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## Police Firing and Lathi-charge in India: A Short Analysis

**\* Akhilesh Shukla**

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**Abstract-** *The conduct of the police is an important indicator of the state of governance, and their performance can significantly shape the social well being of nations. What distinguishes, good from bad policing is the commitment to protect the civil and political freedoms of individuals, while helping to create an environment that will maximize the enjoyment of economic, social and cultural rights as well. The price that democracies pay for unreformed and unaccountable policing is high. Overall human and national security is compromised in a global environment often prone to terror without and insurgency within.*

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The Police Act of 1861 requires the police to remain committed to the political executive. Senior and learned police officers like N.S. Saxena, (former Director General, CRPF, Delhi) expect police to remain committed to law. Any discussion on police reform in India eventually gravitates towards the demand for replacing the Police Act of 1861 with legislation that is more in keeping with the times and prevailing democratic values. The Police Act, 1861 was legislated by the British in the aftermath of the Mutiny of 1857 or the First War of Independence. The British, naturally at that time wanted to establish a police force that would suit the purpose of crushing dissent and any movement for self government. This Act continues to this day in most states of India despite far reaching changes in governance and India's transition from being a colonised nation to a sovereign republic. The government and its police today are obliged to respect political diversity and guarantee a climate of peace in which people feel secure in the exercise of their rights and the protection of their freedoms. Because these sentiments are not reflected in the legislation governing the police, it has contributed to the police remaining outside the loop of prevailing democratic values. It is also the primary reason for the police being perceived by many as the handmaiden of the political elite rather than as an organisation that provides essential services through ensuring peace and security to the people. The National Police Commission suggested that the police should be more concerned with protecting the

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interests of the people, i.e., it should remain committed to society. I hold that 'role commitment' on the part of the police is more important. Everybody knows that our political rulers use and misuse the police for their vested interests. The unscrupulous self-seeking politicians abuse the strong arm of the police for their partisan ends. Politicians always like to lord over the men in uniform. MPs and MLAs are quite often seen taking undue interest in the postings of SPs, DSPs, and even inspectors and constables in their constituencies so that they could help them not only in keeping an eye on their voters but also in protecting them in their illegal activities. This has turned our police force into a tool for subverting the process of law, for prompting growth of authoritarianism and for shaking the very foundations of democracy. Section 3 of the Indian Police Act of 1861 (which has not been reframed even after 135 years because of the vested interests of the political elite) says that the 'superintendence' of the police shall vest in and be exercised by the state governments and its administration in the Director General of Police. At the district level, the administration of Police shall vest in the district superintendent under the general control and direction of the district magistrate. The degree of 'superintendence' by the state government or 'directional control' of the district magistrate intended to be exercised is not specified. In practice, the state governments have been issuing executive instructions under Section 46(2) of the Act, which are contrary to the spirit of Section 3 of the Police Act. Many rules and regulations are framed by the state governments which amount to 'interference' which the law did not contemplate and which have been prejudicial to the interest of the police department. In England, a police officer is considered an officer of the law. In India too, the judiciary expects our police to follow the rule of law. In the Hawala case, the Supreme Court had to direct the police to consider all people equal, irrespective of the position and status of the person. Commitment of police to law would thus mean that the police have the inherent authority to flout the orders of their political bosses if they considered such orders a barrier in maintaining law and order in society. In a situation of this kind, if a superintendent of police wants to arrest a highly-placed bureaucrat for violating the law and if he is asked by the minister concerned not to do so, the superintendent of police will not bother to carry out the minister's orders but arrest the officer concerned. In 1984, the police wanted to arrest 26 persons in Aligarh (Uttar Pradesh) on the basis of police intelligence reports that they were likely to arouse communal feelings and start riots. The politicians, however, 'intervened' and saw that these persons were not arrested. And when communal riots actually broke out, more than 20 of the 26 suspected persons were found involved in the riots. This is an instance of commitment of the police to political bosses. Had the police been committed to law, they would not have bothered to obey the misconceived orders of their political bosses.

This paper deals with those incidents in which police had to resort to



firing and lathicharge in discharge of their official duty. Data on injuries and casualties in police firing and police lathi-charge has been collected separately since 2014. Following events have been classified for capturing data on police firing and police-lathi charge, namely - i) riots control, ii) self-defence, iii) to effect arrest and iv) against other events. Police had to resort to firing on 156 occasions during the year 2015 in comparison to 176 occasions during 2014, 684 occasions during 2013, 584 occasions during 2012, 482 occasions during 2011, showing a mixed trend during the periods from 2011 to 2015 (a decrease of 11.4% during 2015 over 2014, 74.3% during 2014 over 2013, increase of 17.1% during 2013 over 2012 and increase of 21.2% during 2012 over 2011). During the year 2015, 42 civilians and 8 police personnel were killed in these incidents whereas 39 civilians and 177 police personnel were injured. The State/UT-wise details of incidence, deaths and injuries due to police firing are given in Table

Persons Killed or Injured in Police Firing and Lathi-charge (event-wise) During 2015

S. No.	Events	Number of Occasions Firing was Resorted to by the Police	Cases Registered	Civilians		Policemen	
				Killed	Injured	Killed	Injured
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
<b>POLICE FIRING</b>							
1	RIOTS	21	20	11	25	0	72
2	SELF DEFENCE	19	19	10	4	1	5
3	TO EFFECT ARREST	30	30	5	5	0	17
4	AGAINST OTHERS	86	76	16	5	7	83
	<b>TOTAL</b>	<b>156</b>	<b>145</b>	<b>42</b>	<b>39</b>	<b>8</b>	<b>177</b>
<b>POLICE LATHI-CHARGE</b>							
1	RIOTS	145	140	2	82	0	375
2	SELF DEFENCE	2	2	0	0	0	6
3	TO EFFECT ARREST	28	28	0	50	0	36
4	AGAINST OTHERS	152	152	5	166	0	279
	<b>TOTAL</b>	<b>327</b>	<b>322</b>	<b>7</b>	<b>298</b>	<b>0</b>	<b>696</b>



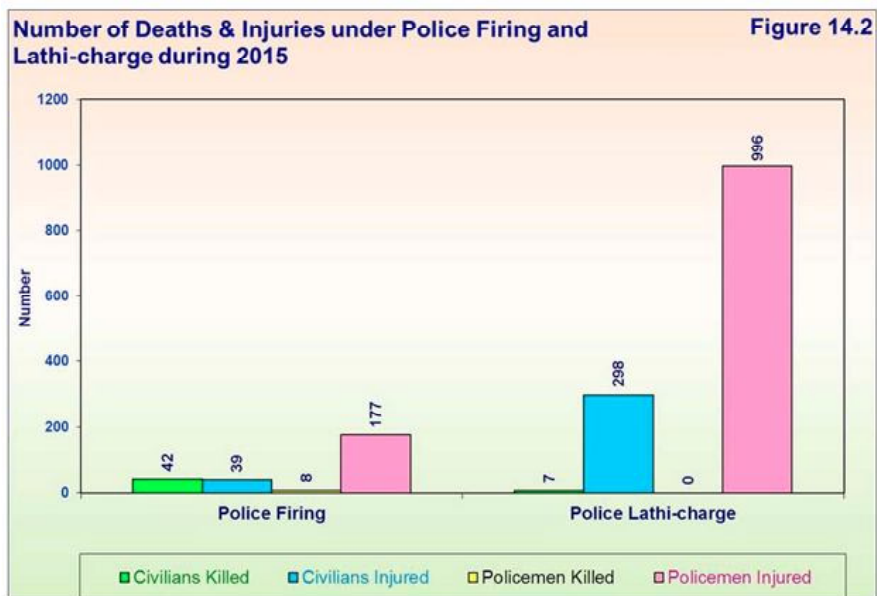
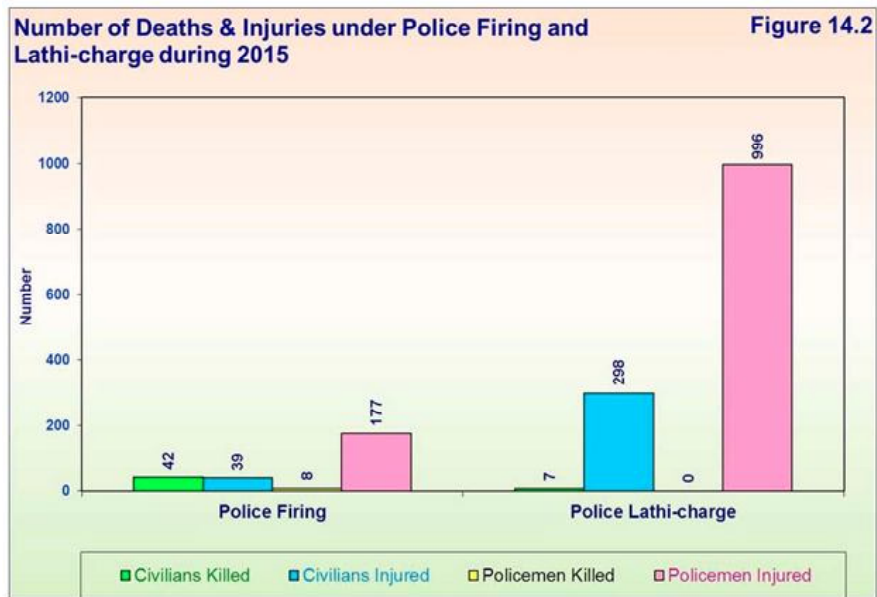
Persons Killed or Injured in Police Firing During 2015

S. No.	State/UT	Number of Occasions Firing was Resorted to by the Police	Cases Registered	Civilians		Policemen	
				Killed	Injured	Killed	Injured
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
<b>STATES:</b>							
1	Andhra Pradesh	0	0	0	0	0	0
2	Arunachal Pradesh	0	0	0	0	0	0
3	Assam	7	7	7	2	1	2
4	Bihar	2	2	3	1	0	0
5	Chhattisgarh	0	0	0	0	0	0
6	Goa	0	0	0	0	0	0
7	Gujarat	3	3	4	0	0	2
8	Haryana	7	7	2	3	1	0
9	Himachal Pradesh	0	0	0	0	0	0
10	Jammu & Kashmir	7	7	1	0	0	8
11	Jharkhand	1	1	1	0	0	0
12	Karnataka	8	8	1	3	0	7
13	Kerala	0	0	0	0	0	0
14	Madhya Pradesh	4	4	0	10	0	7
15	Maharashtra	33	30	3	6	2	92
16	Manipur	3	3	4	9	0	0
17	Meghalaya	0	0	0	0	0	0
18	Mizoram	0	0	0	0	0	0
19	Nagaland	0	0	0	0	0	0
20	Odisha	2	2	0	0	0	1
21	Punjab	0	0	0	0	0	0
22	Rajasthan	35	27	1	2	0	18
23	Sikkim	0	0	0	0	0	0
24	Tamil Nadu	2	2	1	1	0	5
25	Telangana	8	8	3	0	3	2
26	Tripura	0	0	0	0	0	0
27	Uttar Pradesh	29	29	9	2	1	12
28	Uttarakhand	0	0	0	0	0	0
29	West Bengal	3	3	0	0	0	4
<b>TOTAL STATE(S)</b>		<b>154</b>	<b>143</b>	<b>40</b>	<b>39</b>	<b>8</b>	<b>160</b>
<b>UNION TERRITORIES:</b>							
30	A & N Islands	0	0	0	0	0	0
31	Chandigarh	0	0	0	0	0	0
32	D&N Haveli	0	0	0	0	0	0
33	Daman & Diu	0	0	0	0	0	0
34	Delhi UT	2	2	2	0	0	17
35	Lakshadweep	0	0	0	0	0	0
36	Puducherry	0	0	0	0	0	0
<b>TOTAL UT(S)</b>		<b>2</b>	<b>2</b>	<b>2</b>	<b>0</b>	<b>0</b>	<b>17</b>
<b>TOTAL (ALL INDIA)</b>		<b>156</b>	<b>145</b>	<b>42</b>	<b>39</b>	<b>8</b>	<b>177</b>

Persons Killed or Injured in Police Lathi-Charge During 2015

S. No.	State/UT	Number of Occasions of Lathi-Charges by the Police	Cases Registered	Civilians		Policemen	
				Killed	Injured	Killed	Injured
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
<b>STATES:</b>							
1	Andhra Pradesh	0	0	0	0	0	0
2	Arunachal Pradesh	0	0	0	0	0	0
3	Assam	4	4	5	0	0	0
4	Bihar	2	2	0	0	0	7
5	Chhattisgarh	0	0	0	0	0	0
6	Goa	0	0	0	0	0	0
7	Gujarat	2	2	0	0	0	6
8	Haryana	4	4	0	4	0	5
9	Himachal Pradesh	0	0	0	0	0	0
10	Jammu & Kashmir	207	207	1	24	0	411
11	Jharkhand	3	3	0	10	0	12
12	Karnataka	2	2	0	2	0	2
13	Kerala	1	1	0	0	0	7
14	Madhya Pradesh	12	7	0	0	0	18
15	Maharashtra	8	8	0	21	0	52
16	Manipur	1	1	0	0	0	1
17	Meghalaya	0	0	0	0	0	0
18	Mizoram	0	0	0	0	0	0
19	Nagaland	4	4	0	18	0	21
20	Odisha	0	0	0	0	0	0
21	Punjab	1	1	0	0	0	11
22	Rajasthan	0	0	0	0	0	0
23	Sikkim	0	0	0	0	0	0
24	Tamil Nadu	1	1	0	10	0	13
25	Telangana	0	0	0	0	0	0
26	Tripura	0	0	0	0	0	0
27	Uttar Pradesh	62	62	1	197	0	90
28	Uttarakhand	0	0	0	0	0	0
29	West Bengal	10	10	0	4	0	34
<b>TOTAL STATE(S)</b>		<b>324</b>	<b>319</b>	<b>7</b>	<b>290</b>	<b>0</b>	<b>690</b>
<b>UNION TERRITORIES:</b>							
30	A & N Islands	0	0	0	0	0	0
31	Chandigarh	2	2	0	6	0	5
32	D&N Haveli	0	0	0	0	0	0
33	Daman & Diu	0	0	0	0	0	0
34	Delhi UT	1	1	0	2	0	1
35	Lakshadweep	0	0	0	0	0	0
36	Puducherry	0	0	0	0	0	0
<b>TOTAL UT(S)</b>		<b>3</b>	<b>3</b>	<b>0</b>	<b>8</b>	<b>0</b>	<b>6</b>
<b>TOTAL (ALL INDIA)</b>		<b>327</b>	<b>322</b>	<b>7</b>	<b>298</b>	<b>0</b>	<b>696</b>





**Situations Forcing Police to Resort Firing** The occasions necessitating police firing were largely related to unclassified category ‘on other occasion’ (86 out of 156 instances) which accounted for 55.1% of total police firing



followed by occasion 'to effect arrest' (30 instances), 'for riot control' (21 occasions) and 'for self-defense' (19 occasions) during 2015. Rajasthan (35) has recorded the highest incidence of police firing followed by Maharashtra (33), Uttar Pradesh (29) and Karnataka (8) among States/UTs. The highest number of injuries to civilians in police firing was reported in Madhya Pradesh (10) followed by Manipur (9), Maharashtra (6), Haryana & Karnataka (3 each) and Assam, Rajasthan & Uttar Pradesh (2each). These eight States together accounted for 94.9% of total civilians injured in police firing. Highest number of injuries to police personnel in police firing was reported from Maharashtra (92 personnel), followed by Rajasthan (18 personnel), Delhi UT (17 personnel), Uttar Pradesh (12 personnel) and Jammu & Kashmir (8 personnel) during 2015. More police personnel were injured during the year 2015 (177) in comparison to civilians (39) whereas more civilians (42) were killed than police personnel (8) during the year 2015 in police firing. The highest casualties of civilians as well as police personnel were reported under 'others occasion of police firing' (16 civilians and 7 police personnel) followed by police firing in order to riots control (11 civilians) and police firing in self-defence (10 civilians and 1 police). Occasions Forcing Police to Lathi-charge Police had to resort to lathi-charge on 327 occasions and out of 327 instances of police lathi-charge, a total of 322 cases were registered during the year 2015. During the year 2015, 7 civilians were killed in these incidents whereas 298 civilians and 696 police personnel were injured. The State/UT-wise details of incidence, deaths and injuries due to lathicharge are given in Table-14.1 and Table-14.3. In most of the instances, police had to resort to lathi-charge to control riots (145 occasions). Jammu & Kashmir with 207 incidents of lathi-charge has accounted maximum such incidents in the country followed by Uttar Pradesh (62 occasions), Madhya Pradesh (12 occasions) and West Bengal (10 occasions) during 2015.

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## Value Orientation Affected by Movies during Adolescence

**\* Rupmala Barman**

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**Abstract-** *Adolescence is the most important period of human life. It is defined as a phase of life characterised by rapid physical growth and mental development; physical, social, psychological changes and maturity, sexual maturity, experimentation, development of adult mental processes and a move from the earlier childhood socio-economic dependence towards relative independence. Mass media is common and widespread among the adolescents. If one was to ask what is today's most powerful vehicle in the moulding of beliefs, attitudes, values and life styles, one should say it is the mass media. It also provides guidance and creates awareness. They can assist changes in attitudes, interests and values by reinforcing ideas and providing real or ideal models as behaviour and raise aspirations among adolescents. Again it is felt that mass media specially the electronic media like movies may have both positive as well as negative role in society by providing knowledge, new information and eradicating social evils which although influence all the people yet adolescents are mostly influenced by it and a society or country's development depends on the proper psychological and social development of this human resource.*

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**Key words:** adolescence, values, movies

### **Introduction :**

Adolescence is the most crucial and significant period of human life. It is marked by remarkable development and changes in every aspect. During this period boys and girls develop various types of interests such as social interest, recreational interest, personal and vocational interest etc. Movies are ranked as the most favourite recreational activities of adolescents. Movies, in recent years, have greatly influenced the life of adolescents. Movies are the best means for relaxations and opportunity to identify with the character of the story. Movies satisfy the basic desires which most often are inhibited in social environment and operate escape mechanism. Adolescents go to movies for entertainment, pleasure, amusement and to pass the time. They like action, suspense, romance, mystery depicted in the movies. Movies have affected the behavior of adolescent boys and girls in positive and negative directions. Imitation of new styles of dress, hair, mannerism, love making techniques,

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\* Assistant Professor, Arya Vidyapeeth College



delinquency and social reform and religiousness in movies have their effect on adolescents. Values are the norms of behavior which have been evolved during the course of time in the social, moral and spiritual fields. Values are conscious and unconscious preferences accepted by the majority of members of the society and are socially regulated. For healthy and happy social living, proper orientations of values are considered essential. As the students are future members of society, so value orientation has become an integral part of total education system. Therefore, it is felt by the investigator to study on the value orientation affected by movies during the period of adolescence.

#### **Objective of the study:**

Following objective and hypothesis were formulated by the investigator for the study

-To study the influence of movies on the values of adolescents.

$H_0$ : There is significant influence of movies on the values of adolescents.

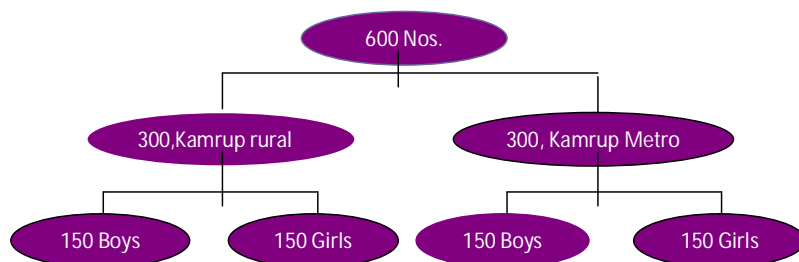
#### **Review of related Literature:**

In this study, the investigator incorporated total 40 numbers of reviews of related literature out of which 12 numbers are from international level, 20 from national level and 8 from north eastern region of India.

#### **Methodology of the study:**

The study is based on the primary and secondary data. The present study was carried out among 600 adolescent of different schools, colleges and higher secondary schools of undivided Kamrup district. Among these 600 respondents 300 were girls and 300 were boys. The sample was selected from different institutions of Kamrup metro and Kamrup rural by following the simple random sampling method. However, the sample strength confines to boys and girls of class XI and XII standard of Higher Secondary Schools, Junior Colleges and Colleges of the district (undivided) only. The study is based on the primary and secondary sources of data for fulfillment of the objective.

To study the values affected by movies of adolescents, the researcher adopted the scale of Measurement of Value Orientation affected by Movies constructed by Mahalaxmi Ojha and Dr. R.K. Ojha.



**Fig.1: Diagrammatical representation of sample**



### Data analysis and interpretation:

To study the values affected by movies of adolescents, the researcher adopted the scale of Measurement of Value Orientation affected by Movies constructed by Mahalaxmi Ojha and Dr. R.K. Ojha. Here, there were six values such as social, aesthetic, religious, economic, political and theoretical which were categorised ranging from negligible, very low, low, average, high and very high. In this study, the categories negligible, low and very low indicated no influence of movies on values of adolescents and from average, high and very high indicated influence of movies on values of adolescents. Accordingly, this six point's scale was divided into two parts for analysis purpose. Highest percentage of the lower 3 points indicated less influence and accordingly higher 3 points indicated high influence (shown in Table 1.1 and 1.2). As the researcher, intended to find out the influence of movies on adolescents, so the total of higher 3 points of each value were calculated. From these higher values some tables on influence of mass media on values of adolescents were also incorporated and presented in the Table 1.3, Table 1.4 and in Fig.2.

**Table 1.1: Influence of Movies on Values of Adolescents of Kamrup District (Rural)**

Values	Negligible		Very Low Value		Low Value		Average Value		High Value		Very High Value	
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Social	25	18	45	36	22	33	42	47	15	12	01	04
Aesthetic	35	16	49	32	43	66	16	18	07	18	0	0
Religious	34	16	41	32	41	27	22	47	10	23	02	05
Economic	11	35	25	38	37	28	32	28	30	13	15	08
Political	23	35	45	53	69	39	04	17	09	06	0	0
Theoretical	09	13	22	19	50	23	43	61	23	28	03	06

**Table 1.2: Influence of Movies on Values of Adolescents of Kamrup Metropolitan (Urban) District**

Values	Negligible		Very Low Value		Low Value		Average Value		High Value		Very High Value	
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Social	11	15	42	31	31	37	40	38	14	19	12	10
Aesthetic	46	17	39	29	41	44	22	33	02	20	0	07
Religious	50	14	54	32	32	39	07	29	07	29	0	07
Economic	11	30	19	38	20	43	63	28	29	09	08	02
Political	36	29	38	42	47	38	25	29	04	10	0	02
Theoretical	21	03	19	22	43	31	39	36	25	42	03	16

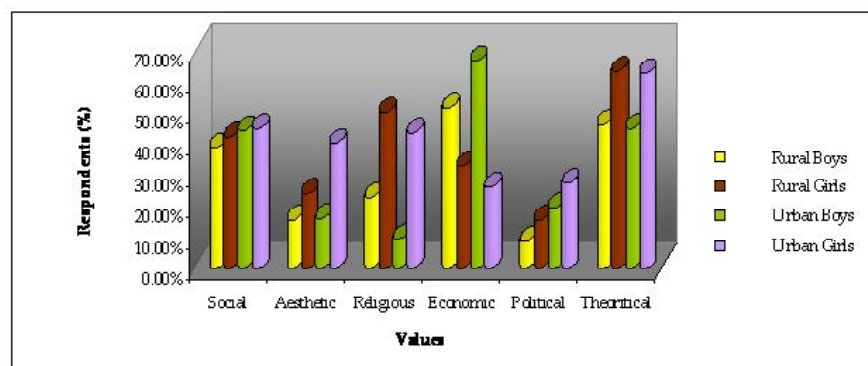
**Table 1.3: Influence of Movies on Values of Adolescents of Kamrup District (Rural)**

Values	Average Value (%)		High Value (%)		Very High Value (%)		Total (%)	
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Social	28.00	31.33	10.00	08.00	0.67	02.67	<b>38.67</b>	<b>42.00</b>
Aesthetic	12.00	12.00	04.67	12.00	0.0	0.0	<b>15.34</b>	<b>24.00</b>
Religious	14.67	31.33	06.67	15.33	01.33	03.33	<b>22.67</b>	<b>49.99</b>
Economic	21.33	18.67	20.00	08.67	10.00	05.33	<b>51.33</b>	<b>32.67</b>
Political	02.67	11.33	06.00	04.00	0.0	0.0	<b>08.67</b>	<b>15.33</b>
Theoretical	28.67	40.67	15.33	18.67	02.00	04.00	<b>46.00</b>	<b>63.34</b>



**Table 1.4: Influence of Movies on Values of Adolescents of Kamrup Metro (Urban)**

Values	Average Value (%)		High Value (%)		Very High Value (%)		Total (%)	
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Social	26.67	25.33	09.33	12.67	08.00	06.67	<b>44.00</b>	<b>44.67</b>
Aesthetic	14.67	22.00	01.33	13.33	0.0	04.67	<b>16.00</b>	<b>40.00</b>
Religious	04.67	19.33	04.67	19.33	0.0	04.67	<b>09.34</b>	<b>43.33</b>
Economic	42.00	18.67	19.33	06.00	05.33	01.33	<b>66.66</b>	<b>26.00</b>
Political	16.67	19.33	02.67	06.67	0	01.33	<b>19.34</b>	<b>27.33</b>
Theoretical	26.00	24.00	16.67	28.00	02.00	10.67	<b>44.67</b>	<b>62.67</b>

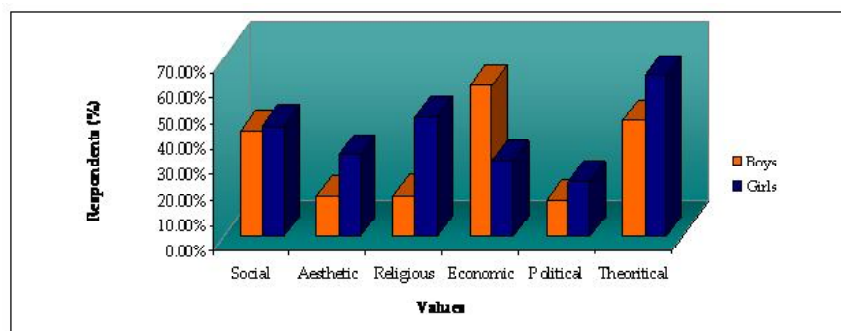
**Fig 2: Responses of the rural and urban adolescents on influence of mass media on values**

Accordingly, on the basis of Table 1.3 and Table 1.4, data on Kamrup district (Undivided) was incorporated in Table 1.5 and graphically in Fig.3. It is apparent from the Table 1.5 that the influence of movies among the boys and girls of Kamrup district, the highest influence was found 59.01% in case of boys in the economic value which indicates that boys were materialistic and money oriented in nature. On the other hand in case of girls, the highest influence was found 63.01% in the theoretical value and it indicated that girls were studious, fond of writing etc. The least influence of movies was observed against boys and girls in political value where 14.01% was recorded as boys' responses and 21.34% from girls. It indicated that boys were not much interested towards politics. In case of religious value, girls were influenced by 46.66% which indicates that girls were more religious than the boys as their responses were found 16.01%. The theoretical values of the boys were influenced by 45.34%. In case of social value, both boys and girls' responses did not differ so much whose responses were 42.35% and 43.34% respectively. Generally social value indicates social nature

**Table 1.5: Influence of Movies on Values among the Boys and Girls**



Values	Average Value (%)		High Value (%)		Very High Value (%)		Total (%)	
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Social	27.34	28.33	09.67	10.34	04.34	4.67	41.35	43.34
Aesthetic	12.67	17.00	03.00	12.65	0.0	02.34	15.67	32.00
Religious	09.67	25.33	05.67	17.33	0.67	04.00	16.01	46.66
Economic	31.67	18.67	19.67	07.33	07.67	03.33	59.01	29.34
Political	09.67	15.33	04.34	05.34	0.0	0.67	14.01	21.34
Theoretical	27.34	32.34	16.00	23.33	02.00	07.34	45.34	63.01

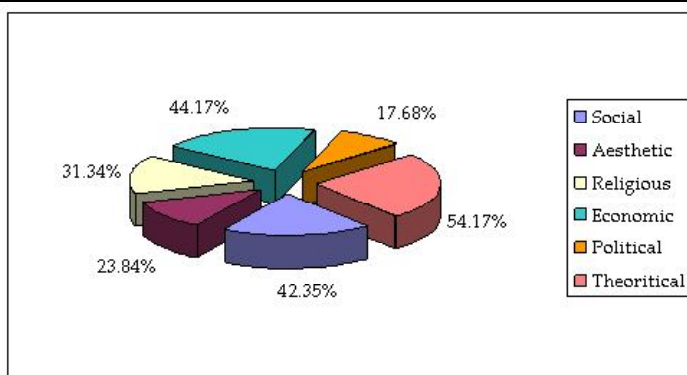


**Fig 3: Responses of the adolescents on influence of movies on values of the people who can adjust and mingle easily with any social situation.**

It is clear from the Table 1.6 and Fig 4 that movies influenced the values of the adolescents and the highest influence 54.17% was observed in case of theoretical value. Next to theoretical, economic value of the adolescents are influenced by movies by 44.17%. Similarly, in the social value the response

**Table 1.6. Influence of Movies on Values of Adolescents of Kamrup (undivided) District**

Values	Average Value (%)	High Value (%)	Very High Value (%)	Total (%)
Social	27.84	10.01	04.51	42.35
Aesthetic	14.84	07.83	01.17	23.84
Religious	17.50	11.5	02.34	31.34
Economic	25.17	13.50	05.50	44.17
Political	12.50	04.84	0.34	17.68
Theoretical	29.84	18.17	04.67	54.17



**Fig.4: Responses of adolescents on values influenced by movies of the adolescents were found to be 42.35%. In the religious value, the**



responses of the adolescents were 31.34%. The influence of movies on adolescent's aesthetic value was found 23.84%. The least influence of movies was observed 17.88% in political value of adolescents.

From the above analysis, it may be interpreted that the hypothesis 'there is influence of movies on values of adolescents' is accepted here.

### **Findings related to the Value orientation affected by movies during Adolescence**

- The highest influence of movies on values of adolescents is found 52.68% in case of theoretical value. Here the responses of the girls were higher (63.01%) than the response of the boys (45.34%).
- The least influence of movies was observed in political value 21.51%. Here difference is found between the boys and the girls.
- Next to theoretical, economic value of the adolescents are influenced by movies 44.18% where, the boys response are found to be 59.01% and the girls response are 29.34%. Economic value indicates materialistic, money oriented nature of the person. Therefore it can be said that boys are more influenced by money, matter etc than the girls.
- Similarly, in the social value the response of the adolescents were found to be 42.35%, where the boys and girls response were 41.35% and 43.34% respectively.
- In the religious value, the responses of the adolescents were 31.34% where the boys response were 16.01% and the girls' response were 46.66% which reflect that girls are more interested as well as influenced by the religious films, serials, story etc than the boys.
- The influence of movies on adolescent's aesthetic value was found 24.17% and the girls aesthetic value were influenced more 32.00% by the movies than the boys' aesthetic value 15.67%. which reflect that girls are more influenced by truth, beauty, artistic sense of media than the boys.
- Through observation, it was found that the adolescent boys very often use slang language among the peer group. On the other hand politeness in behaviour was observed by the investigator in case of girls. This may be due to the change of value system or the different type of value that exist in the younger generation.

### **Conclusion:**

The values of the adolescents are influenced by movies. In the present study, political value has been least influenced by this media with a record of 17.68%, where 14.01% found against boys and 21.34% against girls. It shows a clear picture that girls are more influenced by movies in political value than the boys. This may be due to the fact that gradual increase of women participation in politics. The leaders like Sonia Ghandhi, Momta Benarjee, Mayawati, Sushma Swaraj and Joyalalitha are always in the point of discussion of mass media and this leads the adolescent girls to be interested in politics. The religious value of the girls has also been affected by



movies. The result revealed that girls are more interested towards religious films, serials, story etc. This finding is in agreement with the findings of Kalamani, (1991). Again, the present study also reveals that movies have influenced 59.01% boys in their economic value which mean that boys are more influenced by money, matter etc. Similarly, Singh and Kaur (2004) also found that 74.00% respondents were of the view that this media has raised aspiration of the people through exposure to materialistic world.

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## Cultural- Religious Festivals of Bardowa Than and its Impact on the Present Society

**\* Mon Mayur Bora**

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**Abstract-** India is a land where the life of its people is beautified with festivals which is based on their culture and religion. Festivals is a celebration of the changing seasons, harvest reconciliation and the birth anniversaries of saints, gurus and prophets and honors the Gods and Goddesses. A large numbers of festivals being celebrated in India have a cultural and religious outlook. These festivals are being celebrated in tribute to some saints, gurus and prophets, the Gods and goddesses or events celebrating their victories. Melas or fairs are associated with these festivals which are extremely popular not just in India but all over the world. Melas serves a very important role as most of the festivals are celebrated in individual home. Melas that are normally celebrated for those few days helps to bring. India presents a cultural potpourri of number of religions with their festivals and celebration but the four major religions followed in India are Hinduism, Islam, Christianity and Sikhism in the descending order. There are a number of regional festivals that are celebrated in particular areas only. It is the main concept in Anthropology and a fundamental one in Sociology. The study of human society immediately and necessarily leads us to the study of its culture. Culture does not exist at the sub-human level. Culture is a unique quality of man which separates him from the lower animals. Culture is a very broad term that includes in itself all our walks of life, our modes of behavior, our philosophies and ethics or morals and manners, our customs and traditions, our religious, political, economic and other types of activities.

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On the other hand Religion is concerned with the sacred, which is the holy and supernatural and distinguishes from ordinary, the mundane and the profane. Religion involves a body of beliefs contained in official or basic writings concerned with sacred and the supernatural. There are many material objects involved in religious practices such as altar, charms, cloth, flower, banana, leaves, sacrifice, cross, incense, sticks etc. Religion serves as a mechanism to help people solve the problem of meaning of life, death, illness, failure, success, happiness etc.

### **Objectives:**

1. To study about the cultural-religious festivals, celebrated by this Than.

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2. To study about the social impacts of this *Than*.

### **Methodology:**

The study relies on both primary and secondary data. The primary data have been collected from Bardowa*Than* through a field work and a numbers of research techniques like descriptive survey method, participant observation, case study, questionnaire and interview method has been applied to the proposed study. The secondary data have been collected from the research works on Bardowa*Than* and from other published books, journals, souvenirs and articles. The data collected from the primary sources were examined and analyzed.

### **Finding and Discussion:**

There are diversified important traditional festivals in Assam. Bihu is the most important and common and celebrated all over Assam. It is the Assamese New Year celebrated in April of the Gregorian calendar. This special Assamese festivals are three Bihu. Other few yearly celebrations are DolUtsav of Bardowa*Than*, Barpeta, Brahmaputra Beach Festival, Kaziranga Elephant Festival (Kaziranga) and DehingPatkai Festival, Lekhapani, Karbi Youth Festival of Diphu and International Jatinga Festival, Jatinga can't be forgotten. Few others like yearly *Mela's* like JonbeelMela, began in the 15th century by the AhomKings, AmbubachiMela, Guwahati etc. The death anniversary of Sankardeva is celebrated in August/September and that of Madhavadeva three days before the Janmastami. All work is laid aside on these two days and people devote their time to the singing of hymns and eating prasad. The tithi of Damodardeva another disciple of Sankardeva is similarly observed by the Bamuniya sect of the Vaisnavas. Janmastami, Rashlila and Doljatra are specially celebrated in the Sattras and *Naamghars*. Another popular festival is Sivratri, Durga puja, once confined to Saktas are now celebrated by most Hindus in the urban areas. Worship of Saraswati, Lakshmi, Viswa-Karma and kali are also performed annually. Muslims, Christians and followers of different sects observe their religious festivals with co-operation from their follow brothers of different sects. Birthday anniversary of all the different founders of religion are held with public meeting and functions, where people of different caste and creeds participate. Local beliefs and superstitions have influenced both the Assamese Muslims and Christians. A class by Sankardeva and Madhavadeva and ascribed to one Ajan Fakir are very popular in Assam.

### **Population of Bardowa:**

As per the 2011 census, Bardowa has 1, 32,685 population out of whom the male figure stands at 67,871 against 64,814 female population (Including institutional and Houseless population) at 69,235 households in the entire area. There are to Sattra in Bardowa named as NarowaSatra in Borhisa area and SalaguriSatra in Horuhisa area. Here Borhisa area comprises 223 households with 418 male and 398 female of total voter or adult population and on the other hand 175 of minor and all total population are 991. Horuhisa



has 246 households having 487 male and 462 female of total voter or adult population and on the other hand 184 of minor and all total population are 1133.

### **Religious Calender and Sacred Performances:**

Bordowa remains abuzz with Nam Prasangas, Bhaona, devotional songs in season and out of season-

**Palnam:** *Palnam* still takes place at Bordowa *Than* even after the saint introduced it hundreds of years back. It was organized twice after the amalgamation of two *Namghars* in 1958. Same it happened on the full moon day after the Dolutsav in addition to three consecutive fullmoon days at NoruwaSattrra and SologuriSattrra with contribution from the Bordowa management committee.

**Bhado Mahor Tithi:** *Nam Prasanga* begins from the noon of the cusp between the Assamese calendar months of Shravan and Bhadra. At present it begins at 4 in the morning to conclude at 9 in the evening. *Guru kirtan* takes place on the second day of the second fortnight of Bhadra with many traditional *nam*.

**Madhabdeva Kirtan:** The occasion takes place on the fifth *Tithi* (Day) of the Assamese calendar month of Bhadra. Two days are dedicated for the two gurus with *Kirtan* and *Ghosa*. The women disciples from the NaruwaSattrra perform *Ghosa* in presence of hundreds of pilgrims. Their devotional songs primarily deal with the *Parijat Haran*, elimination of the *King Konsha* etc.

**Srikrishna Janmastami:** The eighth day of the *Krishna* fortnight in the Assamese calendar month of Bhadra is dedicated for Sri Krishna Janmastami to mark the birth day of the Lord Krishna. Sri Krishna JanmaYatra (Birth of Sri Krishna) is staged towards the night and the next day of the two days occasion Bordowa dips in the joy of *Nandustav* much to the delight of the entire area.

**Sankar Janmutsav:** SrimanataSankardeva was born on the *tithi* in the month of Aswina (Ahin). The birth anniversary of the Guru is celebrated in a befitting manner with high jubilation and enthusiasm by his devotees at Bardowa *Than*. The tenth day of the Sukla fortnight of the Assamese calendar is known for the birth anniversary of the saint Sankardev. The three-four day long occasion comprises various programmes relating to Sankardev. The event was celebrated for one and a half months in 1968.

### **Bihu Celebration in Bardowa than:**

Bihu, the much-vaunted festival of Assam keeps Bardowa in no less pomp and *gaiety*. The entire place of *Vaishnavite* monastery has a tradition during the *Kati Bihu* where the cultivators visit the paddy fields with a local 'Puwa' tree leaf in their hands. The devotees and disciples further keep praying the God putting nine pieces of clothes at the *Guru Aashons*. The dedicated disciples in the *Than* are visited by the every household in search of their blessings. Same religious fervor and merriment grip the area during the



*MaghBihu*. The *BohagBihu* marks an end of the old year and beginning of a new Assamese calendar year. The day one of the festival is *GoruBihu* where the cows are bathed in the rivers and water bodies before sending “*GandhTel*” a kind of special oil to be used in the body along with black pulse to the *BordowaThan*. Dressed in new traditional attires, the devotees and disciples keep visiting the *Than* with rice, dal and vegetables. This is followed by the *BorBihu* to be celebrated with unbounded merriment in the huge area along with other places across the state. *GosaiBihu* falls on the first day of the new Assamese calendar year. Since the Lord Krishna was himself a cowherd that’s why, the day one of the New Year is celebrated as *GosaiBihu* where the *Guru Aason* is dressed with new clothes and after the disciples use fan for the Lord in the evening. The three day long festival is celebrated with *Nam Kirtan* and *DihaNam*.

**Raash Festival in Bardowa than:** Raas is another festival that keeps *Bordowa* in joyous mood. The focus of the annual autumn festival is the songs and dances of the *Gopis* on the full moon day of autumn which pulls no less crowd at night. The occasion takes place in both the stages accompanied by *Nam Kirtan* by men and women alike.

**Ekadoshi in Bardowa than:** All 25 ekadoshis are observed in *Bordowa* with *Nam Kirtan* like *MaghiPurnima* (full moon day of Assamese calendar month of Magh) and *DaulUtsav* (the festival of colour) celebrated to mark the advent of spring.

**Satiradhika Utsav in Bardowa than:** Sati Radhika and *Bordowa* are synonymous to each other. Sati RadhikaTithi is observed to remember Sati Radhika on the full moon day of the Assamese calendar month of Bohag.

**Dol Festival:** *Holi* is a spring religious festival of India. The colorful festival of *Holi* is celebrated on *PhalgunPurnima*, which comes in February end, or early March. It is a transition time between the winter and the spring. Bidding adieu to the cold winter, the agrarian community at that time eagerly await for the arrival of the spring. Spring is a season of fertilization. Before going for their cultivation, the peasant community prays for the fertility of their soil. Red on the other hand, is a colour of reproduction. So spraying red colour to the sky and to each other they sing and dance with joy and merriment. *Holi* festival has an ancient origin and celebrates the triumph of ‘good’ over ‘bad’.

The colorful festival bridges the social gap and renews sweet relationship. *Holi* is a festival of colours, joy and merriment. *Holi* is also a festival related to Lord Krishna. According to *Vishnupurana*, *Holi* was a major sport of Lord Krishna played at *Brajadham* with his friends and companions. Known as the festival of Phaku is sprinkled on each other amidst khol, taal, geet by devotees after prayer to lord Krishna. In *BardowaThan* *holi* is sprinkled and played traditionally after it is given to Krishna only. The first day of *Phuakua* is *Gandha*, celebrated as *Meshdaha*, which symbolize sacrifice of



enmity amongst the creation of Bhagavana, the lord and spreading fraternity and equality. Religious function is also held for the purpose. The second day is Daulpurnima, celebrated by worshipping lord Krishna with Falgu powder. The next day is celebrated by taking out long procession of devotees with idol of lord Krishna to the DaulMandir. Bhaona and other cultural functions are also organized during these days. A mela (fair) is also held in the vicinity for the convenience of tourists. *Holi* is a famous festival in India. *Mahapurush* Srimanta Sankaradeva introduced *holi* as *DolYatra* in Assam. Sankaradeva started the festival, in *Bordowa* by the side of *Tembuwani* river. *DolUtsav*, a hugely celebrated festival of colors of the Hindus across the country had its origin in Sankardev. Ram Charan Thakur maintains that the saint was toying with the idea of the festival at a temple and accordingly he talked to the Bhuyans. He got the powders of colors collected in a few pots and composed seven songs. He himself took the lead and made it a grand success.

### **Bhaona:**

SrimantaSankaradeva was the first playwright in all modern Indian languages. He wrote and enacted his first play 'ChihnaYatra' in Bardowa itself in 1468. His plays are known as Ankiya play. This is a special genre in itself. His foremost disciple and successor Madhavadeva also authored such plays. Their followers also regularly composed such plays. Enactment of all such plays are called Bhaona. BardowaThan regularly enacts Bhaona in major occasions.

**Charihati and 14 Prasanga:** The displaces who live in the houses surrounding the main *KirtanGhar* where 14 *prasangas* are performed. Here the presiding one is the Lord Vishnu.

1. **Cymbal Performance:** The performance comprises a song with four *Ghoshas* chapters which moves from the 4 houses of the disciples. The round concludes at the door step of the *KirtanGhar* where it began.
2. **Manjira Nam:** *Manjira Nam* comprises a song with four *Ghoshas* along with a portion of the *Kirtan* and *Nam Prasanga* in conclusion.
3. **Morning Performance of Women Devotees:** Here the women devotees begin the performance at 8 in the morning.
4. **Derporia Prasanga:** The disciples from both the *Sattras* perform *Nam Prasang* inside the *KirtanGhar* together.
5. **Path Prasanga:** After the *DerporiaPrasanga*, the disciples read out a portion of the *Bhagawat*.
6. **Sunya Path:** Here the disciples read out the *Bhagawat* without any *Nam Prasanga* in the zero hour in the afternoon.
7. **Biyoli Prasanga:** Like the *Derporiapradasaga*, the disciples perform *Nam Prasang* inside the *KirtanGhar* in the afternoon. This is not allowed to stop even for a single day.
8. **Path Prasanga:** Here the disciples read out a portion of the *Bhagawat*.



9. **Evening Performance of Women Devotees:** The women devotees performance *Nam Prasanga* in the evening

10. **Cymbal Performance:** The performance comprising a song with four Ghoshas takes place in the evening like the morning. The participating disciples are allowed to sit during the *Guru* month of *Bhadra*.

11. **Gunmala Prasanga:** It takes place in the evening after beating of the drum (*Doba*).

12. **Khul Prasanga:** *Khul*, a drum like instrument introduced by Sankardev is performed in the evening.

13. **Evening Nam Prasanga:** *Nam Prasanga* is performed in the evening.

14. **Path Prasanga:** Here the disciples in the evening read out a portion of the *Bhagawat*.

Apart from these the number of *Khul Prasanga* goes up during the *Guru* Month of *Bhadra*. *Bardowa Than* is highly benefited through the active participation of both the *Sattr* in all the religious and cultural function organized by the *Than* and also the daily activities played by them.

**Conclusion:** The colorful heritage and rich culture and religion of Assam are reflected in the different types of festivals and celebrations that take place on its beautiful land. The amazing range of festivals and fairs that are celebrated in this north eastern state is entertaining, engaging, vibrant and nothing less than a spectacular experience. *Bardowa* of Assam remains abuzz with various fairs and festivals like *Dolutsav*, *ekadoshi*, *bhadomaah*, *guru tithi*, *madhabdevkirtan*, *srikrishnajanmastami*, *Srimanta Sankardev janmutsav*, *raas festival*, *palnam*, *namprasangas*, *bhaona* etc in season and out of season. Both male and female are actively associated with the various activities, rituals, festivals, functions held in this religious institution. Female youths are culturally equal in upliftment than male. The majority of the youths especially the male are very active in case of their tradition and culture and most of them are well trained in *khol*, *taal*, *negera* and very actively participate in *naamprasanga*, *Bhaona*, *Raash* festival etc.

The majority of female are very active in *Borgeet*, *satriya* dance etc. On the other hand some of them, both male and female are active in *Borgeet*, *negera* etc. It was found that upcoming generation will be more flexible in the maintenance of the relationship with the Neo-Vaishnavite movements. The youths are very conscious about their culture and traditions. They maintain their dress and activities inside of the *Than*, *Namghar* and other religious places. Generally the male used to wear *Dhoti*, *Kurta*, *Seleng* and *Gamosha*. On the other hand female used *Mekhela Sador* and *Gamosa* wear on neck.

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## A Study on the Adjustment Problems and Mental Health of Adolescents

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**Abstract-** *The Adolescence is the period of development from onset of puberty to the age of maturity. It is the period when the child moves from dependency to autonomy demanding significant adjustment to physical and social changes which distinguishing childhood behaviour from adulthood. The adolescents due to these changes often face a number of crises and dilemmas". Adolescence is the period during which the teenagers need to acquire competencies, values, attitude and social skills that carried and forwarded to successful adulthood. It is also crucial time when they need to avoid their choices and behaviour that will limit their future potentialities. In this stages due to various physical changes they particularly develops curiosity to know things related to each body. Emotional change and identity crises is another important aspect here, strong and complex emotions dealing with identity and sexuality, feeling of sadness, anxiety, bearing up tension, jealousy extreme anger can disrupt their behaviour. Socio-economic status prevailing in the existing society, their parental status, parental criminality, occupation, broken homes, poor economic condition of family, large family size, defective sexual experience in early years of life, unemployment, disturbed political state of nation, violence all these directly effect on adolescents mind as they feels they are member of the society but with a unstable emotional condition, if they are not guided properly they may lead to wrong path, exactly it is the reason behind all increasing cases of young suicide, juvenile delinquency, HIV/AIDS, early pregnancy among girls, disturbed mentality of young generation.*

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Adjustment is the process by which an individual tries to change his behaviour according to the needs of his surrounding and harmonious relationship with the environment. Adjustment problems occurs when an individual is enable to adjust to or cope with a particular stressor. Adolescents are not fully capable of understanding complex concepts or the relationship between behaviour and consequences which may affect their adjustment. Therefore they have face number of adjustment problems. These problems can be classified into four district area. 1<sup>st</sup> one is personal adjustment problems including body image, complexion, body changes, moodiness, anger, eating

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disorders, day dreaming, hyper-sensitivity. 2<sup>nd</sup> one is home related problems including authoritative parent, poor rapport with parent, low socio-economic condition, lack of communication atmosphere, non-conductive atmosphere, comparison with siblings, defective discipline, single parent, alcoholic parent, etc. 3<sup>rd</sup> area is school related problems including strict teacher, parental treatment, poor marks, closed school, too much homework, no co-curricular participation etc. 4<sup>th</sup> area is social problem including gender bias, caste related problems, generation gap, orthodox practices, repressive atmosphere, over expectations etc. all these adjustment problems are directly related to mental health condition of adolescents. Therefore there is an urgent need to study about problems of adolescents and their mental health status.

### Objectives:

- To identify exact adjustment problem area of adolescents.
- To screen the students for counselling and personal help.
- To identify the mental health status of the youth.

**Methodology Used:** The descriptive survey method has been followed in this present study. This method is also known as normative survey method of educational research. It concern with the phenomena that are typical of the normal conditions. This is an organised attempt to analyse, interpret, and report the present status of a social institution or area. Here it is applied to various aspect of problems and health status of adolescents according to the objectives. A simple statistical method percentage has been used for necessary analysis of data.

**Tools:** “THE YOUTH PROBLEM INVENTORY “(standardized scale) introduced by Dr.(Mrs) M.Verma and self-constructed questionnaire along with direct observation has been use as tools.

**Sample of the Study:** A sample of 30% population of H.S 1<sup>st</sup> year classes of Cotton College has been selected as sample of the study.

### Analysis and Interpretation:

Table-1 (Area A- family problems)

Code	Details	Number of Students with problem out of 45	Percentage
AI	Parental indifference	11	25%
AS	Parental strict supervision and less freedom	12	27%
AC	Criticism and lack of recognition by parent	8	18%
AD	Demands by family	40	89%
AIN	Interference	34	75%
ADO	Parental dominance	36	80%
AM	Maintenance of difference between son and daughter	9	20%
AR	Rejection from parent	9	20%
AF	Fear to parents	21	47%
AP	Projection by parents	44	98%
AA	Lack of affiliation	7	16%
AO	Overdependence on parents	31	67%
AG	Inter-generation gap in ideology	32	71%
ASR	Sibling relations	12	27%



Data presented in the table-1 shows fourteen different adjustment problem centred area with unique codes like (AI, AS, AC, AD etc) stands for its unique meaning described in the 2<sup>nd</sup> column (details) and number of students responses. It was found that 98% student of H.S 1<sup>st</sup> year responded about projection by parent, they feel fear to share their problems and committed mistakes with their parents. Than 89% students responded about demands by parent about their academic and non-academic works, specially about results of various examination and 80% parental dominance found among the students responding about parental criticism about their most of daily activities.

Table-2 (Area B: school/college problems)

Code	Details	Number of students with problems	Percentage
BF	Fear of college activities	40	89%
BFT	Fear of teachers	32	71%
BR	Rejection and indifference by teacher	21	47%
BI	Incompetence of teachers	7	16%
BH	Harsh, rude and sarcastic behaviour of teachers	5	11%
BIS	Isolation	31	67%
BS	Difficulties in school/college subjects	9	20%
BHA	Other handicaps at school/college	36	80%

Data presented in the table-2 shows eight different school related adjustment problem centred area. 89% student responded about having fear of college activities. Again 80% student responded as they does not get enough opportunities in school for acquiring new knowledge. Remarkably only 11% responded about rude and static behaviour of teachers. .

Table-3 (Area C: social problems)

Code	Details	Number of students with problems	Percentage
CS	Social inferiorities	36	80%
CI	Social isolation	37	81%

Data presented in the table-3 shows two different area related to social adjustment problem of students. Here it was found that 80% student ashamed at poor economic condition of their family and social status. 81% responded as they heisted in interacting with others.

Table-4 (Area D: personal problems and sensitivity)

Code	Details	Number of students with problems	Percentage
DF	Illogical	12	27%
DD	Depressions	41	91%
DH	Health and constitution	9	20%
DB	Beauty consciousness	36	80%
DM	Manners and habits	11	25%
DC	Present and future career	35	78%
DP	Personal handicaps	36	80%
DFR	Frustrations	40	89%
DFE	Feelings of failure and inferiorities	15	33%



Data presented in the table-4 shows nine different area of personal problem and sensitivity. All these nine area stands for identifying the state of their mental health. 91% students responded that they feel sick in talking to opposite sex and being laughed at keeps worried for long time, even a little thing deeply pierces their hearts. Next 89% responded as they frequently feels frustrated because of people don't attach value to them. 80% students have strong beauty consciousness but the same percentage was found about their personal handicaps as they feels problem to express themselves in the way that they wants. 33% of them responded that they often do wrong in hurry, they are in capable to do anything significant and there is no meaning to their life.

#### **Findings of the Study:**

1. It was found that 98% student of H.S 1<sup>st</sup> year responded about projection by parent, they feel fear to share their problems and committed mistakes with their parents.
2. Than 89% students responded about demands by parent about their academic and non-academic works, specially about results of various examination.
3. 80% parental dominance found among the students responding about parental criticism about their most of daily activities.
4. It was found that 89% student have fear of college activities, they need counselling by experts for this severe problem.
5. 80% student responded as they does not get enough opportunities in school for acquiring new knowledge.
6. Remarkably only 11% responded about rude and static behaviour of teachers.
7. It was found that 80% student ashamed at poor economic condition of their family and social status, this section of students should be provided proper emotional support by teachers and again counselling is necessary for them.
8. 81% responded as they heisted in interacting with others, appropriate formal and informal guidance by teachers and counselling by experts can minimize this problem.
9. 91% students responded that they feel sick in talking to opposite sex and being laughed at keeps worried for long time, even a little thing deeply pierces their hearts.
10. Next 89% responded as they frequently feels frustrated because of people don't attach value to them.
11. 80% students have strong beauty consciousness they have a very positive attitude towards life.
12. Again 80% responses were found about their personal handicaps as they feels problem to express themselves in the way that they wants. they are in need of counsellor regarding their hesitation and problems.



13. 33% of them responded that they often do wrong in hurry, they are in capable to do anything significant and there is no meaning to their life. They are in frustration and an urgent need of counselling.
14. 78% student have tension regarding their future of educational career and present of their performance.
15. 25% student responded that they need to change their manners and behaviour patterns.

### **Suggestions:**

1. The children's individuality must be respected by their parents and teachers as well as elder members of the society that they belongs.
2. Parent should not compel their child for following their own ideology and unrealistic demands, expectations should be avoided by them.
3. A sense of responsibility should be entrusted to the young's by their parents so that they can feel themselves as responsible member of the family.
4. To reduce personal handicapped problems a free and environment with democratic discipline should be there in homes and in the schools.
5. The traditional education system should be modified so that it can be linked with some vocation so that it can be made more interesting for students.
6. Co-curricular activities should be introduced in such a way that it can opens up the inherent talents of students.
7. Subjects like yoga, meditation should be re-introduced at secondary level for harmonious development of minds of the students.

### **Conclusion:**

The present study covers students of 16-20 years age group. It has been observed that even the intelligent students also do face various adjustment problems in their personal, family related, school related and society related situations. These problems can be solved by psychological measures. But the problems are very complex by nature. They are closely related each other and the students are at an immature stage of life. At most necessity at this stage is to identify the specific problem centred areas.

In this present study an attempt has been made to fine out the adjustment problems of adolescents and their mental status. In sum, it can be clearly define that maximum number of student faces parental projection and demands of parent regarding their academic results. Such demands can termed as unrealistic, which never do any positive impact on children. It adversely pressure up the young minds with over work burden limiting their free expression of self and creativity. Again many of them responded about frustration and complexities to mixed-up in society. A joint effort made by parents teachers and community can reduce their all adjustment problems an can give a shape to their sound mental health.

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## The Problem of Gender Inequality in India

\* Ipsita Chakraborty

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**Abstract-** *Gender refers to the socially constructed roles, behaviors, activities and attributes that a given society considers appropriate for men and women. The main aim of the present paper is to explore the status of women in India and to study the effects of discrimination in the society. The perception of unequal treatment of individuals based on their gender is the main reason for this inequality and society alone is responsible for this imbalance. The result of the present study shows that women education at rural areas is very meager and this is the main reason behind this social evil prevailing in India. Thus, the present paper tries to configure this unevenness by detecting the proper reasons for this disparity as the root cause analysis can only solve or can at least attempt to solve this social incongruity.*

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**Keywords:** Gender, inequality, social evil, disparity, incongruity.

**Introduction:** Gender is a socio-cultural term referring socially defined roles and behaviors assigned to ‘males’ and ‘females’ in a given society, whereas the term ‘sex’ is a biological and physiological phenomenon which defines men and women. In its social, historical and cultural aspects, gender is a function of power relationship between men and women where are considered superior to women. Therefore, gender may be understood as a man-made concept, while ‘sex’ is natural or biological characteristics of human beings. Gender Inequality in simple words may be defined as discrimination against women based on their sex. Women are traditionally considered by the society as weaker sex. She has been accorded a subordinate position to men. She is exploited, degraded, violated and discriminated both in our homes and in outside world. This peculiar type of discrimination against women is prevalent everywhere in the world and more so in the Indian society. The root cause of gender inequality in Indian society lies in its patriarchy system.

Patriarchy system is a system of social structure and practices in which men dominate, opposes and exploits women. Women’s exploitation is an age old cultural phenomenon of Indian society. The system of patriarchy finds its validity and sanction in our religious beliefs, whether it is Hindu, Muslim or any other culture or religion. For instance as per ancient Hindu law giver Manu “Women are supposed to be in the custody of their husbands when married and under the custody of her son in old age or as widows. In no

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circumstances she should be allowed to assert herself independently”.

The above described position of women as per Manu is still the case in present modern day social structure. Women have no power to take independent decisions, either inside their homes or in outside world. Among Muslims, the situation is same and there too sanction for discrimination or subordination is provided by religious texts and Islamic traditions. Similarly in other religious beliefs also women are being discriminated against in one way or other.

**Social View About Women in India:** One of the starkest observations of growing up in India is seeing how differently men and women are treated. Not just in our behaviors, but in our language and even in the way we think. Girls are told to be more careful while doing everything like going to the marketplace or deciding what to wear. They are perceived as liabilities, as burdens and often are brought up to be married off.

Moreover, in thousand of households across India, girls are unwanted. The phenomenon of son preferences in India plays an ugly manifestation in this as well. To fight the decades of patriarchy, that is at the root of this thinking, we need to make girls count as much as anyone else. Whether it is a marketplace, park or railway station, men and women should ideally have equal and safe rights in public places. A majority of the responders agreed with this. The interesting fact is that a few responders said that women can be safe in public places, if men behave in a proper way, which means that for them there is a clear established connection between women's safety and men's behavior.

In India, being a man indicates being strong, powerful, heartless and brave. But this common view of the society is wrong because a man is one who can raise voice for equal opportunity for both male and female and being physically brave is not enough until a man can teach the other sex how to be brave instead of treating them as weaker section. Societal changes can only be made if there comes a change in people's mentality. Feminist movements in India, since mid-nineteenth century, have continued to campaign for many women rights, including the right to vote, to hold public office, to work under equal pay, to own property, to education, to enter contracts, to have equal rights within marriage and to have maternity. From the philosophical references it can be known that feminists have worked really hard to promote bodily autonomy, integrity and to protect women and girls from rape, sexual harassment and domestic violence.

Major problems faced by women in Indian society includes selective abortion and female infanticide, it is the act of aborting a fetus because it is female, then comes dowry and bride burning, domestic violence, disparity in education, child marriages, sexual-harassments, domestic violence and status in the family. There is another practice in Indian society called “Purdah-System”. It includes the seclusion of women from public observation by



wearing concealing clothing from head to toe and by the use of high walls, curtains, and screens erected within the home. Purdah System is practiced by Muslims and by various Hindus, especially in India. Again there is child marriage which is a human rights violation. Despite laws against it, the practice remains widespread, in part because of persistent poverty and gender inequality. This paper studies how to remove the inequality in case of all these gender problems. Change in people's mentality is needed for an overall smooth, peaceful society.

**Women Education in India:** Education is a good indication of nation's development and also the right of an individual. Education is one of the first provisions of Universal Declaration of Human Rights. However, it is often neglected in societies, especially in women, to meet the basic needs of their people. Recently education has received greater priority as planners and policy makers have finally recognized it as a key factor in determining the pace of development. Women in India constitute 50% of the country's human resource and their contributions are vital for nation's progress. However, the magnitude of illiteracy among women is very high. Only 57.16% of women are literate as per 2011 Census. Though the education system expanded very rapidly, the gender gap in literacy remains conspicuous by its presence particularly in the remote places of India.

Women education refers to every form of education that aims at improving the knowledge and skill of women and girls. It includes general education at schools and colleges, vocational and technical education, professional education, health education etc.

Educated women are capable of bringing socio-economic changes. The constitution of almost all democratic countries, including India, guarantees equal rights to both men and women.

Primary education is now a fundamental right. When a woman is ensured of her rights, the society at large is ensured of its sustainability. Realizing the importance of women education, the government and many non-government organizations took lots of projects to spread women education. Literacy programs are being taken in favor of women.

The importance of women education is being summarized below:

1. **Economic development and prosperity:** Education will empower women to come forward and contribute towards the development and prosperity of the country.
2. **Economic empowerment:** So long as women remain backward and economically dependent on men, the helpless condition of them cannot be changed. Economic empowerment and independence will only come through proper education and employment of women.
3. **Improved life:** Education helps a woman to live a good life. Her identity as an individual would never get lost. She can read and learn about her rights. Her rights would not get trodden down. The life or condition of women would



improve a lot, if we take a broad outlook in the field of female education.

**4. Improved health:** Educated girls and women are aware of the importance of health and hygiene, through healthy life-style. Educated mothers can take better care of both herself and her baby.

**5. Dignity and honor:** Educated women are now looked upon with dignity and honor. They become a source of inspiration for millions of young girls who make them their role-models.

**6. Justice:** Educated women are informed of their rights for justice. It would eventually lead to decline in instance of violence and injustice against women such as dowry, forced-prostitution, child-marriage, female feticide etc.

**7. Choice to choose a profession of her choice:** Educated women can prove to be highly successful in the fields of life. A girl-child should get equal opportunity for education, so that, she can plan to become a successful doctor, engineer, nurse, air hostess, cook or choose a profession of her choice.

**8. Alleviate Poverty:** Women Education is a pre-requisite to alleviate poverty. Women need to take equal burden of the massive task of eliminating poverty. This would demand massive contribution from educated women. There cannot be much social and economic changes unless girls and women are given the rights for education.

Until the middle of nineteenth century, girls and women were educated only for traditional household works. Now the society is witnessing changes in the social status of women. There is greater emphasis on educating girls and women in the same way as we educate boys and men. The modern-day parents(especially residing in urban areas)posses a tendency to fulfill the aspiration of their children without gender discrimination.

The educated women should insist on exercising their civil, social, political and economic rights. This will help improve the overall condition of women in the society. We can hope for better days, while all women of our country will be enlightened and educated.

**Equal Work and Equal Wage:** Pay gap or equal pay is an issue which has become a matter of concern these days due to an increase in the instances of discriminatory pay scales for the same type of work. India still lacks a comprehensive and transparent wage policy for all the sectors of the economy. This makes the issue of potential demand for equal pay a matter of concern in recent times. Equal pay here not only refers to basic pay, but also includes other benefits and allowances too.

The Indian Constitution recognized the principle of 'Equal Pay for Equal Work' for both men and women and 'Right to Work' through Article 39(d) and 41. These Articles are inserted as Directive Principles of State Policy. This means that they will serve as guidelines to the Central and State Governments of India, which are to be kept in mind while framing laws and policies.



The Principle of Equal Pay for Equal Work was first considered by Kishori Mohanlal Bakshi in 1962 where Supreme Court declared it incapable of being enforced in the court of law. However, the issue was concerned with a claim for equal remuneration for Lady Stenographers and Male Stenographers as the Court was in favor of equal pay.

In spite of having made endless efforts, there is still a lack of subsequent and meaningful legislation. Also factors like ignorance and uniform interpretation of law act as barriers in demolishing pay gap. In order to resolve the issue, it is important to not only create awareness for, but also efforts to implement the legislative enactments.

**Dowry System in India:** It is surprising that even in these days of the 21<sup>st</sup> Century, we are still drowned in the dark depth of these evils. One of the worst evils of Indian Society is the dowry system. The word 'dowry' means the property and money that a bride brings to her husband's house at the time of her marriage. It is a custom that is prevalent in all sections of our society, in one form or the other. At the beginning it was voluntary, however later on the social pressure was such that very few could escape from it.

The dowry system is a source of both joy and curse in the society. It is also a joy to the husband and his relatives who get cash, costly dress and utensils, furniture, bedding materials, etc. However, it is a curse to the bride's parents who have to bear enormous cost to satisfy the unreasonable demands of the bridegroom's party. A demand of dowry does not diminish even after marriage. The in-laws of the bride are very much ready, in Indian homes, to inflict harassments, insults and tortures – both mental and physical. When more pressure is put on the bride's parents, their dear daughter has no option but to commit suicide to avoid more insult and torture at the hands of the members of her husband's family.

The curse of Dowry System must be eradicated forth with at any cost. Women from every walk of life, literate or illiterate, poor or rich, young or old must unite together and come forward to protect their own honor and interest. Though the Government has promulgated certain anti-dowry laws, these have not produced the desired results. People's efforts are also necessary if the evil is to be removed once and for all. The high expenditure of the marriage ceremony must be cut down.

Women must be empowered. Gender based inequality should be completely abolished and the position of women in the society should be raised. Women must be taught since childhood that their life is not useless without marriage.

**Female Infanticide:** It is the deliberate killing of new born female children. In India, the modern practice of sex-selective abortion is often discussed as a closely related issue. Female infanticide is a major cause of concern in India. Female infanticide is now-a-days a criminal offence in India, however it is an under-reported crime; reliable objective data is unavailable. The Indian practice



of female infanticide and sex-selective abortion have been cited to explain the gender imbalance that has been reported as being increasingly distorted since the 1991 Census of India. Section 315 of the Indian Penal Code defines infanticide as the killing of an infant in the 0-1 age group. The code differentiates between this and numerous other crimes against children, including foeticide and murder.

The basic cause of female infanticide is illiteracy and poverty. It could be over simplifying a much more complicated issue. However, illiteracy and poverty form a vicious circle leading to not only female infanticide, but many other crimes in India. People who are uneducated still consider daughters, a burden on their families, they think that they will have to spend money to raise the girl, pay for their education and ultimately marry them off without getting anything in return. A boy on the other hand will fund for the family. So a boy any day is a safer bet. Some families do it out of will and some are forced to do this because of financial constraints.

People need to realize that a girl can be a independent and self-sufficient when empowered with education. Not only will she stand on her feet, but will also happily provide for her family. Our system is also to be blamed for this, considering the fact that our government has not been able to curb dowry system and the deaths resulting to it. The day parents feel that a daughter is not a liability on them, but an asset, that's when female infanticide will end.

#### **Discussion:**

It has been analyzed from the study that something is wrong with the society. In this suffering world, it is a woman who suffers the most. What's more, is that, they are also the poorest of the poor. Compared to other western countries, India is lagging behind and the important reason for this failure is the human mentality about women. While examining the position of women in the Indian society, it must be mentioned that the social order of the Indian society was found essentially on basis of religious and caste doctrines. Though the greatest importance was given to the virtues and justice, but still there is partiality among the caste and sexes. While the principle of equality was applicable within the limits of each class or caste, the principle of discrimination was adopted, as between, one caste and another, men and women. The general principles adopted were rights, duties and liabilities varied with caste or sex. Caste and sex affected the social customs and even penalties were inflicted. The women of India have almost always been relegated to secondary role vis-a-vis-men (in relation to men). The practice of child marriage, prohibition of female education and widow remarriage, polygamous marriage, slavery, Purdah System, left the women weak and fragile and dependant on men, from the time of their birth, till death.

By the turn of the century, many of these malpractices were abolished, for which the credit lies to the British, social and intellectual reformists, eminent among them were Raja Ram Mohan Roy and Ishwar Chandra Vidya Sagar.



Female education was unknown till the advent of the British rule when the Government and Christian missionaries established schools and colleges for women. Women were taught at home to regard marriage as the only career open to them. No respectable women left their home unless accompanied by their husband, father or son, as no virtuous wife should be seen by any male other than her relatives. Her day was fully occupied with preparing meals, attending her children, mending the family clothes and performing the daily rituals-sweeping the floors, washing utensils etc. While a man could have any number of wives (a widow, even in the case of a child widow, was not permitted to remarry after her husband's death). Menstruating women were treated as untouchables and widows were not allowed to take part in marriage functions, for fear of attracting the gaze of the evil eye on the brides. Married Hindu women in some parts of the country, even today are not permitted to speak out the names of their husbands, father-in-law and in-laws elder to the husband. The law restricted women from the right to inherit paternal society. The greatest obstacle confronting women is negative male attitudes towards women. The middle – class women are still taught to regard marriage as the only career open to her, and after marriage she is required to hold the respected position as the housewife, who takes care of her home, children and husband impeccably. They still move in a male world of reality and in the false guise of equals. The large percentages of peasant women who are employed in the fields, domestic services or in unorganized industrial sector are paid less than men for equal amount of work.

### **Conclusion:**

The list of legislations as well as types of discriminations or inequalities may go on, but the real change will only come when the mentality of men will change; when the male species of human beings would start treating women as equal and not subordinate or weaker to them. Infact not only men but women also need to change their mindset, as through cultural conditioning they have also became part of the same exploitive system of patriarchy and are playing a supportive role in strengthening men's agenda of dominating women. Women Empowerment is needed where women can become economically independent and self-reliant, where women can fight their own fears and go out in the world fearlessly; where they can snatch their rights from the clutches of men and they don't have to ask for them; where women have good education, good career, ownership of property and above all where they have freedom of choice and also the freedom to make their own decisions.

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## Idea of Greater Nagalim: A Major Hurdle in Development of Manipur

**\* Jagdish Prasad**

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**Abstract-** *Through Art 371(C) in the result of 27th constitutional amendment act 1971 of Indian constitution provides opportunity of overall supervision over handling of business in Manipur by constituting Hill Area Committees. Since Manipur is on strategic spot in the Map of India, Manipur is border state and it becomes more necessary to look after the state by the Union because it contains own interest of India. Idea of greater Nagalim is a concept which sounds just opposite to the doctrine of sovereignty of India. Frequent blockades by Naga bodies make hindrances to the development of Manipur which itself impedes the overall development of India. It is a reality that Union Government is keen to solve the issue through peace dialogues with NSCN (IM), it needs the pace to be made more speedy and more effective, so that the problem be resolved in favour of development of Manipur which would lead to the greater development of India.*

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Land locked state – Manipur is facing major jolts as economic blocked imposed by United Naga Council since November 2016. United Naga Council (UNC) – one of the organizations working for implementation of concept of greater Nagalim – is opposing the decision of Manipur government to create seven new districts. UNC sees this decision as major hurdle on implementation of the concept of greater Nagalim. The continuous blockade of National Highway-2 by UNC, led to an acute shortage of essentials in the state and led to a breakdown of public order.<sup>1</sup> The congress led Manipur Government has been accused for playing political game on the cost of humanitarian public order. Union Home Minister Rajnath Singh asked to then Manipur Chief Minister Okram Ibodi Singh in a letter to discharge the constitutional obligations with utmost promptness. Mr. Rajnath reminded then Manipur C.M. that maintaining law and order and essential supplies is the state's responsibility. Minister of State for Home Kiren Rijiju is of the opinion that then Chief Minister of Manipur is itself creating difficulties in the area.

National Socialist Council of Nagaland (Isak-Muivah) had entered into a ceasefire agreement with the Union in 1997. The largest group representing the Nagas has sole demand of "Greater Nagalim" or Contiguous land for the Nagas spanning the states of Nagaland, Arunachal Pradesh and Manipur.

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Mr. Rijju is of the view that no human sufferings should be there due to political differences. No political party should take political advantage of the humanitarian crisis.<sup>2</sup> “There are fire-eaters in Delhi even in this decade who believe India is strong enough to govern border people by force of arms and maintain the Indian Economy for grand plans”, said C. Raj Gopalachari the first & last Indian Governor-General of India after Independence, warning against the ultra-conservatives, who wanted to deal with the problems of Kashmir and the North-east by harsh methods.<sup>3</sup> The words ‘fire-eaters’ refer to the persons having ultra conservationist attitude. These words were the excerpts of a letter written by Rajaji to Mr. Natwar Singh, who was posted in the permanent Mission of India in New York. Mr. Singh had returned to his ancestral place in Rajasthan following a family tragedy. Rajaji who had first met Mr. Natwar Singh at New York in 1962 wrote to Mr. Singh on hearing about his return to India. War hysteria fuelled by jingoism in public speeches and media utterances disturbed Rajaji.

Capital city of Manipur – Imphal – is surrounded by hills has connecting means with outer-world are on National Highways-2, National Highways-37. Naga and Kuki groups have been active to impose blockade time to time on these highways for putting constrain on government to keep their demands fulfilled. In 2006-07 there was 77 days blockade and major 123 days blockade in 2011 were the scenes created by Naga group earlier.<sup>4</sup> Naga Groups are angry on the decision of Manipur Government to make a new district – Sadar hill – after bifurcating Naga majority district – Senapati. It is accusation of State Government that there is open support of NSCN (IM) behind the moves of UNC. It is interesting to mention that peace agreement talks with NSCN (IM) is on with Union Government.

#### **Ethnic problem of Nagaland:**

Ethnic conflict in Nagaland is an ongoing conflict fought between the ethnic Nagas, Government of India and Government of Myanmar. Area of Naga people was identified as full sovereign state before the advent of the British colonial expansion in 1881. As early as January 10, 1929, Naga had informed the British Government that they would not join the Union of India. In 1947, the people of India and Naga territory were liberated from the British rule. India regained sovereignty from British colonial rule. She included Nagaland in its territory which was previously known as Naga Hills as part of state of Assam. The National Socialist Council of Nagaland was formed on January 31, 1980 by Isak Chisi Swu. Thuingaleng, Muivah and S.S. Khaplang opposing the Shillong Accord signed by the then NNC (Naga National Council) with the Indian Government. Later differences surfaced within the outfit over the issue of commencing dialogue process with the Indian Government and on April 30, 1988, the NSCN split into two factions, namely NSCN-K (Khaplang) led by S.S. Khaplang, and the NSCN (IM) (Isak-Muivah) led by Isak Chisi Swu and Thuingaleng Muivah.



The outfit-NSCN aims to establish a Greater Nagaland (Nagalim or the People's Republic of Nagaland) on MaoTse Tung's ideology<sup>5</sup> based on the principle of Socialism for economic development and a spiritual outlook-Nagaland for Christ. The main goal of the organization is to establish a sovereign Christian State, "Nagalim", which would consist of all the areas inhabited by the Naga people in Northeast India and Northwest Myanmar.<sup>6</sup>

#### **Present Conflict at Manipur by UNC (United Naga Council):**

Manipur earlier had 9 districts – Imphal West, Imphal East, Bishnupur, Thoubal, Ukhrul, Senapati, Tamenglong, Churachandpur and Chandel. The newly formed districts are Kangpokpi (Sadar Hills), Tengnoupal, Pherzawl, Noney, Kemjong, Jiribam and Kakching. An indefinite economic blockade on the state's two national Highways – NH-2 (Imphal-Dinapur), NH-37 (Imphal-Jiribam) imposed by the United Naga Council in November 2016 to protest against Manipur government's formation of new districts-Sadar Hills and Jiribam-has made matters worse. Members of United Naga Council are of views that bifurcations of hilly districts are attempts to break the unification of Naga people and it would have potential threat on the concept of greater Nagalim. UNC is opposing the move for one of the main reasons that government did not consult with Naga people before finalizing the creation of seven new states. Indian constitution consists in Art 371(C) that the government will must consult with Hill Area Committees before taking decision concerning tribal people.

#### **Constitutional Provision Regarding State of Manipur:**

The Indian constitution Twenty Seventh Amendment Act 1971 inserted Art 327(C ).<sup>7</sup> It is the Article concerned with special provisions with respect to the state of Manipur. According to Article 371C, President may provide for the constitution and functions of a committee of the Legislative Assembly of the State consisting of members of that assembly elected from the Hill Areas of that State for

1. the modifications to be made in the rules of business of the Government.
2. the modification in the rules of procedure of the Legislative Assembly of the State.
3. any special responsibility of the Governor in order to secure the proper functioning of such committee.

The Governor shall annually, or whenever so required by the President, make a report to the President regarding the administration of the Hill Areas in the state of Manipur. The President will give directions to the State about administration of the said areas. It is noticeable that the expression "Hill Areas" means such areas as the President may, by order, declare to be Hill Areas.

#### **Political Rationales behind Announcement of Seven New Districts in Manipur:**

Manipur has largely three main communities – the Naga, Kuki and Meitei. The Naga and Kukis are tribals and the Meiteis are non-tribals. While



the Naga and Kuki occupy the hilly areas, the Meitei reside in the valley. The recent decision to carve out seven new districts has refreshed a fresh divide between these communities in the State. United Naga Council (UNC) accuses Manipur of taking portions which were traditionally ancestral Nagaland. Sizeable lands in each of seven new districts created belong to the Nagas, the tribal communities – Naga & Kuki fear that they would be reduced to minorities in their own lands if the districts are formed. However, it is not the larger truth but there are twin contrasting consequences amongst various ethnic groups on the issue of fresh creation of seven new districts.

The notification to create seven new districts has been largely welcomed by the Kukis and Meiteis in Kangpokpi, Kamjong and Pherzawl districts as well as by the Naga chiefs of villages under Kamjong district for development and socio-economic causes. However there has been critical attitude with violent fervour from Naga bodies under the aegis of the UNC which explains it in very interesting way. They have with opinion that Naga villages have been merged with non-Naga areas to form the new districts in an attempt to divide the Naga people. State Government did not consult the Hill Area committees formed under Art 371C to protect the rights of the hill people before taking the decision. Most importantly, the Nagas fear that the new districts jeopardize the prospects of building greater Naga unity and territorial integration. It appears that the Manipur Government's move to create new districts was aimed at reviving the ruling party's fading popularity and credibility especially amongst Kukis and Meiteis. Manipur went to polls in 2017 and Ibodi Singh who has been the Chief Minister since 2002 faced strong anti-incumbency stream in the State. Mr. Ibodi Singh hoped to retain power again. The creation of the new districts is thought to be a move to woo the Meiteis, the majority of population in Manipur. The creation of the new districts has had contrasting consequences. On the one hand, it has met the popular aspirations of the Kuki and Meitei populations. But on the other, it poses a direct challenge to the endeavours of the UNC-led Naga bodies to establish Naga territorial contiguity and an alternate arrangement of governance for the Nagas in Manipur. In consequences of these rationales people of Manipur gave a fresh mandate for BJP led government.

Recently a peace deal accords was signed by Union Government and National Socialist Council of Nagaland (Isak-Muivah) on 3<sup>rd</sup> August 2015. The congress Chief Ministers of Arunachal Pradesh, Manipur and Assam have welcomed the initiative as a step towards ushering in peace in the troubled region but have cautioned the centre that if the deal impacts the interests of their shape, they would oppose the agreement.

Assam Chief Minister Tarun Gogoi said, "Though the agreement has been reached after a prolonged struggle by the Naga group, it is astonishing why the clauses of the agreement are being kept in the dark. Even the ministry of home affairs has given the impression that it is in the dark about the details



of the agreement. To keep such an important document under wraps raises doubts about its veracity. It also raises doubts that the peace deal might affect the interests of Assam, Manipur and Arunachal Pradesh.”<sup>8</sup>

Gogoi questioned the locus standi of interlocutor R.N. Ravi, who signed the framework of the deal. On behalf of the government Gogoi said, “An interlocutor cannot sign any document relating to a peace accord. It should have been done by a government official and I am going to raise this issue.”<sup>9</sup> The then Manipur Chief Minister Okram Ibodi Singh said that he called up Union Home Minister Rajnath Singh asking him to furnish the full text of the agreement. Union Minister assured him that he would furnish the same very soon once it was tabled in Parliament. Since neither the matter was placed before the Parliament, nor was it furnished to Union Home Minister. Okram pointed out about the insincere attitude of the centre. Okram expressed dissatisfaction over the centre’s failure to reveal information about the issue prior to the signing of the accord.

It is perceived that creation of seven new districts is a political game made by congress government of Manipur. Imposition of economic blockade by UNC has been left on the fate of its own, because as the situation would become grim, the issue would be highly politicized and a perception among Meiteis (non tribal – a majority population in Manipur) would emerge that the Congress government is more sympathisizer of non tribal population and hope of regain of power becomes evident. It is very negative attitude of democratic polity that on the cost of people’s convenience this type of matter is made political issue and vested interests work in the line of sorting out of issue. The negative impact of this attitude did not damage its own state but neighbouring state Mizoram. Mizoram is reeling under acute shortage of oil, especially petrol, as the state’s quota of oil was sold at a higher price by the local filling stations to truck owners who illegally exported it to oil-starved neighbouring state of Manipur where a litre of Petrol costs Rs. 300. The central committee of Young Mizo Association (YMA) had instructed its units along the road leading to Manipur from Aizwal to keep a close watch on transportation of oil by black marketers to ensure that Mizoram has sufficient oil supply.<sup>10</sup>

### **Industrial Policy of Manipur:**

The present industrial policy of Manipur is to facilitate and provide an investor – friendly environment, provision for institutional support, credit flow and attractive incentive packages to generate employment avenues for the people of Manipur. The policy also aims at providing access to industrial infrastructure, development of market linkages use of locally available raw materials, ensuring adequate credit flow from bank and financial institutions, support from Universities and technological institutions. The objectives of Industrial policy<sup>11</sup> are to develop adequate infrastructures to ensure planned and accelerated industrial development to promote maximum capital



investment in the State for economic activities to strive for balanced development of all the districts, to promote export of items in which the state has comparative advantages over other states, to encourage quality control, standardization and competitiveness of local products and to promote eco-friendly industries. The State Government in pursuit of the outlined objective has decided to adopt a new industrial strategy. The major steps of the strategy are to take effective steps to promote industrial culture and create a secured environment for entrepreneurs, to expedite completion of the on-going industrial infrastructure development projects within a time frame, to accord priority to credit flow to all enterprises by commercial, co-operative, Rural Banks, State Financial Corporation and Financial Institutions, to establish mechanisms to provide support and linkages for marketing, to develop Industrial Parks, Industrial estates, Industrial areas, special economic zones and to encourage promotion of establishing of industry based on medicinal plant resources. State Government is also making strategies regarding tax concessions to attract investment and to take steps to set up Export Facilitation Centres. Universities and Institutions in Manipur have to start courses for study of languages of the South East Asian Nations and East-Asia.

#### **Industrial Activities Marked by Manipur Government:**

The state government is taking up various programmes<sup>12</sup> for enhancing production of horticulture and agricultural products. State Government is also taking innovative programmes relating to agro-based industries and organic farming. Through Bio-technological industries, State Government is trying to encourage large variety of orchids and tissue culture. Commercial floriculture is another marked area of industrial activity which contains processing, storage and transport of flowers through cold chain. Production of high qualified silk is a heritage of the people of Manipur. This sector consisting plantation of feeds for the work, production of yarn, weaving and apparels will be promoted. Medicinal plants found in Manipur have potential for exploitation. Drugs and pharmaceutical units based on Medicinal plants will be encouraged in Manipur. Distillation of oils from aromatic plants and value addition for production of aromatic and natural dyes will be encouraged. The climate of Manipur is suitable for rubber plantation. Rubber processing will be encouraged. Manipur is a predominantly bamboo growing state. Bamboo park for industrial production of building materials with bamboo as raw material shall be set up. There is large demand-supply gap of milk and allied dairy products in the state. This sector needs to be encouraged. There is growing consumption of meat and meat products in the state and neighbouring states. Industrial units for processing meats will be encouraged. Manipur is rich in minerals. Mineral based industries like cement plants, chromites extraction units are marked area of interest of Manipur government. Mining lease will be given to the firms who have plans to set up industries with the minerals as raw material. The state has advantage in IT and IT-



enabled services because of the availability of English speaking and technically trained youths. Firms of IT sectors will be encouraged. Manipur is located in an advantageous location for trade & commerce in South East Asian context. Research and Development marketing, infrastructural development and related matters will be promoted under the policy.

### **Conclusion:**

Through Art 371(C)<sup>13</sup> in the result of 27<sup>th</sup> constitutional amendment act 1971<sup>14</sup> of Indian constitution provides opportunity of overall supervision over handling of business in Manipur by constituting Hill Area Committees. Since Manipur is on strategic spot in the Map of India, Manipur is border state and it becomes more necessary to look after the state by the Union because it contains own interest of India. Idea of greater Nagalim is a concept which sounds just opposite to the doctrine of sovereignty of India. Frequent blockades by Naga bodies make hindrances to the development of Manipur which itself impedes the overall development of India. It is a reality that Union Government is keen to solve the issue through peace dialogues with NSCN (IM), it needs the pace to be made more speedy and more effective, so that the problem be resolved in favour of development of Manipur which would lead to the greater development of India.

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## Colonialism- Indian Nation in the Making

\* **Bikash Kumar Bora**

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**Abstract-** *Indian nation evolved as a result of Capitalist expansion by Britain and as a result of the resistance against it. Under the colonial rule, India not only witnessed a period of exploitation and devitalisation of some short, but also experienced certain progress in the form of modernization of education, growth of trade and commerce etc. Infact, Indian nationhood may be regarded as the product of the British Raj. The birth of the national freedom movement to counter the onslaught of colonialism, played a key role in bringing the feeling of unity and nationhood to the mass. The social reform movement of the 19th century also evolved national consciousness and initiated a unified resistance against colonial cultural hegemony and thereby rejuvenating Indian traditional and cultural setup with a rational and secular outlook. Another remarkable event of the colonial era was the growth of the constitutionalism towards restoration of people's rights and liberties and above all restoration of a free India. This historic upheaval ended with the liberation of the nation from the foreign yoke in 1947. However, the journey of the Indian nationhood is not a smooth one and the achievement of independence doesn't imply that the process of nation-building has ended. The process of Indian nation-building is still going on. Facing the challenge of partition right on the eve of independence, India has been confronting with various other challenges towards maintaining its national unity, evolving effective measures towards revitalizing its economy and in initiating methods of democratizing political space in conformity with the constitution etc. This paper tries to reflect upon the journey of Indian nationhood and to focus upon how India in the 21st century as a part of the globalised economy has been confronting with demands for recognition of social equity along with economic growth.*

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**Key words:** Colonialism, nationhood, nationbuilding, exploitation, sociaequity, unity.

**Introduction:** Indian nation or nationhood is not something given. It has been politically constructed. The construction process began during the colonial era and the process is still going on. Indian nation emerged as a result of intervention of colonial forces and as a result of resistance against such intervention. The rise of nationalism resulted in the birth of Indian Freedom Movement which played a fundamental role in binding the diverse

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Indian society both politically and emotionally into a nation and thereby integrating them into a common framework of identity and loyalty. Even during the ancient and medieval period, a feeling of Indianness developed with the rise of the concepts of Bharatvarsha and Hindustan and this feeling was reinforced with the process of colonisation.

Again the liberal imperialist ideologues of the colonial masters also prepared a ground for a consciousness of oneness among the people. As pointed out by BipanChandra, that the British rule and its direct and indirect consequences provided the material, moral and intellectual conditions for the rise of national awakening.

**Aims and Objectives:** The main objectives of our study are-

1. To analyse what are the effects of colonialism in Indian context.
2. To explore the factors which contribute a lot in the path of building of Indian nationhood.
3. To analyse the challenges of global economy in front of India as a nation confronting with demands for recognition of social equity along with economic growth.

**Methodology:** The paper is both descriptive and analytical. The author is mainly relying on secondary sources. Data are collected from books, scholarly articles, reviews, official sources and so on. No field study or empirical analysis is attempted in this paper.

**Rise of Indian Nationalism:** The manifestations of the rise of national awakening under the British rule can be summarised as below.

- (i) One of the important causal factors for the growth of nationalist sentiment among the people was the policy of racial discrimination adopted by the British in their dealings with the Indians which brought all sections of society to counter the onslaught of colonialism.
- (ii) As a result of the introduction of capitalist economy, the traditional rural Indian economy experienced a setback which resulted in the ruination of artisans and craftsmen. The sufferings, distress, oppression under the colonial rule provided the basis for a strong need of unification across all the frontiers of society to resist against such distress.
- (iii) Western and modern education introduced by the colonial rulers influenced some of the Indian reformers who along with their reformist attitude took initiatives towards bringing a new consciousness to the masses in India.
- (iv) Growth of Indian renaissance may also be regarded as the causal factor for rise of modern Indian nationalism. With the introduction of colonial rule in India, there arose a cultural and ideological hegemony of the British and as a defence mechanism against the impact of such hegemony, the old cultures of the land began to reassert themselves in the form of emergence of a socio-religious reform movement. Such a reform movement was instrumental in bringing about rejuvenation of ancient cultures and traditions with a rational and secular outlook. At the same time it may be noted that while for some



Indian thinkers colonial rule was to be resisted for its exploitative character but for some other Indian thinkers British rule was a blessing in disguise. They were influenced by the rational and scientific outlook of the British and along with the enlightened British condemned various socio-cultural evil practices and made organised efforts towards eradicating them.

Thus a consciousness of being Indian emerged as a result of the coming together of all sections of the society towards countering the colonial regime.

#### **Formation of various political organisations:**

The formation of various political organisations to assert and restore the lost rights and dignity of the people took place during the seventies of the nineteenth century. These were instrumental in building an all –Indian consciousness. The associations such as the Zamindary Association of Bengal, British India Society, Bombay Association etc. and most prominent among them the Indian Association, all these associations were formed with an end to foster an all-Indian political consciousness.

#### **Foundation of the Indian National Congress:**

The establishment of the Indian National Congress in 1885 was the momentous event in the history of Indian nationalism. The Indian National Congress represented the length and breadth as well as the social heterogeneity of India thereby bringing all people under one umbrella to fight against colonialism. This organisation began to take deeper roots in the country with the emergence of Mahatma Gandhi and it gradually assumed the dimensions of a mass political organisation.

#### **Series of movements launched as part of popular struggles against colonialism:**

In the journey of Indian national movement towards liberating the nation from foreign rule, series of movements were launched. The idea of nationalism became a truly creative and unifying instrument to many sections of society with the start of the Swadeshi movement which for the first time saw the active participation of large number of people including women, students etc. in politics for liberating the nation. It was instrumental in bringing about the idea of self-reliance. Then it was through the home rule movement launched under the initiatives of Annie Besant and Tilak the demand for ‘Swaraj’ was made an all-India slogan for restoration of freedom of the nation.

The Indian national movement got a momentum with the participation of Mahatma Gandhi in the movement. It was he, who organised the movement on mass basis. He was a crusader of bringing the whole nation under one umbrella to fight against colonialism. The sense of being oppressed under the colonial rule received organised expression under the leadership of Gandhi and Indian national movement saw the massive participation of all sections of society in the non-cooperation, civil disobedient and quit India movement that were launched towards liberating the nation.

#### **Growth of constitutionalism:**



The idea of recognition of rights and liberties of people took shape during the colonial rule. Under the British rule, the rights of people were curtailed to a great extent and this induced the mass to come forward to express their unified demands towards restoration of their fundamental rights. These organised demands took a concrete shape during the Nationalist Movement and under the guidance of Indian National Congress which officially demanded a Constituent Assembly to frame a constitution for India to restore and recognise people's rights. However, the constitutional development that took place under the colonial rule not only demanded restoration of people's liberty but also demanded restoration of a free India. Such constitutional development brought about an all –Indian awareness among the people which induced them to demand immediate need for liberation of Indian nation from the colonial rule.

But there are certain negative aspects that India experienced under the colonial rule which led towards division of the country.

#### **The Muslim League and growth of communalism:**

The growing unity and amity among the two major religious groups of India, i.e., the Hindus and the Muslims, was creating problems for the colonial rulers who felt that such an unity would hinder in their long term plan for colonising the country. Therefore, the British through their policy of 'divide and rule' tried to break the unity among the groups and had sown the seeds of communalism in India. The Muslim League came into being in 1906 as a political organisation to uphold the political interests of Indian Muslims. Gradually, communalism became the political plank of the colonial authorities. Being encouraged by the British, the Muslim League systematically fanned on communalism and soon after went to the extent of demanding a separate state for Indian Muslims. This led towards pronouncement of the idea of Two Nation theory by Muhammad Ali Jinnah of Muslim League who wanted a separate state for the Muslims since in his opinion, the Hindus and the Muslims were 'two nations' and belong to two different religious philosophies and customs. All these events led towards proclamation of the Mountbatten plan towards liberating the Indian nation, but at the cost of partition.

Thus India had to face the trauma of partition on religious grounds which led towards communal riots and bloodbath. Many people didn't even know whether they belong to India or Pakistan and as a result many became refugees and minority on both sides of the border. This is how, Indian nation is not something given. Indian nation that evolved as a result of resistance against colonialism, faced partition as a challenge towards national integration on the eve of independence. The journey of Indian nation building is not smooth. Even after independence India has been confronting with various challenges towards maintaining national unity.

#### **Challenges towards nation building after independence:**

After India got independence from the colonial rule, it was a great task



on the part of the Indian rulers to lead the newly independent nation with clear vision and new hope. As we have known the fact that India is the land of diversity, it was the urgent need of the hour for the national leaders to accommodate diversity of India and to preserve distinct culture under one umbrella of greater Indian nationalism.

It may be noted that in the post independent era, India had faced many challenges in every field like adoption of a proper economic policy for revitalising its stagnant economy, the various issues like regionalism, communalism, casteism and many more. But, India has successfully addressed these challenges as it is evident from the fact that Indian democracy has never been overthrown and it is successfully operating after so many years after independence. Some of the challenges that India has faced in post-independent period are discussed below.

**Regionalism:**

Regionalism which refers to love of a particular region in preference to the country may be regarded as one of the factors that has brought about serious challenge towards national unity of India. Such a feeling of love for a region appears as a result of uneven distribution of resources among the various groups and regions. This leads towards assertion among these groups and finally takes the form of movement. The examples of Naga movement, Assam movement can be cited here. These movements were launched as a protest against the uneven development among various groups because of which they feel relatively deprived in relation to other groups of the country and accordingly went for launching movements.

**Communalism:**

Despite arrangements made by the framers of the constitution towards making India a secular nation, India has been facing the challenge of communalism after independence. Even many political parties are formed on religious lines. The concept of communalism has also been reinforced by religious fundamentalism which definitely endangered the national integration of the country.

**Casteism:**

Traditionally, Indian social system is a caste based system where the people belonging to the higher castes enjoyed greater privileges which were denied to the lower caste people. With the passing of time caste system has become a divisive factor towards the unity of the Indian society.

**Linguism:**

As India is a land of diverse languages and linguistic groups, it has faced many challenges on linguistic basis. When in a particular region a particular language is declared as the official language, then it creates problems for various minority groups speaking different languages within that region. Reference could be made to language movement of Assam in 1960 when declaration of Assamese language as the official language created a feeling



of deprivation among the tribal groups and accordingly they demanded separate state for them. Creation of Meghalaya as a separate state may be pointed out here.

### **Accession of princely states:**

It may be noted that another challenge faced by the political leaders of the newly independent nation was the integration of the princely states. These princely states enjoyed certain amount of autonomy under the British rule. As on the eve of India's independence, it was declared by the British parliament that princely states would be free enough to become sovereign states, this declaration created certain difficulties for Indian leaders. In their view, existence of such small or large independent and autonomous states would be a threat to national unity. Hence, keeping in view the role played by these states in nationalist struggle, the opinion was left to such states whether they would become a part of India or Pakistan. It may be noted that Sardar Ballav Bhai Patel was successful in integrating Indian Union by mobilising some states to join in the Constituent Assembly. 'Instrument of Accession' was signed between Indian union and the princely states and thus the process of integration was successful.

However, the process of Indian nation building has not ended with the integration of princely states. It is still going on. Though Indian nation has adopted various strategies to accommodate diversity, still it is facing challenges of autonomy and secessionist movements on ethnic, cultural and regional grounds.

### **Autonomy and Secessionist Movements :**

Demands for greater state autonomy have been voiced by states that are controlled by regional political parties in states like Tamilnadu, Andhra Pradesh, Jammu & Kashmir and so on who felt agitated over growing interference of the centre in state affairs.

Then comes the autonomous movements demanding separate statehood by various groups. These demands come to the forefront as a result of growing regional consciousness among groups of particular cultural, linguistic and ethnic identity. The sense of being alienated from the mainstream development agenda of the state prompted these groups to demand for separate states. Reference could be made to movement for separate state of Punjab, demand for Gorkhaland of the Gorkhas living in Darjeeling district of West Bengal, demand for separate state of Bodoland by the Bodo people in Assam and so on. Again secession from the Indian union is one of the significant challenges of national integration. The Dravida Munnetra Kazhagam(DMK) in Tamil Nadu raised demand for secession from Indian Union. In north eastern region, Mizoram, Manipur and Nagaland, the demand for secession has become the common feature of politics. Various insurgent groups have emerged in north eastern region who have been engaging in various secessionist activities. In Assam too, the United Liberation Front of Assam(ULFA) has been demanding



for independent sovereign Assam since the early 1980s.

Thus, it may be pointed out that though after independence, the Indian state tried to assimilate various ethnic communities in the mainstream national identity, the development process generated a feeling of alienation and exclusion among them. The nation building process fails to recognise the specificities of ethnic groups and the subjective consciousness of being excluded and marginalised leads towards assertion among the groups.

### **Challenges towards new economic model of Indian state:**

Starting as a stagnant economy at the initial period after independence, India has now become a part of the globalised economy after adopting the LPG (Liberalisation, Privatisation and Globalisation) model in 1991. Under the new economic model, India has embarked upon positive growth rate and attained remarkable achievements. It is now one of the fastest growing economies in the world and one of the most favoured destinations of foreign investment. However, the unprecedented economic growth has not helped every segment of the society to move up. As a result of which various resistance movements have been launched as a critique of the new development paradigm of the Indian state. These movements have been constantly demanding recognition of the need for wide ranging reforms of a different kind-aimed for restoring accountability in the public sector and fostering social equity. Some of these movements are Anti Dam movements steered by Narmada Bachao Andolan, Krishak Mukti Sangram Samiti, then forest dwellers' movements for land entitlements, movements against corruption; dalits and tribal movements against displacements and so on. These movements have emphasised upon building a just and equitable society along with economic growth. Thus, it has been seen that Indian nation building process is still going on even in the 21<sup>st</sup> century. In its course of nation building, India has been confronting with various resentment and resistance from various sections towards democratising its public sphere.

### **Conclusion:**

Thus, the above discussion has shown that the nature of Indian nationhood is a complex category. The idea of Indian nationhood took concrete shape after the coming of the British when under the depth, duration and deep social penetration of the National Movement to counter colonialism, carried the feeling of unity and nationhood to the mass. The roots of Indian nationhood lie in history and in its experience of the struggle for independence. However, achievement of Independence from foreign rule does not imply that the process of making of Indian nation has ended. The making of Indian nation is a continuous process, as it was realised even by the leaders of the national movement that making of Indian nation was a prolonged process and one which was open to continuous challenges, disruption and even reversal. And the challenges that India is facing in present time have called for a paradigm shift towards understanding its complexities. Various



movements such as the Autonomy movements, resentment against development model of the state, and the growing politicisation of various marginalised communities and peripheries have provided new vistas towards understanding the nature of Indian nationhood. In the process of nation building some communities are left out and as a result of which they are agitating against the development agenda of Indian nation. It may be stated that after independence, Indian nation instead of adopting a confrontationist approach, adopted a policy of assimilation because of which the specificities of diverse groups living within its territory remained ignored. Indian nation should therefore adopt a more conciliatory approach to bring all the marginalised and alienated sections into the mainstream and make them equal partners of nation building process.

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## Insurgency Problem of Ulfa in Assam and Its Impact

\* Moinul Hoque Choudhury

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**Abstract-** *The term 'insurgency' denotes an armed rebellion by a section of population against the legally constituted govt. with the sympathy of the local people through coercion or voluntarily. Insurgency is not synonymous with terrorism, separatist, guerrilla warfare etc. But many faces of insurgency are secessionism, super-national and ethnic movement.*

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### Introduction :

Insurgency problem is a burning and global issue all over the world in recent times. European countries like Bosnia and Yugoslavia, African countries – Rwanda, Somalia, south Asian countries – Sri Lanka (LTTE), Nepal (Maoist), India (Maoist, ULFA and other groups) also have faced armed struggle. The United Liberation Front, Asom is a separatist group of Assam among many other such groups in North-East India. It seeks to establish a sovereign Assam via an armed struggle in the Assam conflict. The United Liberation Front of Asom in its abbreviated name ULFA is an insurgency organisation. ULFA claims to have founded at the site of Rang Ghar on April, 7, 1979, a historic structure from the Ahom kingdom. They are fighting on ideological line as an expression of oppression against Govt. of India. The socio-economic and political sides of Assam harshly affected by the activities of ULFA. The term 'insurgency' denotes an armed rebellion by a section of population against the legally constituted govt. with the sympathy of the local people through coercion or voluntarily. Insurgency is not synonymous with terrorism, separatist, guerrilla warfare etc. But many faces of insurgency are secessionism, super-national and ethnic movement. According to Paul Wilnkson "Insurgency is a relatively value neutral concept denoting a rebellion ...".

### Historical Background :

The ULFA was started when the All Assam Studnets Union (AASU) reached a high for its xenophobia of all foreigners in 1979. The founders of ULFA were Parash Baruah, Arabina Rajkhowa, Arup Chetia, Pradip Gogoi,

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Bhadreswar Golain and Budheswar Gogoi. It was formed on April, 7, 1979 to ensure upon an armed struggle to form a socialist Assam. Recruiting of members of ULFA did not begin until 1983. Soon after it finished recruitment in 1984, it began to seek out training and arms procurement from NSCN in 1983 and KAI in 1987. In 1986 it launched a fund rising campaigning across India by way of extortion. It initiated major violent activities in 1990. The Govt. of India soon banned and imposed operation Bajarang on November 27, 1990 and operation Rhino-I and Rino – II in 1991, operation all clear in December, 2003. In the past two decades about 18,000 people have died and many ULFA leaders surrendered before authority. On December 5, 2009, the Chairman and the deputy commander-in-chief of ULFA fell into India custody. In January 2010, ULFA softened its stand and dropped the demand for independence as a condition of talks with Govt. Recently the Rajkhowa's faction gave a charter of demands to central Govt. The peace process going on under noted intellectuals Mamoni Raysam Goswami and Hiren Gohain to solve the problem.

#### **ULFA according to itself :**

The ULFA is a “revolutionary political organization” engaged in a “liberation struggle” against state terrorism and economic exploitation by India for the establishment of a sovereign, independent Assom. It does not consider itself a secessionist organisation, as it claims that Assam was never a part of India and as a matter of fact the “treaty of yardaboo” was signed in 1826 by Britisher and Burmese. With the British army at Yundab village, only 50 miles from the capital, the Burmese were forced to accept the British terms without discussion.

#### **Causing of insurgency problem of ULFA in Assam:**

- 1) Preserving identity.
- 2) Underdeveloped economy.
- 3) Internal strife between tribal and non tribals.
- 4) Lack of concerted and sincere effort of Govts.
- 5) Poor governance.
- 6) Corruption.
- 7) Poverty.
- 8) Unemployment.
- 9) Step mother attitude of Govt. etc.

**Objectives of the Study :** The objectives of study are as follows-

- (a) to acquaint with the problem of ULFA in Assam.
- (b) to know the role / activities of ULFA
- (c) to know the impact of ULFA.

**Hypothesis :** The following hypothesis is to be tested.

- (1) ULFA causes the distortion of social fabric among different sections of people.
- (2) ULFA causes economic backwardness and political instability in Assam.



**Theoretical Perspectives:** Several theoretical approaches have been advanced to explain how and why insurgency problem spread out throughout the world and in Assam also. Some of them are-

- (1) J. R's theory of justice.
- (2) Natural law theory.
- (3) Theory of resistance.
- (4) Utilization theory.

**Methodology :** For this study, though it requires interview schedule, interview, focused group discuss for primary datas. I took only secondary data from books, newspaper, journal etc.

**Importance of Study:**

The study on ULFA has great importance because it will give us clear picture about the causes for growth of ULFA. It gives us ideas about how much affects of ULFA on society and to find ways to the ULFA problem. This study is required to give focuses on that violence activities are not the solution of any problem but peaceful solution is the ultimate way of any problem.

**Impact of ULFA:** There is severe impact on social, economic and political sides in the society of Assam.

**Social Impact:** The activities of ULFA like kidnapping, killing of innocent people and counter insurgency activities created mistrust, fear, lost of peace and harmony among the people. The killing of Sanjoy Ghosh, a social activist, killing of 62 Hindi speaking migrant workers created panic and distortion of social fabric among the people. The educational scenario of Assam also disturbed.

**Economic Impact:** The activities of ULFA regarding the extortion, bombings of economic target like crude oil pipelines, freight trains, and government building are affected on the state economy. These activities lead to deteriorate the unemployment problem, poverty etc.

**Political Impact:**

The activities of ULFA also created political instability in Assam. During the first tenure of AGP Govt. which formed in 1985 was dismissed due to out of control of Govt. on ULFA and ultimately the government discussed for the cause. During the last elections the ULFA had called for boycott. And in "Independence" and "Republic Day" the ULFA boycotted in these occasions. Besides they targeted political leaders for opposing their ideology. The leaders like Sri Rohiteswar Saikia from congress party and Sri Nagen Sharma, minister of AGP killed by them.

**Remedies:** Some remedial measure can be taken as follows-

- 1) Proper legislation and policy.
- 2) Infrastructure development.
- 3) Proper educational system.
- 4) Solve poverty, unemployment, foreign problem, corruption etc.



- 5) Create harmony among people.
- 6) Proper resource management.
- 7) Maintain social, economic and political equality etc.

### **Conclusion :**

The ULFA problem is the product of deprivation of genuine demands, exploitation, frustration among the youth people of Assam. The causes like unemployment problem poverty which contributed to growth of ULFA, will be further deteriorated for their violent activities. It causes like unemployment problem, poverty and will affect on prosperity or development of Assam. The ULFA should realize that violence is not the solution, but peace full settlement is ultimate solution. Because India got Independence through non violence principles under Mahatma Gandhi, not by violence.

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## Pattern of Population Growth and the Socio-Economic Characteristics in the Mariani Town of Jorhat District

\* Krishnakshi Saikia

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**Abstract-** *The Population growth and distribution over the space bear a great significance on the socio-economic transformation. The understanding of various characteristics of population is a must for understanding of various spatial characters of an area, which in turn helps in the planning for regional development. Development is a multidimensional phenomenon. Some of the major dimensions include: the level of economic growth, level of education, level of health services, degree of modernization, status of women, level of nutrition, quality of housing, distribution of goods and services, and access to communication. In India, the progress of socio-economic development among major states is not uniform. In fact, rapid population growth has been obstructing the socio-economic development in India where since 1951 population has been growing at a relatively high rate. Population growth means change in the number of people between two periods of time. So, the socio-economic study is an important ingredient to the development task of a region. It is in this viewpoint, the pattern of population growth and socio-economic characteristics in the Mariani town of Jorhat district have been undertaken for study.*

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**Keywords:** Population, social, economic

**1. Introduction:** The study area of Jorhat district is located between the Brahmaputra on the North and Nagaland on the South at 26 degree 46 minutes North latitude and 96 degree 16 minutes East longitude in the central part of Brahmaputra. Jorhat is an administrative district of Assam, located in the central part of Brahmaputra Valley. Mariani is a neighborhood town of Jorhat city. It is about 17.5 km from Jorhat railway station. The total population of the district stands at 1,091,295 with an average density 380 persons per sq.km as per 2011 census. On the other hand, the total population of Mariani town is 20,801 according to 2011 census. The economic base of the town is primarily made up of the tea industries and therefore Mariani may justifiably be called a tea town. The plywood industries of Assam are located in Mariani and it supplies the plywood products necessary for tea industries.

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The Mariani town of Jorhat have been witnessing a population growth and this growth is not of uniform nature spatially. It varies from Ward to Ward within the town. The population of Jorhat is ethnically heterogeneous. To study the socio-economic elements of population of the study area, it is necessary to understand the present structure and composition of population, which consists of different social groups. Different social groups dominate in different areas and this also reflects their attitude towards the development. The development is affected by the structure of population, occupation, mode of living, income level and so forth. Population growth stresses upon the economy and land use pattern of the towns. The increasing population results in varied ways in land use pattern through the distribution and density of population.

The growth of population has created more demand for residence, infrastructure, commercial activities, education, administration, services, and recreational facilities and so on. Population growth increases economic insecurity which encourages people to have large families. Poverty and lack of economic opportunities increase incentives to exploit marginal resources. These problems are compounded when large number migrate from rural to urban areas and increase the burden placed on already inadequate supplies and services. Therefore, the study of the population growth and distribution pattern is on urgent need for any socio-economic characteristics in the urban centers of Jorhat district. The present study is aimed to get a detail view of the growth of population and its socio-economic characteristics. The study starts with the population growth in different Wards of the town and then follows the social characteristics of population. It is aimed to study the imbalances in the population characteristics, if any.

The study of social characteristics of population includes literacy, educational level and certain other prevailing social elements. The literacy is generally viewed as a basic ingredient of social component influencing economic development. Study of characteristics involved in economic sphere based on work participation, occupational pattern, land use characteristics etc. All these play an important role in analyzing socio- economic development of the study area.

**2. Objectives of the Study:** The study has the following objectives.

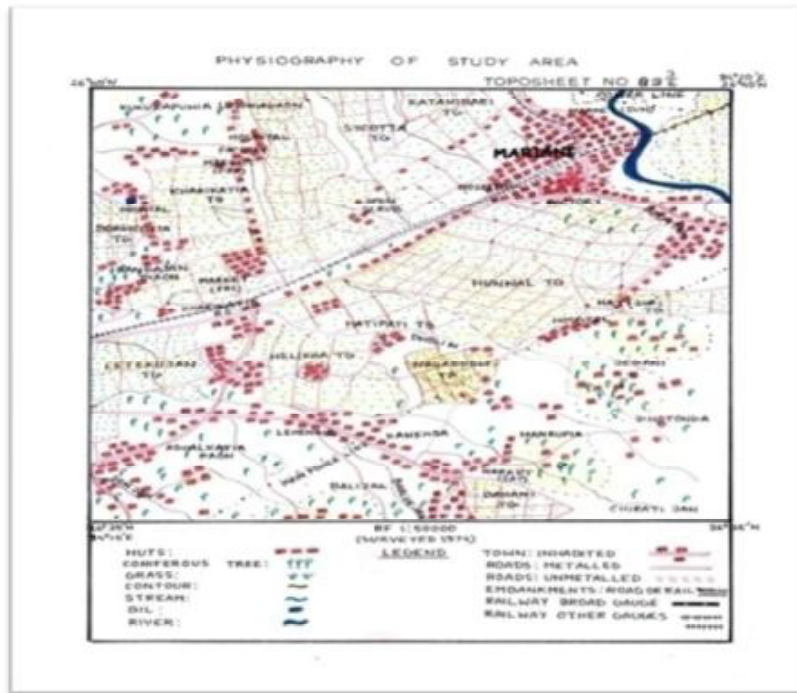
- To study the population growth and its spatio-temporal variation.
- To examine the socio-economic characteristics of people along with its components in the Mariani town of Jorhat district.

**3. Methodology:** Since the main purpose of the study is to examine the pattern of population growth and socio-economic characteristics in the Mariani town which is predominantly based on the secondary data have been collected mainly from the records of Mariani Town Committee, Town and Country Planning organization, Jorhat; Directorate of Economics and Statistics, Jorhat; District census handbook and Statistical Handbook of Assam etc. Published



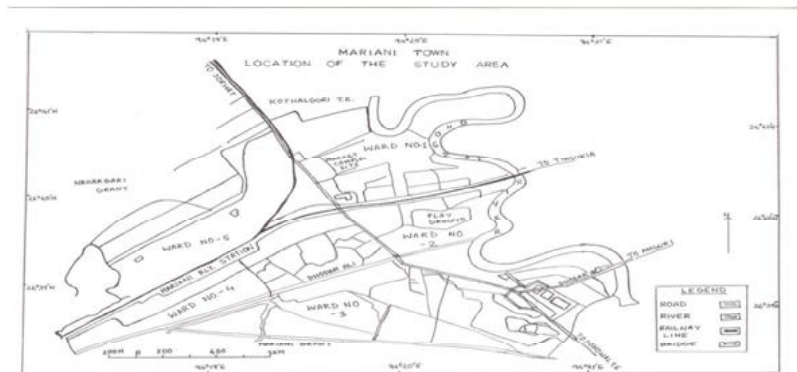
and unpublished MPhil Dissertations and Ph.D. theses, articles, journals, books, reports available at different sources have important material sources for the study.

### Base Map of The Study Area



Source: Based on the Topo Sheets Nos- 83 J/1,83 J/2,83J/5 and 83J/6

### Ward-Wise Location of Mariani Town



Source: Based on Mariani Town Committee, Jorhat.

## 4. Discussion:

**4.1 Population Structure:** The township of Jorhat had a population of 67,588 in 2001, with 54% male population and 46% female population. The population rose to 71,791, with 52.2% male population and 47.8% female population in 2011. On the other hand, the percentage of total male population



in Mariani town was 53.6% and female population was 46.4% according to 2001 census which marginally decreased to 51.8% male population and increased to 48.2% female population in 2011.

Table-4.1

#### Population Composition in the Mariani Town, 2001 & 2011

Year	Total Population	Total Male Population	Total Male Population in %	Total Female Population	Total Female Population in %
2001	20,997	11,261	53.6	9,736	46.4
2011	20,801	10,781	51.8	10,020	48.2

Source: District census handbook, 2001

**4.2 Population Distribution:** The population distribution has been recognized as one of the significant indicator of evaluating the spatial pattern and process of socio-economic development of a region. The distribution of population in the Mariani town is quite uneven. The study area consists of different castes, religions, tribes and communities. Some parts of the towns are thickly populated whereas some parts are relatively sparsely populated as per 2001 and 2011 census. The distribution of population in Jorhat town was 67,588 in 2001 which was increased to 71,791 in 2011 census. In the case of Mariani town, the total population distribution in 2001 was 20,997 which was marginally decreased to 20,801 according to 2011 census.

However, Table-4.2 has shown the ward wise distribution of population in Mariani Town where the distributions are also varying from ward to ward in the period of 2011 census. Among the 5 wards of this town, the highest distribution of population is found in ward no-1, i.e. 28.89% according to 2011 census where majority of people are from Bengali community.

Table-4.2

#### Ward-Wise Distribution of Population in Mariani Town, 2011

Name of ward	Mariani Town	
	Total Population	In %
Ward No-1	6,010	28.89
Ward No-2	3,711	17.84
Ward No-3	3,015	14.49
Ward No-4	2,791	13.42
Ward No-5	5,274	25.35

Source: District census handbook, 2011

**4.3 Density of Population:** The urban centres of Jorhat district have witnessed a changing density of population during the period of 2001-2011. The density of population in Jorhat town was 7,346 in 2001 which is marginally increased to 7,803 in 2011. In the case of Mariani town, the density of population is 5,833 in 2001 which was marginally decreased to 5,778 according to 2011 census.



Table- 4.3

**Density of Population in the Mariani Town, 2001 & 2011**

Year	Total Population	Area of the town(in square km)	Density of Population (persons per sq. km)
2001	20,997	3.60	5,833
2011	20,801	3.60	5,778

Source: District census handbook, 2001 & 2011

**4.4 Population Growth:** Population growth is the increase in the number of population of an area during a specific period of time, which may be either positive or negative. So far the population growth in urban centres are concerned, it shows positive growth rate in Jorhat town and marginally negative growth rate in Mariani town with significant spatial variation. However, it is clear from the table 4.4 that during the period of 2001-2011 the percentage of population growth in the Jorhat town was + 6.20 %. In the case of Mariani town, the percentage of population growth was -0.93% which showed the marginally negative growth of population.

Table-4.4

**Growth of Population in Jorhat and Mariani town, 2001-2011**

Name of the Urban Centres	Total Population		Variation	Percentage of Growth of Population (2001-2011)
	2001	2011		
Jorhat	67,588	71,782	+4,194	+6.20
Mariani	20,997	20,801	-196	-0.93

Source: Statistical handbook of Assam, 2001 & 2011

**4.5 Ward- Wise Growth of Population:** The trend of Growth of population is uneven in different wards of the Mariani town as represented in table 4.5 in different years of 2001 and 2011 respectively. It is clear that the higher growth of population in Mariani town is found in ward no-4 (Station Tiniali and Natun mati area) shows +22.14% percentage growth of population where Assamese and Bengali population are mainly found and Muslim and few Christian people are also there. Negative growth of population is mainly found in ward no-5 (sankardev nagar area) which is near the railway line and are settled mainly by Assamese and Bengali people.

Table-4.5

**Ward- Wise Growth of Population in Mariani Town, (2001-2011)**

Name of ward	Mariani Town			
	Total Population (2001)	Total Population (2011)	variation	Percentage of Growth (2001-2011)
1	5,696	6,010	+314	+5.51
2	3,454	3,711	+257	+7.44
3	3,012	3,015	+3	+0.1
4	2,285	2,791	+506	+22.14
5	6,550	5,274	-1,276	-19.48

Source: District census handbook, 2001 & 2011



**4.6 Literacy Level:** The social development of any area largely depends on the number of educated people. Literacy is an important index of social development. The literacy levels are also uneven in Mariani town in different years of 2001 and 2011. According to 2001 census, the total literacy in Jorhat town is 80.09% where male literacy 82.12% and female literacy 77.71%, which is increased to 83.38% in 2011 where male 84.75% and female literacy is 81.87%. In the case of Mariani town, the level of literacy in 2001 is 79.50% which is increased to 81.92% according to 2011 census. It is clear that the distribution of literacy is not uniform within the town. Both inter and intra ward literacy variations are found here.

Table 4.6

**Literacy level in Mariani town, 2001 & 2011**

Year	Total Population	Total Literacy	Total Literacy in (%)	Male Literacy	Male Literacy in (%)	Female Literacy	Female Literacy in (%)
2001	20,997	16,692	79.50	9,348	83.01	7,344	75.43
2011	20,801	17,040	81.92	9,132	84.70	7,908	78.92

Source: district census handbook, 2001 & 2011

In Mariani town, the total literacy is 81.92% according to 2011 census. Here, the highest literacy is found in ward no-4, i.e. 95.62% (Station tiniali to Natun mati area) where Assamese, Bengali and Muslim population are dominant. But, the lowest literacy is found in ward no-5, i.e. 68.89% (American colony to railway line area) where mixed community people are dominant.

Table-4.7

**Ward wise Literacy Level in Mariani town, 2011**

No. of Wards	Mariani Town	
	Total Literacy	Literacy in %
1	4,980	87.43
2	2,753	79.70
3	2,610	86.65
4	2,185	95.62
5	4,512	68.89

Source: district census handbook, 2011

**4.8 Occupational Pattern:** The occupational pattern is not uniform in the Mariani town of Jorhat district. Both inter urban and intra urban differences are found in the occupational pattern. The total workers of the town are 36.3% in 2011. Out of the total workers, no of cultivators and agricultural labourers are 0.3%. The percentage of household industry workers and other workers are 1.8% and 97.6% respectively. Here, 0.6% workers are engaged in primary sector and 99.4% workers are engaged in secondary and tertiary sectors. In the case of dependent population, the town has 63.7% dependent people which is higher than the Jorhat town i.e. 60.2%.



Table-4.8  
Occupational Structure in the Mariani town, 2011

Total Workers	in %	Total Workers								Non workers	Non workers in %
		Cultivators	in %	Agricultural Labourer	in %	Household Industry Workers	in %	Other Workers	in %		
7,549	36.3	25	0.3	20	0.3	139	1.8	7,365	97.6	13,252	63.7

Source: District census handbook, 2011

**5. Conclusion:** The urban centres of Jorhat district have emerged at different times. The township of Jorhat originated as an administrative centre followed by marketing and other activities. Mariani was started with the transport of tea products from the surrounding area. People was started to migrate to these urban centres in search of occupation, work and shelter. These migrations came from consisted of all the communities of the area.

It has been found that the growth of population is uneven among the urban centres, ward to ward and community to community of the town. The employment avenues as have been observed are meager and it creates unemployment problems. The increasing population demands more residential houses, infrastructure, commercial activities, education, administration, services, recreational facilities and so on. Further, it is seen that the functions in the town are not equally flourishing. Trade and business and ancillary industrial activities are growing at a faster pace. The changes of function from agriculture to trade and business and other activities are prominent. There is a pressure of population on land which should be harnessed in time to avoid the detrimental growth of an urban centre. Besides, to make the urbanites aware and effective in different programs, better transport and communication facilities are required.

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## A Study on the Role of Working Gujarati Couples residing in Jamnagar Town on the Development and Progress of their Young Children in Present Scenario

\* **Bhartesh K. Shah**

\*\* **Mukesh Kumar**

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**Abstract-** *There is a close interconnections between the 'two worlds' of paid work and family life. As the labor market participation of women has increased, governments and employers in many parts of the world, have 'stepped forward' to find ways to support work-family balance at key family transition points such as childbirth, having young children, or caring for sick and elderly kin. Similarly enlightened employers have become aware of the benefits of a flexible and humane response when employees have family crises such as illness, stress or bereavement.*

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**Key words-** breadwinner, couples, work-life, interconnection, working-schedule, participation etc.

**Introduction:** The last 30 years has seen significant change in the social and economic roles of Indian parents. The dominant “male breadwinner” model of the family of the 1950s and 1990s, where fathers worked full-time in paid employment and mothers worked full-time in the home, has been replaced by one in which it is more common for both parents to undertake some level of paid work. While internationally this has led to a surplus of research into the impact of these changing roles on individual and family wellbeing, there is still relatively little Indian research in this area. Using a new data set of young children and their families, our research in part to address this deficiency by considering characteristics of the work and family environments that are important in the experience of work-to-family strain.

A key issue of investigation in all work-to-family strain research is whether women and men experience this type of spillover to the same extent or in the same manner. Early writings focused on the different social roles played by women and men and so considered that women were more likely to priorities family obligations over paid work and men to priorities paid

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work over family. Such gender role differences would suggest that men are more likely to incur negative spillover from work-to-family due to a greater focus on their paid working roles. More recent studies have considered the links between role conflict and perceived salience of each role. Rather than assuming that women and men identify more strongly with a particular domestic or work role, these studies have attempted to measure gender differences in the importance attached to each role and the extent to which this conflicts with their current family and work circumstances.

In the present day, the young Indian adult is exposed to an entirely new pattern of living and a new set of mores, values and standards that are being widely accepted but which stand in contrast to those which were promoted by their parents and grandparents. The ambiguous values children and adolescents observe today in India, coupled with the increasing gap between aspirations and possible achievement, have led to a greater sense of 'alienation'. Parents too appear ill-prepared to cope with rapid social change, having grown up in hierarchically structured and interdependent social groups that included the extended family and kinship network, as well as caste groups that provided stability and solidarity.

Parents who seem modern in their child-rearing practices get anxious when their offspring breach established social codes. Inter-generation conflicts related to marriage, career choice or separate living arrangements result in the tendency to fall back on tradition. Subtle changes in family patterns, especially with regard to the use of authority within the family, as well as an increased focus on individual autonomy, are also likely to influence members' expectations with regard to marriage and their choice of a spouse. Educated middle class families are now more hesitant to make decisions for their offspring with regard to marriage, education and employment. Changes have also been noticed with regard to a greater focus on the husband-wife relationship rather than the parent-child relationship.

Therefore, any policy aiming to improve literacy standards cannot be limited to formal educational settings, where children spend only a small proportion of their time. On the contrary, it needs to embrace the family as a whole and include parents as partners in their children's education from the very beginning of their children's lives. It should aim to raise parents' awareness of the difference they can make and set up systems that offer constant encouragement and support according to individual requirements and needs. For many housewives living in a nuclear family, life is a daily grind. With their husbands busy earning money, the task of raising kids without any support from elders is taking toll on young mothers. Many working couples have to leave their kids in baby sitter for day care while both of them are at work. In the above context, the main sufferers are the children who do not get the required attention from their parents which they should have got. The working parents are not able to devote time to their kids. Be it childcare or



education, the working parents are dependent on others virtually for everything for the growth of their children. The touch of parenthood is lacking in the process of child development. Consciously or otherwise, the environment in which the child is growing up does not provide the kind of the emotional support which it requires. The family values and the basic ethics are not being transmitted to the children which would go a long way in shaping the children as responsible citizens of tomorrow.

#### **Objectives of the research paper :**

1. To identify work related factors that interferes with personal life.
2. To find out if there are differences across demographics and work – life balance.
3. To find out the impact of work – life on overall health of parent.
4. To find out whether the expenditure on education is a hindrance in the growth of the children.
5. To find out if the health factor is a hindrance with family life balance and overall child performance.
6. To find out if the frequent travelling for the job/business is a hindrance with growth of the children.

#### **Review of Literature:**

Review of related literature is an important step in undertaking research. It helps in clarifying and defining the problem, stating objectives, formulating hypotheses, selecting appropriate design and methodology of research as well as interpreting the results in the light of the research work already undertaken.

#### **Research Methodology :**

In this research work our target area is the city of Jamnagar, which has the world largest Petrochemical hub of Reliance and Essar and the construction arm of L & T along with the public and private sector banks. The aim is to analyze the working pattern of working parents or self employed stayed in joint or nuclear family, to bring out the impact of such working culture on the overall growth of their children. This research paper is taking into consideration about the factors like working schedule of parents, time spent by parents with child, educational background of parents, family concept, impact of stress at work, effects of living in a city, performance of children of such employees and various such other factors. To get this exhaustive and correct information the following methods are used which seems to be very much relevant.

#### **The Development and Progress of Young Children:**

A child who lacks adequate nurturance will develop less functionally, in the part of the brain that mediates emotional reactions, than his/her peers. “Children who miss out on sufficient early connecting may look normal, but they are likely to be neurologically and physiologically different.” Loving relationships are important for any child in order to develop secure attachments and properly defined emotions. While infants have an inherited capacity to



bond to their parents, these bonds translate into real attachment only when parents are warm and attentive to the child (McDevitt & Ormrod, 2002, p. 365). Emotions are important to a child's development. Parental involvement and secure attachment induces good emotional conduct from children. Positive emotions should occur regularly in children and serve important functions. Happiness will help a child enjoy life and repeat pleasurable experiences and pride will lead a child to commit to continued good behavior. Without secure attachments, the vital process of emotional development is hindered. No single factor completely accounts for a child's emotional development.

However, parental influences and environmental factors such as child abuse, inconsistent parenting practices, stressful living conditions, and family drug or alcohol abuse, contribute to emotional difficulties. The behaviors of parents and other family members play a major role in the development of a child's behavior and self-perceptions. Children tend to behave in ways that are consistent with the beliefs they hold about themselves and their expectations for future success or failure. Reinforcing positive beliefs in children will allow children to be more likely to succeed. Parents can foster these beliefs by accepting children as they are and treat children's concerns as important. If a parent chooses, for example, to punish children for what they are unable to do and fail to praise them for tasks accomplished well, they are likely to have children with lower self-esteem.

The interaction between parent and child extends beyond talk, play, positive and negative reinforcement, and environment to the unspoken emotional states of a parent. Mothers that are clinically depressed, for example, are less likely to speak in nurturing tones with their children. Because of this, infants are likely to miss the nonverbal learning of sensations connected with loving feelings. These children progress in life and tend to be less cooperative, have more problem behaviors in school, and score lower on school readiness, expressive language, and verbal comprehension tests. For all of the nurturing given to a child, it is important to note that genetics play some part in the temperament of a child. Cheerfulness, outgoingness, moodiness, and anxiety are a few examples of emotions that have a genetic basis.

However, this genetic basis is only a predisposition modified by life experiences (McDevitt & Ormrod, 2002, p. 379). Communication between mother and father, and between parents and child, is of great importance. The ways in which a mother and father interact in front of their child, or within earshot, set the tone for what the child will later consider a healthy relationship. This communication shows a child the fundamentals for problem solving. For example, if a child grows in an abusive environment, the child is more likely to become an abusive parent. When children live with parents who portray healthy relationships, with each other and peers, they gain valuable lessons in cooperation and conflict resolution. This communication also plays a role in the development of morally acceptable behaviors.



Parents are critical to every aspect of a child's development. When the parents can provide healthy, stable environments for their children, in addition to providing a loving and nurturing relationship, they are more likely to promote healthy child development. Parent and family characteristics were more strongly linked to child development than were child care features. And, parent and family characteristics predicted some developmental outcomes that were not predicted by child care. For instance, children showed more cognitive, language, and social competence and more harmonious relationships with parents when parents were more educated, had higher income, and provided home environments that were emotionally supportive and cognitively enriched, and when mothers experienced little psychological distress.

**Conclusion:** There is a close interconnections between the 'two worlds' of paid work and family life. Parent and family characteristics were more strongly linked to child development than were child care features. Family-friendly initiatives from employers and governments can and do have a constructive role to play in supporting parents raise the next generation of children. The presence of work-life balance policies in an organization can show positive and harmonious labor relations, and demonstrate a corporation's sense of social responsibility.

Concerns about the welfare of children, and care of older family members needing care, cannot be developed in isolation from gender equity goals. Developing societal policies to ensure work-family policies therefore requires sensitive meshing with gender equity policies.

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## Demonetization and Cashless Economy

\* **Marjina Ahmed**

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**Abstract-** *After demonetization, it's another blunder that the government is getting into because more than 80 percent of the people are cash dependent. It cannot be changed through a decision provoked by a distress. It's alright if the government had a policy on cashless/digital economy and is rolling out a constitutionally valid process. India's demonetization scheme was a unilateral initiative that was planned in secret- by a small group of insiders tied- in with the upper echelons of India's government. The strategy was to instantly nullify all 500 and 1000 rupee banknotes, the most common currency denominations in the country, and then eventually replace them with newly designed, more secure 500 and 2000 rupee notes. This endeavor instantaneously became policy when the Prime Minister announced it via a surprise television address at 10:15 PM on November 8. But this surprise demonetization also did something else it pushed millions of new users on to the country's digital economic grid by virtual fiat. Not even the banks were notified in advance of Modi's plan and even with strict exchange limits that prohibited people from exchanging over \$60 worth of rupees at a time, they simply didn't have enough of the newly designed banknotes on hand to distribute to the masses looking to redeem their cancelled notes.*

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**Key words:** Demonetization, cashless economy ,currency.

### **Introduction:**

Rs.1000 and higher denomination notes were first demonetized in January 1946 and again in 1978. The higher denominations note were printed by the Reserve Bank of India was the Rs. 10,000 note in 1938 and again in 1954. However, this is the first time that Rs. 2000 currency note is being introduced. "Demonetisation is the act of stripping a currency unit of its status as legal tender. Demonetisation is necessary whenever there is a change of national currency. The old unit of currency must be retired and replaced with a new currency unit." Dictionary definition of the word demonetization means (noun) ending something (e.g. gold or silver) as no longer the legal tender of a country.

### **Objectives:**

- 1) To study the importance of demonetization and cashless economy.
- 2) To study the advantages and disadvantages of demonetization.

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3) To identify the consequences of demonetization in India.

In last few days there has been quite a lot of debate on demonetization – one of the biggest criticisms being that the implementation has been quite poor has caused a lot of inconvenience to the common man. While it is hard to say what exactly transpired in the corridors of power in the run up to demonetization, I'm sure certain tradeoffs had to be made between keeping the secrecy of the missions vs. consulting all stakeholders and creating a full proof implementation plan. And some of this shows as we see the execution challenges in the last few weeks.

Having said that, I also have another contrarian point of view why should the entire burden lie on the government. Shouldn't all of us as citizens have a role to play? To educate others on digital payments, to take our household help to bank and open their accounts, to convince our parents/ relatives to have all transactions in 'white' and pay taxes in full. The performance by citizens of India has been better than average in terms of maintaining peace and order, respecting the new rules etc. But I'm afraid that may not be sufficient. We, especially the educated lot, need to do a lot more to make sure the objective of a cashless society gets realized. Here is a small way in which you can do so enabling a literacy mission on digital payments (paytm seekho). Imagine when every sabjiwallah, doodhwalla can use digital payments, and people can no longer use 'cash' transactions as a way of massive tax evasion, what all benefits can accrue to the country. Imagine the development spending that the government can do with all the additional tax collection- spending that ensures that we are in line with any other developed country in the world. Here's hoping that day comes soon. And this time there are no execution challenges.

### **Methodology of The Study:**

**Research Design:** The nature of the study is both exploratory and descriptive. It is exploratory as the study aims at identifying the importance and consequences of demonetization and cashless economy. However, the study mainly based on secondary data so it is also descriptive in nature.

**Sources of Data:** The study is based on secondary data. The data is collected from newspaper and literature review is done by online available studies and journals.

### **Demonetisation Advantages and Disadvantages:**

Demonetisation refers to discontinuing of current currency units and replacing those currency units with new currency units. It is a major decision and it impacts all the citizens of the country because overnight all the money you have become a piece of paper which has no value if you do not exchange it with new currency units or deposit it in the banks, In order to understand demonetization better let's look at advantages and disadvantages of demonetization –

#### **Advantages of Demonetisation:**



1. The biggest advantage of demonetization is that it helps the government to track people who are having large sums of unaccounted cash or cash on which no income tax has been paid because many people who earn black money keep that money as cash in their houses or in some secret place which is very difficult to find and when demonetization happens all that cash is of no value and such people have two options one is to deposit the money in bank accounts and pay taxes on such amount and second option is to let the value of that cash reduced to zero.
2. Since black money is used for illegal activities like terrorism funding, gambling, money laundering and also inflating the price of major assets classes like real estate, gold and due to demonetization all such activities will get reduced for some time and also it will take years for people to generate that amount of black money again and hence in a way it helps in putting an end this circle of people doing illegal activities to earn black money and using that black money to do more illegal activities.
3. Another benefit is that due to people disclosing their income by depositing money in their bank accounts government gets a good amount of tax revenue which can be used by the government towards the betterment of society by providing good infrastructure, hospitals, educational institutions, roads and many facilities for poor and needy sections of society.

#### **Disadvantages of Demonetisation:**

1. The biggest disadvantage of demonetization is that once people in the country gets to know about it than initially for few days there is chaos and frenzy among public as everybody wants to get rid of demonetized notes which in turn sometimes can lead to law and order problem and chaotic situation especially in banks and ATMs which are the only medium to change the old currency units to new currency units.
2. Another disadvantage is that destruction of old currency units and printing of new currency units involve costs which has to be borne by the government and if the costs are higher than benefits then there is no use of demonetization.
3. Another problem is that majority of times this move is targeted towards black money but if people have not kept cash as their black money and rotated or used that money in other assets classes like real estate, gold and so on then there is no guarantee that demonetization will help in catching corrupt people.

As one can see from the above that demonetization has both advantages and disadvantages and it is up to the government to see and analyze all the pros and cons and then decide whether it is beneficial to go ahead with demonetization or not.

#### **Demonetisation in India:**

“This is a public sector innovation unthoughtful in history. A cultural economic revolution in making.” Exclaimed Monishankar Prasad, a Delhi-based author and editor, about India’s demonetization initiative and subsequent



dreams towards developing a cashless economy.

The biggest problem with India suddenly removing 86% of its currency from circulation without having an adequate supply of new currency units. India's demonetization scheme was a unilateral initiative that was planned in secret – in a backroom of Prime Minister Modi's home, in fact – by a small group of insiders tied-in with the upper echelons of India's government. The strategy was to instantly nullify all 500 and 1000 rupee banknotes, the most common currency denominations in the country, and then eventually replace them with newly designed, more secure 500 and 2000 rupee notes. This endeavor instantaneously became policy when the Prime Minister announced it via a surprise television address at 10.15 PM on November 8.

One of Modi's main brands is that of a corruption fighter, and his demonetization initiative was rushed into effect in an attempt to catch the black market off guard – which could potentially lead to a big pay day for the central bank if large amounts of illicit cash wasn't redeemed. That plan flopped, as almost all of the recalled notes were officially accounted for one way or another.

But this surprise demonetization also did something else it pushed millions of new users on to the country's digital economic grid by virtual fiat. Not even the banks were notified in advance of Modi's plan and even with strict exchange limits that prohibited people from exchanging over \$60 worth of rupees at a time, they simply have enough of the newly designed banknotes on hand to distribute to the masses looking to redeem their cancelled notes. Rather than being a 50 day transition as the Indian government projected, it is looking as if it will take four months to a year before the country's currency supply is restored.

In point, the people of India were left in limbo as the government cancelled the bulk of their currency without providing them with the means to obtain the newly printed notes to replace it. On the surface, this seems as if it was a matter of gross negligence, but there may have been more to it than that. As the demonetization process continues, Modi's rhetoric is less than about fighting corruption and about transitioning India to a cashless economy. Up until this campaign, India was an incredibly cash-centric economy. Cash accounted for upwards of 95% of all transactions, 90% of vendors didn't have card readers or the means of accepting electronic payments, 85% of workers were paid in cash, and almost half of the population didn't even have bank accounts. Even Uber in India accepted cash- the only country in the world where this option is available.

Whether or not India was ready for this cashless revolution is another question. "Look, you still have a reasonably large part of the population that doesn't even have a bank account," said Arpan Nangia, the head of the India desk for HSBC's commercial banking division. "Yes, our position is that everybody should be transacting through that, but if a large part of your



population doesn't even bank it is going to take some time for you to invest before you can say let's go completely cashless."

However, reservations about the timing of India's big cashless put at this point are irrelevant. It's happening ready or not. India is currently in the middle of an all out movement to modernize the way things are paid for. Making a virtue of one's mistake to escape embarrassment is an old childish trick, but if a central government indulges in it, it does say something about the character of the country. What began as a sure – fire "surgical strike" on black money has mysteriously metamorphosed into a campaign for digital economy and cashless life. Despite the unprecedented man-made financial and economic disaster, which has no parallel in the world, imposed on the country's poor and the middle class. Almost all the black money estimated to be in circulation has found its way into the banks and by the time the 50- day deadline ends, what might have been cleansed would, be at best, a pittance. By then, the country would have had to endure all this costly madness – Rs 12,000 crore plus for printing new notes, unestimated transaction cost, about Rs.1.28 lakh crore of immediate loss to the economy and irreversible damage to various sectors and the lives of people- for practically nothing. After demonetization, it's another blunder that the government is getting into because more than 80 percent of the people are cash- dependent. It cannot be changed through a decision provoked by a distress. It's alright if the government had a policy on cashless/ digital economy and is now rolling out a constitutional valid process.

When there is a set of proposals from a committee of experts reporting to the Supreme Court. Suggest steps, why does the government drag its feet if it's really serious about black money and black economy? And it doesn't hurt to admit that demonetization was a mistake although the intent was genuine. It would make more sense if the failure is presented as a learning experience (unarguably the biggest monetary pilot in the world) on the entire range of issues related to the use of money that can help frame future policies, than being dressed up as a precursor to another point-less exercise. It's time to count one's losses and move on.

### **Conclusion:**

There is a nice article in Times of India by famous writer Chetan Bhagat. This article sums up the demonetization very beautifully. We Indians have no choice to believe the intent of the politicians, instead of looking at implementation part. I may add to this, we as a democratic country going through a very volatile phase. Some people are becoming fan of politicians, which is very dangerous. In this process we lose the very important principle of asking questions in a democratic environment.

Surely this demonetisation will help eradicate the 5% of the black economy which is put in cash which might push the bank to decrease interest rate by 0.5% in February/March. Also we might move towards digital economy



like Brazil or USA, there is no guarantee that it will put brake to corruption, Where as Japan considered as less corrupted country even its cash economy is 20% of its GDP. So until and unless people of our country stops becoming fan of politicians nothing going to change.

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## Inclusive growth in India: Problems, Challenges & Suggestions (Special Reference with Skill Education and Development)

\* **Sahab Singh**

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**Abstract-** *India has second position in the population all over the world. India have many challenges and problems of the employment generation. India has many states developed and underdeveloped; they have other kinds problems - After adopting the globalization the education institute are free without the government control for the admission and other activities. The exploitation of the children students and guardians. After the privatization of these institution. The education is high costly so vocational, skilled technical and other important education is not provide for the poor and labour category. In democratic country India, the politician do not like the develop for the poor and labour classes. The exploits the poor and labour through different employment generation schemes and programmes. India is suffering from highly corruption. without the corruption any scheme and programmes could not followed for the population. A large part of labour is not aware to employment schemes and programmes. Regional and cast based disparities are the barrier in the way of proper chance of schemes. Centralization of urban and wealth is an import aspect in essential employment pattern. Education and rich families are migrate to urban areas. So rural areas are facing same problems till now.*

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### **Introduction:**

India is a large democratic country and has tremendous diversity in terms of caste creed, language, religion and economic status, In spite of such a large diversity the indications the challenges of managing human resources for the sixty percent of the population which lives in villages and depends upon agriculture and allied activities and urgent and enormous. Education is universally recognized as a central component of human capital. The role of education as a contributor to economic growth and its impact on population control, life expectancy, infant mortality, improving nutritional status and strengthening civil institutions is well recognized. The social rate of return on investment in all level of education much exceeds the long term opportunity cost of capital. In normal course educated parents would send their children to schools. But where parents are not educated they may send their children

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to schools, if there are enough incentives to attract and retain the children in schools. It has been seen that as the child grows, the opportunity cost of sending the child to school increase and incentives become less important.

The rising enrolment in elementary schools is a source of satisfaction, there is concern about the percentage of students actually attending school and those dropping out of the education system altogether. Drop out rates at the elementary education stage have declined over the year they are still relatively high specially in the case of girl students for whom the rates are 42 percent and 58 percent at the primary and upper primary stages respectively. At the secondary and senior secondary levels, the gross enrolment ratio is only 39.91 percent during 2000-05, where as the dropout ratio is the high as 62 percent. This shows that the spread of secondary education in India also quite limited. For giving a new trust to vocationalisation of secondary education, a centrally sponsored scheme was launched in Feb 1998.

The higher education system at present also suffers from several weaknesses, such as proliferation of substandard institutions, deteriorations of academic standards, outdated curriculum, failure to maintain academic calendar and lack of adequate support for research. There are wide disparities between rural and urban areas as well as male and female enrolment ratio. Technical education including management education is one of the most effective ways to create skilled manpower required for development purpose. During the last five year decades there has been a spread-eagle expansion on technical education in our country.

### **Employment Pattern:**

According to the census the rural population was 295 million in 1951 and 2743 million in 2001. It is raised 2.5 times in 50 years. So, this context with growing face employment sector growth is prime concern in India in 21<sup>st</sup> century. The generation of job prospectus is essential for development of our nation. The population strata of working production man power ratio defers vastly in urban and rural region. The population of India according to their economic status is divided in to three groups' namely main worker, marginal worker, and non-workers. Main workers are those who work for at least 183 days in a year and those who work for less number of days than 183 are called marginal workers. The proportion of workers, (both main and marginal) is only 39 percent (2001). Leaving a best majority of 61 percent as non workers. This indicates and economic status in which, there is a larger proportion of depended population. Further indicating possible existence of large number of unemployed or under employed people. Out of total workers of 42 million in 2001. 78 percent were main workers and 22 percent were marginal workers. Among the total workers, 32 percent were cultivators, 26 percent were agricultural labours, 4 percent were working in house hold industry and the remaining 38 percent were other workers in the rural areas 40 percent of the total workers were cultivators and another 33 percent were



agricultural labours. In the urban areas. 87 percent of the workers were others workers. Statuses of category wise workers are given through following table.

**Table-Category wise workers in India (2001)**

(In Millions)

Category of workers	Rural	Urban	Total
Total workers	310.00	92.20	402.20
Marginal workers	80.80	8.40	89.20
Main workers	229.20	83.80	313.00
Cultivators	124.70	2.60	127.30
Agricultural Labours	102.40	4.30	106.80
Household Industry workers	12.10	4.90	17.00
Other workers	70.70	80.50	151.20

Sources – Report of the R.G. India, New Delhi.

The above table shows that the in the rural areas, is lack of work for the most population besides urban areas, because in the rural areas population depend on agriculture, so they have only singly sector of the employment. It is not sufficient for all over the population.

### **Skilled Education for Inclusive Growth:**

The biggest challenge before the country today is to bridge this gap by importing employable education and skill to people so that they can meet the growing needs of a rapidly expanding economy. This requires an ever vigilant planning and execution process which is sensitive to the emerging needs of the economy and has the vision and where without to orient and mould the education system accordingly.

Despite a population of every 1.2 billion, not to mention the fact that our country has the world's youngest population and the largest number of people in the working age group, we are facing an enormous shortage of employable talent and skill. We also have a huge army of people in the working age group-both educated and uneducated who do not have any regular means of live hood as they do not passes the kind of talent and skill that the economy needs. The ongoing restructuring of the education sector in the country is a pointer to the governments' intent to address the issue urgently. By making education a fundamental right and bringing in major reforms in the sector, the government is trying to ensure that evening one receives and education that is useful, meaningful, and has the potential to be and instrument of progress. A part from formal education the wage employment schemes of the government are also being linked to skill enhancement programmes that can secure better means of live hood for the people. That industry, banking sectors and NGOs are also actively importing such training to people.

Skill shortage can really hurt Indians' growth prospects. The so called demographic dividends can wither away very fast if 'young India' is not represented by people with right skills, The problem of skill shortages, however is not unique to India as many developed and developing countries are also suffering from this malaise. But what makes India's case perhaps worse than



others is that while the country is deficient in skilled manpower it has to deal with a huge surplus man power which is ready to world but lacks employability due to not having the skills that the market demands.

According to NASSCOM- MC Kinsey report (2005) about 25 percent of technical graduates and 10-15 percent of general college graduates from India are suitable for employment in The offshore IT and BPO Industries respectively. Vocational training plays a crucial role in transforming the unskilled people into skilled human- resources and Industrial Institutes (responsible) are key components of the vocational training system in the country. Vocation at Training being a concurrent subject the responsibility is shared by both Central and state governments.

Over the years the number of ITI's is has increased manifold, from meager 59 in 1956 to 5114 in 2008, of these 1996 are state government run ITI's while the remaining (3218 ITI's) are private These Institute's are imparting training in 57 engineering and 50 Non-engineering trades and they collectively offer 7.42 lakh seats to those have passed either or 10<sup>th</sup> class examination (According 11<sup>th</sup> five year plan document 2007-12 Go.I)

In rural areas, RD ministry has been focusing on providing skill development training to rural youth, So that they can get employment in those Sectors of the economy where there is demand for labour specially lower end of skill base. The ministry aims to push for SGSY in mission mode as it wants to eradicate chronic poverty by enhancing skill development rather than providing only wage employment.

Education of women is powerful weapons against malnutrition. Increased knowledge and skills enable women to earn higher incomes and thus enhance households food security Education Improves the Quality of day to day care women give to their children Per capita national income and democracy the basic determinants factors Influence the nutritional status of women only Indirectly through public and private investments in the underlying factors. Increases in the per capita National Income have account for roughly 50 percent of the Total reduction in child malnutrition.

#### **Need of Skilled Education:**

1. Education should be made job oriented we have to reform on general education for enhancement life style. In rural areas emphasis should be on agriculture, and vocational education, General education has been found less useful in these areas. For Instant the persons with higher education does not find themselves fit for agricultural activities and they migrate to cities in search of employment opportunities
2. Corruption in education system on high level especially in Uttar Pradesh.
3. Vocational education is costly. So its expansions should be planned carefully, Rural student cannot get vocations education on their income sources based.



4. There is no follow rules and regulations in private schools and colleges in rural areas. There should be controlled with care on qualities Institutions are established for only business purposes.
5. There should be proper punishment to corrupt officers and related employees.
6. Instead of opening new institutions of higher education, the government must try to raise the standards of education in the existing ones.
7. The aim of spread education on record and improvement in real education quality is not possible in same policy government have to taken hard decision for Improving education system.
8. The big politicians are mounting the Income sources through education Institutions. So they do not want any restricts on this education system specially Uttar Pradesh.
9. Education institutions are the specially mean of MP/MLA funds. MP/MLA funds are Sanctions by these Institution. 50 to 60% of these funds are can back to MLA/MP and other leaders. Govt. fund should not be release for private institutions.

Despite an expected reduction in the growth rate of population to 1.63 per annum by 2002-2007, the labour force growth reached 2.5 per annum. This is attributed to change in the age structure of the population and an increase in the population in the most active working age group of 15-59. Growth decline in the labour force participation rates depends on certain factors.

With the increasing thrust on education, Lifers in the age group 15-59 year will decline on the other hand, with improved health and longevity, Lifers in the older age group, particularly 50+ year, will increase by 7.9-8.9 percent during the eleventh plan period. The labour force projected to increase by 40.02 million in special group and 55.82 million in working age group. (15+) during the period of 2007-12 implies the need for an increase in the pace of creation of additional work opportunities commensurate with the growth of labour force.

Unemployment is estimated at 21.15 million, 5.11 percent of the total population to achieve full employment by 2011-12. It is the estimated that employment should grow at 2.7 percent per annum based on the proposed policy and programmes in the tenth plan. This would require GDP to grow at 8% per annum. The proportion of person day of the usually employed, utilized for work, is lower for females as compared to the males throughout the period 1987-88 to 1999-2000. During 199-2000, this proportion was estimated at about 68 percent for females as against 90 percent for males in rural India.

#### **Challenges and Problems to employment:**

India has second position in the population all over the world. India have many challenges and problems of the employment generation. India has many states developed and underdeveloped; they have other kinds problems



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1. After adopting the globalization the education institute are free without the government control for the admission and other activities. The exploitation of the children students and guardians. After the privatization of these institution. The education is high costly so vocational, skilled technical and other important education is not provide for the poor and labour category.
2. In democratic country India, the politician do not like the develop for the poor and labour classes. The exploits the poor and labour through different employment generation schemes and programmes.
3. India is suffering from highly corruption. without the corruption any scheme and programmes could not followed for the population.
4. A large part of labour is not aware to employment schemes and programmes.
5. Regional and cast based disparities are the barrier in the way of proper chance of schemes.
6. Centralization of urban and wealth is an import aspect in essential employment pattern. Education and rich families are migrate to urban areas. So rural areas are facing same problems till now.

### **Suggestions:**

After this discussion we found some solution for the employment generation. The some solution demands to change the employment pattern and generation are like –

1. The government take a decision to control the private educational sector.
2. Policy activities, council committee of any counseling and selection for proper way, should be open to all with ideography and videography.
3. Liabilities and responsibility of the officers should be control by the support of population with the legal offence.
4. Any scheme and programme should be taken for the long period.
5. First of all awareness of population is compulsory by the media of any kind for employment generation.
6. With the primary medium secondary and higher education as well as technical education group up by the government.
7. All over India education system should be same.
8. The goal of quality education would be possible with power of Gram Sabha & Gram Panchayat.
9. Government should control over the working system of education institutions.
10. Government should relaxation to finance and other facilities to develop the technical institutions.

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## Subtheme- Sustainable use of Land, Water, Energy and Food National Desert Park - A Geographical study (A Special reference to Jaisalmer District)

\* **Naveen Kumar**

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**Abstract-** *For sustainable resource management, approaches and methods must be developed that more actively involve resident peoples in the planning and decision-making process. An FAO (1974) report indicates that, "good land use is the result of relating the ecological potential of the area in question to the needs and value systems of the users". The report further states "this can be only accomplished when political and economic institutions understand and accept the realities of ecological potential and the needs of human and wildlife inhabitants, and take steps to bring these aspects into balance". From the issues identified during the field study in Desert National Park, the overall aim of the future strategies should be to permit local people to share in conservation by involving them in how park resources are managed. Local perceptions should be considered and traditional practices combined with scientific data relating to sustainable land use should be realised through involving people in resource management. The State has to acknowledge that the ecosystems within DNP are fragile, and more suited to be used for animal husbandry and by wildlife. Conservation has to uphold these values and discourage destructive land use policies promoting agriculture (irrigated) and mining on marginal and sub-marginal lands. Rehabilitation of the present organisational structure of DNP will help bring about an integrated management. The management requires flexibility to accommodate local community involvement and to appropriate their knowledge, skill and human resources. Broad based participation, involving all segments of the community and emphasising that individual action through a collective effort can make a difference, is necessary. This will be possible by motivating people to organise themselves and empower the new organisations at the village level, providing due representation of a common interest, or by empowering the existing organisations like panchayat. A multi-sectoral approach is important, recognising that economic diversification and development are essential to reduce direct dependency on desert resource base. The concept of ecodevelopment can be implemented placing emphasis on human resources. An approach needs to be realised where PAs are viewed as components of larger human ecosystems in which sufficient consideration is given to the links between natural resources and human aspects.*

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National Desert Park is a famous desert Habitat and Tourism place in western Rajasthan. This region is well known for its desert Bio-ecosystem, Biodiversity Environment and Tourism. In this research paper, the Degradation of Biodiversity is analysed in SAM Village of National Desert Park. During the analyses, many strong spatial and administrative reasons are identified, which are responsible for the degradation of Wildlife. After the analyses of described Problems, appropriate solutions are suggested in this Paper.

### Objective:

- To analyse the factor, responsible for the degradation of wildlife.
- To find out the ways, this can lead us to conserve wildlife and develop Tourism.

### Hypothesis:

1. Conservation of reach Desert biodiversity in National Desert Park.
2. Environment-Conservation and Development.
3. Development of Tourism in Sanctuary.

**Methodology:** This Research paper is based on secondary data, gain from forest department, information centre, views and knowledge gathered from spatial people and administration. This analysis contains Map, Table Questionnaires and Graphs.

### Introduction:

**Location:** Jaisalmer city in Rajasthan, India  
**Area:** Over 3150sq.km  
**Established in:** 1980  
**Main Attraction:** Blackbuck, Chinkara, Indian wolf, Bengal Fox, Desert fox etc  
**Best Time:** October to March



**Desert National Park**, Rajasthan, India, is situated in the West Indian state, Rajasthan near the town of Jaisalmer. This is one of the largest national parks, covering an area of 3162 km<sup>2</sup>. More than 60 per cent of it is simply semi-arid



desert. The seemingly barren lands gradually dissolve at the horizon touching Pakistan. The Desert National Park is an excellent example of the ecosystem of the Thar Desert. Sand dunes form around 20% of the Park. The major landform consists of craggy rocks and compact salt lake bottoms, intermedial areas and fixed dunes.

Despite a fragile ecosystem there is an abundance of birdlife. But the warm sands of the Desert National Park beyond Jaisalmer form a fertile micro broth hiding an astounding variety of animals and birds. Chinkara, blackbuck, nilgai, wolves, desert cats, the Spotted and Tawny Eagle and the endangered Great Indian Bustard are all found here. But even this area has been dissected as branches of a man-made canal cut through the reserve, fragmenting the habitat.

**Habitat:** The Desert National Park has the typical Thar Desert ecosystem. About 20 per cent of the park is composed of extensive sand dunes. Craggy rocks and salt lakes are another interesting feature of the landscape. Fixed dunes and pliable sands extend as far as the eye can see. Seashells and huge fossil remnants of tree trunks at the nearby Akal Woods fossil park record the desert's geological history. The semi-arid desert represents

**History:** The Desert National Park was established in 1980. The Bishnoi community inhabits these areas. The locals practice conservation as a religion and revere nature and wildlife as Gods. They practice numerous sustainable practices like water harvesting through village ponds, traditional ethno-botany and waste recycling.

**Biodiversity:**

**Flora and fauna:** The **blackbuck** is a common antelope of this region. The national park's other notable inhabitants are the desert fox, wolf and desert cat. Birdlife in this sandy habitat is vivid and spectacular. Birds such as sandgrouse, partridges, bee-eaters, larks, and shrikes are commonly seen. The vegetation is sparse, and patches of sewan grass and aak shrub (Calotropis) can be seen. The landscape includes craggy rocks and compact salt lake bottoms, as well as intermediate areas and both fixed and shifting dunes. Around 20 percent of the vast expanse is covered with sand dunes.



**Flora:** ronj, palm trees



**Mammals:** desert fox, Bengal fox, desert cat, wolf, hedgehog, blackbuck and chinkara.



Pic of :Chinkara or 'Indian Gazelle is found across Thar desert

**Reptiles:** spiny-tailed lizard, monitor lizard, saw-scaled viper, Russell's viper, common krait.

**Avifauna:** sandgrouse, partridges, bee-eaters, larks and shrikes are year-round residents, while demoiselle crane and houbara bustard arrive in winter. Raptors include tawny and steppe eagles, long-legged and honey buzzards, and falcons.

**Indian bustard:** The endangered Indian bustard is the major attraction of Desert National Park. Brown and white in colour, the bustard is a metre tall and has long bare legs and a long neck. One can spot this tall and graceful ground-dwelling bird near the Sudashri waterhole.



**Sam Sand Dunes:**These dunes are located near the Thar Desert.



A view of Sams Sand Dunes



**Vegetation:**

***Prosopis cineraria* or Khejri**

The natural vegetation of this dry area is classed as Northwestern thorn scrub forest occurring in small clumps scattered more or less openly. Density and size of patches increase from west to east following the increase in rainfall. The natural vegetation of the Thar Desert is composed of the following tree, shrub and herb species.

**1. A NASA satellite image of the Thar Desert, with the India–Pakistan border superimposed**



**1.1 Protected areas**

There are several protected areas in the Thar Desert:

- in Pakistan:
  - o the Nara Desert Wildlife Sanctuary covers 6,300 km<sup>2</sup> (2,400 sq mi);
  - o the Rann of Kutch Wildlife Sanctuary.
- in India:
  - o the Desert National Park covers 3,162 km<sup>2</sup> (1,221 sq mi) and represents the Thar Desert ecosystem, it includes 44 villages. Its diverse fauna includes the great Indian bustard (*Chiroptis nigricaps*), blackbuck, chinkara, fox, Bengal fox, wolf, and caracal. Seashells and massive fossilized tree trunks



in this park record the geological history of the desert;

- o the Tal Chhapar Sanctuary covers 7 km<sup>2</sup> (2.7 sq mi) and is an Important Bird Area. It is located in the Churu District, 210 km (130 mi) from Jaipur, in the Shekhawati region. This sanctuary is home to a large population of blackbuck, fox and caracal such as partridge and sand grouse;

- o Sundha Mata Conservation Reserve is a protected area of 117.49 km<sup>2</sup> (45.36 sq mi) and is located in the Jalore District.

## **1.2 Methodology:**

This study has attempted to identify the human wildlife interactions and people's perceptions and involvement in the Desert National Park (DNP). The fieldwork was carried out from July to November, 1994 in two separate visits. This involved primary data collection in DNP gathered through interviews, group meetings, informal discussions, vegetation transects and direct observation. The study period was chosen to coincide with much of the annual production on which the people living in DNP are dependant. A questionnaire applying open ended questions was prepared as a guideline in order to collect data related to socio-economic structure, local land use practices in DNP and human-wildlife interactions. In total 70 interviews were conducted in seven villages selected on the basis of location, size, land usepractices, religion and caste structure.

## **1.3 Study area -Desert National Park:**

Within The Thar, DNP represents the largest contiguous area with a formal purpose of J conserving biodiversity located in the districts of Jaisalmer and Banner, in the state of I Rajasthan, India, It covers an area of 3162 sq. kms and was declared as a sanctuary in 1980. It j is situated approximately between north latitude 25°46' to 26°47' and from east longitude from 70°15' to 70°45'. DNP is one of the last havens for the highly endangered Great Indian bustard (*Choriotis nigriceps*). In fact one of the major reasons for the establishment of the DNP was to protect the habitat of this large ground feeding bird. Of the mammals, the Indian gazelle or the chinkara (*Gazella gazella*) is sure to be sighted by any visitor in DNP. The carnivores in DNP are the Desert fox (*Vulpes vulpes pusilld*). the Desert cat (*Felix libycd*) and the wolf (*Canis lupus*), which has been reported as an infrequent visitor. Since the establishment of DNP there were two proposals to change its sanctuary status. The first proposal was the intention to declare 10% of the sanctuary as a national park. Though this has not occurred it is still pending, and therefore DNP remains a 'proposed and intended' \national park. The second proposal came under the UNESCO - Man and Biosphere Programme. A project document was submitted to the Government of India in 1988, recommending the constitution of The Thar Biosphere Reserve. The intended biosphere was to apply an integrated approach permitting a greater local share in the conservation efforts (GOI,1988). There has not been any further action by the State concerning the proposal.



Despite the primary purpose of DNP being for the protection of wildlife, a specific management plan has not been prepared. What is being done is wildlife protection by creating closures. This is accomplished by fencing off areas with barbed wire, and have these areas patrolled by field staff to prevent encroachment by local people. To accommodate this purpose, many of the protection posts are situated nearby the closures. The closures constitute the major management activity, and on average utilise 60% of the funds allocated for sanctuary development. The projected rate of closure establishment by DNP is stated to be at 600 ha. annually (pers. comm.).

## **2. Problems due to Anthropogenic Factors:**

Fuelwood and building materials are resources required by local people in DNP. The village common lands are used first as they are closest to the village. When reserves here become exhausted, 'culturable waste' or padath is used. Sixty-three (90%) respondents use primarily fuelwood for cooking purposes, consuming an estimated 5-6 kg. per household per day. During winter and summer, crop residues and cattle dung are also used. The remaining respondents relied more on cattle dung for cooking than fuelwood or crop residues. Fuelwood was perceived as a resource in sufficient supply by 54 (77%) persons, although they said greater distances were travelled and more time spent than before in collecting fuelwood. An additional burden on the fuelwood reserves is the pressure from the military camps and tourist excursions which are competing with the local communities, but mostly so along the perimeter of DNP. Mining in certain pockets of the Thar Desert can be a serious threat to the habitat due the quick returns involved and the high demand for the minerals at the regional and national markets. These areas potentially contain high grade limestone (with a low percentage of silica) and *soft* sandstone, besides several other minerals which will require further investigation to confirm their presence. There is no coordination between Forest, Mining and Revenue departments in determining the areas to be leased, or in enforcing measures to control illegal mining activities leading to forest destruction. The State derives considerable revenue from the Mining Department and it is interested in promoting mining, even in DNP. The Oil India Limited and Oil and Natural Gas Commission, which are public sector undertakings, have started exploring for oil and natural gas in the DNP region. The Indira Gandhi Canal Project (IGNP) is now in its second phase and has entered Jaisalmer district. Along the canal courses, the State is allotting lands to private persons, converting padath to irrigated agricultural land. These activities have generated mass immigration from other districts in Rajasthan and elsewhere in India, notably Punjab, dramatically increasing the population and the economic value of land, as well as creating social imbalances. From the districts of Bikaner and Ganganagar, that are a part of the first phase of the IGNP, the land use changes due to the canal construction have been documented. The form of agriculture practiced is intensive, with several annual



crop rotations, producing cash crops, applying fertilisers using heavy machinery. Improper water application (over watering) and seepage from the canal channels has caused problems of soil salinity and water-logging, which in turn reduced crop yields. At present, the main canal channel terminates about 60 km. north of DNP, and the canal extension further south is expected to be complete within five years. There are plans of constructing an auxiliary (branch) canal which will pass through the north-west and west portions of DNP; nearby the village of Miyajlar, and enter Banner district. During interviews and group meetings in this village, respondents viewed this development favourably, stating it would give the village an economic boost. As Miyajlar is one of the larger DNP villages, located in one of the major sand dune belts, agriculture is currently not a major land use activity. Converting to irrigated agriculture is seen as the best alternative locally, due to restrictions faced in grazing their livestock and as pastures (gochar and padath) are becoming degraded from over grazing. The prospect of the canal has generated immigration so to secure land if allotments are provided, as is the case further north in Bikaner and Ganganagar districts. As reported during the group meeting the form of immigration was generally of extended family from other villages (often the younger males) settling with in an existing ghar.and

### **3.0 Property Regimes:**

The expansion of property claims by the State reduces and restricts the local institutional arrangements and therefore reduces options. There is less political, cultural and structural space within which local communities can solve perceived problems by the authority of existing institutions (Herring, 1995). Within a PA, property claims are for protection and not as a policy for sustainable development Protected areas treated as isolated entities ignore that the people as well as the wildlife within are affected by outside influences. Biological resources are more than plants and animals, and include concepts that define how resources are perceived and used including how they can provide a social benefit Especially so is the case in a sanctuary, as in DNP where the people on the 'inside' are still dependent on the resources available while still being influenced by external factors in how resources are used.

### **3.1 Effects of Policy:**

With the declaration of DNP in 1980, the allotment of land to the local people (private and common) has ceased. At the same time, for purposes of protecting habitat, closures have been created. These restrictions have occurred without any form of discussion with local people who do not clearly understand why DNP has been established or why they have to carry the cost of conservation. There is a strong feeling of discontent as characterised by this personal statement from Bida village: State land policies in western Rajasthan favours privatisation. The traditional institutional arrangements, which earlier regulated grazing, are not legally recognised. This has created the incentive



for individuals to claim possession of parcels of land previously under multiple uses, and to bring them under cultivation (Brara, 1987). The same trend is taking place in DNP. This is a result of a policy which promotes agriculture outside of DNP with land allotments, canal irrigation, and subsidized fertiliser. Markets are also more favourable for agricultural products than those from animal husbandry. Agriculture is given greater importance by the State even though animal husbandry is ecologically more viable.

People's attitudes towards property regimes in DNP indicate that they favour privatisation of *padath* for agriculture compared to livestock rearing. As observed during the field work and from satellite imageries, encroachment is increasing. The encroachment of common and state lands for agricultural production is probably the most serious threat towards conservation efforts in DNP.

### **3.2 Common property (gochar) and 'open access' (padath):**

What appears to the outside observer to be open access may often really involve tacit cooperation by individual users according to a series of rules. (Runge, 1981). Padath is not managed locally by a defined user group where specific rules exist. However, interviews and discussions at village group meetings reveal that there are some informal institutional arrangements for grazing on padath. As explained, the village closest to the padath generally enjoys greater access compared to a village located farther away from the same parcel of land. Within a village, access is set and organised at the household level and between social groups, i.e. caste. For example in Bida village (as a general rule), Rajputs use padath to the east of the village while the Megwhals have 'rights' to padath west of the village. The reason being that households belonging to these two castes are separated within Bida village itself, respectively to the east and west. The relations between village, caste and household are changing as immigration occurs, as the labour and occupational castes are beginning to own livestock, and as restrictions are being placed on padath access. Though grazing on padath is informally regulated, it can still be considered as 'open access' in DNP. This is due to the fact that there has been enough available padath to permit new users, thus changing the user group(s). There are no cooperative 'rules' preventing individual action. The limitations are more ecological, relating to location of watering points (nadis, berris and tankas), livestock travel time and effects of drought. Gochar which is managed as Common property is specifically owned by a village and has been allocated by the State. The State has formally provided the village panchayat with the authority to regulate use of common land. Field work revealed that gochar meant for grazing is in a degraded condition, and is in some cases being encroached upon for agricultural purposes. The panchayat as the management group has not been able to control grazing or to exclude new users, and the users themselves have not been willing to collectively share the resources available. However, the fault behind the present



condition of gochar is not entirely due to the inefficiency of the management group and users. Instead it can be ascribed to three other identified reasons. Firstly, the area demarcated as gochar by the State is too small. Its size was based on the number of cattle, allotting approximately 0.8 hectare per ten head of cattle. This figure is a gross under estimation of the actual carrying capacity of the land in DNP. It also ignores the sheep and goats which are locally preferred (ecologically adapted) and which comprise the majority of the livestock population. Secondly, herders have had to migrate with their livestock due to drought and to reach markets. The third reason is that because the allotted common land is too small and since it cannot be the only source of fodder, the only alternative has been to use padath. At the same time, to reach padath from the village, livestock must pass (and return again) through gochar that surrounds each village. The transfer of rights and responsibilities of land to local users, especially in the pastoral sector, have been particularly subject to attack on the grounds that they inevitably lead to resource degradation. In this perspective, the failure to manage village gochar in DNP is comparable to Hardin's theory of the "Tragedy of the Commons", in which he argues for the privatisation of common grazing lands. However, if the privatisation of land occurs (gochar or padath), local people will practice agriculture and not animal husbandry. Grazing lands in this desert environment require access being more open to communities than restricted. This is because the fodder biomass is dispersed, and the only available source is on padath, since the village gochar holding is too small. In Desert National Park, local collective management of common lands is lacking because it has not been supported by the State. Already at the time of allocation, the common lands were of insufficient size to permit sustainable use. Thereby, the only recognised and formally established group, i.e. the panchayats, have not had any opportunity to regulate resources from within. Any potential gains from collective regulation would have been deficient, as fodder reserves were inadequate. In the absence of their own land, local people have instead developed informal ties on State land. The problem facing gochar is that there is no incentive for effective management amongst the livestock owners. An option in favour of providing greater incentive and control at the village level can be for the State to transfer a part of the padath to gochar. This would shift the current 'open access' regime to become common property. Furthermore, this action would institutionalise management with the panchayat by empowering the users. If there are sufficiently large tracts of common land, the once alternate padath will no longer be feasible to access for grazing. This is in conjunction with the current trend of these lands being allocated for other uses besides grazing by DNP (closures), military, mining, and agriculture, which further limits livestock migration. Communal management can in DNP be a means for controlling access to resources since the villages are small in size but resources (fodder) are sufficiently valuable for it to be



worth excluding outsiders (adapted from Toulmin et.al., 1992). On padath which is not converted, conservation measures (closures) can be given priority without conflicts arising with local people. This type of land reform can strengthen the role of animal husbandry, being a land use activity more in accord with the natural environment.

#### **4. People's awareness of Desert National Park:**

The local awareness of DNP as a protected area is limited, even after almost fifteen years as a sanctuary. During the interviews it was asked what the State's intention or purpose was behind the establishment of DNP. The responses were uncertain and varied with a total of 58 (83%) giving a reply. Of these fifty-eight 43 (61%) replied to protect animals like the chinkara and Great Indian bustard. Though their answer was 'correct' they did not know or had not been told why this was necessary. Nine (13%) persons expressed that the State's intentions were to hand over the entire area to the military, while 6 (9%) thought mining interests were the reason. Their answers were based on State restrictions on land allotments and grazing on padath. The main source of local information was via the panchayats who were again informed not from the park management (Department of Forestry) but the Revenue Department which is responsible for collecting taxes, providing land allotments and settling land disputes, i.e. illegally encroached land. At present this information gap about DNP intentions and conservation objectives has brought uncertainty to what the future will bring. The responses given, show the flow of information is very weak and that local people are being misled through unreliable sources of information. Local resentment and hostility towards DNP management is increasing, as are the cases of indiscriminate individual action, e.g. agricultural encroachment. The management has posted 'informative and educational', sign boards at some closures and park entry points, but serve very little purpose considering the low local literacy rate. Information dissemination, both within and outside the management is not properly organised lacking an effective system through which information can be developed and transferred to field workers and local people.

The DNP field staff are referred to as 'area people' by the local villagers, and the feeling prevails that the task of the 'area people' is to create barbed wire fenced closures and to enforce restrictions.

#### **Conclusion:**

For sustainable resource management, approaches and methods must be developed that more actively involve resident peoples in the planning and decision-making process. An FAO (1974) report indicates that, "good land use is the result of relating the ecological potential of the area in question to the needs and value systems of the users". The report further states "this can be only accomplished when political and economic institutions understand and accept the realities of ecological potential and the needs of human and wildlife inhabitants, and take steps to bring these aspects into balance". From



the issues identified during the field study in Desert National Park, the overall aim of the future strategies should be to permit local people to share in conservation by involving them in how park resources are managed. Local perceptions should be considered and traditional practices combined with scientific data relating to sustainable land use should be realised through involving people in resource management. The State has to acknowledge that the ecosystems within DNP are fragile, and more suited to be used for animal husbandry and by wildlife. Conservation has to uphold these values and discourage destructive land use policies promoting agriculture (irrigated) and mining on marginal and sub-marginal lands. Rehabilitation of the present organisational structure of DNP will help bring about an integrated management. The management requires flexibility to accommodate local community involvement and to appropriate their knowledge, skill and human resources. Broad based participation, involving all segments of the community and emphasising that individual action through a collective effort can make a difference, is necessary. This will be possible by motivating people to organise themselves and empower the new organisations at the village level, providing due representation of a common interest, or by empowering the existing organisations like panchayat. A multi-sectoral approach is important, recognising that economic diversification and development are essential to reduce direct dependency on desert resource base. The concept of ecodevelopment can be implemented placing emphasis on human resources. An approach needs to be realised where PAs are viewed as components of larger human ecosystems in which sufficient consideration is given to the links between natural resources and human aspects.

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## Quality in Teacher Education Institutions: A Teacher Educator Perspective

\* Karabi Bhattacharyya

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**Abstract-** *Teacher education plays a critical role in defining the total educational system. But in the present context of liberalization, globalization and privatization, quality issues in the role of teacher education institution has become a major concern. Because in the last few years, there has been a mushroom growth of teacher education institutions and programmes with deteriorating quality and standard. So there is a need for drastic change to intensify quality in teacher education institutions. Keeping in view, the present study is carried out in Greater Guwahati area of Kamrup(M) District, Assam to assess the quality in teacher education institutions from Teacher Educators perspective. Descriptive Survey Method was followed and the sample of 50 teacher educators was selected by simple random sampling technique from all the five(5) teacher education institutions situated in Greater Guwahati area and the institutions are affiliated to Gauhati University and NCTE recognised. For data collection, a self-developed questionnaire was used having 20 items in three dimensions-input, process and output and the data analysis included tabulation, mean. From the study it was found that there was moderate level of quality in teacher education institutions of this area.*

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**Keywords:** Quality, Teacher Education Institution, Teacher Educator perspective.

**Introduction:** Education is a process of human enlightenment for the achievement of a better and higher quality of life. A sound, effective and quality system of education results in the enlargement of learner's potentialities, competencies and transformation of their interests, attitudes and values (Ali, 2012). As various Factors including curriculum, delivery of content, learning environment, supervision and administration of academic facilities contribute to the quality of education, the central importance of teacher cannot be denied (Dilshad, R.M., 2010). Emphasising the role and importance of teachers, the Education Commission (1964) has rightly stated that, "Of all the factors which influence the quality of education and its contribution to national development the quality, competence and character of teachers are undoubtedly the most significant". That is why Secondary Education Commission (1953) also observed, "The most important factor responsible

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for the educational reconstruction is the teacher-his personal qualities, his educational qualification, his professional training and the place he occupies in the school as well as in the community. In this context the role of quality, dynamic and contingent Teacher Education institutions cannot be overemphasised. Because quality assurance in teacher education institutions can prepare competent, committed and professionally well qualified teachers who are able to meet the demands of the total education system. In this context the National Assessment and Accreditation Council (NAAC) states, "A Teacher Education Institution (TEI) has to continuously ensure its effectiveness through generating such processes as would provide for relevant continuous and modifications in its functioning. Each institution needs to evolve its own internal processes to continuously ensure such quality concern in its functioning and adopt a refinement or even correction when needed. This process is what can be called 'Quality Assurance'. The process has to be a part of the continuous concern for maintaining quality and whenever possible, enhance it. This requires self assurance of quality in the institution so that it can ascertain quality concerns in all its functional aspects." But 'Quality' is a highly debatable theme. It is the goal of an eternal quest through the corridor of human history, the driving force for the entire human endeavour (Mukhopadhyay, 2014). According to Bureau of Indian Standards (1988, in Ali, 2012), Quality is not an act it is a habit. It is totality of features and characteristics of the product, process or service that bear on its ability to satisfy stated or implied needs. In fact quality in education is a matter of global quest. In the context of teacher education, quality refers to pursuit of excellence, consistency of fairness, satisfaction of client needs and appropriate identification, utilization of resources and also further generation of resources leading to achievement of institutional goals (Arya, 2006 in Mukhopadhyay, 2014).

In order to assess the quality of teacher education institutions, various organisations, authors and researchers have identified different indicators or parameters. The National Assessment and Accreditation Council (NAAC, 2004) has identified seven core indicators as curriculum planning and design, curriculum transaction, evaluation, research, development and extension, infrastructure and learning resources, student support and progression, organization and management, healthy practice including total quality management etc (Ali, 2012). Again Cheng and Cheung (1997) define quality of education as a set of elements containing input, process and output of education system (Dilshad, 2010). Dilshad (2010) reviewed another significant model of quality of education given by UNICEF (2000) known as UNICEF Framework of education quality which comprises five dimensions – quality learner, quality learning environment, quality contents, quality process, and quality outcomes. Again Okoro (2015) revealed that some strategies for enhancing quality assurance in teacher education institutions such as quality curriculum, quality textbooks, quality infrastructure, good



administrative policy, organizational policy, training and retraining of teachers, good admission policy, constant supervision of teachers and curriculum content taught, regular accreditation, assessing of quality research etc. Mukhopadhyay(2014) in his study specially emphasised on curriculum design, curriculum transaction, evaluation, research and Internship program as quality parameters in teacher education institutions. Thus quality in teacher education institutions has various aspects which need to be integrated and also to be implemented in order to achieve the expected goal (Singh, 2008 in Mukhopadhyay, 2014)

**1.1 Statement of the Problem:** In view of above the present study has been selected to study the quality in the teacher education institutions from teacher educator perspective. Hence the problem is entitled as **“Quality In Teacher Education Institutions: A Teacher Educator Perspective”**.

**1.2 Significance of the Study:** Teacher education plays a critical role in defining the total educational system. Prof. N.S. Mavi(2005) in his article, ‘The emerging Role of teacher educators in the Knowledge Era’, mentioned the role of teacher education institution as transmissive role, preservation of knowledge role, creator of knowledge role, disseminator of knowledge role (Ali, 2012). But in the present context of liberalization, globalization and privatization, quality issues in the role of teacher education institutions has become a major concern. Because in the last few years, there has been a mushroom growth of teacher education institutions and programmes. It may be due to increase in school enrolment and launch of programmes like operation blackboard, District Primary Education Programme, Sarva Shiksha Abhiyan, Rashtriya Madhyamik Abhiyan, RTE (2009) etc. (Agarwala, 2013). This leads to an excessive quantitative expansion of teacher education institution with qualitative deterioration in input, process and output. Though various quality assurance agencies like NCTE along with NAAC is trying to foster quality assurance in these institutions, yet teacher education institutions are deteriorating day by day in various aspects like infrastructure and learning resources, student support and progression, curriculum design, curriculum transaction and evaluation, organization and management etc. due to which these institutions have found themselves lagging behind in the realization of its objectives. So there is a need for drastic change to intensify quality in teacher education institutions and in order to reform these institutions there is a need to assess the quality. . Therefore, a study to assess the quality in teacher education institutions has considerable significance and it is hoped that such study will help and guide the teachers, great educationist, the policy making bodies and stakeholders for development process. Thus, in the present study an attempt has been made to analyze the quality in teacher education institutions in three dimensions-input, process and output from teacher educators’ perspective of Greater Guwahati area of Kamrup (M) District, Assam.



**1.3 Objective of the Study:**

1. To assess the quality of Teacher Education Institutions in three dimensions – Input, Process and Output.
2. To find out the level of quality in Teacher Education Institutions from teacher educators' perspective.

**1.5 Delimitation:** The present study is confined to give a comprehensive view of quality in Teacher Education Institutions from teacher educators' perspective of Greater Guwahati area in Kamrup District, Assam only. The study is limited to Private Teacher Education Institutions only affiliated to Gauhati University and NCTE recognised of this area. In the study, only teacher educators' perspective is taken into consideration.

**Methodology:**

**3.1. Research Method:** In the present study, the investigator has applied Descriptive survey method for collecting pertinent data for the purpose of the study. The descriptive survey method is the method of investigation to study, describe and interpret 'what exist at present in the form of conditions, practices, attitudes, effects, beliefs etc.

**3.2 Population and Sample:** The study was carried out in Greater Guwahati area of Kamrup District, Assam. In the present study the population comprises all private teacher education institutions affiliated to Gauhati University and NCTE recognised of this area. A sample of 50 teacher educators from all the five teacher education institutions was selected by adopting simple random sampling.

**3.3 Tools Used:** For examining the quality of teacher education institutions of Greater Guwahati area, the investigator has used a self developed questionnaire which comprised 20 items arranged in three areas (Input, Process and Output). The items of the questionnaire were developed on the basis of the Quality Indicator considered by NAAC and UNICEF Framework of Education Quality. All the 20 items are in positive form on five point Likert Scale. The response options for each item ranged from strongly agree to strongly disagree. In the questionnaire five items were related to input, nine items were related to process and six items were related to output area.

**3.4 Administration of the Tools:** In order to collect the data, the investigator met the teacher educators of five teacher education institutions. First the investigator convinced the instructions of the questionnaire to the respondents individually. The respondents were given sufficient times for answering the questions. It was made clear that their performance would keep confidential.

**3.5 Statistical Techniques to be used:** For the purpose of statistical analysis, suitable technique were used

- a. Percentage (%)
- b. Mean (M)

**Result and Discussion:** Analysis and interpretation of the data has been



done keeping in mind the objective of the study. The collected data has been classified and tabulated by using appropriate mathematical formulae and statistical methods.

**Table:1**  
**Mean response value in three areas of quality**

Sl. No.	Dimension		Mean
	Input	<ul style="list-style-type: none"><li>• Appropriateness of Infrastructure</li></ul>	3.08
		<ul style="list-style-type: none"><li>• Sufficient allocation of Library resources with books, journals, periodicals.</li></ul>	2.78
		<ul style="list-style-type: none"><li>• Relevant curriculum design including latest issues, meeting students' need, linking with real life</li></ul>	2.42
		<ul style="list-style-type: none"><li>• Good admission policy</li></ul>	3.24
		<ul style="list-style-type: none"><li>• Requisite academic qualification and professional competency of teacher educators</li></ul>	3.17
	Process	<ul style="list-style-type: none"><li>• Use of modern teaching styles, student-centred learning and participation based teaching methods like peer teaching, group teaching, activity based teaching, collaborative teaching, discussion method, project method</li></ul>	2.78
		<ul style="list-style-type: none"><li>• Students' participation in different activities.</li></ul>	3.09
		<ul style="list-style-type: none"><li>• Adequate organization and management process</li></ul>	2.58
		<ul style="list-style-type: none"><li>• Mobilization of resources including community resources</li></ul>	2.85
		<ul style="list-style-type: none"><li>• Promotion of quality research output, publication, development, extension activities and linkage</li></ul>	2.48
		<ul style="list-style-type: none"><li>• Use of ICT</li></ul>	2.52
		<ul style="list-style-type: none"><li>• Use of appropriate evaluation method</li></ul>	3.26
		<ul style="list-style-type: none"><li>• Constant supervision of human and material resources</li></ul>	2.77
		<ul style="list-style-type: none"><li>• Exhaustive microteaching programme and internship programme</li></ul>	3.02
		Output	<ul style="list-style-type: none"><li>• Student Support and Progression</li></ul>
	<ul style="list-style-type: none"><li>• Developing students' confidence, competency</li></ul>		3.10
	<ul style="list-style-type: none"><li>• Personality Development</li></ul>		2.90
	<ul style="list-style-type: none"><li>• Efficiency in learning</li></ul>		2.83
	<ul style="list-style-type: none"><li>• Students' employment opportunities</li></ul>		2.35
	<ul style="list-style-type: none"><li>• Students' mastery of content</li></ul>		2.64
Grand Mean			2.85

Table 1 shows mean response values on three areas included in the study. The grand mean value (2.85) of the three areas is lower than the neutral mean value ( 3 ) which shows overall dissatisfied perception of teacher educators with the quality of teacher education institutions. However teacher educators perceived positively regarding quality of teacher education institutions in some aspects like appropriateness of infrastructure , good admission policy, requisite academic qualification and professional competency, students, participation in different activities, use of appropriate evaluation method, exhaustive microteaching programme and internship programme , student support and progression, developing students' confidence,



competency etc. The findings of the study about appropriateness of infrastructure, student's participation in activities, use of evaluation technique contradicts with that of Dilshads' (2010) study. But Dilshads' (2010) study perceived in the same line on students' confidence. Again findings regarding internship programme contradicts with Mukhopadhyay (2014) who found general apathy of teacher trainee towards this programme, as well as the same of the teacher educators to supervise the practice lesson as common problems.

Whereas teacher educators were least satisfied in aspects like sufficient allocation of library resources, relevant curriculum, use of modern teaching styles, student-centred learning and participation based learning, organization and management process, mobilization of resources, promotion of quality research, use of ICT, supervision of human and material resources, personality development and efficiency in learning of students, students' employment opportunities and mastery of content etc. Similar findings were reported by Dilshad (2010) who viewed negatively regarding relevancy of curriculum of teacher education institutions, meeting students' need and developing problem solving skill, using variety of teaching methods, library resources, use of ICT. Mukhopadhyay (2014) also viewed in the same line regarding using of traditional methods like lecture methods. Moreover regarding quality of output, in line with this research's finding, Dilshad (2010) expressed that majority of students negatively perceived about employment opportunities and student's mastery of content. Again finding related to research was in the same line with Mukhopadhyay (2014) who viewed that majority of the researches conducted have been found to be ill-conceived, not connected with real problems of teacher education and even done in extremely haphazard ways.

**Table-2**

**Level of Quality in Teacher Education Institutions**

Dimension	Low		Average		High	
	N	%	N	%	N	%
Input	-	-	34	68	16	32
Process	4	8	36	72	10	20
Output	3	6	39	78	8	16

Table 2 reveals that in input dimension, 68% teacher educators perceived average level of quality in teacher education institutions and 16% perceived high level of quality. This contradicts with the observation of Dilshad (2010). Again in process dimension, 8% teacher educator viewed low level of quality, 72% viewed average level and only 10% perceived high level of quality. In output dimension, 3% teacher educators expressed low level of quality, 39% perceived average level and 8% viewed high level of quality in teacher education institutions.

**Conclusion:** Education is a potent instrumentation for bridging about the desired changes in the society and teacher educators as the builders who



determine the destiny of a nation are to play a crucial role in this noble venture. Teacher education is not only responsible for ensuring high proficiency and quality of school education but also preparing competent, committed, confident and professionally qualified teachers who are able to meet the demands of the total educational system and society. But in the present millennium quality of teacher education institutions as the caretaker of the macro educational system has become a question mark due to excessive expansion with declining standard. So from the present study, it may be concluded that input, process and output as indicator factors for assessing the quality of teacher education institutions cannot be overemphasized. The findings of the study revealed overall dissatisfied perception of teacher educators regarding quality of teacher education institutions in three dimensions-input, process and output. The study also revealed that majority of teacher educators viewed that there was average level of quality in the teacher education institutions. So to ensure high level of quality, competency and standard in teacher education institutions, different quality assurance agencies like NCTE, NAAC, Universities, Quality assurance cells and State government education department along with all stakeholders should develop a new framework of quality indicator to enhance quality infrastructure, quality facilities, quality teachers, relevant curriculum etc.

**Suggestion:** The following are some of the suggestive measures which could be undertaken to enhance quality in teacher education institutions.

1. Government should have to take active initiation by undertaking different schemes for providing adequate funding assistance to increase provision of infrastructural and teaching facilities.
2. Orientation programmes, educational guidance and scholarships should be provided to the students on the basis of their knowledge and interest.
3. Teachers should be trained in using effective learner centered methods of teaching, increasing the level of learning, using information and communication technologies.
4. Quality and continuous supervising and monitoring should be regularly maintained by NCTE and the affiliated universities.
5. Curriculum should be redesigned to cater diverse needs of learner and society including both theory and practicum.
6. SWOT (Strength, weakness, opportunities and threats) analysis should be done to identify the quality issues in teacher education institutions.
7. Teacher education institutions should have its own Quality Assurance Cells consisting of a number of faculty members and the management personnel in order to monitor various functions (Mukhopadhyay, 2014)
8. Teacher educators should take active part in action research, developing instructional materials, psychological tools etc.
9. The quality assessment of teacher education institutions should shift from input factors to process and product factors (Ali, 2012).
10. Teacher Education Institutions should be innovative, creative,



entrepreneurial and value based in their approach to skill development (Ali,2012).

11. To enhance quality assurance of teacher education institution ,a combination of activities like self –assessment by the institution, peer review by external experts, performance appraisal, assessment of input, process and output should be carried out.(Ahmed,S.N. et al,2012)
12. From teacher educators’ perspective, emphasis should be given on self and independent study of the trainees, group learning and group discussion, peer group tutoring, learning through field survey, excursion,workshop andseminar mode of teaching,learning by community participation and observation, demonstration of various skillsetc.

### 5.3 Scope for Further Studies:

1. Studies need to undertaken on quality issues in teacher education institutions from students’ perspective and principal or administrators’ perspective.
2. Studies on enhancing quality assurance in teacher education institution, teaching effectiveness.
3. Studies on problems and prospectsin quality of teacher education institutions.

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## The Effects of Truancy in Achievement Level of Students

\* Nisha Raninga

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**Abstract-** Education is one of the most important investments a country can make in its people for socio-economic development since it primarily enriches people's understanding of themselves and the world around them. It improves the quality of life and leads to broad social benefits. Education increases productivity and creativity and promotes entrepreneurship as well as technological advancements. Regular attendance is an important factor in school success. There are a few children who flee from school or home giving no information to its teacher or parents. Fleeing from school or home without permission is called 'Truancy'. Truancy specially fleeing from school is an example of very common crime. There some children who are of weak health because of malnutrition or any other reason bear the symptoms of headache, pain of back-bone etc. For this, they do not feel interest in taking part in lesson. The prone to truancy is found among those students. There are some students who suffer from anxiety, depression and tension. A baseless lack of security always hunts them. Those students cannot adopt with the lesson of the classroom. Besides, it is assumed that the learners have minimum mental ability for the learning of each class. But some learners have not such mental ability. So these learners flee from school because they cannot adjust with the lesson.

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**1.0 Introduction:** Education is a fundamental factor of development and it is the best legacy a country can give her citizens because it is considered by many as a tool for national development. Giving priority to education supports development since a well educated population is essential for countries that want to take advantage of market opportunities for foreign investment. Truancy, or the habitual act of being absent from school without permission, is a major issue affecting the overall success of the school. Truancy is any intentional unauthorized absence from compulsory schooling. This refers to absences caused by students of their own free will and not caused by poor medical conditions. Also refer to students who attend school but do not go to classes (Wikipedia, the free encyclopaedia). The behaviour of teacher is responsible for truancy. The emotional balance of some teacher is so less that they become angry on the basis of common matter and they punish the learners for their futile crime. Besides this, some learners get punishment not

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for becoming of teacher. Naturally, the learners do not attend the class of the said teacher and they do not feel interest in coming to school. Today, regular school attendance is an important factor in school success (Rothman, 2001). Research has shown a direct correlation between good attendance and student achievement (Dekalb, 1999). We have known about the demands in adolescent. So they expect the activities from school to fulfil those demands. Those expectation having not achieved them (the learners) do not feel interest in coming to school. Besides, the undisciplined atmosphere of the school, the quarrelsome situation of home, bad company etc. are responsible for truancy. The study of the students is extremely affected for truancy and the student cannot make expected result.

**2.0 Emergence of the Problem:** The problem is noticed by the researcher while internship of bed students running. The presence of a few students is watched after the fifteen periods in the school. Or in the first period a few students were present but in the fourth period the 20% of the few students are found. Fleeing from school without permission is a principle problem. It is known about the problem after the discussion with the Headmaster, Asst. Headmaster and Asst. Teachers. The researcher makes a question air to investigate the reason meticulously. There was some probable reason of the fleeing from school without permission in it. Truancy is not a good one for any student. These learners are the future of our country and society. They have many responsibilities. If the solution of the said problem is not done, the future life of the learner and other related subject will face a great problem.

**3.0 Objectives of the Study:** To know the difference between boys and girls in respect of truancy score.

#### **4.0 Hypothesis:**

- H1) There exists no difference between boys and girls in respect of truancy.
- H2) There exists no co-relation between truancy score and achievement score of learners.

**5.0 Limitation of the Study:** Although the investigator tried to precede this study to the best of her effort sincerely but there are certain limitations as the study was conducted within the restricted scope and facilities. The limitations are:

1. In the study 200 students were taken as sample from both genders. For more valid results the number of sample should be increased but it was not possible due to paucity of time.
2. The achievement of different subjects could be assessed to get more specific results; it was not possible due to time constraint.

#### **6.0 Definition of the Important Terms:**

1. **Truancy:** Any unexcused absence from school is considered truancy, number of unexcused absence at which a student is considered legally truant.
2. **Academic Achievement:** It indicates the level of intellectual ability of



an individual. It also means brightness in academic subjects. This academic brightness is developmental in nature. Academic Achievement of school pupils usually means achievements in all the school subjects. Academic Achievement has been defined by Kinkas and Kahin as an aspect of behaviours and an important respect to students who are engaged in the process of education and since it depends on its degree of effectiveness for maximum performance.

## 7.0 Method and Procedure:

**Sampling:** In case of selection of sample one technique of sampling was used, known as Purposive Sampling-to select District, Blocks and co-operating school. After selecting Rajkot District, L.B.S. Girls school and R.C. Boys school were selected. School classes IX and X were selected purposively. Considering the time limit and other facilities 100 students from class IX, 100 students from class X were selected. 100 students were boys and 100 students were girls. Total 200 students in the sample.

**8.0 Variables of the Study:** The following variables were considered in the study :

1. Truancy
2. Academic Achievement.

Truancy is independent variables and academic achievement is the dependent variable.

**9.0 Administration of Tools:** The investigation with the co-operation of the principal and other teachers of the school selected by the researcher fixed up the programme for administering the tools. After detailed discussion with the principal programmes of administration of tools.

**10.0 Collecting of Data:** The following scores were collected and made ready for treatment.

1. Scores on truancy of 100 students from class IX.
2. Scores on truancy of 100 students from class X.
3. Scores on Academic Achievement of two hundred students from annual examination of class IX and class X.

**11.0 Analysis of Data:** Showing the distribution of 'r' between score of achievement and score of truancy

	N	M	$\sigma$	SED	df	t	Level of Significance
Achievement	200	320.63	91.45	6.46	198	0.039	No Significance
200	26.68	8.75	0.61				

There is no difference between boys and girls in score of truancy. So calculate value is less than table value that is why  $H_1$  is rejected (correlation = 0.03935).

**Showing the distribution of 't' of Truancy with respect to sex of class IX and X**



Truancy	N	M	$\sigma$	SED	df	t	Level of Significance
Boys	100	27.95	8.32	0.84	198	0.0158	No Significance
Girls	100	25.41	9.11	0.92			

There is no difference between boys and girls in score of truancy. So calculate value is less than table value that is why  $H_2$  is rejected ( $t = 0.015842145$ ).

## 12.0 Finding and Discussion:

1. Parents not notified of absence.
2. Teacher characteristics such as lack of respect for students and neglected of diverse student.
3. Unwelcoming atmosphere for example an unattractive facility or one with chronic maintenance problem.
4. Unsafe environment, for example a school with ineffective discipline policies where bullying is tolerated.
5. Student doesn't want to stay in the school on account financial problem.
6. Class room is so small that the student cannot sit well.
7. The teachers don't encourage the learner's about their future planning.

## 13.0 Conclusion:

Education is a fundamental factor of development and it is the best legacy a country can give her citizens because it is considered by many as a tool for national development. Giving priority to education supports development since a well educated population is essential for countries that want to take advantage of market opportunities for foreign investment. The study has been conducted to find out the relation between truancy and academic achievement among adolescence. In this connection two schools were selected to complete the study with in a very limited time. All though the issue of the study was very important but due to the different constraints the study was restricted with the two classes. The findings revealed that the boys and girls truancy is not significant difference whereas there is no co-relation between boys and girls truancy score and academic achievement in the hypothesis we consider there is no difference between boys & girls in respect of truancy and there is no co-relation between truancy score and academic achievement of learners. Truancy is the important variable which has direct impact on academic achievement of students clearly revealed by the of the study.

Based on the findings of the study, we strongly recommend the following to students, parents, school administrators, teachers and all stakeholders of education for their better participation in the teaching-learning process. Teachers would agree that students' poor attendance does have a negative impact on students' poor achievement. Students who are absent therefore do not receive the same type of instruction and insight as those present or regular in school.



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## A Historiography of India in Aravind Adiga's Between the Assassinations

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**Abstract-** *Historiography is an eminent concept to thorough academic study of history. Historiography is the study of how history itself is written or handed down throughout the ages. It refers to not only the study past events or history proper itself but rather the study of how historians themselves, over time have understood, recorded, approached and conceptualized history. It is to be considered that various means by which a historical source is formed, such as the credibility of the sources used, the motives of the author composing the history, and its authenticity.*

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The two basic issues are involves in historiography. The study of the development of history as an academic's discipline over time and its development in different cultures and epochs, as well as the study of the academic tools, methods and approaches that have been used. Thus it is possible that the historical work will undergo some changes in the hands of the historiographers during the course of time. Claire Colebrook points out, "Sometimes the writers can fictionalize the historical facts with the skill and power of their style and techniques".

The existence of historical sources provides valuable information concerning the past. Historiographers tend to differentiate these sources in terms of written and oral histories. Oral history is a more dynamic because it is spread by word of mouth, while written history is fixed and emphasizes the recording of facts. The writing of history based on the critical examination of sources, the selection of particular details from the authentic materials in those sources, and the synthesis of those details into a narrative that stands the test of critical examination. The term historiography also refers to the theory and history of historical writing. The past does not exist as a historical fact until it is written. The imaginative writing, construction of the past provides the opportunity to tell alternate stories or histories which place the oppressed and the colonized in the centre rather than in margin. Political historiography does not occur simply in nation politics, but also in terms of gender, sexuality, race, class, caste, cultural meaning and its values. This paper is an attempt to

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identify, define and criticize the political historiography in all other aspects. In this work of Adiga, we do not directly undergo through the history but his works describe historiography of Indian Culture and Society. As historiographer, Adiga fictionalizes the historical facts. This paper attempts to find: on the one hand reality in Indian culture and society and, on the other, fictionalization of them in his collection of short stories, *Between the Assassinations*.

Aravind Adiga, the Man Booker Prize winner of 2008, is undoubtedly the most relentless, deeply anguished and extraordinarily compelling novelist in this galaxy of young writers. Whereas his well acclaimed debut *The White Tiger* makes a journey into a neglected Indian territory; the near heart of Darkness; the second novel '*Between the Assassinations*', is a brilliant portrayal of the amoral biography of Kittur, a town in between Goa and Calicut symbolizing every town of modern India in the seven years period of history between the assassinations of our two Prime Ministers - Mrs. Indira Gandhi and her son Rajiv Gandhi in 1984 and in 1991 respectively.

*Between the Assassinations* is about the postcolonial India, where political upheaval, chaos, poverty, dissolution and caste discrimination are perplexing the protagonists, and also about the history of the underprivileged. *Between the Assassination* is about the invisible people whose stories are ignored in history of India, and it is about formation of status and power by dominative on dominated in post independent India. These challenges still continued colonization in India in the form of castism, corruption, hunger and dissolution, sufferings of the marginalized, and the globalization and government's power.

The novel depicts the emerging challenges in this typical southern town in the time of extraordinary transformation in India. Technically, the plot of this novel is constructed on the parallel line of Adiga's first novel because if the story of *The White Tiger* runs over seven nights of addresses to the Chinese Premier, the narration of *Between the Assassinations* spreads over seven consecutive days. But whereas there is only one powerful protagonist in his debut novel, in the second one, with the cartographer's precision and the novelist's humanity, Adiga composes a colourful plot comprising a picture gallery of the town dwellers from different walks of life to picturise the dynamics of socio-economic transformation, complexities of castes and class consciousness and seriousness of the deep rooted corruption and hypocrisy in this undistinguished every-town of India.

*Between the Assassinations* is a political history of kittur, a Fictional village, which is on India's south western coast, between Goa and Calicut, bounded by the Arabian Sea to the west and the Kalliyam River to the south and east. It's blessed with rich soil and scenic beauty, and it's been around for centuries. Of its 193432 residents, only 89 declare themselves to be without religion or caste. The characters in *Between the Assassinations* are any



indication; Kittur is an extraordinary crossroads of the brightest minds and the poorest morals, the up-and-coming and the downtrodden, and the poets and the prophets of India.

At the time of the assassination of Indira Gandhi India had witnessed socio-cultural, economic and political changes. It was the time when the destiny of India was under the eclipse of the dilemma and many Indians were trying to come out from that dark shadow of uncertain future of India. The novel opens on the train station of Kittur where a Muslim boy, Ziauddin, works at the tea shop of Ramanna Reddy who warns him to keep away from all hanky-panky. There is a mutual hatred between the Hindu master and his Muslim servant and often they indulge in hot and insulting arguments. The Muslim boy is foolish enough in boasting of his lineage from the Pathan clan: "I'm a pathan! - He screamed. He slapped his chest. 'From the land of the Pathans, far up north, where there are mountains full of snow! I'm not a Hindu! I don't do hanky-panky!'" On the other hand Ramanna is a Hindu and so leaves no chance to hurt and humiliate him for spouting this Pathan-Wathan gibberish all the time. When Zia is caught stealing samosas and Ramanna scolds him for this meanness he shamelessly reacts: "I'm a Pathan! Ziauddin shouted back, as he got up to his knees. We came here and built the Taj Mahal and the Red Fort in Delhi and so don't you dare treat me like this, you son of a bald woman, you?"(9).

Ziauddin blames the Hindus of communal enmity for his sufferings and publically swears never to work for a Hindu again. The religious pride and a sense of separation spread poison in the mind of the little fellow. A feeling of jealousy makes him hate the Hindus with whom he had spent happy moments of life. The wrong teaching by some religious extremists makes the child hate the beloved ones. He shouts, "I am a Pathan! We came here and built the Taj Mahal and the Red Fort in Delhi.(9)" He succeeds in finding work in one of the new Muslim restaurants and, inviting the customers, he shouts in Urdu and Malayalam: "Muslim men, wherever in the world you are from, Yemen or Kerala or Arabia or Bengal, come eat at a genuine Muslim shop!" (9). Ziauddin is innocent pathan, who has proud to be pathan far up north. But the worst happens to him when he falls in the clutches of a foreign Muslim terrorist who visits Kittur to spread communal violence and hatred. Ziauddin's quest for identity gives rise when he comes in contact with a north Indian Muslim Pathan, with whom he develops a sense of belonging. The stranger's expensive cloths, handsome face and the scent make him take a pride in his acquaintance. He feels "this man is a countryman of mine" (15). Ziauddin's soul shines with pride on finding another Pathan who readily pays him for spying for the Muslim terrorist faction spreading from South India to Kashmir. Appealing to his Muslim Pathan identity, the stranger tries to get the work done. However, Zia realizes that he is being used by the self-centered terrorist and escapes from his clutches and leads a normal life as a coolie at



the railway station. The novelist through Zia's story tries to probe into the causes behind terrorism and history of Hindu Muslim relationship. In the story of Zia, history of Hindu-muslim enmity is underlined.

The chapter entitled 'Day Two' opens at Bunder, the Kittur's port area where residents are now mostly Muslims. Adiga describes the violent nature of this locality. "The Bunder has the highest crime rate in Kittur, and is the scene of frequent stabbings, police raids and arrests. In 1987, riots broke out near the Dargah between Hindus and Muslims, and the Bunder was shut down for six days. The Hindus have since been moving out to Bajpe and Salt Market Village."

Adiga has raised a voice against bureaucratic corruption through the character of Abbasi, a god fearing Muslim businessman. Abbasi shuts down his factory as the embroidery work on the shirts damage the eyes of the employee women. Most of the snooker players owned or had unvested in factories that employed women in the same manner, however, none had thought of closing down the factory as they thought it is the fate of the women who went blind. The social conscience in Abbasi makes him get rid of this sin. He did not want to answer god for the damage being done to the eyes of his workers.

Abbasi, to reopen the factory pleases all the bureaucrats. Since he decides to reopen his shirt factory, he had to pay off the electricity man, water board man, income tax official, sanitary inspector, health inspector, union leaders, and political leaders among others. This is against his principals, however, for the survival, he has to offer bribe: "Rules of the game must be followed at all time" (29). An official from the State Electricity Board by serving him Johnnie Walker Red Label whisky and the conversation between the two exposes the irony of characters as the corrupt official asks for bribe and simultaneously curses the Government for all the deterioration in the country. The novelist exposes this as:

"The official twirled his glass around, and then stared at the Air India logo with one eye, as if that some small part of him were embarrassed by what he was doing. He jabbed his fingers at his mouth: 'A man has to eat these days, Mr. Abbasi. Prices are rising so fast. Ever since Mrs. Gandhi died, this country has begun falling apart.'" (25).

A simple minded creature vulnerable to the attacks of idealism, he is against corruption. His mind is always preoccupied with the thought to end up corruption. Out of frustration he says, "black-marketing, counterfeiting and corruption, we are the world champions. If they were included in the Olympic Games, India would always win gold, silver and bronze in these three" (31). Corruption is like a demon sitting on Abbasi's brain and eating it with a fork and knife. Adiga through his characters highlights the major concerns of the nation- religious, economic and social- often inter- connected because their roots are usually clustered in the fertile soil of politics. Characters



of this book belong to three major religions of India- Hinduism, Islam and Christianity. But the social status of each character is different.

In the next chapter, Ramkrishna, a Dalit bookseller known as 'Xerox' has been arrested many times for selling pirated copies of books at discounted rates. The policemen are entertained by Xerox telling smutty tales of some college girls. Being a low caste, he narrates the story of what his father did all his life for a living- taking the crap out of the houses of rich landlords, the traditional occupation of people of his caste. All day long, his father would hang around the black wall of the landlord's house, waiting for the smell of human faeces. As soon as he smelled that smell, he came close to the house, and waited with bent knees like a wicketkeeper waits for the ball in cricket. Then hearing the sound of the boom-box closing, he used to run to the well, pull out the retractable potty through a hole in the wall, empty it into the rose plants, wipe it clean with his loincloth and insert it back into the wall before the next person came to use the toilet. Xerox is arrested for selling the copies of Salman Rushdie's *The Satanic Verses*, as he had no idea that the book was banned. He sells the books not only for survival but also for the prestige of the vocation, "I just love books: I love making them, holding them and telling them. My father took out crap for a living, sir: he couldn't even read or write. He'd be so proud if he could see that I made my living from books" (46).

In India, the caste in which one is born gives him an identity in the society. It may be an identity of pride or humiliation. A person is recognized on the basis of his birth rather than his deeds. The caste gives an individual a sense of belonging. Even if a lower caste person becomes rich but still he is treated with humiliation rather than nobility. Shankara, a lower caste school boy takes revenge against the caste biased society by exploding a bomb in his school. He thinks he has "burst a bomb to end the 5,000 year-old caste system that still operates in our country. I have burst a bomb to show that a man should not be judged, as I have been merely by the accident of his birth" (59). The caste conflict in Shankara's mind makes him think to convert to Christianity as Christians have no castes and every man is judged by what he had done with his life. However, experiencing bad treatment from the Jesuit priests, he leaves the thought to become a Christian. After the bomb explosion he dreams that he would be treated in a different way in jail, as a martyr of some kind. The Hoyka self-advancement committee would take out marches for him, and the police would not dare touch him. Perhaps, when he was released, great crowds would wave for him- he would be launched on a political career. Kara is always treated as someone special among his Hoyke relatives as he is a half-Brahmin and hence much higher than them in the caste scale. He was also rich and hence much higher than them in the class scale. His father, a Brahmin plastic surgeon in the Gulf had married his Hoyka mother to the dismay of Brahmins. Shankara, as a result gets a very embarrassing identity in the society; neither a Brahmin nor a Hoyka. He would



always remain a bastard. He feels that he has the worst of both the castes in his blood: the anxiety and fear of the Brahmin and the propensity to act without thinking of the Hoyka.

Adiga projects the intense longing -of an older generation to find security in caste and of an educated young generation to be “free” of this “repulsive” creation of their ancestors. It is made clear that, on the eve of the 21st century, no religion in India is free from this system. The frustration and discontent that ripened in that era have resulted today in Naxalism and terrorism. Shankara’s act of exploding a bomb sounds so familiar in this age of terror. While the first two stories depict two Muslims fighting the forces of communalism and corruption, the next two stories document the deep caste-based divisions in India. Arundhati Roy writes, “Deep at the heart of the horror of what’s going on lies the caste system: this layered, horizontally divided society with no ...human –humane- interaction that holds the layers together. So when the bottom half of society simply shears off and falls away, it happens silently...” (15) Perhaps, that is why Nehru regarded the “psychological and emotional integration of the people of India” as the greatest challenge. (16)

Next two stories are about two men, D’Mello and Keshava, confronted with Change, with the Truth of the moral and political degeneration of a country. Mr. D’Mello, the strict, orthodox, highly idealistic teacher at St.Alfonso’s School, is bitterly disillusioned by the corruption in post-independence India and the immorality of the young generation. When, his favourite pupil and sole comfort, Girish too shows a desire to see pornographic pictures, he dies of a heart attack. The old-fashioned D’Mello versus the rest of the school symbolizes the fall of orthodoxy and the changing morality of a nation during the era when western ideas were being increasingly imitated. He talks about the war of 1965 with Pakistan, tries to portray the perverted picture of the nation before the student. Ever since Sardar Patel died, this country has gone down the drain; he said, and the little boy nodded. ‘We live in the midst of chaos and corruption; we can’t fight it. We can only do our job, and go home. (103). The shadow of the Emergency lies heavily over the story as does the question whether coercion is to be allowed in a democracy and to what extent the State can control the private lives of citizens, questions that echo even today. D’Mello strongly feels that India has a “beast” inside her and only Mrs. Gandhi knew how to control it.

Keshawa, a poor hoyka boy with his brother Vittal comes to kittur in the search of employment. They are orphans. They go to a shopkeeper who belongs to their village to get job there. Keshawa, an ambitious boy doesn’t want to lead a downtrodden life. He leaves his brother Vittal and joins Brother of city. Brother says, “A Hoyka who is brave? That’s unusual. Your caste is full of cowards, that’s been Brother’s experience in Kittur.”(129). with the passage of time Keshawa learns to notice the people, what the people noticed.



He learns to be superior and master over the inferior. Brother needs Keshawa for a political rally. On a huge stage he sees a Hoyka leader, an MP who is advisor of Rajiv Gandhi. In this incident, it is seen, the politics on caste. Mp says, "There will be a Hoyka temple. No matter the Brahmins say: no matter what the rich say: there will be a Hoyka temple in this town. With Hoyka priest. And Hoyka gods. And Hoyka goddess. And Hoyka doors, and Hoyka bells, and even Hoyka doormats and doorknobs! And why? Because we are ninety percent of this town! We have our right!"

Adiga's portrait brings out multitude of people of Kittur belonging to different castes, creeds and economic status. By impressing the brother, Keshawa becomes chief conductor of bus number 5, and gets place in the hostel of Brother. One morning, after getting injury on his head, he becomes silent and doesn't work for two weeks. Now he is thrown out of hostel and seems to be involved in his conflicts of existence.

Each of Adiga's stories has a tragic tone. Indeed this was the time when the euphoria of Independence had finally given way to "frustration, cynicism and a sense of despair". (8) The murder of Indira Gandhi, secessionist movements, regionalism, Naxalism, militancy, communal, linguistic and caste violence and the tragic end of Rajiv Gandhi – all culminated to put the nation in a somber mood. And many predicted the disintegration of India. All the same, the new policies initiated by Rajiv had raised a lot of hope. To put it like Dickens, "It was the best of times; it was the worst of times." Many of Adiga's characters miss Mrs. Gandhi's firm leadership and are disappointed with her son. Adiga highlights the years of Rajiv's rule and the period immediately thereafter: new policies and modernization, corruption, caste-based politics and the rise of religious fundamentalism as a great political force. Nevertheless, sweeping reforms take place post '91 under a non-Gandhi. Adiga's stories examine those years of squandered idealism and hope.

The corruption and violence runs in the veins of all the Indian towns and it is further revealed through the rigorous hardships of an honest journalist Gururaj Kamath who is on a pursuit of exposing the brutal injustice and violation of the law of the land by the powerful. He lashes at the wide spread corruption in the police, judiciary and politics but all his audacity and dedication leads him to lose his job of the Deputy Editor, of Dawn Herald, Kittur's only and finest newspaper. Kamath hears alternative versions of his reports from an imaginary night watch man who claims that his location in the street enables him to apprehend a communal riot or road accident as they really occurred before they came to mediated by the vested interests of a newspaper.

Actually a heavily drunk rich engineer of the town hits a man on his way back home and left him dead. In spite of knowing this the police can't arrest him since he is one of the richest men of town and nobody dares to touch him. He manipulates the whole matter as one of his employees in his factory gives the police a sworn affidavit that on the night of accident he was



driving the car under the influence of alcohol. Mr. Engineer gives the judge six thousand rupees, and the police something less, perhaps four thousand or five, because the judiciary is of course nobler than the police, to keep quiet. Moreover, he gets his killer car and drives the same around the town again. As the Editor tells Kamath, “You and I and people in our press pretend that there is freedom of press in India but we know the truth. (164)” Ignorance seems to be bliss for knowledge leads to a frustrating death. As Arundhati Roy states in her essay “Peace is War”, neoliberal capitalists control democracies by reducing the press, parliament and judiciary to commodities that are available to the highest bidder. (17 Roy, Arundhati. i”peaces war.” *An Ordinary person’s Guide To Empire*. By Roy. New Delhi: Penguin Books India Pvt.Ltd, 2006. 87-112. Print)

Gururaj is deeply hurt by this corruption in judiciary and police and decides to expose their harsh truth in his newspaper. But they are so influential that the Editor first tries to make Gururaj understand the practical aspect of life and on his denial, dismisses him from the job. Aravind Adiga poignantly delineates the psychological crisis of a changing nation as the common man finds himself helpless in the face of the corrupt and mighty State and System. The next three stories present a moving picture of poverty and the ever-increasing gap between haves and have-nots as India enters the era of liberalization and privatization. Adiga’s stories reveal the total failure to implement the Directive Principles. The story of rural migration to cities and the life in slums is seen through the eyes of the little children of a construction labourer, Soumya and Raju, who beg to buy drugs for their father. The two stories of two servants, Jayamma a Brahmin cook and George D’Souza a catholic driver, show the subtle yet formidable barriers that separate master and servant, rich and poor. Adiga explores the psychology of the master-servant relationship revealing how poverty becomes a great leveler, uniting people of all castes and creeds.

Adiga weaves a truly great story of love and resourcefulness around the ubiquitous figure of ragged beggar. Motivated by only hunger of love, the ten years old Soumya undertakes the difficult task of procuring smack for her father, who is drug addicted. Ramachandran, who smashes rich people’s houses in the Rose Lane of Kittur, is a smack addict and beats his wife and compels his daughter Soumya and son Raju to go for begging from the tourists coming to the town. He has been arrested and beaten so many times but his conscience has died and nobody can make him leave this addiction. It is really pathetic that his little daughter begs and then brings smacked-cigarettes for this devilish father who often beats her. The miseries of brother and sister are portrayed thus:

“When she came to lie down next to her mother, Raju was still complaining that he had not been given food all day long, and forced to walk from here to there. He saw the red marks on her face and neck, and went



silent. She fell on the ground, and went to sleep”(155)

The traditional caste complexes and egotistical superiority of the Brahmins is dwindling and the economic matters are becoming dominant day by day. In the next story Aravind Adiga has portrayed the female character who also earns for her family because of low economic status even if she belongs to Brahmin class. She is one of the eleven children. Being poor, her father cannot afford the expenses of his eight daughters. The gold saved by him is enough for only six daughters to be married off. The last three had to stay barren virgin for life. From the age of ten, Jayamma has to work from one town to another to cook and clean someone else's house “to feed and fatten someone else's children.” (250). At the advocate's house, she hates another servant-girl Shaila for belonging to lower caste. Refusing to share a room with Shaila in the servant's quarters, she prefers to stay in the room of seven feet by seven feet with a little space in between the shrine and the rice bags, just enough to curl up and go to sleep at night. She believes that it must be due to her karma in the previous life that she has to suffer: “She wiped her forehead, and went on to ask: what had she done in a previous life- had she been a murderess, an adulterous, a child devourer, a person who was rude to holy men and sages to have been fated to come here, to the advocate's house, and live next to a lower caste?” (160)

When the advocate teaches Shaila to read and write, Jayamma feels that he is violating the rules of caste system: “Were the lower castes meant to read and write?” (165) Jealous, she accuses Shaila of trying to trap the advocate. However, the advocate, in spite of being a Brahmin does not believe in the caste discrimination. He feels that Shaila, although a Hoyka, is clean and works well. Adiga through the characters of Jayamma and Shaila depicts the history of caste discrimination. As it is said that only Brahmin caste was meant for read and write, and this was exhibited for lower caste. When Jayamma finds that Shaila is going to be married, she recollects the memory of her sister Ambika who was cheated by his in laws. After marriage, her sister finds that she has married a man with advanced tuberculosis. A month later, husband was dead on a hospital bed. His mother told the village that the girl and all her sisters were cursed: no one would agree to marry any of the other children. Jayamma thinks that, “better a spinster than a widow... (248)” After sometimes Jayamma is asked to walk to other house for service. Jayamma thinks that her life has gone waste as everyone changes and moves up in life and only she has stayed the same a virgin - a tragic figure still unmarried, childless, and penniless. It is really pathetic that, in spite of her long services to this house, she is bluntly denied by Kartika to take even the old punctured ball. She is sad, just than Rosie a Christian woman speaks, “*Take the ball, you Brahmin Fool!*” With the reluctant of the castism, she fills like a slave, but after stealing ball, a strange thought came to her: “maybe if she sinned enough in this life, he would be sent back as a Christian in the



next one..." the thought made her feel light-headed with joy. In this story Adiga has manifested that caste compels person to follow certain religion, customs and rituals and sometimes it becomes burden for society.

In next story, George, the mosquito-man who spreads the pesticides tries to win the heart of a rich lady Mrs. Gomes but recognizes that he will always be treated as a poor. He realizes, "the biggest difference is, between being rich and being like us? The rich can make mistakes again and again. We make only one mistake, and that's it for us" (186). He wins her confidence and slowly becomes part-time gardener, and then driver. He also manages to bring his sister as a cook. He thinks that Mrs. Gomes is different from other rich people. However, she senses that he is slowly trying to take over her household. The cook who is removed due to his sister knows it very well: "I know what you are trying to do with her! I told her you'll destroy her name and reputation! But she's fallen under your spell" (205). George feels happy to see that Mrs. Gomes has become more than just a mistress to his sister Maria, but a good friend. He hopes Maria can get married soon as she has a status as a cook in a rich woman's house.

George's delusion is soon shattered. He is asked by her to spread the pesticides in the gutter in the same manner in the past but now he is offended to know that she still treats him like a servant. Previously, he would move mountains for her but now he has extraordinary hopes from her to be treated with nobility. He understands. "Oh, these rich people are the same ... We're just trash to them. They'll just use us and throw us out. A rich woman can never see a poor man as a man. Just as a servant" (208). Knowing that her reputation is at stake, Mrs. Gomes removes him and his sister from the work. In this episode, Adiga presents the mysteriously baffling and clandestine attitude of the rich towards the poor.

The tale of Ratnakara Shetty, a struggling lower middle-class salesman who helps a young man to fight AIDS, reflects the power of one man's compassion against the backdrop of the enormous social stigma and ignorance attached to the disease, at a time when India came to terms with the AIDS epidemic. This episode takes place against the larger backdrop of moral, social and political degradation in the country. A man represents the fatalism of Indians when he says, "Everything's been falling apart in this country since Mrs. Gandhi got shot... We're not meant to be masters of our own fate... (302)" Ratnakara Shetty believes in destiny but will not give up without a fight. The fate of an individual and a nation become inextricably intertwined. With regard to the themes, the social injustice which is scattered in society from past, presented in *Between the Assassinations* flares up into the cold heartlessness of the *White Tiger*, Balram Halwai. It is a powerful social criticism, political history and warning that crime and terror will only escalate until social inequalities are removed. Adiga explores power-relations, the quiet anger of the subaltern, of those who are oppressed whether it is the



minorities, backward castes or poor. His tragic vision of life where human beings have no way out and yet refuse to give up makes him convincing. Vikas Swarup calls it a daring foray into the underbelly of India. (23) James Urquhart writes, "These punitive lives steadily accumulate into a simmering outrage at the injustice of poverty and caste discrimination, both in principle and in muscle-knotted, exhausted, hungry, desperate reality. (...) Moral complexities give texture and depth to most of Adiga's conflicted or oppressed characters, but the landscape of endemic corruption and relentless contempt for the have-nots makes *Between the Assassinations* a forceful, sobering interlude." (24)

The chronology of events in Kittur at the end of the book proves that Kittur is a mirror image of India between 1984 and 1991. On 31st October 1984 Kittur gets news of Indira's assassination and shuts down but there is greater interest in knowing the political destiny of the nation even as thousands of TV sets are bought to watch the PM's funeral. In the November 1984 elections, just like Rajiv Gandhi, the Congress candidate rides a sympathy wave, defeating his political rival by a huge margin. In 1985 India sees a surge in stock trading and private business, in 1986 sees politicians leading Backward Class agitations. 1987 brings in a craze for cricket, communal riots, RSS rallies, urbanization, deforestation and slums. 1988-89 ushers in the Maruti car and the rise of the BJP. 1990 is a happening year- bomb blasts, computers, economic crisis due to Gulf war. All these are indicative of changes in India which is equally affected by international events and Rajiv's IT plans. But on 21st May 1991, Kittur again shuts down after the PM's assassination and once again a nation's destiny changes course.

Kittur is a fictitious town closely modeled on Adiga's native Mangalore. However, there is also a real 'Kittur', a village of Belgaum District of Karnataka, a place of historical significance. Queen Chennamma of Kittur (1778-1829) is known for her resistance to British Raj. Adiga's powers of accurate observation and his realistic presentation of geography, history, economy and culture transforms a small town into a symbol of the authentic realities of millions of small towns, villages and cities between 1984 and 1991, a period of extraordinary transformation in India. In *Between the Assassinations*, one can see, hear and smell India even as the pathos, ironies and injustices of life are reiterated.

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## An Evaluative Study To Assess The Effectiveness Of Structured Video Demonstration On Knowledge And Practice Regarding Standard Precautions For Infection Control Among Health Care Workers In Rural Areas of Uttai, Durg District (Chhattisgarh)

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**Abstract-** Blood borne infections are widely spread among health care workers in an on predictable drastic way and emerging as one of the biggest threats and can be prevented by adhering to standard precautions. The most common blood borne infection is Human Immunodeficiency Virus infection, Hepatitis B infection, Hepatitis C infection etc. Having perceived the importance to adherence to standard precautions the present study was under taken to assess the knowledge and practice regarding standard precautions for infection control among health care workers in rural areas of Durg district, Chhattisgarh.

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**Introduction:** Infection is defined as injurious contamination of body or parts of the body by bacteria, viruses, fungi, protozoa and rickettsia or by the toxin that they may produce. Infection may be local or generalized and spread throughout the body. All blood and body fluids are potentially infectious and it is not always known whether a patient has a disease that can be transmitted via blood (*World Health Organization, 2003*).

According to *World Health Organization*, yearly rise in incidence of hospital acquired infection is **10%**, of which **5,000** direct deaths and **15,000** deaths linked to hospital acquired infection.

Standard precautions ensure a high level of protection against transmission of infection including blood-borne viruses in the health care setting and are recommended for the care and treatment of all patients and in the handling of blood including dried blood, all other body substances, secretions and excretions (excluding sweat) regardless of whether they contain visible blood, non-intact skin, and mucous membranes.

The universal application of standard precautions is the minimum level

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of infection control required in the treatment and care of all patients to prevent transmission of blood-borne viruses. These include personal hygiene practices, particularly hand- washing, use of personal protective equipment such as gloves, gowns and protective eyewear, aseptic technique, safe disposal systems for sharps and contaminated matter, adequate sterilization of reusable equipment and environmental controls.

**According to British Journal of Community Nursing 2007** found an estimated that 200 tons of waste came from Dhaka's 600 healthcare establishments per day. It also found that in 60, out of 68 establishments surveyed, **22.6** percent of the daily waste was hazardous and very few establishments separated their waste into hazardous or non-hazardous waste to be disposed of separately and items such as needles, syringes, blood bags, and body parts were routinely disposed of as domestic waste.

**Need for the Study:** Appropriate knowledge and adequate practice can improve the quality of care as well as provide protection and ensure safety to both health care worker and patient. The health care workers has an important role in infection control and prevention activities using appropriate barrier precautions, observing prudent hand hygiene and ensuring aseptic care of other interventional equipments also assist in reducing infections.

Healthcare workers are at risk of occupational hazards as they perform their clinical activities in the hospital. They are exposed to blood borne infections by pathogens, such as HIV, hepatitis B and hepatitis C, from sharps injuries and contacts with deep body fluids. Developing countries that account for the highest prevalence of HIV-infected patients in the world also record the highest needle stick injuries. Needle stick injuries were the commonest occupational health hazard reported from a Nigerian Teaching Hospital.

The **World Health Organization** estimates that about 3 million Healthcare workers face occupational exposure to blood borne viruses each year (2 million to HBV, 900,000 to HCV, and 300,000 to HIV), 90% of the infections that result from these exposures are in low income countries. Developing countries, especially those in sub-Saharan Africa, that account for the highest prevalence of HIV-infected patients in the world also report the highest incidences of occupational exposures.

The **World Health Organization** estimates that about 2.5% of HIV cases and 40% of HBV and HCV cases among health care workers worldwide are the result of occupational exposures. The risk of sero-conversion following a needle-stick injury from an HCV-antigen-positive patient is estimated to range from 1.2% to 10% and, as there is no immunization currently available for HIV and HCV infection, it is therefore important to prevent infection by preventing exposure to infection.

#### **Objectives:**

1. To assess the socio-demographic variables among health care workers.
2. To assess the pre and post interventional knowledge regarding standard



precautions for infection control among health care workers.

3. To assess the pre and post interventional practice regarding standard precautions for infection control among health care workers.
4. To assess the effectiveness of structured video demonstration of standard precautions for infection control among health care workers.
5. To associate the pre- interventional knowledge and practice level regarding standard precautions for infection control among health care workers with socio demographic variables.

**Review of Literature:** A review was done by studying text book, reviewing studies conducted by various authors, journal articles and reports.

### **Section:1, Literature Related to Incidence and Status of Infection Control :**

**Indian Express, Kolkata: Jan 24, 2009 reports that** even as needle stick injuries are under reported in the country, a beginning has been made where city based hospitals have started documenting cases so that they can take care of safety of their health care workers. As many as 37 cases of needle stick injury were documented at Ruby Hall Clinic in 2008 with three doctors suffering from needle stick injury and at Jahangir Hospital Nursing and housekeeping staff accounted for majority of the needle stick injury. 21 were staff nurses, three doctors, 11 house-keeping staff and two students. Since Ruby Hall Clinic has actively set up surveillance and reporting system, the doctors are able to document cases and even take interventions to ensure the safety of the health care workers.

Occupational exposure to blood and body fluids in the preceding 12 months was reported by 32.75% of the respondents. The self- reported incidence was the highest among the nurses. Needle-stick injury was the most common mode of such exposures (92.21% of total exposures). Only 50% of the affected individuals reported the occurrence to concerned hospital authorities. Less than a quarter of the exposed the same was indicated in about 50% of the affected health care workers based on the HIV status of the source patient.

### **Section:2 Literatures related to knowledge and Practice regarding Standard Precautions:**

**Kermode M, et al. (2006) conducted** a cross-sectional survey involving 266 health care workers (response rate, 87%) from 7 rural north Indian health care settings. Information was gathered regarding compliance with universal precautions and a range of other relevant variables that potentially influence compliance (eg, demographic information, perception of risk, knowledge of blood borne pathogen transmission, perception of safety climate, and barriers to safe practice). Knowledge and understanding of universal precautions were partial, and universal precautions compliance was suboptimal, e. g, only 32% wore eye protection when indicated, and 40% recapped needles at least sometimes. After controlling for confounding,



compliance with universal precautions was associated with being in the job for a longer period, knowledge of blood borne pathogen transmission, perceiving fewer barriers to safe practice and a strong commitment to workplace safety climate. Interventions to improve universal precaution compliance among HCWs in rural north India need to address not only their knowledge and understanding but also the safety climate created by the organizations that employ them.

### **Section: 3- Literature regarding Effectiveness of Structured Video Demonstration:**

The aim of health education is to help people to achieve health by their own actions and efforts. Health education beings therefore with the interest of people in improving their condition of living and aims of developing a sense of responsibility for their own health, better most as an individual, as members of their families and communities (WHO, 1954).

Gevn (1976) points out that health education can make a major contribution by giving people the self respect, derived from the knowledge that they can prevent diseases and thus change the quality of their life by their efforts.

A cross-sectional survey of pre-service nursing students to assess their knowledge, application and confidence with standard and additional precautions in infection control by Chia-Jung Wu, et al (2008) indicated that the level of knowledge concerning standard and additional precautions was low among nursing students and their ability in applying these precautions in clinical practice also was inadequate.

**Materials and Methods:** An evaluative research approach was used in the study. research design One group pretest- posttest design (pre experimental research design) was adopted For the study Among Health Care Workers community health center, primary health centers and sub centers of rural areas of Durg Dist., Chhattisgarh. The sample of population of the present study is 60 Health care Workers. Convenient sampling technique was found to be appropriate and suitable to. The structured questionnaire was prepared by the investigator consists of three sections, first ssection consisted of 10 questions dealt with socio- demographic profile Second section consisted of 45 items regarding assessment of knowledge of health care workers regarding standard precautions for infection control and third section consists of 20 items to assess the practice of health care workers precautions

### **Data Analysis and Interpretation:**

This chapter presents the analysis and interpretation of data collected to determine the effectiveness of structured video demonstration based on the practice needs of the health care workers regarding standard precautions. The data analysis is carried out based on the objectives set by the researcher. The data collected was organized, tabulated, analyzed and interpreted by statistical table and graphs.



## The Collected Data was Analyzed under Five Sections:

### Section-A

In relation to the socio demographic variables, maximum health care workers **19 (32%)** were from the age group 20-29 years, majority **42 (70%)** were married, maximum **50 (83%)** were ANM (Professional qualification), majority **43(71.7%)** worked in sub centers, mostly **39 (65%)** had staff nurse, majority **20 (33.3%)** had 1-5 and 12-17 years of experience, maximum health care workers **38 (63.3%)** are having other responsibility than her professional work, maximum **21 (35%)** had got no exposure to any kind of information regarding standard precautions for infection control, maximum **30 (50%)**.

### Section-B

In relation to the assessment of knowledge of health care workers regarding standard precautions for infection control frequency and percentage was computed and found majority **56.67%** were having good knowledge, **43.33%** were having excellent knowledge in post test.

In the assessment of area wise analysis of knowledge score, it was found that a high mean score percentage (**82.5%**) was obtained in basic concept related to hand washing and a minimum mean score percentage (**77.3%**) was obtained in basic concept related to bio medical waste management.

Demographic analysis of knowledge among subjects regarding standard precautions for infection control was done.

### Section-C

In relation to the assessment to practice of health care workers regarding standard precautions for infection control frequency and percentage was computed and found majority **39 (65%)** subjects had a good practice, a minimum subjects **21 (35%)** had average practice.

Demographic analysis of practice among subjects regarding standard precautions for infection control was done.

### Section-D

In relation to analysis of effectiveness of structured video demonstration with knowledge was found to be **24.794** which is highly significant from the table value (**2.00**) at **5%** level of confidence and found as the calculated value i.e. **12.314** is greater than the table value (**2.00**) at **5%** level of confidence in practice assessment and thus the first **hypothesis H<sub>1</sub>**, there will be significant increase in post test knowledge and practice scores regarding standard precautions for infection control among health care workers at the level of  $p > 0.05$  was accepted.

### Section-E

In relation to association between knowledge score and socio demographic variables, the chi square test computed and found no significant association between them. Thus the second **hypothesis H<sub>2</sub>**, stating that there will be significant association between the pre- interventional knowledge levels



regarding standard precautions for infection control among health care workers with the selected socio demographic variables at the level of  $p > 0.05$  was rejected.

In relation to association between practice score and socio demographic variables, the chi square was computed and found no significant. Thus the third **hypothesis  $H_3$** , stating that there will be significant association between the pre- interventional practice levels regarding standard precautions for infection control among health care workers with the selected socio demographic variables at the level of  $p > 0.05$  was rejected.

**Conclusion:** On the basis of the findings of the study, the following conclusions were drawn:

- The knowledge assessment of health care workers regarding standard precautions for infection control **56.67%** were having good knowledge, **43.33%** were having excellent knowledge in post test.
- The assessment of area wise analysis of knowledge score revealed that a high mean score percentage (**82.5%**) was obtained in basic concept related to hand washing and a minimum mean score percentage (**77.3%**) was obtained in after knowledge and practice related to standard precautions for infection control.
- The assessment to practice of health care workers regarding standard precautions for infection control revealed that maximum **39 (65%)** subjects had a good practice, a minimum subjects **21 (35%)** had average practice.
- The 't' test value **24.794** was greater than the table value (**2.00**) at **5%** level of confidence in knowledge assessment and in the practice assessment calculated 't' value i.e. **12.314** is greater than the table value (**2.00**) at **5%** level of confidence. The subject had a highly significant gain in knowledge and practice after imparting the structured video demonstration on standard precautions for infection control.
- The chi square test values of knowledge score with socio demographic variables showed statistically **no significant association**. Thus,  **$H_2$  hypothesis**, stating that there will be significant association between the pre-interventional knowledge levels regarding standard precaution for infection control among health care workers with the socio demographic variables at the level of  **$p=0.5$**  was rejected.
- The chi square test values of practice score with socio demographic variable showed statistically **no significant association**. Thus,  **$H_3$  hypothesis**, stating that there will be significant association between the pre- interventional practice levels regarding standard precaution for infection control among health care workers with the socio demographic variables at the level of  **$p= 0.5$**  was accepted.

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## Pearl S. Buck and the Concept of Women's Emancipation in Early Novels

\* **Shravan Kumar Mishra**

\*\* **Shubha Tiwari**

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**Abstract-** *Pearl S. Buck is a strong and unconventional writer. She broke many traditional norms regarding women. She underlined the role of women in spirituality, social upliftment and general emancipation. Her canvas was wide. Her experience in life was unique, in the sense that she had equal access to China, and United State of America. She had lived in both countries. She knew both countries very well. This is unique in the sense that she combined both capitalist and communist experience. She had seen America, the doyen of capitalism and materialism. She had seen China, pinnacle of a communist philosophy. In this sense the world view of Pearl S. Buck is unique and different from all other writers. She has portrayed ordinary women as strong. These memorable women have faced the efforts of the society to suppress them. Ordinary women fighting authority and traditions find place in Buck's novels.*

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The fact that Pearl S. Buck was a writer, activist and also a feminist is shown very deeply in her work. Most of her women characters are ordinary Chinese women who represent their country. They represent type and person both. The critic Xiongya Gao in her monumental book Pearl S. Buck's Chinese Women Characters has written, "I will examine to what degree Buck's women character are typical of Chinese women in general and to what degree they are individualized figures facing different conflicts, in variety of social, familial situation, with their respective unique, characteristics. It will be demonstrated that these characters view as group, both typical and individualized character in order to aid its theme. Therefore, characterization will not be examined in isolation, but in relation to other aspects of the novels.

The following three classifications will be frequently prefer to stereo typical, typical and individualized. I will define "stereotypical" as the images of the Chinese in the western mind at that time, which are often distorted and derogatory. "Typical" will be taken in its dictionary sense, referring to a character who possess characteristics common to the type to which she belongs. "Individualized" will be used to prefer to characters who stand out from the typical and can be described as none other than themselves, characters

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who do things differently from those in the same type.

In presenting genuinely typical features of her characters, Buck provides her western readers with a true picture of the Chinese people, thus destroying the stereo typical images westerners have long had of the Chinese. This accomplishment, of course, grows out of Buck's life long effort to promote understanding among all peoples and her philosophy that we should tolerate one another and live in harmony. By giving her characters, individuality, Buck makes her characters stand out vividly. Each character has her own features and trades and behaves in her own way. By skillfully combining typicality with individuality, Buck at a series of Chinese women to the gallery of imperishable literary characters. Placing herself among the greatest writers in the world. There is a common characteristics among all major women characters in the novels examine in this book : they all make best use of their very limited power allowed by the society to achieve what they deserve. Their actions quite often appear calculating and manipulative. This is seen, as will become clear, not as a faulty personality trait, but as a result of the operation that Chinese women have faced throughout their lives. In order to survive, they have to at in ways acceptable to society; but to achieve dignity, happiness, and freedom for themselves, they have also learned to use their intelligence to steer unfavourable situations to their advantages while still appearing to honour the traditions, the moral standards and the virtues society imposes on them. As Wang Ma a servant character in peony, puts it : "obey-obey-and to do what u like. The two go together-if you are clever"(56). They take whatever life offers them and make the best use of it for the benefit of themselves as well as of those around them." (Pearl S. Buck Xiongya Gao)

Novel after novel Pearl S. Buck has portrayed evolved and emancipated women characters. In The Good Earth (1931)O-lan comes out as a woman of extraordinary power. Her social status is just that of a slave but she has no complain in life. With her courage, fortitude, perseverance and common sense, she becomes the moral center of the novel. The family goes through extreme high and then extreme low economically. Pearl S. Buck has described the tragedy of farmers. Through all this O-lan carries the sprit of the family. She is ready to do anything for her family. The husband shows weakness of temperament and character. It goes to O-lan to provide mental support to her children. The focus of the novel is Good Earth, the cycling of farming and faith of farmers but O-lan herself is a representation of the good earth. She carries weight like good earth. She is silent. No one knows what she is thinking and what she is going through. "She never talked, this women except for brief necessities of life. Wan Lung, watching her move steadily and slowly about the room on her big feel watching secretly stolid square face, the unexpressed, half fearful look of her eyes, made nothing of her". (The Good Earth Pearl S. Buck 1931 Page16).

To Indian readers, O-lan seems to be an incarnation of the mother earth.



She is strong, productive, beneficial, devoted and un moving. She provides earth like sport to her family. She is trustworthy, as she hands over all the jewels to her husband which she has looted. She remains by his side steadfastly. O-lan expects little from life.

This is the style of Pearl S. Buck. She paints ordinary, real women with extraordinary quality. Pear S. Buck clearly states in the novel that O-lan is not beautiful. It is through her behavior that she comes out as beautiful. Buck has described the pain and struggle of the common woman. The key is to portray women as human beings with vulnerability and folly of the human nature. Her women are not goddesses.

Sons came in 1932 and it was received as a sequel to The Good Earth. This is the story of three sons of Wan Lung who refused to be farmer and chose to go other professions. In this sense they rejected the good earth. The novel presents dark reality of the Chinese life and has nothing to do with female character or psyche. However the next novel, The Mother which came in 1933 is all about mother and motherhood.

The novel presents a cosmic image of woman. The Mother is the head of a poor farming family. Here again the man is not interested in the profession of farming and woman has to steer through the tumults of her life and the life of her family. This novel is particular as it portrays the unfulfilled desires of mother. How the mother craves for pleasure and how sacrifice is forced on her. We can say that this novel is about the hidden life of a woman. Under the garb of the title “mother”, so many instincts and desires are buried. The mother is also a human being with normal human hunger for sensual pleasures. Many critics also says that Pearl S. Buck had depicted western concept of desire and fulfillment through this Chinese woman. This lady is different from O-lan in The Good Erath. Pearl has described all those desires which the mother has to forgo. The mother tried to strike a balance between desire and commitment.”Back to the tempo of The Good Earth, although not connected with either that book or Sons, in any way. In this moving story of a Chinese peasant woman, to whom the daily round of toil and pain and poverty and birth seems inevitable and not to be questioned, Pearl S. Buck has recaptured the rhythm of the soil again. It is a lighter story than either The Good Earth or Sons: a more concentrated picture of a family, ill-fated throughout, rather than a cross section of a class in the social scheme. A book in which the essential characteristic of race, the emphasis on “saving face”, becomes almost a fetish even in so lowly a character as the “mother”. Sure of a market and wide publicity”. ([www.Kirkus Review.com](http://www.Kirkus.com)).

A House Divided came in 1935 and is again considered to be a sequel The Good Earth. This is the story of grandson of O-lan and Wang Lung .This novel describes how west sees the Chinese. This novel is not very significant, in terms of family emancipation. Family characters are mostly in the sideline. The only glance act the family psyche at comes when older woman talk with



the amusement about the freedom that younger Chinese women enjoy and which, they themselves could never relish.

The next novel This Proud Heart which came in 1938 is important for understanding empowered women characters created by Pearl S. Buck. “This Proud Heart narrates the experience of a gifted sculptor and her struggle to reconcile her absorbing career with society’s domestic expectations. Susan Gayland is talented, loving, equipped with a strong moral sense, and adopt at anything she puts her hands to from housework to playing the Piano to working with marble and clay. But the intensity of her artistic calling comes at price isolating her from other people at times, even from her own family when her husband dies and she remarries she finds herself once again comparing the sacrifice of solitude to that of commitment, with a heroine who is naturalistic yet compellingly larger than life This Proud Heart incomparable in its sympathetic study of character”. (www.openroadmedia.com)

This Proud Heart is a very powerful novel about the dilemma of a capable, talented, passionate and self-reliant woman, Susan Gaylord. She is a sculptor by profession. The conflict in her life is between choosing art and independence on one hand and the security of marriage on the other hand. She starts by marrying and ends by living on her own. Between her wedding and her living alone, lies this novel of four hundred pages which beautifully describes the conflict of the working woman. Susan cannot deny the call of creativity. As a creative woman, she realizes that she cannot have it all. The husband is not supportive of her independence. A tragic turn comes, “Susan’s husband dies of typhoid while she is deciding whether to defy him by traveling to France for additional study. Soon after the funeral, she takes her son with her and sets out for Paris and there she settles into a small apartment, and gets enrolled in the studio of famous master who always remain unnamed in the book and bears an unmistakable resemblance to Rodin as soon as this man sees Susan, he recognizes that she is an artist of great talent. He insists that she should work only on marble as only the marble was large enough for all her powers. Marble, indeed, is sculpture’s most arduous mediums’ and it is used to be the preserve of male artists”. There comes a second marriage for Susan but liberation comes in living alone. The character of Susan is all about the individual call within a woman of substance. While love, marriage and family are basic needs, this woman cannot deny that thinking and artistic expression are equally basic.

We can see that Pearl S. Buck is highly sensitive to the issues of women. She has delved deep into various aspects of the lives of women. Desire, creativity, productivity, spirituality, and professionalism, all these aspects are described in detail when it comes to woman characters in early novels of Pearl S. Buck. The men want women to be content with husband and family but they themselves know that this is not enough. Women like men want to express themselves and have their own identity and independent existence.



The joy of life is in struggling, not in sitting aloof. There is no point in keeping oneself safe from the hardships of life. Freedom and respect are gained by hard work, passion, failures, and struggles. The human soul, both male and female craves for more and more. The journey is the end. There is no end or final destination of human life. Effort is everything. Women should not be kept away from effort and struggle. The material things, silk, gold, diamond, all are prison walls. The liberated women want fulfillment in effort. Pearl S. Buck said, "An intelligent, energetic, educated woman cannot be kept in four walls-even satin-lined, diamond-studded walls-without discovering sooner or later that they are still a prison cell". (America's Medieval Women, Harper's Magazine, August 1938 quoted Pearl S. Buck).

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## Rising Trends of Cesarean section Deliveries in India

\* **Kusum Nair**

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**Abstract-** Globally births by caesarean have increased in recent years. While nearly one in every two births in China is delivered by Cesarean section, the rate is around two in five in Thailand and Vietnam and nearly one in five in India. According to WHO which reviewed 110,000 births from nine countries in Asia during 2007-2008, 27% births were delivered by Cesarean section. A survey in Latin America found that 35% of pregnant women were delivered by Cesarean section. In India the rate is 18% still lower than China where it stands at 46% followed by Vietnam (36%) and Thailand (34%). According to the reports more than 60% of the hospitals where these Cesarean section took place did it for financial gains and not because it was required. This boom has jeopardized women's health in world over. Even women due to fear of labour are opting for Cesarean section. The morbidity and mortality rates are much higher in such cases. Unnecessary Cesarean sections are not only costlier but dangerous as well. In India it costs an average of Rs 20,000 more than normal. Some estimates say Cesarean section have risen from 5% to almost 65% in some private hospitals in India. Women who undergo caesarean without requiring it were 10 times more likely to be admitted to ICU than those who gave birth normally. According to Asian Survey studying 24,000 pregnant women in Gujarat, Delhi and Madhya Pradesh, where labour had already started, women who had a surgical delivery despite not requiring one were 67% times more likely to be admitted to ICU than those who had a natural birth. Deliveries were examined in 122 randomly selected public and private hospitals. All the hospitals recorded more than 1,000 births a year.

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Worldwide rise in cesarean section rate during the last three decades has been the cause of alarm and needs an in depth study. Cesarean section is one of the most common major surgical procedures in private sector health care services. The Cesarean section epidemic is a reason for immediate concern and deserves serious international attention. The procedure is not benign and needs to be performed only when circumstances distinctly require it. This might be true to some extent, every profession in India is looking for more profits and doctors make more money in Cesarean delivery than normal delivery. According to a news on India Today, "In the private sector C Section rates go up to 70 per cent, while in government hospitals it stands at around 20 per cent"<sup>14</sup>.

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In India, the cost of a C-section varies widely according to online forums, articles and studies. The charges for the procedure, hospital stay and anesthesia can range from about Rs5,000 (less than \$100) in a government hospital to upwards of Rs40,000 (\$650). No national survey has thoroughly measured the rate or cost of C sections so far<sup>16</sup>.

This was established by National Family Health Survey (NFHS-4) report released recently. A seven-month-long survey at district level revealed a 12% rise in caesarean deliveries at private health facilities. In 2005-06, caesarean deliveries in private hospitals were 28.8% and this shot up to 40.8% in 2015-16. In urban areas, caesarean deliveries were reported at 42.7% while it was 38% in rural areas in 2015-16. Increasing number of caesarean deliveries in private hospitals has raised concern with state health department asking all hospitals to provide statistics of normal and caesarean deliveries<sup>15</sup>.

### **The upward trend:**

The reasons for the dramatic increase in Cesarean section rates though not obvious are somewhat complex. The indications for performing Cesarean section have changed a lot in recent years and keep on changing for varied circumstances. Most Cesarean sections are currently performed to benefit the fetus, not the mother. Some common and important indications for Cesarean section include fetal distress, prolonged labor, breech presentation, multiple gestations, previous section, and Cesarean section on demand. It is sad that Cesarean section are frequently and arbitrarily performed for fetal distress and prolonged labor without due respect to correct diagnosis and unbiased decision. There are too many unknowns about the true risks and benefits of the procedure.

The issue is being debated by professional and women's groups in most parts of the developed world<sup>1</sup>. Inadequately informed women choose Cesarean section to avoid painful natural childbirth. Most of them like to maintain the vaginal tone of teenagers. But, this is more likely a benefit to the sexual partner than the woman herself. In India, the family sometimes demands that the baby be born on an auspicious date and time, obviously by Cesarean section, as dictated by horoscopic/astrological calculations.

Defensive obstetrics is another common reason for high rates of Cesarean section. It has been observed that 82% of physicians performed Cesarean section to avoid negligence claims<sup>2</sup>. Defensive obstetrics violates the fundamental principle of medical practice. In any case it does not work. During the years that defensive obstetrics has grown in numbers, there has been no slowdown in litigation<sup>3</sup>. This is closely related to daylight obstetrics for the obstetrician's convenience. Elective Cesarean section is set in favor of weekdays and daylight. It takes usually 20-30 minutes to perform a Cesarean section while conducting a vaginal birth may need 12 hours or more heavily taxing on the obstetrician's time and patience. In private health care services, Cesarean section is one of the most common major surgical procedures.



Doctors and hospitals earn much more money from a Cesarean section than from a vaginal delivery. High Cesarean section rates financially benefit doctors, hospitals, and industries.

### **Is Cesarean section safe?**

It is unfortunate that the option to choose or perform a Cesarean section is not so simple. Even elective Cesarean section carries serious risks for mother and child. The proponents of Cesarean section claim that Cesarean section is an extremely safe operation with a negligible mortality and morbidity. This could be open to question and there must be many potentially fatal problems which might occur unpredictably that are often not counted in any national audit.

Cesarean section in some cases has negative impact on newborn's health. Studies found that a baby born through Caesarean is less likely to be breastfed and receive its benefits. Mother's relationship with her baby can be adversely affected.

Cesarean-born babies are also more likely to have breathing problems around the time of birth and to experience asthma in childhood and adulthood. Cesarean section puts a woman at higher risk for future ectopic pregnancies, including a type known as "cesarean scar pregnancy" that develops within scar from a past Cesarean section. Her fertility is lower than a woman who has a vaginal delivery. Women who have had a cesarean are at increased risk of chronic pelvic pain and bowel obstruction.

A fourfold increase in maternal mortality rate associated with Cesarean section was observed even after controlling for medical and obstetric complications, maternal age, and preterm delivery<sup>5</sup>. Even elective Cesarean section had a 2.84 fold greater chance of maternal death as compared to vaginal birth. As regards immediate risks, all women undergoing CS are exposed to potential complications of anesthesia. 82% of anesthesia related maternal deaths occurred in women undergoing CS and general anesthesia was most prevalent among them (52% of 129 deaths)<sup>6</sup>. Overall intraoperative complications like utero cervical and bladder lacerations, blood loss greater than 1L and need for hysterectomy occur in 12-15% of cesarean deliveries<sup>7</sup>.

Major complications were almost double in emergency Cesarean section compared to those in elective Cesarean section. Overall post operative complications – major (pelvic infection, sepsis, deep vein thrombosis etc.) and minor (fever, urinary infection, wound sepsis etc.) – occurred in 35.7% of cases<sup>8</sup>. Abdominal delivery is also a significant risk factor for emergent postpartum hysterectomy, mainly for adherent placenta, uterine atony, uterine rupture, fibroids, sepsis, and extension of uterine scar<sup>9</sup>. Babies are also vulnerable to unnecessary risks from rising Cesarean section rates. The first danger to the baby is the 1% to 9% chance that the surgeon's knife will accidentally lacerate the fetus (6% in non vertex presentation)<sup>10</sup>. A much more serious risk is respiratory distress syndrome (RDS). Cesarean section



per se is a potential risk factor for RDS in preterm infants and for other forms of respiratory distress in mature infants<sup>4</sup>. Another distinct hazard is iatrogenic prematurity. Even with repeated ultrasound scans, there may be errors in judging when to do an elective Cesarean section. As Cesarean section rates rise, so do premature births.

### **Reduction of future fertility**

Women delivered by Cesarean section were less likely to have a subsequent pregnancy (66.9%) compared with those having spontaneous vaginal delivery (73.9%) and instrumental vaginal delivery (71.6%). Women delivered by Cesarean section were also found more likely to have an ectopic pregnancy in their next pregnancy<sup>11</sup>. Eight cases of ectopic pregnancies which developed in Cesarean section scars. The women at risk appear to be those with a history of placental pathology, ectopic pregnancy, multiple Cesarean section, and breech delivery by Cesarean section<sup>12</sup>. 14 cases of pregnancy on the cicatrix of previous Cesarean section at the uterine isthmus in the 1st trimester<sup>13</sup>.

### **Conclusion**

Obstetricians should abide by ethics in clinical practice and carefully evaluate the indication in every Cesarean section and take an unbiased decision before performing Cesarean section on demand/request. Although the debate will continue regarding the appropriateness of Cesarean section on demand, any discussion of risks and benefits must include the potential for long term risks of repeated Cesarean section, including hysterectomy and maternal and fetal death. It is expected that obstetricians should always provide prompt, competent, skilled, and evidence based services to women.

Carefully supervised vaginal delivery after Cesarean section needs to be enthusiastically encouraged by promoting trial of scar or trial of labor. Routine practice of external cephalic version is recommended during antenatal period in selected cases of breech presentation. The question of seeking a second opinion from a senior and experienced obstetrician before performing a Cesarean section for a controversial indication, is ticklish, but may be seriously considered or debated in the best interest of the profession and of the women as well. It is possible to maintain Cesarean section rate close to 10-15% and still have very low maternal and prenatal mortality.

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