 : 2-7). Nature is an important factor when it comes to Rural Tourism, many people come to Nepal to bathe in its natural beauty. Rural Tourism helps protect our snowcapped mountains, rivers, glaciers, herbs, flora and fauna, jungles, national parks, ponds, etc. by encouraging the local rural tourism entrepreneurs to preserve nature.

These local entrepreneurs earn their living through rural tourism and in order to preserve their business they try to keep the environment as it is. If the environment changes somehow then the authenticity of the tourism might get affected and affect their earning, to not let that happen they preserve the environment. This shows that rural tourism helps preserve the environment.

In another light, it can also be said that rural tourism helps people get educated as when they earn money through it, they send their children or they themselves get educated with the help of the money that they have earned. This develops an awareness in them

about the importance of preserving the environment and they help preserve the environment. In this way it can be concluded that rural tourism plays an important role in preserving the environment.

3·6   Geological Perspective

The earth is made up of different geological features. Different weather, height, and sea levels are present in various parts of this planet. Earth has seven continents and five seas. People belonging to different ethnic groups, languages and religions live in different places. Different places are affected differently because of earth's geology. So people prefer visiting places with different geology then their own which they do by becoming tourists. Rural tourism banks on the difference in geological structure of the area and based on that it attracts the tourists and provides them with services. Many countries are landlocked whereas many other countries are touched by seas and oceans.

The people from landlocked countries go to countries touched by sea to experience a different geology and vice versa. They do so for entertainment, education, sightseeing, adventure etc. In this modern time unplanned urbanization is rampant in a country like Nepal. The original geology is highly affected because of this, the lakes, pounds, rivers and other sources of water that was present because of geology slowly dry out because of this, rural tourism helps prevent this because, it's the geology that the rural tourism industry relies to operate itself, and in order to maintain a smooth running of the industry it also contributes on keeping the geology untainted.

The things that taints and destroys the natural beauty of the place are avoided as much as possible by the locals. Tourists have different interests, some choose to be mountaineers, some like swimming in lakes and ponds, some like conducting research and many more things. There are many places with natural hot springs in Nepal. The hot springs have a medical value as they are known to heal or at least provide relief to patients of skin diseases and Bath Ankylosing Spondylitis Disease (commonly known as bath disease in Nepal).

Because preserving them in their original state is important and the people who provide services in such areas tend to try to preserve them as their business relies on their preservation. Geology is a very important aspect when it comes to rural tourism as it determines the

kind of rural tourism that can take place in an area. Different soils, water, vegetation, animals, minerals, herbs and shrubs, etc. are found in different places because of geological differences. These are the things that usually attract tourists. Due to the differences in geology, each country's culture, settlement, costume, traditions, ethnicity, is different (Dahal, 1996 : 9-12). All of these things are preserved in their natural state because of rural tourism, hence it is of great importance when looking from a geological perspective.

3·7 Economic Perspective

If developed properly, Rural tourism can be an important means of earning money. People have realized that they can uplift their economic status through Rural Tourism. There's an increasing trend of people visiting rural places as tourists nowadays. So if rural tourism is developed in a proper way then it can become a good source of income for local people. It also has the potential to solve the problem of unemployment in less developed countries with very small skill and investment. It would be a huge help to rural people if they can make rural tourism their primary source of income. Tourism industry is a service based industry. Tourism can also be considered as a sustainable industry. Many countries have already adopted it as a main source of their income. Rural tourism helps a country earn money, this boosts the economy of the country and using revenue earned from the industry, the country develops necessary infrastructures required to run the industry such as roads, airports, transportation, electricity, drinking water, etc. which in turn makes the place accessible for more tourists.

This brings more tourists to the place which brings more income for the people and more revenue for the country. It is a great source of earning foreign currency. This is an industry that focuses more on export and less on import as it is operated with local infrastructure and local products, so it's good for small and underdeveloped countries. The industry helps a great deal in increasing the per capita income which in turn increases Gross Domestic Product. It opens the door for the development of local places and uplifts the standard of living of the local people. It becomes a carrier of regional development, develops local places and provides employment to local people and uplifts their living standard (Khatiwoda and Dahal, 2010 : 17-19). The industry that lets

the locals earn money by selling their skills, products, and labor is rural tourism, so because of all these factors it can be said that rural tourism helps a great deal in uplifting the economy of people, local places and the whole country as a whole so when looking through economic perspective it is of great importance.

4. Conclusion

Nepal is a multilingual, multicultural country, it's environment differs from place to place because of its geological positioning. The opportunity for rural tourism to develop and prosper there is immense possibilities and opportunities because of the features mentioned above. For the development of tourism in Nepal, it is necessary to promote and utilize these resources at hand. Government officials from state level to local level should work along with local people and entrepreneurs to develop it further. Nepal is a promising place when it comes to rural tourism.

There are many rural sites with potential for conducting rural tourism and other rural sites that have been included in the world heritage list. These places are not yet identified, developed and banked on based on their potential. So it is important to identify, develop and introduce them as rural tourism sites. These sites should be well managed and then promoted on the world tourism market. If that happens then it will be a huge benefit to a country like Nepal as it will be able to attract tourists from all over the world. Tourism already is a great source of income for Nepal and if we're able to develop the rural tourism sector as well then it will further enhance the already great tourism industry here. It will also help the rural people and rural places. So the country should make different sets of policies to further enhance this sector.

The rural tourism should be further studied and diversified, so that more and more jobs can be created and offered to people in rural areas so that they'll have more jobs and can earn their living through them for example: agriculture can be further divided into grain farming, vegetable farming, bee farming, animal husbandry, fisheries, etc. and can be divided into local people. All the products that they produce will be organic and local and will be consumed by them and the tourists that visit the place. For a sustainable rural tourism industry, it is very important to keep the originality of the place intact, by keeping it free of pollution, free of outside influence,

free of urbanization, and should be developed in such a way that they use and produce their own local products rather than importing them.

Rural tourism helps to safeguard the environment, culture, traditions, originality and ethnicity of a place. Furthermore, it helps the local people use the environment around them, their culture, ethnicity, traditions and originality and create an employment opportunity out of them. They can actually earn money and make a living through rural tourism. This will help develop the local sector and in a bigger picture it will eventually help develop the whole country. So, this article tried to bring to light the importance and opportunities provided to us by rural tourism.

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13

On-line Marketing : Study of the Product Differentiation

*Reena**

On-line marketing represents a major transformation of the business and marketing landscape. A new environment is emerging in which it will be imperative for managers to adopt and hold a point of view if their organizations are to survive and prosper. The internet is rapidly changing the nature of markets and marketing. By creating new marketing opportunities, it required marketers to re-shape segmentation and positioning strategies and the marketing-mix. This study focuses on the impact of on-line marketing on product differentiation and the business performance of the respondent companies. It addresses the issue of product differentiation on the internet and the basis of the differentiation. We identified how many respondent firms in each of the major industries of our sample, namely, the software, drugs and pharmaceutical and banking were offering a differentiated product on the internet. And we formed two groups on the basis of on-line deliverability i.e high on-line deliverability and low on-line deliverability to know the responses from respondents. The respondents were given all the options, on the bases of which they could differentiate their offer, including the 'any other' option.

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Since only 13 firms responded that they differentiated their product on the internet, only these respondents had provided the information about the bases of differentiation.

[**Keywords :** On-line marketing, Product differentiation, Marketing opportunities]

1.   Introduction

Product differentiation is a marketing strategy designed to distinguished a company's products or services from the competition. Successful product differentiation involves identifying and communicating the unique qualities of a product or company while highlighting the distinct differences between that product or company and its competitors. Product differentiation goes hand in hand with developing a strong value proposition so that a product or service is attractive to a target market or audience.

2.   Objectives of the Study

Focus of this study is on the product differentiation in on-line marketing. An attempt has been made to addresses the issue of product differentiation on the internet on the basis of quality features, style/design, package and label, brand name/trade mark and product-support service

3.   Methodology

Two groups were formed on the basis of on-line deliverability i.e high on-line deliverability and low on-line deliverability in software, drugs/pharmaceuticals and banking industry to investigate product differentiation. 100 respondents who responded to our questionnaire form the sample selected from these industries and data are analyzed to achieve the objective of this study.

4.   Presentation of Data and Discussion

4·1   Product Differentiation

In order to attract to customers to use this new channel of communication and delivery, marketers can differentiate their on-line and off-line versions of the product. Many leading marketers, including Dell computer and Matter are following this practice. In India, how many respondent-firms were offering a different product on the internet is shown in the table-1 on next page.

Table-1 : Distribution of Respondents by Differentiation between On-line and Off-line Product

Whether the product is differentiated?	Respondents	
	Number	**Percentage**
Yes	13	13.1
No	86	86.9
Total	**99**	**100**

Source : Primary data collected through questionnaire.

When asked as to whether they were offering a different product on the internet, only a few of the respondents (13.1%) responded affirmatively. Although, a much larger number of the respondents (33.3%) reported a higher level of the website usage which should have led to many more different or exclusive products from marketers, not many of them were customizing their product according to customers' requirements.

4·2 Distribution of Companies by Industry and Product Differentiation

Next we tried to identify as to how many respondent-firms in each of the major industries of our sample, namely, the software, drugs and pharmaceuticals, and banking, were offering a differentiated product on the internet. Table-2 presents data on the distribution of respondent-companies by industry :

Table-2 : Distribution of Respondents by Industry and Product Differentiation between On-line & Off-line Product

Industry	Whether the product is Differentiated?		Total
	Yes	**No**	
Software	07 (23.3)	23 (76.7)	30(100)
Drugs	01 (03.2)	30 (96.8)	31(100)
Banking	04 (12.5)	28 (87.5)	32(100)
Total	**12 (12.9)**	**81 (87.1)**	**93(100)**

Note : Figures in parentheses represent row percentage.
Source : Primary data collected through questionnaire.

Around one-fourth of the respondents from the software industry (23.3%) differentiated between their on-line and off-line

versions of the product , while only a marginal number (3.2%) from the drugs and pharmaceuticals industry did that. Only a few players from the banking sector (12.5%) were offering a differentiate product on the internet. Thus, in India, on-line marketing is currently only in its primary phase.

It is true that there are few possibilities of offering a differentiated product for the drugs and pharmaceuticals industry (the variations in physical products can not be many regardless of whether one sells on-line or off-line, though service-related features can be differentiated). But for the banking sector, there are ample opportunities for offering a differentiated product. As the basic product offered is digital, options for changing the on-line version of the product are plenty. Still, only a few respondents from this sector were differentiating their products. This suggests that marketers are not making concerted efforts to attract customers on the internet by way of offering exclusive products on the internet as is currently being practiced by a relatively large number of marketers in the developed countries.

4·3   Distribution of Companies by Degree of On-line Deliverability

The data according to the two groups formed on the basis of on-line deliverability to determine whether a greater number of respondent-firms having high on-line deliverability differentiate their product on the internet or vice versa, is presented in the following table :

Table-3 : Differentiation of Respondents by Companies between On-line and Off-line product Deliverability

Degree of on-line Deliverability	Whether product differentiated		Total
	Yes	No	
High on-line Deliverability	11 (17.5)	52 (82.5)	63 (100)
Low on-line Deliverability	02 (05.6)	34 (94.4)	36 (100)
Total	**13 (13.1)**	**86 (86.9)**	**99 (100)**

Note : Figure in parentheses represent row percentage.

The means by which marketers differentiate their off-line and on-line offers, the respondent-firms were asked to tick various based which make the two offers different from each other. The limitation, however, is that through these responses, we can not find out the

direction of differentiation i.e., if quality were to be the differentiating factors, then this study would not help to determine whether the quality has improved or deteriorated for the on-line version.

4·4 Distribution of Companies on the bases of Product Differentiation

The bases of product differentiation on the internet, as reported by the respondent-firms are show in table-4. The respondents were given all the options, on the bases of which they could differentiate their offer, including the 'any other' option. Since only 13 firms reported that they differentiated their product on the internet, only these respondents had provided the information about the bases of differentiation.

Table-4 : Differentiation of Respondents by the basis of Product Differentiation

Bases of Differentiation	Respondents	
	Number	Percent
Quality	03	23.1
Features	05	38.5
Style/design	02	15.4
Package and label	01	7.7
Brand name/trade mark	04	30.8
Product-support service	08	61.5

Note : N=13; Multiple response answer.

The maximum number of respondents reported products support services 'as the basis of differentiation'. In competitive marketing situations it is easy for marketers to woo and retain customers on the basis of intangible features rather than the physical ones. Changing the features of a product or changing the brand name/trade mark on the internet is the other major basis of differentiating on-line and off-line products as per the respondent-marketers.

4·5 Distribution of Companies by bases of Product Differentiation and Industry

The information regarding the bases used by the industries to differentiate their products on the internet from the product they

were offering through traditional distribution channel ,is presented in table-5. As is clear from the table, respondents from the software and banking industries were using more options to differentiate their products as compared to respondents-firms in the drugs and pharmaceuticals industry

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**Table-5 : Differentiation of Respondents by Industry and
bases of Product Differentiation**

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Industry	Bases of Product Differentiation					
	Quality	Features	Style/ Design	Package and Label	Brand name/ trade marks	Product Support Service
Software	_	02 (28.6)	01 (14.3)	01 (14.3)	01 (14.3)	05 (71.4)
Drugs	01 (100)	_	_	_	01 (100)	_
Banking	02 (50)	02 (50)	01 (25)	_	02 (50)	03 (75)

Note : Number of respondents : Software=7, Drugs=1, Banking=4.
Figures in parentheses represent row percentages.
Multiple response answer.

The respondent-firms in the softwere industry had changed the product-support-service (71.4 percent), the features of product (28.6 percent), or the style & design, the package and label, the brand name (14.3 percent in each case). Even the banking sector was experimenting by changing the product support services (75 percent), the features of product, the quality of products, the brand name/trade mark (50 percent in each case), or the style or design (25 percent). However, what did these respondents mean by a change in the quality of the product, was not clear. Within the drugs industry, the change in the quality of product (100 percent) or in its brand name (100 percent) had been reported as the basis of differentiation.

4·6 Distribution of Companies by On-line Deliverability and bases of Product Differentiation

The data pertaining to the bases used by the two groups, formed on the basis of on-line deliverabilty of their products, they differentiate their on-line and off-line products is show in Table-6 on next page.

**Table-6 : Differentiation of Respondents by Degree of On-line
Deliverability and bases of Product Differentiation**

Degree of on-line Deliver-ability	Bases of Product Differentiation					
	Quality	Features	Style/ Design	Package and Label	Brand name/ trade marks	Product Support Service
High on-line Deliver-ability	02 (18.2)	04 (36.4)	02 (18.2)	01 (9.1)	03 (27.3)	08 (72.7)
Low on-line Deliver-ability	01 (50)	01 (50)	01 (50)	–	–	–

Note : Number of respondents : High on-line deliverability = 11, Low on line deliverability = 2.

Figures in parentheses represent row percentages.

Multiple response answer.

As show in the table above, the respondent-firms from the high on-line deliverability group were using more number of bases of product differentiation than those used by the firms in the low on-line deliverability group. While product-support-service was used as a basis for differentiation by a majority of the respondent-firms who were practicing product differentiation, in the high on-line deliverability group, none of the respondent-firms from the other group was using it . Since, for the firms selling digital products, product-support-services are more important, the result seem to be in tune with the expectations.

5.   Conclusion

The analysis was done by categorizing the respondent -companies on the basis of : (a) their industries (b) on-line deliverability of their products and (c) their presence on the internet. while we found the significant statistical difference among the three industries, with respect to certain marketing practices and their outcome, and the attitude of the respondents towards on-line marketing, the two groups formed on the basis of the on-line deliverability of the product shows no significant statistical difference for any of these dimensions. The banking and financial

service sector, along with the software industry, was categorized into the high on-line deliverability group, as the core product supplied can be digitized. But the two industries did not show similar response. Hence, when the response were analyzed, individually, a significant difference emerged. However, when the two industries were combined together and compared with the other group, having low on-line deliverability, no significant difference was found. It leads to an important finding that the banking and financial services sector in India,is not yet ready for the digitization of its product. In terms of their practices and attitude, the respondent banks were nearer to the drugs industry than the software industry, on many dimension of on-line marketing. The possible reasons for this could be as follows :

1. Marketers in the banking and financial sector might not be fully convinced of security and trust while transacting on-line.

2. They might have been constrained by the psychology of their customers who may have greater trust in the physical infrastructure and products, i.e., the branches of banks and financial institutions and other financial instruments in the form of paper, plastic and/or metal.

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Reflection on Gandhi's Space and Ideology : Reading Devkota's Bapu and Other Sonnets

Mani Bhadra Gautam*

Mohandas Karamchand Gandhi spoke for nationalism and fought for freedom. Observing from nationalistic perspective, Gandhi as an ethical leader, lawyer and an ideologist, fought for India's independence from British colonialism. As a non-violent resistance Gandhi inspired Hindustan people to reject the British supremacy and lessoned to fight against the colonizers. Devkota's poems on Bapu explore the concept of humanism and nationalism. This article centers on Devkota's devotion on Gandhian greatness and exposes revolutionary ideas referring to some crucial issues in the cases of tyrannical activities of the Rana rulers as national threat. Comparative study of their ideologies is study method and research gap on the study is on Gandhi's works and reader's assumptions so this study attempts to fulfill the gap. Analysis is made from the comparative approach and critical remarks on their works go comparing on each-other. Finding of this article is that Devkota's Bapu and Other Sonnets honour Gandhi as a freedom fighter who fought and died for democracy that could save the human rights in inclusive forms.

[**Keywords :** Reflection, Oriental, Comparative, Political hardship, Space, Fanatics, Inclusion]

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1.   Introduction

Mohandas Karamchand Gandhi had a far sighted vision to build the nation and to do the overall development of the country. His principle was a lesson to the people from oriental values and inspired Hindustan people morally to be united and speak for national identity and individual freedom there in India. Though his was assassinated by a fanatic in January 30, 1948 in front of Birla House, New Delhi, Gandhi's views proved as a mantra for India's independence. Laxmi Prasad Devkota had heard a lot about Gandhi's ideological space in India while he was suffering from Rana rule in Nepal. Devkota wanted political turn-over in Nepal without violence as Gandhi did in India. Gandhi and Devkota both had oriental cultural values in principle that bound their views to social and socio-political connections in non-violence theoretical ideologies. Their ideologies helped political leaders who fought against Rana rule in Nepal and colonizers in India for the socio-political changes. Devkota passed the days in great hardship in around the year 1949 while exiled and lived in India. In the time of great hardship, living in India, Devkota had connections with Nepali and Indian political leaders and studied well about Gandhi's ideologies and the study inspired and helped Devkota in literary creation. Among all the literary creations, Devkota interested to write the sonnets about Gandhi's space in India.

2.   Observations on *Bapu* and Other *Sonnets* : Gandhi's Lesson to Devkota

Devkota's sonnets dedicated on Bapu are about works and greatness of Mahatma Gandhi that acclaims him to be like a god as says Padma Devkota in the introduction of Bapu and Other Sonnets, "The very first sonnet presents Gandhi as a 'great Mahatma' who is also 'Fatherly to the Race of Man'. Bapu and Mahatma are two words that describe Gandhi. Literally, Bapu means father (Gandhi as Father of the Nation) and Mahatma means great soul" (Bapu, xv). Lawyer and conscientious pillar for nationalism and humanism, Mohandas Karamchand Gandhi stood in the side of common Indian citizens to take a position for working in support of nation and national identities fighting against dominance of colonizer. Gandhi's noble ideas developed self-guidelines that guided him to take a pre-eminent leadership in India to struggle for freedom and his ideology inspired Devkota to involve himself in Nepali political movements. Devkota

started writing about Gandhi and his followers, their works and then situation as writes Ram Hari Joshy in the preface to Bapu, "These sonnets on Bapu (Mahatma Gandhi) were written by Sri Laxmi Prasad Devkota while in exile during Rana regime.......worked with Himanchal Student's Association and Nepalese students' organization of Calcutta University" (Bapu, v). Devkota met political groups living in Banaras and participated in the programs held on Mahabodhi Society and knew about life, work and assassination of Mahatma Gandhi. Gandhi's works and art of living became inspirational source for Devkota and wrote about his space and ideologies to honour him.

Laxmi Prasad Devkota born in Kathmandu in 1909 A.D., was educated at Durbar High School, Trichandra College and Patna University where he observed about educational, socio-political and cultural discrimination among power and powerless/haves and have-nots. Devkota experienced of Rana rule and their dominated land as they prohibited the common people to study. He studied about common people's problems as they were losing their rights of food, shelter and medical facilities. Poor people were suffering for fulfilling their basic needs and dying of hunger and they were thinking to fight against rulers but they were unplanned. Devkota took it as a political problem and inspired people to fight for political turnover but he was unwilling to go on blood revolution as he was inspired by Gandhi's philosophy.

Padma Devkota, Rajeshwor Devkota, Michel Hutt, Ram Hari Joshy, Mohan Prasad Lohani, Krishna Prasad Parajuli, Komal Phuyal, Hriseekesh Upadhaya and Narendra Raj Prasai view differently about Laxmi Prasad's writings. Laxmi Prasad Devkota's Sonnets on Bapu expose close connection between Mahakavi and Mahatma as writes Padma Devkota :

> *Bapu*, a collection of sonnets on Gandhi by Devkota, offers a unique confluence of the Mahatma and the Mahakavi from which readers may imbibe great inspiration. For both features in these poems: one as exemplary greatness of the sanity soul, which is the object of meditation of another exemplary greatness as a meek and humble poetic genius. Since the task of introduction either of these two even individually is a great challenge (Bapu, vii).

Mahakavi has a reflection of Mahatma and both of them have common views about nation and people. Devkota is inspired from

Gandhi's philosophy and so he honours Gandhi and names as Demi-Buddha. Bapu and Other Sonnets's study on comparative method with humanistic approach of Gandhi and Devkota reflect on Devkota's honour to Gandhi. Devkota started politics writing to fight against discriminations following Gandhi's ideology.

Devkota has a great love of writing essays, stories, poems etc. influencing the people through literature for their rights. Ranas were angry in Devkota's activities and planned to exile Devkota that did not discourage him as he was planning for self-exile to fight against them from foreign land. In this regard Mohan P. Lohani writes, "Mahakavi Laxmi Prasad Devkota has been recognized at home and abroad not only as a pioneering poet of romantic stream in Nepali poetry but has been admired as a genius for his superb creative qualities which led him to enrich Nepali literature in diverse forms" (37). About Bapu and Other Sonnets Lohani, further, writes, "Bapu is one of the many pieces of creative writing composed by poet Devkota while he was in self-exile in India before the people's movement of 1951 that overthrew the century-old family rule in Nepal" (38). Unlike Lohani, Komal Phuyal's observation on Devkota's perception on Gandhi is, "For Devkota, Gandhi comes as a beautiful symphony and light for the world to enjoy" (Devkota Studies, 70). Among the various forms of writing, he wrote sonnets in English lightening the worldly view in joyful way conducting activities against Rana rule.

Padma Devkota in introduction to Bapu and Other Sonnets writes again, "India suffered the British Raj; Nepal suffocated under the Rana rule. One wanted independence from foreign rule; the other wanted a political turnover to a democratic form of governance" (viii). Britishers dominated Indian citizens and Ranas imprisoned the Nepali freedom fighters that are advocated in Bapu and Other Sonnets. In this regard, Ram Hari Joshy writes, "It was always active, alert and reacting in the higher plane of thinking. Bapu is the fine creation of that creative genius" (Bapu, "Preface" v). In those days of great hardship of living in India in the time of political hardship, Devkota was highly influenced by Gandhi's love to humanism that was greater than his own life. Devkota writes reflecting about pain and suffering that he saw in Mahatma's assassination and the things he experienced wide openly within his life in poverty, however, he led us rich spiritual life in the literary world. In this regard, Thakur writes, "…living in painful poverty, Devkota produced literary works like an active volcano constantly spewing lava" (Devkota's Selected Poems,

"Introduction"). Devkota follows the tradition of MotiRam Bhatta, LekhNath Poudyal, Somnath Sigdyal and Balkrishna Sama in patterns but he breaks the tradition of their writing in many aspects. "More than anyone else, he represented the most significant social and political changes that took place in Nepal during his life" (Bapu and Other Sonnets, "Introduction"). Devkata's sonnets not only deal with Bapu's life and death; but also reflect the light on Nepal's political and social changes, and for the voices of public liberty. Throughout the references of Gandhian revolutions attempts are made to fight against dominance. The core intention referred in the sonnets is an exploration of the feelings of pain and suffering that he became a victim of the autocratic Rana rule when he was punished severely for voicing against them. During Devkota's life, it was a matter of pleasure to find such a prolific writer with a brilliant mind who wrote in entire literary genres and now he is immortal as a role model for the issues of nation and nationalism as Gandhi is in India.

Looking at the issues, themes and structure Devkota writes in multiple techniques. In addition to Nepal's issues he talks about the globe and tries to establish Asia's name and fame in the height through his poem Asia. He takes examples and references from various countries with diversity in meanings as there are many structural variations in his sonnets. He takes Bapu as a hero of Asia but critics take Devkota as great as Bapu. In this regard Hriseekesh Upadhaya's observation of Asia also can be an inspiration to Devkota humanism :

> Mahakavi Devkota expresses the great cultural, spiritual and historical greatness of the largest of continents. But this listing, naming of parts and features of geography of Asia is only incidental. More than that, this poem is a remarkable experiment in the tradition of Nepali poetry at a concrete poem where the physical side of the object described is shown comprising the diverse forms of the object itself. The visual details in the line of the poem fill up the complete Picture of Asia as a geographical reality. Thus Asia as a geographical region is spread on the wall: in the far north spreads Siberia with all its vast wilderness and snowy interiors which forms the snow-white Crown of Goddess. (Devkota Studies, 19 : 14)

Likewise Upadhaya, Krishna Prasad Prarajuli takes him as a poet, politician, social critic and prose writer who writes actively and rapidly. "His language is like the flow of the water that moves

smoothly" (Fifteen Stars, 63). His poetic genius is nevertheless comparable with any other poets of the time as he sings the songs with nature and dances with the birds also as a young romantic being sometimes as a flood and sometimes as the realistic writer.

Michael Hutt's impression and observation on Devkota is similar in some of the issues raised by above mention critics but he judges differently about his writing techniques and space in Nepali literature. Hutt writes :

> Devkota was the most important Nepali writer of the present century and his life spanned a period of enormous social and political changes in Nepal. During Devkota's youth the most influential Nepali poets were pundits such as Dharanidhar Koirala (1892-1979) and Somnath Sigdyal (1884-1972). Nepali literature had only just begun to emerge from the 'Motiram Yug', a period named after Motiram Bhatta (1866-96) (Devkota's...., 1).

Devkota tried to continue the influencing literary writing age with Koirala and Sigdyal shown after Motiram Bhatta but his techniques and themes are different than they write. Writing sonnets in the time of great hardships, Devkota tired to trace out the need of Gandhian humanism that is alive in human heart even after Gandhi's death and wants to do so with patriotism.

This article is prepared on the basis of nationalist perspective of Gandhi's humanism that is reflected in Devkota's Bapu and Other Sonnets. The study is made on descriptive method comparing the lives and works of Mohandas Karamchand Gandhi who fought for human rights, freedom, name and fame in India and Laxmi Prasad Devkota who fought for political turnover in Nepal to make the people free from Rana rule. Both of them followed the non-violent path for people's freedom and everyone's rights. Thus, this article does not base on any development theories but is prepared on descriptive and comparative method and it is different than established theoretical application to the text. The textual study is made from Bapu and Other Sonnets.

Devkota's sonnets elicit the heroic deeds of Mahatma who devoted his life for humanity and human rights. Assassinator found the god greater than good, opposed Gandhi's view and murdered him to end the chain of disagreement. Devkota's personal style with his individual talent as T. S. Eliot talks about is impressionism. He has

written in the impression of Bapu as he finds the spiritual light of sprouting love and humanity in Gandhi and reflects the light as his smile. In the literary expansion of his sonnets, almost all the sonnets enlighten and immortalize Bapu in the opening lines and end with heroic couplets. Devkota believes on life after death and praises for immortal soul of Bapu that creates a space and reflects the light among people who speak and work for the people as he writes in Sonnet iii :

O Soul arise and walk, thou hast forgotten

Thy proper duty. . . Sleep not, awake......

Thy time is passing and thy things are stolen,

Thou sleepest still. . .thyself a cautious make.

The world is a big danger for thy sleep,

Thou gettest voiceless while the world must howl-

This is the song that Bapu loved by soul

Thou art all going....... O thou jewels keep.

Thou losest everything. Time steals. O wake.

The serpent comes to bite. (lines 1-10)

Devkota lessons that the physical death is not an end of everything for the great people and their God gifted power is great to revive as the soul can arise and walk. Cruel and tyrannical rulers for him are like serpent that can bite the people and create a danger at any time so he must evoke the voice for voiceless. Devkota upholds noble ideas to preserve human values and dignities. He follows the path of Mahatma from which he gets an inspiration for freedom fighting. The sonnets are dedicated to saintly soul after Gandhi's assassination by a fanatic, Nathu Ram Godse on the 30th January 1948. Two great tragedies for Devkota are Gandhi's assassination by Godse in 1948 and Krishna, his second son's death by Typhoid on Monday, September 6, 1947 that he addresses in his sonnets. Sonnets dedicated to Gandhi are self-approving conscientious as they inspire for new way of solving the problems.

Devkota explores the inner expressions, emotions, humanism and romantic feelings dedicating to Mahatma to immortalize in such a way in Sonnet Xiii :

The beauty of the spirit full of fire,

The words all golden, and the voice all grace.

Mahatma! Truth is Krishna, Soul enchants,

It is an omnipotent charm for all,

The soul's last voice the great man's world withal.

It is the small, still voice that grandly haunts.

The cry for truth within the soul of Man

Flutters for voice like birds engaged. It goes

Like a great marvel. . . voicing Bhagwan. (lines 3-11)

Devkota explores emotional feelings on Bapu's enlightened soul and spirit and focuses on the insight enlightenment of Bapu. His marvelous voice and omnipotent charm is a gift of god that voices to seek the purest form of truth and beauty. Spiritual value of the soul helps to destroy the illusion and helps to turn to the reality that Devkota finds in Bapu. In this regard, Devkota writes, "For Truth is God's own feet" (4) his soul moves with poetic emotions, and feelings. Devkota finds truth in the honor of God that is to respect the human and to pray the humanity; but not in the travelling from temple to temple seeking for supposed God. Devkota suggests for visiting the real god with love of humanity and he focuses that the good is greater than the gods are. So Bapu is the people's King, greater than God is in reality that impressed Devkota. The image of the serpent that comes to god is the grand illusion.

In the fourth sonnet, extended in 16 lines, Devkota presents the images of Mahatma in the lap of Kasturba with women's instincts that would conceal a pure imagination to understand the value of the soul. The ignorance is exposed with soul of God that is accompanied with the soul of Parvati to whom Shiva liked very much as "Woman knows not the Emperor of men alive" (5). The images of the public house-hold presented in the works of great poets, artists and nationalists depart from the mighty land at the end. People believe that God created the earth and he is the great; but for Devkota future determiner is greater than the creator. Therefore, protector is important than the creator. Dignified images of sane who smiles with the will of God is complex to understand. Bapu is exposed as a parent figure and his murder symbolizes the end of parenthood, guidelines and truth. The grave experience in the loss of parents made him full of tears, therefore, Devkota sings the melancholy songs, "No sadder day for mankind ever was. We touched no food, as eclipse came to pass" (5). The tears Devkota seeds in his sonnets is the re-collected voice of the Indian people who agonized from the assassination of Gandhi and they thought that they lost the fatherly protection. The

day of Gandhi's assassination was the saddest day that they had ever experienced. Devkota tries to expose the reality power in the re-appear of Mahatma after death. Thus, the physical death is not the end of life, whereas the immortality and spirituality are the supreme of all kinds of knowledge.

Devkota is lost in the martyrdom where he could hear the loud cries of politicians in the thundered sky. The cry Devkota listens is possibly the lamentation on assassination of Mahatma and prays for his return back to the earth. In his vision, true greatness is a thing of higher grace that accompanies with emotions. The reason that Devkota has chosen Bapu as a subject of his sonnet is the universal purpose for the issues of humanism and nationalism in the creation of these qualities of supreme values occurred in Bapu's works. Devkota compares Bapu with Lord Buddha; but he contrasts that Bapu is not equally as great as the Buddha is because Buddha learnt the discipline of a higher kind in the humanity which is greater than Gandhi humanism. In this regard, writes Devkota respectively in Sonnet vii and viii :

> True greatness is a thing of higher grace.
>
> It lies in ordering every nature grain,
>
> Disciplining one's thought, one's will, emotion,
>
> Steadying to universal purpose in creation,
>
> Using the soul's energy with brain,
>
> In moral poise in self renouncing clear,
>
> In being country like our Bapu dear. . .
>
> Yet you awakened men with holy grace
>
> Played first his part in Indian social life,
>
> You were a demi-Buddha, calmed all strife.
>
> Enlightened yourself and enlightened race.
>
> Your mercy was as great religious strive.
>
> You laid no creed but walked your creed live. (lines 8-14, 9-14)

Devkota connects life views with social realism and spiritualism of Buddha. Gandhi is Buddha's path finder who enlightens himself and tries to enlighten his people, too. The sight of lord is dreamy in Devkota's eyes and Bapu is nearly as great as Buddha is because he has an art in transforming life to the heavenly truth with sprit of artistic living for the nation and nationality to form the divine power of the God into humanism.

Devkota reflects on Gandhi who finds Socratic beauty in him and he compares with Mahatma for seeking the truth. He is in the search of universal God that is good. The words he uses for wisdom are the heavenly grace of God. Devkota writes in sonnet no 14th "We pray to one Grand Father in our Heaven. There is one God, was Bapu's great emotion" (10). Thus, Devkota finds the universal good in Bapu in wishing the peace and prosperity for the nation and people, who pray for the love of humanity, so he claims that Bapu is one and the only God in this world as a creator and savior.

Devkota dislikes war and killings as he believes in non-violence following the path of Gandhi. Human soul for Devkota is mighty and it still reflects the truth in the will of God in connection of good. Devkota takes non-violence as a ridiculous thing in sonnet no. 17 because of the dream of fanatics, ideal and worthless scream. So writes Devkota, "Religion is just a game to mar" (11). Devkota tries to refer the crimes committed in the name of religion and ironies' to the general concepts of earthly things. The scornful dreams are impracticably idle and they are sometimes worthless because they destroy the powerful thoughts. Only the imagination of gods and religions are rather meaningless for Devkota. Therefore, he finds Bapu's religion to save the people and protect their soul for the non-violence treatment of the pains and suffering. Devkota believes that the dead fathers are immortal in heaven and eternal forever because of their good works for the will power of humanity; but not for the worship of gods. The pure soul is supreme and functions to dignify the moral law of the nature as usual.

Gandhi admired human soul's supremacy as god's great messenger in the side of naked walls which is greater than man. The glimpses in the eyes throw light of God in literature and so he writes in Sonnet xxii :

It's better to be small and right, dove's small voice,

And manifest no power, no great grand might.

Great things are little truths in God's grand sight.

The small voice blows the highest trumpet, soul rejoices!

But even in beings small and meek and low-voiced O!

Bapu, I fear myself.......So great we go! (lines 9-14)

Devkota suggests us to enjoy on works of humanism rather than going to the temple to pray the stone believing to be a god as he

writes in his poem Yatri. Rajeshwor Devkota writes, ". . . he doesn't follow religion, culture and tradition as he was free to write but does not break the limitation" (Mahakavi, 4). He suggests us to not to worship on stone as that believe leads towards inhuman humanity. Bapu voices on grace of gods within the silver cry that tortured poet's imaginative and inspiring soul. Gandhi's wisdom for the people helps nationalists to rejoice and refresh the human mind with the concept of rebirth.

Devkota believes that the heart and mind connection resembles fortitudes wealth of the soul and says that he is a maker of the heaven. The eternal growth of the truth brings silence. The rejection of tyrannical King is that he wants to destroy the wings and soul of violence. Devkota advocates death as an ultimate freedom that freed us from this external burden and suffers. Miraculous birth of Bapu is an emotion that conquers both the death and menaced defeat. The truth can be emerged and found through poetic genius and Devkota's sonnets are about love of humanity. His sonnets touch the heart of all the men/women, children and innocent people. They inspire people to make their life free but meaningful. Thus, he concludes with Sonnet xxix :

Death is my freedom.......suffering my power.

Pain is my gain.......disturbance gives me peace.

World's desert makes me oasis, greatest dower.

He that glows warms me here, stars me in bliss.

The flesh destroyer is my Mukti's way

Bapu, upon your creed I get immortal sway. (lines 9-14)

Devkota's focus is on human freedom and ultimate freedom comes only after the death. He enjoys disturbance that warms his dreams and refers them as the messenger for living inspiration. Thus, the poetic genius of Devkota is unique and his writing style is impressive. Devkota pays due respect to Bapu and honours his principle of non-violence. He advocates for human dignity and highlights human values as a joyful gift of nature. His works prove him as a poet, politician and freedom fighter.

Devkota and Gandhi both are freedom fighters and great lovers of their people's freedom who fight for nation and nationality. They devoted their life for nation, national identities and died for nation. Gandhi's assassination shocked Devkota severally and he tried to

immortalize through his sonnets and so his sonnets are dedicated to Bapu. Gandhian influence on Devkota aspire him to fight against cruel rulers who were striding the rights of the common people. Rana rulers quiet Devkota's job, fined him Rs. 100 and imprisoned him blaming as a terrorist who attempted to open the library to ruin the young minds. His insight for human rights has been homage glory to fulfill the literary vision of the third world countries. Devkota's sonnets on Bapu flash out not only the enlightening empower embodiment that creates a world of beauty to the aesthetic delight but also creates a shock to the nationalist readers.

3.   Conclusion

In Bapu and Other Sonnets, he brings serious issues of self approving consciousness. Bapu and Other Sonnets dedicated to Bapu praise Gandhi's leadership on non-violence movement in India while the nation was suffering of British Colonialism and it proved as a lesson for freedom fighting movement in Nepal as it was suffering of Rana rule. The form and context of Bapu and Other Sonnets is different from the other sonnets/sonneteer as Devkota writes about politics in individual style. These sonnets honour the works of Indian national hero, Mahatma Gandhi who works for humanity and nationality. Gandhi's influence on Devkota inspired him to write about political turnover against Rana rule in Nepal to establish the democracy. First part of this study discusses about Gandhi and his works, his influence on Devkota and lessons for freedom fighting with reviews and the next part of the study goes on analysis of the sonnets on Bapu (Gandhi) and lessons to the people's movements. Gandhi's views bring political awareness among the people and enlighten them to search the way for ultimate freedom preserving the human dignity. Devkota Praises Gandhi's works comparing with other great heroes for the nation and honours him as a God.

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Multicultural Literature Across Continents : An Overview

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A piece of literature is an organic and a living entity. Literature, in all of its forms, is a true representation of human life, highlighting cultural originalities. A text across languages integrates and incorporates an array of values and cultural motifs as both culture and literature are inextricably conjoined. Multicultural literature is, indeed, a powerful means for bridging the divide between individuals from diverse cultures. The flourishing of scholarly writings by cultural minorities representing various social groups and the inclusion of these works in university curricula provides new perspectives and a better understanding of global context through literature. This paper examines the concept of multiculturalism and seeks to highlight the experiences of people living in multicultural societies through examples drawn from a diverse body of literature from around the world that depict class-caste conflict, gender biases, race, ethnicity, religious ideologies, and other issues. As citizens of the twenty-first century and global participants, cultural sensitivity and intercultural dialogue are essential for peaceful human existence.

[**Keywords :** Multiculturalism, Multicultural literature, Cultural minorities]

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1.   Introduction

Culture has always been a persuasive expression having varied impressions. The 19th Century Anthropologist E. B. Taylor defines it thus :

Culture is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society (Tylor, 1871 : 1).

An analysis of the changing perspective on culture and its significance today can be summed up in the words of the American political scientist Samuel P. Huntington in his address on February 4, 1999 at a College in Colorado :

The twentieth century was the century of ideology, of the competition of socialism, communism, liberalism, authoritarianism, fascism, democracy. Now, while we have not had the end of history, we have arrived, at least for the moment, at the end of ideology. The twenty-first century is at least beginning as the century of culture, with the differences, interactions, and conflicts among cultures taking center stage…in short culture, counts.

Each Culture has its own distinct essence and attributes. For instance, the ancient cultural legacy of India has had a profound influence on the global cultural panorama. People from various communities coexist peacefully in India, expressing themselves in various languages, eating a variety of foods, and performing various rituals, as exemplified by the Indian '*Sanskriti*'. Indian culture is characterized by adaptability to influences and resilience to thrive. The idea of *Vasudhaiva Kutumbakam* has also been a part of Indian tradition.

Source : ***Maha Upanishad***, 6.71-75

Sanskrit transcript :

अयं निज: परो वेति गणना लघुचेतसाम्।

उदारचरितानां तु वसुधैव कुटुम्बकम्।।

English translation :

This is mine, that is his, say the small-minded,

The wise believe that the entire world is a family.

("*Vasudhaiva Kutumbakam*-The World Is One Family!")

Thus, India is a multi-cultural nation that endorses cultural multiplicity. Amir Khusrav in 1318 CE talked about the glory of literature, language, and multilingual culture of India in his work Nuh Siphir :

> Now I shall put up my fifth argument to convince those who challenge me (about Indian wisdom and learning). In the Dimna-Khalila (Pancatantra), which is also an ancient work of India, there is only conversation of animals and birds. Had there not been an excellent flight of imagination in this work, the world would not have acknowledged its merit. Because it is such marvelous and meaningful work, it has been translated into Persian, Turkish, Arabic, and Dari. This book was written in India and other languages have only borrowed it, in their way. Can there be a better Book of Wisdom than the Dimna-khalila? The scholars of the world derive inspiration from it.

> (Translated into English by R. Rath and Fayez Gwaliari and titled *India as seen by Amir Khusrav* in 1981, qtd. in Devy, 80)

Today, almost every place occupied by us humans on the entire planet is culturally heterogeneous. In 2001, the General Conference of UNESCO asserted in its Universal Declaration on Cultural diversity that "cultural diversity is as necessary for humankind as biodiversity is for nature" (Smile et al., 2001). A justly varied society esteems and values the cultural distinctions among its people. Promoting cultural diversity strengthens humanity and ensures its long-term persistence. Internationally, we find Multicultural Societies characterized by people of different races living together in the same group.

2.   Multiculturalism

Multiculturalism began with the cultural cataclysms in the United States during the 1960s, when the civil rights movement, women's liberation movement and native resurgence shattered images of a cohesive national identity. Multiculturalism is a concept that asserts that preserving, respecting, and even encouraging cultural diversity enriches a society. People in multicultural societies try to guard, hail and share their distinct cultural ways of survival. In the 1970s and 1980s, Canada made multiculturalism an official policy. Similarly, Indian culture's richness and diversity have received worldwide acclaim solely due to its diversity and

uniqueness. All cultural groups are respected and promoted by the Indian Constitution. Over time, Indian literature has emphasized the reality and authenticity of its effective presence.

Multiculturalism is based on the sociological assumption that more heterogeneity helps society as a whole by allowing diverse cultures to coexist peacefully. We all know that Australia is a comparably successful multi-cultural country. Multiculturalism exhibits in either the "melting pot" idea or the "salad bowl" model. To summarize, the melting pot theory of multiculturalism assumes that distinct immigrant groups would conjoin forsaking their cultures and finally fully merging into the majority. The salad bowl idea envisions a heterogeneous society in which people cohabit while retaining at least part of their traditional culture's unique qualities.

Today, Multiculturalism has acquired different dimensions and implications in different masteries like politics, sociology, anthropology, and so on. Due to variety of. versions, multi-culturalism, has become an issue of deliberation and argument. Critics argue that multiculturalism is more philosophical than real-world. Prof. Brian Barry, a political theorist, challenged the basic assumptions of multiculturalism. He called "it relativist, anti-egalitarian, morally conservative, socially divisive and subversive of the political community" (Parekh, 2002 : 137).

3.　Literature and Culture

Indeed, Literature and culture are mutually related. Literature is a true depiction of human life highlighting its cultural traits. William Henry Hudson in *An Introduction to the Study of literature* defines Literature :

Literature is a vital record of what men have seen in life, what they have experienced of it, what they have thought and felt about those aspects of it which have the most immediate and enduring interest for all of us. It is thus fundamentally an expression of life through the medium of life (Hudson, 2006 : 11).

A work of literature is an organic entity. It embeds various values and cultural themes. We all know that a literary text originates consequent to various influences: Class and caste conflict, gender biases, race, ethnicity, religious ideologies, and so on. The social fabric of India is complex and intricate. The various groups in India are based on caste, religion, language, and gender. The theme of

identity, therefore, acquires importance in Indian Literature. There have been discrepancies and disparities. But we find changes and transformations in modern India.

Interestingly, Multiculturalism grew in modern democracies as a way of compensating minority cultural groups for their past exclusion, discrimination, oppression, and forceful assimilation into the prevailing dominant culture. But not all multicultural societies are successful in accommodating the discrepancies. And now Interculturalism encouraging intercultural dialogue is a part of our present-day societal framework.

4.   Multicultural Literature

Multicultural literature is a means for connecting with people from various backgrounds., cultures, social and economic situations, and heritages, allowing us to communicate across cultures. Such literature describes how people live in various parts of the world. To put it in another way, we can gain insight into their culture and beliefs. It is found that the Literature about the socio-cultural experiences of under-represented groups is generally written by those who are members of these less represented groups and or those who fall within the majority group.

Multicultural literature has many advantages. It has the ability to bring people together across cultures and nationalities. It aids in the creation of a community that is cooperative, humane, and all-embracing. Prof. R. S. Bishop who is considered the mother of multi-cultural literature prescribes five functions of multicultural literature :

- provide knowledge
- offers varying perspectives
- promotes appreciation for diversity
- Support critical inquiry
- provides entertainment (Bishop, 1993 : 4).

There has been the inclusion of multicultural literature in school and university curriculum to include viewpoints other than the Eurocentric perspective. Till the middle of the twentieth century, British and European historians conceptualized and presented Indian history from a Eurocentric perspective. These outsiders rediscovered India's lost early history, and it became vulnerable to the influence of Western ideals and biases.

Native Americans play an important role in American history, although their experiences are rarely told in history textbooks. Starting a course on Native American-European interactions with a Native American story would indeed give American children a new perspective, but would also teach them about yet another culture and group of people who are often disregarded.

5. Insights

5·1 Australian Literature

Ziba Came on Boat published in 2007 by the Australian Author, Liz Lofthouse focuses on the issue of asylum seekers, refugees from Afghanistan who moved to Australia. Thus, through literature, we are encouraged to look critically at the world and gain a better understanding of the worldwide context, as we indirectly experience the feelings and emotions of others. Similarly, the theme of cross-cultural friendship is mirrored in Just One Wish, a lovely story by the Australian writer, Sally Rippin (2009) about overcoming diversity.

5·2 African American Literature

Jerry Spinelli wrote the novel Maniac Magee in 1990, and it recounts the story of an orphan kid looking for a home in the imaginary community of Two Mills. The novel explores the themes of racism and injustice.

Booklist Reviewer Deborah Abbot says :

...this unusual novel magically weaves timely issues of homelessness, racial prejudice, and illiteracy into a complicated story rich in characters and details...an energetic piece of writing that bursts with creativity, enthusiasm, and hope (Abbot, 1991 : 33).

5·3 Native American Literature

Code Talker (2005) by Joseph Bruchac is a novel about the Navajo tribe's part in helping the United States win World War Two.

The book highlights the following :

Throughout World War II, in the conflict fought against Japan, Navajo code talkers were a crucial part of the U. S. effort, sending messages back and forth in an unbreakable code that used their native language. They braved some of the heaviest fights of the war, and with their code, they saved countless

American lives. Yet their story remained classified for more than twenty years (*Code Talker* by Joseph Bruchac).

An excerpt from an interview with Joseph Bruchac (February 26, 2008) :

My novel about the Navaho Code Talkers; took me a decade to get to the point where I felt I could begin to write that novel. I was interested in the subject twenty years before I ever wrote the book. So, having said that, let me back up. It does not matter if you are in or outside of a culture. What matters is what you do to get inside that culture as a writer. Which means, you don't have to have a blood quantum but you do have to have the ability to listen and to learn.....I would never say that anyone would have to be Abenaki to write about the Abinakis well, but I would say that they would have to work a little harder to get rid of some of the weight of assumption that has already been placed on their shoulders.....(Smolen and Ruth, 2010 : 6).

5·4   Afghan-American Story

The Kite Runner written by Khaled Hossein in 2003, portrays the Afghan culture. He is an Afghan American author. The story, set in Afghanistan and the United States, is about Amir, his family, and his friend Hassan. The focus remains on the cultural significance of friendship, family, and the division of classes in society.

5·5   African Literature

Things Fall Apart, written by Chinua Achebe in 1958, comprehensively describes and discusses the impact of colonialism on African native people, as well as the traditional culture of rural Nigeria.

Chimamanda Ngozi Adichie's book *Purple Hibiscus*, based on the theme of religious hypocrisy and the plight of colonized Africa, was published in 2003. It predominantly features religious clashes, politics, social upheaval during that period.

5·6   Indian Literature

A Fine Balance by Rohinton Mistry published in 1995 describes the hardships of poverty in India and the prejudice and inequities of the caste system with brutal grit through the portrayal of four Parsi characters during the emergency era.

Similarly, in 2010, Shri. Ashok Chaskar conducted a thorough investigation of some Indian English Novels within the framework of Multiculturalism. He referred to :

1. Mulk Raj Anand's ***Untouchable*** (1935) where the author exposes the clash between the dominant and minority cultures and the grim realities of the caste system.

2. Khushwant Singh's ***Train to Pakistan*** (1956) presents a tragic tale of partition in Indian history. The storm of partition culturally and socially separated people on the subcontinent.

3. Anita Desai's ***Bye Bye Black Bird*** (1971) deals with Indian immigrant problems in England.

4. Arundhati Roy's ***The God of Small Thing***s (1997) is about the twins whose lives are devastated by the "Love Laws" prevailing in Kerala in the 1960s.

6.   Conclusion

Multicultural Literature is prominently based on realism. Its themes center around issues related to race, class, and gender. It opposes social injustice and cultural conflicts among people of different ethnic, religious, and social backgrounds. The Multicultural literature often focuses on :

- The social contexts in the multicultural societies
- The experiences of the people of these societies
- Issues of refugees and migrant cultural minorities
- Experiences of racism and hostility
- The sense of rootlessness and the search for identity.

Multicultural literature promotes interaction across diverse backgrounds Literature of indigenous people has acquired eminence today. Cultural barriers can be broken down by reading a variety of multicultural literature. As citizens of the twenty-first century, we are global participants, therefore cultural sensitivity and inter-cultural dialogue are essential for peaceful co-existence.

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Emotional Intelligence : The Comparative Analysis between Sports Women and Non-Sports Women of Rajkiya Women Degree College, Kharkhoda, Meerut

Varsha Gautam*

Capability of specific individual to assess, distinguish and accomplish and manage his emotions as well as others is known as Emotional Intelligence. Aim: the purpose of the research article is to compare the emotional intelligence between sports women and non-sports women of Rajkiya Women Degree College, Kharkhoda, Meerut. Research Hypothesis: It was hypothesized that there was on no account significant difference between the expressive intelligence level of sports women and non-sports women of Rajkiya Women Degree College, Kharkhoda, Meerut. Procedure Method : The study was delimited to the sports women and non-sports women of Rajkiya Women Degree College Kharkhoda, Meerut. The data was collected on 100 women (50 Sports women and 50 Non-Sports women) of Rajkiya Women Degree College, Kharkhoda, Meerut. The data were collected with

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the help of emotional intelligence scale developed and standardized by Singh (2004). Statistical Analysis : The data was collected on emotional intelligence and statistical calculation was made with the help of SPSS16. The Descriptive statistics were computed for the mean & SD and independent t-test was used to assess the significant difference between emotional intelligence level of Sports Women and Non-Sports Women of Rajkiya Women Degree College, Kharkhoda, Meerut. The .05 level of significance was used. Results and Findings : The result of the study revealed that there is a significant difference found in terms of emotional intelligence among sports women and non-sports women of Rajkiya Women Degree College, Kharkhoda, Meerut. The emotional intelligence level of sports women was found to be higher than the non-sports women of Rajkiya Women Degree College, Kharkhoda, Meerut.

[**Keywords :** Emotional intelligence scale, Sports women, Non-sports women, Descriptive statistics, Independent t-test]

1.   Introduction

The Emotional intelligence was described properly by Salovey and Mayer (1990). They defined emotional intelligence as the ability to monitor one's own and other's feeling and emotions to discriminate among them, and to use his information to guide one's thinking and actions. They also provided preliminary pragmatic demonstration of how an aspect of emotional intelligence could be measured as a mental ability. Emotional intelligence was presented by Salovey and Mayer (1990) as a way to hypothesize the relation between cognition and affect. The theory of emotional intelligence suggested the opposite : emotions develops cognitive processes adaptive and entities can think reasonably about emotions. Emotions similar fear, anger and happiness, also mood tells, preferences, and bodily states, influence how people think, make decisions, and perform different tasks (Forgas & Moylan, 1987; Mayer & Bremer, 1985; Salovey & Birnbaum, 1989). Relatively than viewing intelligence strictly as how well one is engaged in analytic tasks associated with memory, reasoning, judgment, and abstract thought, theorists and investigators began considering intelligence as a broader array of mental abilities, for example, urged educators and scientists to place prominence on creative abilities and practical knowledge that could be acquired through careful navigation of one's everyday environment. Gardner's (1983) 'personal intelligences,' including the capacities involved in accessing one's own feeling life i.e personal intelligence and the ability to monitor others' emotions and mood, gives us a compatible backdrop for considering emotional intelligence as a viable construct.

The term 'emotional intelligence' was mostly unacquainted to researchers and the public until Goleman wrote the best-selling trade book, Emotional Intelligence : Why it can Matter More than IQ. In this book Goleman described the construct as an array of positive attributes including political cognizance, self- confidence, conscientiousness, and achievement motives rather than focusing only on an intelligence that could help individuals solve problems effectively (Brackett & Geher, 2006). The emotional intelligence motivates an individual to pursue their unique potential and purpose, and activates innermost potential values and aspirations, transforming them from things they thing about, to what they do. Emotional intelligence enables individuals to learn to acknowledge and understand feeling in ourselves and in others and that we appropriately respond to them, effectively applying the information and energy of emotion in our daily life and work. Cooper and Sawaf (1997) define emotional intelligence as the ability to sense, understand and effectively apply the power and acumen of emotions as a source of human energy, information, connection and influence.

2.   Objective of the Study

The motive and objective of the research article was to equate the emotional intelligence between Sports Women and Non-Sports Women of Rajkiya Women Degree College, Kharkhoda, Meerut.

3.   Hypothesis

There would be a not at all substantial difference between the emotional intelligence of sports women and non-sports women of Rajkiya Women Degree College, Kharkhoda, Meerut.

4.   Methodology

4·1   Selection of Subjects

For the purpose of the research articles 100 women (50 sports women and 50 non-sports women) of Rajkiya Women Degree College, Kharkhoda, Meerut were designated for the subject. The phase of the subjects oscillated from 17-25 years.

4·2   Measure of Criteria

The criterion measure selected to test the hypothesis was to score obtained in emotional intelligence scale developed and standardized by Singh (2004).

4·3   Account of Emotional Intelligence Test

Emotional Intelligence scale comprise of 60 questions. These 60 questions were assembled into five dimensioned namely self-awareness, self-regulation, motivation, social awareness, and social skills. Each sub-scale had 12 questions.

4·4   Organization of Test

The Emotional Intelligence questionnaire was distributed to sports women and non-sports women of Rajkiya Women Degree College, Kharkhoda, Meerut. The Subjects were oriented and explained regarding the tenacity and the procedure of the questionnaire. There were 4 options for each question as 1 (robust disagreement), 2 (disagreement), 4 (agreement), and 5 (robust agreement). The Subjects were instructed for choosing their option out of these 4 options.

4·5   Statistical Examination

The data was collected on emotional intelligence and statistical analysis was made with the help of SPSS16. The Descriptive statistics were figured for the mean & SD and independent t-test was used to assess and compute the significant difference between emotional intelligence level of sports women and non-sports women of Rajkiya Women Degree College, Kharkhoda, Meerut. The significance was used of 0.05 level.

5.   Data Presentation and Analysis

The data was evaluated by using "t" test. The significance of mean difference was found between scores obtain on emotional intelligence by sports person and non- sports person of Rajkiya Women Degree College, Kharkhoda, Meerut is presented in Table-1.

Table-1 : Mean scores, Mean difference and t-value for Sports women and Non-sports Women of Rajkiya Women Degree College, Kharkhoda, Meerut

Variable	Group Mean		Mean difference	t-value
	Sports Women	Non-Sports Women		
Emotional Intelligence	254.35	231.15	23.20	2.97*

*Significant at .05 level of confidence t.05 (98) 1.98

Table-1 demonstrates that mean value, mean difference and t-value for emotional intelligence scores of sports women and non-sports women of Rajkiya Women Degree College, Kharkhoda, Meerut. Mean values for sports women and non-sports women were 254.35 and 231.15 respectively. It was evident from table-1 that there was a noteworthy and significant difference between the means of sports women and non-sports women on the scores of emotional intelligence since the obtained value of 't' (2.97) was higher than the tabulated value of 't' (1.98) which was required to be significant at (98) degree of freedom with 0.05 level of confidence.

The result of the study clearly indicates that there was a significant difference found in terms of emotional intelligence among sports women and non-sports women of Rajkiya Women Degree College, Kharkhoda, Meerut.The mean value of sports women on emotional intelligence was found to be quite a bit higher than the non-sports women of Rajkiya Women Degree College, Kharkhoda, Meerut. The analysis revealed that sports women were more emotionally intelligent in comparison to the non-sports women. In case of sports women and non-sports women, there could be number of reasons for more emotional intelligence of Sports Women than Non-Sports Women , but the main reason for that is tackled with different situation in their sports life under which they react in different manner with different emotions.

6. Testing of Hypothesis

The hypothesis that there will be no significant difference between emotional intelligence of sports women and non-sports women of Rajkiya Women Degree College, Kharkhoda, Meerut is not accepted as result shows that there was significant difference between emotional intelligence of sports women and non-sports women of Rajkiya Women Degree College, Kharkhoda, Meerut.

7. Conclusion

Within the limitations of the present study following conclusions may be drawn :

- In regard to emotional intelligence there was a substantial difference between the means of sports women and non-sports women of Rajkiya Women Degree College, Kharkhoda, Meerut.

● The emotional intelligence level of sports women was found to be advanced than the non-sports women.

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