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Worldwide Upswing in Student and Youth Radicalism: An Overview

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The youth have driven some of the biggest calls for change world has seen, but these big mass movements have had their limitations too. There have been many movements in world where the youth have played a significant role Needless to say, if there is an uprising anywhere, the young will be the mix like turmeric in world cuisine. The International student movement is riding a wave of global education protests. The International student movement provides a substantial number of students with political and organizational experience, which is especially valuable in many of the developing nations. It gives an opportunity for exchanges of attitudes and ideas among students from many nations. The movement is also a battlefield in the cold war. Both Russia and the United States, and more recently the Chinese and French, contend for the ideological and political contend for the ideological and political loyalties of the World's students. They recognize the influence of this group in the political life of many nations. The ideological struggle of the cold war is fought in microcosm in the international student movement. Occasionally, the movement gives clues to future developments on the broader level.

The modern student movements vary widely in subject, size, and success, with a variety of students in various educational settings participating, including public & private school students, including public & private school students, elementary, middle, senior, undergraduate, and graduate students, and all races, socio-economic, backgrounds, and political perspectives. Some student protests focus on the internal affairs of a specific institution, others focus on broader issues such as a war or dictatorship. Likewise, some student protests focus on an institutions impact on the world. Such as a disinvestment campaign, while others may focus on a regional or national impact on the institution, such as a campaign against government educational policy. Although student activism is commonly associated with left-wing politics, right-wing student movements are not uncommon, for example, large student movements fought on both sides of the apartheid struggle in South Africa.

Student Movements at the university level in nearly as old as the university itself. Students in Paris and Bologna staged collective actions as early as the 13th century, chiefly over town and gown issues. Student protests over broader political issues also have a long pedigree. In Joseon Dynasty Korea, 150 Sungkyunkwan students staged an unprecedented demonstration against the king in 1519 over the Kimyopurge. Extreme forms of student movement include suicide such as the case of Jan Palochs and Jan Zajic's protests against the Greek military Junta of 1967-1974. In Argentina, as elsewhere in Latin America, the tradition of student activism dates back to at lead the 19th century, but it was not until after 1990 that it became a major political force. In 1918, student activism movement triggered a general modernization of the universities especially tending towards democratization, called the university revolution. The events started in Cordoba and were accompanied by similar uprisings across Latin America.

Australian students have a long history of being active in political debates. This is particularly true in the newer universities that have been established in Suburban areas. For much of the 20th century, the major campus-organizing group across Australia was the Australian Unions of students, which was founded in 1937 as the Union of Australian University students. The Aus folded in 1984; the National Union of Students replaced it in 1987. Student Movements of Bangladesh is reactive confrontational and violent. Student organizational act as the armament of the political parties they are part of over the years, political clashes and factional feuds in the educational institutes killed many, seriously hampering the academic atmosphere. To check those hitches, universities have no options but go to lengthy and unexpected closures. Therefore, classes are not completed on time and there are session jams.

The student wings of ruling parties dominate the campuses and residential halls through crime and violence to enjoy various unauthorized facilities. They control the residential halls to manage seats in favour of their party members and loyal pupils. They eat and buy free from the restaurants and shops nearby. They extort and grab tenders to earn illicit money. They take money from the freshmen candidates and put pressure on teachers to get on acceptance for them. They take money from the job seekers and put pressures on university administrations to appoint them. On August 11, 1937, Uniao National Dos Students (UNE) was formed as a platform for students to create change in Brazil. The organization tried to unite students from all over Brazil. However, in the 1940s the group had aligned more with socialism. Then, in the 1950s, the group changed alignment again, this time aligning with values that are more conservative. The Uniao metropolitan also students rose up in replacement of the once socialist UNE. However, it was not lont until Uniao National dos Estudantes once again sided with socialism, thus joining forces with the Uniao Metropolitan dos Estudantes.

The Uniao National do Estudantes was influential in the democratization of higher education. Their first significant feat occurred during World War II when they successfully pressured Brazilian President Getulio Vargas to join the side of the allies. In 1964, UNE was outlawed after elected leader by a military coup. The military regime terrorized students in an effort to make them subservient. In 1966, students began protesting anyway despite the reality of further terror. All the protests led up to the March of the one hundred thousand in June 1968. Organized by the UNE, this protest was the largest yet. A few months later, the government passed institutional Act number five, which officially banned students from any further protest.

In Canada, New left students' Organizations from the late 1950s and 1960s became mainly two: SUPA (Student Union for Canadians). SUPA grew out of the CUCND (Combined Universities Campaign for Nuclear Disarmament) in December 1964, at a University of Saskatchewan conference. While CUCND had focused on protest marches, SUPA sought to change Canadian society as a whole. The scope expanded to grass roots politics in disadvantaged communities and consciousness raising to radicalize and raise awareness of the 'generation gap' experienced by Canadian youth. SUPA was a decentralized organization, rooted in local university campuses. SUPA however disintegrated the role of working class and 'Old Left". Members moved to the CYC or became active leaders in CUS (Canadian Union of Students leading the CUS to assume the mantle of New Left student agitation.

In 1968, SDU (students for a Democratic University) was formed at McGill and Simon Fraser Universities. SFU, SDU, originally former SUPA members and New Democratic youth, absorbed members from the campus liberal club and young socialists. SDU was prominent in an administration occupation in 1968 and a student strike in 1969. After the failure of the student strike, SDU broke up. Some members joined the IWW and Yuppies (Youth International Party). Other members helped from the Vancouver Liberation Front in 1970. The FlQ (Quebec Liberation Front) was considered a terrorist organization, causing the use of the War Measure Act after 95 bombings in the October Crisis. This was the only peacetime use of War Measures Act.

Since the 1970s, PIRGs (Public Interest Research Groups) have been created as a result of student Union, referendums across Canada in individual provinces. Like their American Counter parts, Canadian PIRGS are student directed, run and funded. Most operate on a consensus decision-making model. Despite efforts at collaboration, Canadian PIRGS are independent of each other. Anti-Bullying Day (a.k.a. pink shirt day) was created by high school students David shepherd, and Travis Price of Berwick, Nova Scotia, and is now celebrated annually across Canada. In 2012, the Quebec student Movement across due to an increase of tuition of 75%, that took students out of class and into the students to comfortably extend their education, because of fear of debt or not having money at all. Following elections that year, premier Jeen charest promised to repeal anti-assembly laws and cancel the tuition hike.

From 2011 to 2013, Chile was rocked by series of student-led nationwide protests across Chile, demanding a new framework for education in the country, including more direct state participation in secondary education and an end to the existence of profit in higher education. Currently in Chile, only 45% of high schools and most universities are also private. No new public universities have been built since the end of the Chilean transition to democracy in 1990, even though the number of university students has swelled. Beyond the specific demands regarding education, the protests reflected a “deep discontent’ among some parts of society with Chile’s high level of inequality. Protests have included massive non-violent marches, but also a considerable amount of violence on the part of a side of protestors as well as riot police. The first clear government response to the protests was a proposal for a new education fund and a cabinet shuffle, which replaced minister of education Joaquin Lavin and was seen as not fundamentally addressing student movement concerns. Other government proposals were also rejected.

Since the defeat of the Qing Dynasty during the First (1839-1842) and second opium wars (1856-1860), student unrest has played a significant role in the Modern Chinese History. Fueled mostly by Chinese nationalism, Chinese student unrest strongly believes that young people are responsible for China's future. This strong nationalistic belief has been able to manifest in several forms such as democracy, anti- Americanism and Communism.

One of the most important acts of student protests in Chinese history is the 1919 May Fourth Movement that saw over 3,000 students of Peking University and other schools gathered together in front of Tiananmen and holding a demonstration. It is regarded as an essential step of the democratic revolution in China, and it had also give birth to Chinese Communism, and it had give birth to Chinese Communism Anti- Americanism Movements led by the students during the Chinese Civil War also instrumental in discrediting the KMT government and bring the Communist Victory in China. In 1989, the democracy Movement led by the student at the Tianamen Square protests ended in a brutal government Crackdown which would later be called a massacre.

Student Unrest played an important, yet understudied, role in Congo9's crisis of decolonization. Throughout the 1960s, students denounced the unfinished decolonization of higher education and the unrealized promises of national education and the unrealized promises of national independence. The two issues crossed in the demonstration of June 4, 1969. Student Unrest continues and women such as Aline Mukovi Neema, winner of 100 women BBC award, continue to campaign for political change in the Democratic Republic of the Congo. During Communist rule, students in Eastern Europe were the force behind several of the best-known instances of protest. The Chain of events leading to the 1956 Hungarian Revolution was started by peaceful student demonstrations in the streets of Budapest, later attracting workers and other Hungarians. In Czechoslovakia, one of the most known faces of the protests following the Soviet-led invasion that ended the Prague Spring was Jan Palach, a student who committed suicide by setting fire to himself on January 16, 1969. The act triggered a major protest against the occupation.

Student- dominated youth movements have also played a central role in the "Colour revolutions" seen in post- communist societies in recent years. Of the Colour revolutions, the Veluet

Revolution of 1989 in the Czechoslovak capital of Prague was one of them. Though the Velvet Revolution began as a celebration of International Students' Day, the single event quickly turned into a nationwide ordeal aimed at the dissolution of Communism. The demonstration had turned violent when police intervened. However, the police attacks garnered nationwide sympathy for the student protesters. Soon enough multiple other protests unravelled in an effort to breakdown the one party Communist regime of Czechoslovakia. The series of protests were successful; they broke down the Communist regime and implemented the use of democratic elections in 1990, only a few months after the first protest.

Another example of this was the Serbian Olpor! Resistance in Serbian), formed in October 1998 as a response to repressive University and Media Laws that were introduced that year In the presidential campaign in September 2000, the organization engineered the "Gotovjew" (He's finished) campaign that galvanized Serbiab discontent with Slobodan Milosevic, ultimately resulting in his defeat.

Olpor has inspired other youth movements in Eastern Europe, such as Kmara in Georgia, which played an important role in the rose Revolution, and PORA in Ukraine, which was key in organizing the demonstrations that led to the Orange Revolution. Like Otpor, these non-violent resistances and used ridiculing humour in opposing authoritarian leaders. Similar movement includes keikei in Kyrgyzstan, Zubir in Belarus and MJAFT in Albania. Opponents of the "Color Revolutions" has accused the Soros Foundations and / or the United States government of supporting and even planning the revolutions in order to serve even planning the revolutions in order to serve Western interests. Supporters of the revolutions have argued that these allegations are greatly exaggerated, and that the revolutions were positive events, morally justified, whoever or not Western support had an influence on the events.

In France, student's unrests have been influenced shaping public debate. In May 1968, the University of Paris at Nanterre was closed due to the problems between the students and the administration. In protest of the closure and the expulsion of Nanterre students, students of the Sorbonne in Paris began their own demonstration. The situation escalated into a nationwide insurrection. The events in Paris were followed by student protest throughout the world. The German Student Movement participated in major demonstrations against proposed emergency legislation. In May countries, the student protests caused authorities to respond with violence. In Spain, student demonstrations against Franco's dictatorship led to clashes with police. A student demonstration in Mexico City ended in a storm of bullets on the light of October 2, 1968, an event known as the Tlatelolco massacre. Even in Pakistan, students took to the streets to protest changes students died after police opened fire on a demonstration. The global reverberations from the French Uprising of 1968 continued into 1969 and even into the 1970s.

In 1815, in Jena (Germany), the "urburschenschaft" was founded. That was a student enverbindung that was concentrated on national and democratic ideas. In 1817, inspired by liberal and patriotic ideas of a united Germany, student organizations gathered for the Wartburg festival at Wartburg Castle, at Eisenach in Thuringa, on which reactionary books were burnt. In 1819, the student Karl Ludwig Sand murdered the writer August von Kotzebue, who had scoffed at liberal Student organizations. In May 1832, the Hambacher Fest was celebrated at Hambach Castle near Neustadt on der Weinstraise win about 30000 participants, amongst them many students. Together with the Frankfurter Wachenstrurm in 1833 planned to free students held in prison at Frankfurt and Georg buchher's revolutionary pamphlet Der Hessische landbote that were events that led to the revolutions in the German states in 1848. In the 1960s, the worldwide upswing in student and youth radicalism manifested itself through the German student movement and organizations, such as the German student movement and organizations such as the German Socialist Student Union.

The movement in Germany shared many concerns of similar groups elsewhere, such as the democratization of society and opposing the Vietnam War, but also stressed more nationally specific issues such as coming to terms with the legacy of the Nazi regime and opposing the German Emergency Acts. Student protest in Greece has a long and intense history. Student Movements in the 1960s was owner of the reasons cited to justify the imposition of the dictatorship in 1967. Following the imposition of the dictatorship, the Athens Polytechnic Uprising in 1973 triggered a series of events that led to the abrupt end of the regime's attempted "Liberalization" process under Spyros Markesan's, and, after that, to the eventual collapse of the Greek Junta during Metapolitifsi and the return of democracy in Greece. Kostas georgics was a Greek student of Geology, who, in the early hours of 19 September 1970, set himself ablaze in Matteotti Square in Genoa as a protest against the dictatorial regime of Gorgeous Papadopoulos. His suicide greatly embarrassed the Junta, and caused a sensation in Greece and abroad as it was the first tangible manifestation of the depth of resistance against the Junta. The Junta delayed the arrival of his remains to Corfu for four months citing security reasons and fearing demonstrations while presenting bureaucratic obstacles though the Greek consulate and the Junta government.

Hong Kong student activist group scholarism began an occupation of the Hong Kong government headquarters on 30 August 2012. The goal of the protest was, expressly, to force the government to retract its plans to introduce moral and National Education as a compulsory subject. On 1 September, an open concert was held as part of the protest, with an attendance of 40.000. At last, the government de facto struck down the Moral and National Education. Student organizations made important roles during the Umbrella Movement. Standing Committee of the National People's Congress (NPCSC) made decisions on the Hong Kong political reform on 31 August 2014, which the political reform on 31 August 2014, which the nominating committee would tightly control the nomination of the Chief Executive Candidate, Candidates outside the Pro- Beijing camp would not have opportunities to be nominated. The Hong Kong Federation of students and scholarism led a strike against the NPSCSC's decision beginning on 22 September 2014, and started protesting outside the government headquarters on 26 September 2014. On 28 September, the occupy Central with Live and Peace movement announced that the beginning of their civil disobedience campaign. Students and other members of the public demonstrated outside government headquarters, and some began to occupy several major city intersections.

The Assam Movement (1979-1985) was a popular movement against illegal immigrants in Assam. The movement, led by All Assam Students' Union (AASU) and the All Assam Gana Sangram Parishad (AAGSP), developed a program of protests and demonstration to compel the Indian government to identify and expel illegal (mostly Bangladeshi), immigrants, protect, and provide constitutional, legislative and administrative safeguards to the indigenous Assamese People. On 16 January 2017, a large group of students (more than 2

Million) protested in state of Tamil Nadu and Pondicherry against the ban on Jallikattu. The Supreme Court of India made the ban in 2014 when PETA filed a petition against Jallikattu as a cruelty to animals. On 20 January a temporary ordinance was passed, lifting the ban on Jallikattu.

The Jadavpur University of Kolkata has played an important role to contribute to the student Unrests of India. The Hokkolorob Movement (2014) stirred the nation as well as abroad which took place over here. It took place after the alleged police attack over unarmed students inside the campus demanding the fair justice of a student who was molested inside the campus. The movement finally led to the expulsion of the contemporary Vice-Chancellor of the University, Mr. Abhijit Chakraborty, who allegedly ordered the police to do open lathi charge over the students. Some anti-social goons were also involved in the harassment of the students.

Indonesia is often believed to have hosted 'some of the most important acts of student resistance in the worlds' history. University student groups have repeatedly been the first groups to stage street demonstrations calling for government change at key points in the nation's history, and other organizations from across the political spectrum have sought to align themselves with student groups in to give voice to anti- colonial sentiments. During the political turmoil of the 1960s, right wing student groups staged demonstration calling for then- President Sukarno to eliminate alleged communists from his government and later demanding that he resign. Sukarno di step down in 1967, and was replaced by Army general Suharto.

Student groups also played a key role in Suhartos 1998 fall by initiating large demonstrations that gave voice to wide spread popular discontent with the president in the aftermath of the May 1998 riots. High School & University students in Jakarta, Yogyakarta, Madon and elsewhere were some of the first groups willing to speak out publicly against the military government. Student groups were a key part of the political scene during this period. Upon taking office after Suharto stepped down, B.J. Habibie made numerous mostly unsuccessful overtures to placate the student groups that failed; he sent a combined force of police and gangsters to evict protesters occupying a government building by force. The ensuing campaign left two students dead and first injured.

In Iran, students have been at the forefront of Protests both against the pre-1979 secular monarchy and, in recent years against the theocratic Islamic republic. Both religious and more moderate students played a major part in Ruhollah Khomeini's opposition network against the Shah Mohammad Reza Pahlavi. In January 1978 the army dispersed demonstrating students and religious leaders, killing several students and sparking a series of widespread protests that ultimately led to the Iranian Revolution the following year. On November 4, 1979, Militant Iranian students calling themselves the Muslim students following the line of the Imam seized US embassy in Tehran holding 52-embassy employees hostage for a 444 days.

Recent years have seen several incidents when liberal students have clashed with the Iranian government, most notably the Iranian student riots of July 1999. Several people were killed in a week of violent confrontations that started with a police raid on a university dormitory, a response to demonstrations by a group of students of Tehran University against the closure of a reformist newspaper. Akbar Mohammadi was given a death sentence, later reduced to 15 years in prison, for his role in the protests. In 2006, he died at Evin Prison after a hunger strike protesting the refusal to allow him to seek medical treatment for injuries suffered as a result of torture.

At the end of 2002, students held mass demonstrations protesting the death sentence of reformist lecturer Hashem Aghajari for alleged blasphemy. In June 2003, several thousand students took to the streets of Tehran in anti- government protests sparked by government plans to privatise some universities. In the May 2005, Iranian presidential election, Iran's largest student organization, the office to consolidate unity, advocated a voting boycott. After the election of president mahmoud Ahmadinejiad, student protests against the government have continued. In May 2006, up to 40 police officers were injured in clashes with demonstrating students in Tehran. At the same time, the Iranian government has called for student action in line with its own political agenda. In 2006, president Ahmadinejad urged students to organize campaigns to demand that liberal and secular university teachers be removed. In 2009, after the disputed presidential election, a series of student protests broke out, which became known as the Iranian Green Movement. The violent measures used by the Iranian government to suppress these protests have been the subject of widespread international condemnation. As a consequence of harsh repression, the student movement entered a period of silence during Ahmadinijad's second term (2009-2013).

During the first term of Hassan Rouhani in office (2013-2017), several groups endeavoured to revive the student movement through rebuilding student organizations.

In Israel the student were amongst the lending figures in the 2011 Israeli social justice protests that grew out of the cottage cheese boycott. Japanese student movement began during the Taisho Democracy, and grew in activity after World War II. Activist students mostly carried them out. One such event was the Anpo protests, which occurred in 1960, in opposition to the ANPO treaty. In the subsequent student uprising in 1968, leftist activists barricaded themselves in universities, resulting in armed conflict with the Japanese police force. Some wider causes were supported including opposition to the Vietnam War and apartheid and for the acceptance of the hippier lifestyle. Since the amendment of section 15 of the universities and university colleges Act 1971 (UUCA) in 1975, students were barred from being members of, and expressing support or opposition to, any political parties or “any organization, body or group of persons which the minister, after consultation with the Board, has specified in writing to the vice-chancellor to be unsuitable to the interests and well- being of the students or the university.’ However, in October 2011, the court of appeal ruled that relevant provision in section 15 UUCA was unconstitutional due to Article 10 of the Federal Constitution pertaining to freedom of expression.

Since the act prohibiting students from expressing “support sympathy or opposition; to any political party was enacted in 1971, Malaysian students have repeatedly demanded that the ban on political involvement be rescinded. The majority of students are not interested in politics because they are afraid them. The UUCA (also known by its Malaysian acronym AUKU) not however been entirely successful in eliminating student activism and political engagement. In Kualalumpur on 14 April 2012, student activists camped out at Independence square & marched against a government loan program that they said charged students high interest rates and left them with debt. The largest student movement in Malaysia is the solidarity Mahasiswa Malaysia (SMM; student solidarity of Malaysia). This coalition group represents numerous student organizations. Currently, SMM is actively campaigning against the UUCA and a free education at primarily, secondary & tertiary level.

During the protest of 1968, Mexican government killed an estimated 30 to 300 students and civilian protesters. This killing is known as in the Tiatelolco massacre killing of an estimated 30 to 300 students and civilians by military and police on October 2, 1968, in the plaza delas Tres cultures in the Tlatelco section of Mexico City. The events are considered part of the Mexican Dirty war, when the government used its forces to suppress political opposition. The massacre occurred 10 days before the opening of the 1968 Summer Olympics in Mexico City. More recent student Movements includes Yo Soy 132 in 2012. Yo Soy 132 was a social movement composed for the most part of Mexican university students from private and public universities, residents of Mexico, claiming supporters from about 50 cities around the world. It began as opposition to the Institutional Revolutionary Party (PRI) candidate Enrique Pena Nieto and the Mexican media has allegedly based coverage of the 2012 general election. The name Yo Soy 132, Spanish for “I am 132”, originated in an expression of solidarity with the original 131 protest’s initiators. The phrase drew inspiration from the occupy movement and the Spanish 15-M Movement. The protest Movement was self-proclaimed as the “Mexican Spring” (an allusion to the Arab Spring) by its first spokespersons, and called the “Mexican occupy movement” in the international press. Following the 2014 Iguala mass kidnapping students responded nationally in protest from marches to destruction of property. Through social Media, hash tags such as Todos Comos Ayotzinapa spread and promoted global student response. Similar to the students of Sweden many student activists have emerged in Norway to protest climate change. While Norway is commonly viewed as a model country when it comes to combating climate change, students in Norway say there is more to be done. Though the country has put forth many internal climate-combating initiatives, students worry covers the country’s exportation of oil and gas.

Historically throughout Pakistan, University students have led protests against dictatorships and militant regimes. In the 1960s, the National Student Federation and the people’s Student Federation worked together to protests against their current militant regime, General Ayum Khan, the second president of Pakistan, ran the regime. In 2012, the Taliban shot Malala Yousafzai when standing up for the right of girls in Pakistan to receive an education, surviving the attack, Yousafzai continued as an activist for women’s education.

She has since written two books stressing the importance of girl's education not only in her home of Pakistan but also around the world. Her first book, I am Malal, details her own experience; while her second book, "We Are Displaced", details the lives of girls she met from refugees' camp. In 2014, she became the youngest person to receive a Nobel Peace Prize. She was 17 years of age upon accepting the Award.

Student uprisings in the Philippines sow a surge during the Ferdinand Marcos regime in the late 1960s and early 1970s during the First Quarter storm before the declaration of Martial Law. Until today, students Uprisings for various causes such as for free education, corruption within the government and extra judicial killings. Some groups that led these protests or the League of Filipino Students (FS), National Union of Students of the Philippines (NUSP), Anakbayan, and Kabataan Party-list.

The Russian Empire, the Soviet Union and the Post- Soviet Russian Federation have all had extensive student activist Movements. In the 1970s, students in South Africa contributed to the movement against the apartheid. On June 16, 1976, students congregated in what would come to be known at the sowed to uprising. Here, they led a peaceful protest in response to the Bantu Education Act of 1953. In an attempt to break apart the protest, Police met the students with violence and Force. The violence that ensued during the uprising led many to sympathize with the protesting students. The exposed nature of the apartheid caused can international abhorrence leading to its deconstruction. In 2018, Greta Thunberg caught international attention when she began missing classes to protest climate change. What began as sitting outside Sweden's parliament with fliers in hand quickly became an international student movement. On March 15, 2019, students from more than 130 countries skipped school for the global climate strike.

Students primarily led the overthrow of Thai leader Field Marshall Thanam Kittikachorn. Called the October 14, 1973 Uprising, Students were successful in overthrowing his military dictatorship and restoring democracy. In addition to Thanom, they also overthrow deputy field Marshall Praphas Charusathein. After Thanom was overthrown, he was forced into exile, but in 1976 returned to become a monk. Although he swore to stay out of politics, the presence of him causes student protests to begin again. On October 6, 1976, many protestors died all the hands of right-wing militants that had torn through Thammasat University. Left-wing students are now known to protest any Thanom-styled regime. Students played a very important role in the ongoing 2020 Thai protests. Students from many parts of Thailand are participating in a series if pro-democracy movements against Thai government under Prime Minister Prayuth Chan-O-Cha. One instance saw a debate between students and Education Minister Natapol Teepsuwan , who used to be a part of the anti-democratic people's Democratic Reform Committee that called for Prayuth to staged 2014 Thai Coup d'état.

Uganda has the second youngest population in the world, with rising numbers of University students seeking improved employment opportunities. Over the last 100 years since the establishment of the first Ugandan University, these students have been especially politically engaged. The structure of the University government system encourages political action, as student leadership positions are viewed as extensions of government elections and parties. During British colonialism and Independence, students have played a crucial role in protesting government leadership with varied success. Student political unrests has existed in UK since the 1880a with the formation of the student representative councils, precursors of Union organizations designed to present students interests. These later evolved into unions. Many of which became part of the National Union of Students formed in 1921. However, the NUS were designed to be specifically outside of political and religious interests, reducing its importance as a centre for student activism. During the 1930s students began to become more politically involved with the formation of many socialist societies at universities, ranging from social democratic to Marxist- Leninist and Trotskyite, even leading to Brian Simon, a Communist, becoming head of the NUS.

However, it was not until 1960s, that student activism became important in British Universities. The Vietnam War and issues of racism initiated a focus on other local frustrations, such as fees and student representation. In 1962, the first student protest against the Vietnam War was held, with CMD. However, student activism did not begin on a large scale until the mid-1960s. In 1965, a student protest of 250 students was held outside Edin Burgh's American Embassy and the beginning of protest against the Vietnam War in Governor Square. It also saw the first major teach-in Britain in 1965, where students debated the Vietnam War, and alternative non-violent means of protest at the London School of Economics, sponsored by the Oxford Union. In 1966, the Radical Student Alliance and Vietnam Solidarity Campaign were formed, both of which became centres for the protest movement. However, the first student sit-in was held at the London School of Economics in 1967 by their students' Union over the suspension of the two students. Its success and a national student rally of 100,000 held in the same year is usually considered to mark in the same year is usually considered to mark the start of the movement. Up until the mid-1970s student, activities were held including a protest of up to 80,000 strong in Grosvenor square, anti-racist protests and occupations in New Castle, the breaking down of riot control gates and forced closure of the London school of economics, and jack Straw becoming the head of the NUS for the RSA. However, many protests were over more in college governance, better accommodation, loner fees or even canteen prices.

Student protests erupted again in 2010 during the premiership David Cameron over the issue of tuition fees, higher education funding cuts and withdrawal of the Education Maintenance Allowance. During the wave of School Strikes for climate in 2019, student Strikes saw up to 300,000 school children on the streets in the UK, at protests organized by a network of local groups of youth, climate activists. Umbrella Campaign groups such as Scottish Youth Climate Strike in Scotland, Youth Climate Strike in Scotland, Youth Climate Association Northern Ireland on Northern Ireland, and UK Student Climate Network in England and Wales, made demands to respective governments and local authorities on the back of these protests and achieved some successes, and continue to campaign for climate justice.

In the United States, student Uprisings' is often understood as a form of Youth activism that can be Oriented toward change in the American Educational System, Civil Rights, Law Enforcement, Nuclear Weapons, to a wide range of issues. Student activism in the United States dates to the beginning of public education, if not before. Some of the first well-documented, direct activism occurred on the campuses of black institutions like Fisk and Howard in the 1920s. At Fisk, students' concerns surrounding disciplinary rules designed to undermine black identity coalesced into demands for t6he resignation of President Fayette Avery McKenzie. Spurred by alum W>E>B DU Bois' 1924 commencement speech, the students ignored the 10 P.M.

curfew to protest and staged subsequent walkouts. After a Committee formed to investigate the protests rule unfavourably on McKenzie's abilities and handing of the unrest, he resigned on April 16, 1925. Events at Fisk had wide repercussions, as black students elsewhere began to question the repressive status quo of the post war black university. The next wave of uprisings was spurred by Depression-era realities of the 1930s. The American youth Congress was a student led organization in Washington DC, which lobbled the US Co9ngress against War and racial discrimination and for youth programs. First Lady Elweanor Roosevelt heavily supported it.

The counter culture era of the 1960s and early 1970s saw several Waves of student activists gaining increasing political prominence in American Society. Students formed social movements that moved them from resistance to liberation. An early important national student group was the students' peace union, established in 1959. Another highlight of this period was students for a Democratic Society (SDS) launched in Ann Arbor, Michigan, was a student-led organization that focused on schools as a social agent that simultaneously oppressions and potentially uplifts society. SDS eventually spun off the weather underground. Another successful group was Ann Arbor Youth Liberation, which featured students calling for an end to state-led education. Also notable were the student non-violent coordinating committee and the Atlanta Student Movement, predominantly African American Groups that fought against racism and for integration of public schools across the US. The Free Speech Movement in 1964-65 at UC Berkley used mass civil disobedience to overturn restrictions on- campus political activities.

The Free Speech Movement was the first US Student Movement that became a focus of scholarly attention into student activism. The longest student strike in American history started on November 6, 1968 and lasted until March 21, 1969 at San Francisco State College to raise awareness of third-world student access to higher education. The largest student strike in American history took place in May and June 1970, in response to the Kent State Shootings and the American invasion of Cambodia. Over Four Million students participated in this action. American society saw an increase in student uprisings again in the 1990s. The education reform movement has led to a resurgence of populist student uprising against standardized testing and teaching as well as more complex issues including military/ industrial/ prison complex and the influence of the military and corporations in education. There is also increased emphasis on ensuring that changes that are made are sustainable, by pushing for better education funding and policy or leadership changes that engage students are decision-makers in schools. Notably universities participated in the disinvestment from South-Africa Movement, University of California, Berkeley, after student uprisings became the first institution to disinvest completely from companies implicated in and profiting from apartheid.

Major contemporary campaigns include work for funding of public schools, against increased tuitions at colleges or the use of sweat shop labour in manufacturing school apparel for increased student voice throughout education planning, delivery, and policy-making (e.g. The Roosevelt Institution), and to raise national and local awareness of the humanitarian consequence of the Darfur Conflict. There is also increasing activism around the issue of global warming. Antiwar activism has also increased leading to the creation of the Campus Antiwar Network and the refunding of SDS in 2006. Following the national growth of the Black hives matter movement, and more intensely since the 2016 election of U.S. President Donald Trump, student activism has been on the rise. Alt-right Breitbart senior editor Milo Yiampopoulos' tour sparked protest at University of California, Davis, where he was scheduled to speak alongside "Pharma Bro" martin Shkreli and university of California, Berkeley, all shutting his talks down before they started though large-scale protest.

In February 2018, after the stone man Douglas High School shooting, many students began to organize rallies and protests against gun violence. A huge series of protests including the March of Our Lives (MFOL) followed, drawing millions of protesters and notably attacking the NRA as well as US gun Laws. A number of student activists such as Xgonzaelez who helped lead the protests quickly gamered media attention for their action. Later, these students created MFOL, a non- profit 501 (C) (4) organization. A number of other students have followed their lead and created other youth organizations, including Team Enough, which is being overseen by the Brady Campaign, and students Demand Action, which is being overseen by every town for Gun Safety. Youth activism also became popular for other issues after the March for our Lives Movement, including Eighteen 18, an organization started by actor Yara Shahidi of ABC's Blackish devoted to increased voter turnout in youth. One million of US< a national youth voting and advocacy organization working to educate and empower 1 million young people to vote which started by Jerome Foster II, and this is zero Hour, an environmentally focused youth organization started by Jamie Margolin. The youth have driven some of the biggest calls for change world has seen, but these big mass movements have had their limitations too. There have been many movements in world where the youth have played a significant role Needless to say, if there is an uprising anywhere, the young will be the mix like turmeric in world cuisine.

Thus, the International student movement is riding a wave of global education protests. The International student movement provides a substantial number of students with political and organizational experience, which is especially valuable in many of the developing nations. It gives an opportunity for exchanges of attitudes and ideas among students from many nations. The movement is also a battlefield in the cold war. Both Russia and the United States, and more recently the Chinese and French, contend for the ideological and political contend for the ideological and political loyalties of the World's students. They recognize the influence of this group in the political life of many nations. The ideological struggle of the cold war is fought in microcosm in the international student movement. Occasionally, the movement gives clues to future developments on the broader level.

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Economic Diversity (Income Inequality) in India

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Abstract

India is the land of diversity. Even in the economic sphere, we find diversity and variation. Economic diversity or inequality sometimes called income inequality. Economists generally focus on economic disparity that is wealth, income and consumption.

Not all people have uniform income. Over 65% of people in India are suffering from poverty. The inequality has been risen sharply for the last three decades. The rich are getting richest at a much faster pace while the poor are still struggling to earn minimum wage and access quality education and healthcare service.

According to 'World Inequality Database' in 2022, the top 10% share of income is 57%, bottom 50% share of income is 13.1% and top 1% share of income is 21.7%. The report also said that India's female labour income share of 18% in 2021 was one of the lowest in the world.

In India, inequality in the distribution of income has increased for various reasons that are illiteracy, unemployment, inflation, tax evasion, ineffective agricultural strategy. But the main reason for low level of income of the majority of Indian people is unemployment, underemployment and the consequent low productivity of labour. Low productivity of labour implies low rate of economic growth, which is the main cause of poverty and inequality of the large mass of people.

The government to reduce income inequality has adopted various plans. Firstly, the payment of bonus has been made compulsory in every industry. Secondly, ceiling of landholdings has been imposed in rural areas. The government should invest more in making quality services available to everyone and to help found this by taxing more fairly working more in the education field and industrialisation sector help to reduce inequality in India.

Keywords: Income inequality, Unemployment, Gini Coefficient

Introduction

Inequality is at the main concern of economic policy debate across the globe. A fair and equitable distribution of income is a fundamental element of the social contract. Macroeconomic policies have significant effects on income distribution and that inequality can have adverse political and social consequences, with the potential to undermine macroeconomic stability and sustainable growth. Recent studies show that persistent income disparities among individuals are associated with poverty and deprivation, mental illness, social unrest, and crime, as well as lower levels of education, employment, and life expectancy. Many public policies such as taxes, welfare benefits, provision of education and health services, price, and competition regulations have distributional implications for income.

According to 'World Inequality Database in 2022', the top 10% share of income is 57%, bottom 50% share of income is 13.1% and top 1% share of income is 21.7%. The report also said that India's female labour income share of 18% in 2021 was one of the lowest in the world.

Global factors, such as technological progress, globalization, and commodity price cycles, play an important role. For instance, technological advancement has contributed to the skill premium, because individuals with higher education have a comparative advantage in using new technologies (Card and Di Nardo, 2002). In Western Europe and the United States, technological progress has also translated into a hollowing out of middle-class jobs, a phenomenon known as job polarization (Goos and Manning, 2007).

Country-specific factors, such as those related to economic developments and economic stability as well as to domestic policies — including financial integration, redistributive fiscal policies, and liberalization and deregulation of labour and product markets — also play an important role in explaining inequality trends within countries.
Inequality, on the global level, has been declining since 1990s. During the nineteenth and most of the twentieth century's, global inequality increased rapidly, reflecting widening disparities between countries' per capita income as advanced economies took off sharply compared with the rest of the world. The revival in global economic cooperation in the middle twentieth century ushered in an era of growth and development. Subsequently, per capita GDP growth rates accelerated in less developed countries, resulting in convergence in

income levels across countries (Bourguignon, 2015). Millions of households were lifted out of poverty. As a result, the global income inequality first stabilized and then started to rapidly decline for the last three decades. However, it should be noted that not all regions of the world experience income convergences with more developed countries. In Sub-Saharan Africa, for instance, income growth on average was more modest than in Asia. Some gains in the reduction of global inequality are likely to be reversed as a result of the COVID-19 crisis. It will likely deteriorate global inequality because advanced economies, in general, have more resources to deal with the fallout from the pandemic and the ensuing recovery effort.

Increasing economic inequality has become a cause of concern for the developing countries like India, where economic growth and income inequality go hand in hand.

India is the land of diversity. Even in the economic sphere, we find diversity and variation. Economic diversity or inequality sometimes called income inequality. Economists generally focus on economic disparity that is wealth, income and consumption. Not all people have uniform income. Over 65% of people in India are suffering from poverty. The inequality has been risen sharply for the last three decades. The rich are getting richest at a much faster pace while the poor are still struggling to earn minimum wage and access quality education and healthcare service.

In India, the top 10% of the Indian Population holds 77% of the total national wealth 73% of the wealth generated in 2017 went to the richest 1%. Inequality in the distribution of income has increased for various reasons that are illiteracy, unemployment, inflation, tax evasion, ineffective agricultural strategy. But the main reason for low level of income of the majority of Indian people is unemployment, underemployment and the consequent low productivity of labour. Low productivity of labour implies low rate of economic growth, which is the main cause of poverty and inequality of the large mass of people.

Beginning in the 1980s, India has experienced an acceleration of economic growth by way of a promotion of a more efficient pro-business and market oriented model. Following the rapid growth of the 1980s, the 1990s brought continued deregulation through market liberalization policies and additional progressive strides by way of a financial crisis in the spring of 1991. These happenings and others have had significant impacts on India’s income inequality.

The present paper tries to find out the reason behind this income inequality in India through Gini coefficient. The Gini index was devised by an Italian statistician named Corrado Gini in 1912. It is considered as the most popular measure of socioeconomic inequality, especially in income and wealth distribution. According to Eliazar and Sokolov (2012), the application of the Gini index has grown beyond socio-economics and reached various disciplines of science.

The advantage of the Gini index is that inequality of the entire income distribution can be summarized by using a single statistic i. e. the coefficient varies between 0 and 1, with 0 representing perfect equality and 1 perfect inequality. Most of the analysis is cantered on the concept of income inequality as captured by the Gini coefficient, which is available for a large number of countries and relatively long periods. Usually Gini income inequality refers to disposable income or consumption and thus already reflects any redistribution through taxes and transfers.

Objective

I. To analyse the extent of income inequality in India
II. To explore the reasons of income inequality in India
III. To suggest measures to control income inequality in India

Income Inequality 2000-2020

In India, the top 10% share of income is 40.9, bottom 50% share of income is 18.5, and top 1% share of income is 15.5% while in 2020, the top 10% share of income is 57.1% and bottom 50% share of income is 13.1% while top 10% share of income is 21.7%.

The top 1% of India's population earn more than one-fifth (21.7%) of the country's total national income in 2021 while the bottom 50% made just 13.1%. The average national income of the Indian adult population is estimated at □2, 04,200. The bottom 50% earns □ 3,610 while the top 10% earn more than 20 times that is □ 1166520. The richest 10% of the global population currently takes 52% of global income whereas the poorest of the population earn 8.5% of it.

Per capita income of different states of India shows how the income inequality is being generated among different states like the top three states where the highest per capita income of Goa, Sikkim and Delhi. Their per capita income is □ 4, 35,954, □ 4,03,376 and □

3,76,221 respectively whereas the lowest per capita income of Indian state is Jharkhand, U. P. and Bihar where per capita income is □ 75,739, □ 65,431 and □ 46,292 respectively (NSDP Report). The above data shows how income inequality is present in Indian Economy.

Reasons of Income Inequality in India

The main reason for low level of the income of the majority of Indian people is unemployment and the consequent low productivity of labour. Low labour productivity implies low rate of economic growth, which is the main cause of poverty and inequality. Inequality in income, poverty and unemployment are interrelated. Since suffering employment could not be created through the process of planned economic development. It was not possible to increase the income level of most of the people.

The unemployment rate was 5% as of 2017. This means that 5 out of 100 people were unemployed at some point during 2017. In comparison, unemployment rate was 4% for all of 2016 and 4.90% for 2015.

According to NSO report published in May 2022, the unemployment rate in Urban India fell to 8.7% in October-December 2021 down from 10.3% the previous quarter. According to current CMIE figures published in August 2022, among the Indian states it was estimated that the unemployment rate is very high in Haryana with 37.38% and Rajasthan (31.40%). Since high level of unemployment adversely affect livelihood, security of workers and their families as they have no means of subsistence other than salary/wage earned through employment. This creates the problem of inequality among different states. High unemployment rate generate low income and low unemployment generate high income. This creates the huge gap of income inequality among different states.

According to Periodic Labour Force Participation Rate (2020-21), in rural areas male participation rate is 57.1% while female participation rate is 27.1% and overall percentage is 42.7%. In urban areas, male participation rate is 58.4% whereas female participation rate is 18.6%and average percentage is 38.9%. When we include both rural and urban male participation, then the rate is 57.5% and female participation rate is 25.1%. This shows how the gender income inequality is present in India. Due to negligence of the women contribution in economic sector, gender income inequality arises gradually.

Income inequality also causes due to inflation. At the time of inflation, due to rise in price, few profit earners gain more and most of the wage earners lose. Due to rise in price, inequality in income rises. During inflation time, workers in the organised sector get higher wage, which partly offset the effect of price rise. But wage and salaries of unorganised sector (such as agriculture, and small scale and cottage industry) do not increase. Due to these inequalities in the distribution of income increases between the two major sectors of the economy, which is organised and unorganised?

Tax evasion is also plays a vital role in distribution of income pattern. In India, the personal income tax rates are very high. High tax rates are responsible for inequality in the distribution of income and wealth. This is due to undue concentration of income in a few hands caused by large scale of tax evasion. The indirect tax gives maximum revenue to the government. But they are regressive in nature. Such taxes have also created more and more inequality over the years due to growing dependency of the government on such taxes.

Although India's New Agricultural Strategy led to the green revolution and raised agricultural productivity, but the benefits of higher productivity were enjoyed mainly by the rich farmers and landowners. At the same time, the economic conditions of landless workers and marginal farmers deteriorated over the years. Most farmers in India could not enjoy the benefits of higher agricultural productivity. As a result, inequality in the distribution of income in the rural areas has increased.

According to National Statistical Office (NSO) data, as of year 2021, India's average literacy rate is 77.70%. The male literacy rate is 84.70% and female literacy rate stands 70.30%. In rural areas, 31.5% were not literate while in urban areas, 13.9% were not literate. The literacy rate also create huge income gap between states and individual. Illiterate persons are not able to finding a suitable job. If he/she finds any job, their wage and salary are very low as compared to literate one. Hence, it creates income inequality among individuals and states.

All above are the reasons and data shows why income inequality arises in India gradually.

Discussion

Income inequality harms country's economic stability. It increases poverty, ill health, instability in market structure and so on. At the macro-economic level, inequality can be break on growth and can lead to instability. The research seems to indicate that inequality causes poor health. This leads to the reduction in the productive potential of the workforce and it creates low productivity in an economy.

Due to income inequality, the rich becomes richer and the poor becomes poorer. The rich person spends less amount on consumption expenditure than the poor person. He saves his money rather than investment and the poor incurred all what he gains. Even the poor person cannot fulfil his requirements what he wants because of his low income. This creates huge gap between demand and supply in the market and the market instability exist in the economy.

States and society where the income level is low, children and individual are less successful. They are unable to perform as highly skilled workers. Because of financial problems their productive capacity is low and hence the productive capacity if the economy diminishes.

The pandemic has severely affected the poor and hurt the middle class in terms of loss of accumulated wealth and saving, While most of the report suggest that in India, inequality has risen and shrinkage of the middle class. According to Oxfam report, billionaire's fortunes increase 10-fold over the decade and their total wealth now than the outlay of Union Budget 2018-19 which stood at □ 24,422 billion. This show how crony capitalism is on rises, leading to massive inequalities. The rising inequalities create slower economic growth. Hence, it is necessary to reduce income inequality from our country. For this, we should learn from some Narodic Countries, who were earlier facing this problem, but they overcame. Denmark, Finland, Iceland, Norway and Sweden are the example of that. They paid attention to social welfare, taxation and higher spending on education and healthcare, According to Thomas Piketty, "over a long period of time, the main force in favour of greater equality has been the diffusion of knowledge and skills".

Evidence suggests that expenditure on healthcare, education and social safety reduces income inequality. For example, if a government invests in free and high quality public services, poor people would not have to spend on them, allowing them to save money. It is also essential that government should spend more on Research & Development and innovation.

Another way to reduce income inequality by taxing the wealthiest more, these taxes is used to fund public services like infrastructure, healthcare, education and so on. It helps to reduce income inequality providing tax benefit to companies that share more of the profits with their employees through increasing their wages, salaries, bonus and other incentives. It helps in generating per capita income of an individual and helps in reducing income inequality from the country.

If we really want to be developed from developing, first of all we should pay attention towards income diversity or inequality and try to bridge the gap between poor and rich and forced equality in our country which helps to increase the economic condition of our country as well as forward country's position from developing to developed.

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NEP 2020: Reform of Higher Education to prepare New Generation for Digital Era

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Abstract

In the middle of all the unfavourable circumstances inside and outside the nation brought on by the difficulties caused by the Covid-19 outbreak, the Government of India's announcement of the Education Policy (NEP) 2020 was a welcome shift and piece of fresh news. Many groups, including educators, specialists, professors, and teachers, were completely unprepared by the announcement of NEP 2020. Many education professionals never anticipated the adjustments that NEP 2020 has suggested. Although the education policy has had an influence on private schools and colleges in a similar and different manner from government schools and higher institutions, it has changed the initial course of higher education on the subcontinent. The primary subject of this piece is NEP 2020 and how it will affect higher education. The key characteristics of NEP are also outlined in this work. The primary subject of this piece is NEP 2020 and how it will affect higher education. This essay also discusses the key NEP components and examines how they impact the current educational system.

Keywords*: New Education Policy, Higher Education, Covid-19*

Introduction

Although India is numerically getting closer to achieving universal education, there are concerns about the quality of education that its pupils are receiving. With the growth in population, schools were frequently built closer to where students lived in an effort to improve enrolment. Consequently, there would be an increase in schools. In spite of having 15 lakh schools, 40,000 colleges, and over 900 institutions, India's educational system falls short [4,5]. Additionally, a lot of these schools are tiny and only provide a single curriculum, not the comprehensive higher education that the nation needs in the twenty-first century [3]. In India, youth make up roughly 27% of the population under the age of 14. By contrast, 67% of the population is between the ages of 15 and 64, meaning that by 2030, more than 69% of the population would be under the age of 14. It is a burden in and of itself to improve the type of education provided to the young workers of the present and future. The new policy was created and submitted to the Assembly in 2019[3] by the committee that was established under the leadership of K. Kasturirangan, Chairman of the Draft Committee of National Education Policy. The new National Education Policy went into effect on July 29, 2020; following approval [8].The Policy's thorough improvements provide the Indian Education model a boost. In contrast to its predecessor, which required schooling beginning at age 6, it replaces the present 10+2 education paradigm with the 5+3+3+4 model and demands education beginning at age 3 [3]. By 2021, it is anticipated that the educational system will have undergone a change.

Objectives

The following aims are outlined in the article, which takes into account the situation and conditions of higher education in the research area:

1. To examine, highlight, and list the NEP 2020 policies and innovative ideas
2. To contrast the National Education Policy 2020 with the National Policy of Education 1986 and its reforms
3. To draw attention to NEP 2020's advantages
4. Projecting necessary NEP 2020 improvements

History of higher education

With institutions of higher learning like Taxila and Nalanda, India has long prioritized education. Great Sages and Monks serving as Gurus are shown in awe throughout India's educational heritage. But the first system appeared to have one flaw. The biggest problem with this educational system was the lesson "King Son Becomes a King" and the division of society into four groups. The Kshatriyas were the governing class, the Vaishya’s were the trading class, and the Shudras were the labouring class. The Brahmin class guarded the Vedic Knowledge. Children of these classes received schooling tailored to their bloodlines, but the Shudra class was never given any education. This system may have worked well in the past, but as education and society developed in other areas of the world, India lacked the trained labour force and intellectuals needed to advance the nation. The problem of illiteracy was getting worse.

The post-independent administration launched a plan in 1968 after taking into account the nation's future. The National Policy on Education was enacted under Prime Minister Indira Gandhi. All children under the age of 14 had equal access to school under the new policy, which sought to eliminate disparities in the educational system. [7] This policy placed a high priority on raising public awareness of education. In the history of the Indian educational system, this strategy represented a significant shift. There was a 10+2 system used. This policy was changed in 1986; the new version aimed to increase scholarship applications, adult education enrolment, the hiring of more teachers from the Scheduled Caste, the creation of new institutions, attractive incentives to encourage poor families to enroll their children in school, and many other things. The Right to Free and Compulsory Education was added to the Constitution in 2002 with the passage of the 86th Amendment. The country's literacy rate increased as a result, but the workforce remained ineffective. The efficiency rate is impacted by the higher education system's fragmentation. These factors contribute to this fragmentation:

- Early entry into several fields by students Absence of higher education in remote regions
- Lack of teacher autonomy and institution-level improvements in higher education intended to attract students
- inadequate and improper career management resources
- Lack of development among academic members and institutional leaders
- less options for most institutions and colleges to do research and innovate
- Higher education institutions have ineffective governing bodies and administrators
- The tainted regulatory framework that permits the expansion of institutions to appear like

India will be one of the youngest nations with the third-largest economy in 2030, and this economy will be supported less by the nation's natural resources than by its expanding human capital. The National Education Policy 2020 appears to be the best plan the government could have come up with to aid the developing intellectuals.

Study of National Education Policy, 2020

India-centred education is the main objective of the 2020 National Education Policy. The policy was written with consideration for the nation's legacy, history, culture, traditions, and values. A diverse and interdisciplinary liberal arts education is the goal of this policy. [1]

Curriculum and Pedagogy of Schooling in NEP 2020: NEP 2020, in contrast to the prior policy with the 10+2 system, introduces the 5+3+3+4 curriculum. The Foundational Stage is from Kindergarten through Grade 2, the Preparatory Stage is from Grades 3 through 5, the Middle Stage is from Grades 6 through 8, and the Secondary Stage is from Grades 9 through 12. The following is a list of each stage's curriculum: [3]

Foundation Stage: Pre-school to Grade 2 : Early Child Care and Education is the foundation for learning during the foundational stage of education. NEP 2020 introduces a flexible, multilevel, play-participate discovery-based system that aims to teach the young children both the local language/mother tongue and other languages during these formative years. The focus is primarily on teaching them the fundamentals colours, shapes, sounds, and movement before moving on to games, aspects of drawing, painting, music, and local arts. They are also taught various socio-emotional skills related to their curiosity, patience, and cooperation as well as how to improve their teamwork, interaction, and empathy, all of which serve as preparation for school.

Preparatory Stage: Grade 3 - Grade 5 : According to statistics, many students fail higher-level topics because they lack the fundamental reading and numeracy abilities (FLN). Without a solid background in math and literature, it has been noted that students who struggle or lag behind perpetuate the status quo in higher education. The curriculum's final three years are devoted to improving students' reading, writing, and speaking skills as well as their knowledge of physical education, art, languages, science, and mathematics. This is done to help the students develop these key skills.

Middle Stage: Grade 6 - Grade 8 : With three years of instruction, the middle stage concentrates on creating a more structured educational environment. The topic instructors who will transmit more abstract understanding of subjects like science, math, social sciences, arts and humanities will be presented to the students at this level. Learning, conversations, and discovering interdisciplinary relationships are the foundation of the teaching methodology.

Secondary Stage: Grade 9 - Grade 12 : The secondary stage is a four-year period of subject-focused education. The main goal of this phase is to give the student the freedom to select 5–6 subjects from the multidisciplinary study. Students are urged to focus more on deeper-level courses, engage in critical thinking, and put their attention on their long-term objectives during this stage. There will be more freedom in selecting courses, including those in the arts, vocational education, and physical education. This gives pupils the chance to broaden their perspectives and better prepares them for further education.

The Construction of Higher Education Institutes

According to this strategy, HIEs should concentrate on enhancing the workforce's professional abilities. With a change in curriculum, higher education has been organized into the same three groups, including, [1]

Undergraduate Education: The length of the undergraduate degrees will be either three or four years. Students have a variety of entry and departure options throughout these years, including a certificate upon completion of the first year, a diploma after finishing the second year, or a three-year Bachelor's degree. There are majors, minors, and research projects available in the four-year undergraduate curriculum.

Post-Graduation: The Master's degree will take the student one to two years to complete, depending on how long they spent earning their Bachelor's degree previously. Alternatively, they can opt for an integrated five-year degree, the main goal of which is superior research in the final year. In order to improve professionalism in students and to better prepare them for research degrees, the

Master's degree will place a higher priority on the research component.

Research: The Ph.D. research stage, which lasts at least three or four years and can be completed either full-time or on the side, entails doing high-quality research in any core topic, multidisciplinary subject, or interdisciplinary issue. They will take 8 credits of coursework in teaching, education, and pedagogy during their doctoral program that will be connected to the Ph.D. subject they have selected. The one-year MPhil program will no longer be offered going forward.

Based on the above format of the curriculum the HIEs will be divided as below [3]:

- **Research Universities:** These institutions will feature a curriculum that is based on cutting-edge research and supports new research because research is their top goal. The universities will provide undergraduate through doctoral programs. The goal is to have top-tier research universities that can compete internationally.
- **Teaching Universities**: The goal is to deliver top-notch instruction in all HIE courses, including undergraduate, masters, and doctoral degrees as well as professional, vocational, certificate, and diploma programs.
- **Colleges:** These institutions' main goals are to educate as many people as possible through undergraduate programs, diploma and certificate programs, as well as professional and vocational training.

Teaching faculty

To match the curriculum and have an improved teaching standard, the below steps have been taken: [3]

- Four-year B.Ed. programs with a multidisciplinary approach will be offered.
- The B.Ed. course will last one year for individuals with different master's degrees or four-year bachelor's degrees.
- Under the heading of B.Ed., both B.Ed. and D.El.Ed.
- According to the educational stage they desire to teach, colleges will provide teacher education that is stage-specific.
- A one-year special course is used to prepare specialized teachers for arts and vocational courses as well as local art, literature, and crafts.

- Education on topics like FLN, trans-disciplinary teaching and assessment, tutoring Specially Abled Children, technology in education, and more will be a part of all B.Ed. programs.
- Independent teacher education programs will shut, combine, or become HEIs.
- It is recommended for volunteers, former government employees (including ex-military), and counsellors to serve in local schools to teach youngsters.

Comparison of NEP 2020 and NPE 1986:

Even though NPE 1968 tried to modernize Indian education, the intended outcome was not achieved. The comparison between NEP 2020 and NPE 1986 is shown in the table below.

No.	NEP 2020	NPE 1968
1	The interdisciplinary and multidisciplinary forms of education are its main focus.	It focuses on the holistic growth of children.
2	Focus is on bettering education and workforce in the country	The goal is to raise education standards nationwide.
3	It has 5 + 3 + 3 + 4 + 4 + 1 curricular options.	Its curriculum is in the form of 10 + 2 + 3 + 2.
4	At age 3, the foundational education starts.	At age 6, the foundational education starts.
5	Pre-universities provide a variety of studies in predetermined streams (Science, Arts, or Commerce)	The four-year higher education program gives for a wide range of topic options.
6	Except for private HEIs, admission to undergraduate programs at HEIs is based on NTA (National Testing Agency) results.	Entrance tests administered at the state, national, or by private institutions are required for enrolment in undergraduate and graduate programs.
7	After graduation, the emphasis is on specialized study and research.	Following graduation, specialization is the primary focus.
8	There is no clear division between disciplines, whether they are academic, vocational, extracurricular, non-curricular, scientific, artistic, or other.	Subjects are clearly separated from one another.
9	Focuses on early childhood care and education; as a result, the foundational stage includes the arts, music, and aesthetics.	Focuses on the care of young children

10	Students can select trans-disciplinary courses from any stream at their discretion.	Students may select any topics outside of the predetermined stream (Science, Arts or Commerce)
11	Exams are a crucial component of learning. The teaching staffs of the relevant institute administer exams.	Exams are separate from education. The affiliated universities evaluate the tests that are taken.
12	It is required for Ph.D. holders with NET/SLET clearance to join HIEs as tutors	To work as a tutor at HIEs, you must have a master's degree and NET/SLET clearance.
13	Over 100 international universities can operate here.	There are no international universities allowed to operate in the nation.
14	Knowledge-based, fieldwork- and research based teaching strategies are used.	Teaching strategies emphasize knowledge and fieldwork.
15	In graduate courses as well as others like medical or paramedical, multiple entry and numerous departures are permitted.	Few fields provide lateral entry, but none permit multiple enters or exits.
16	Online libraries will be created, and membership will provide access to online books and journals.	The professors, books, and journals improved along with the physical library.
17	We only support interdisciplinary institutions. The expectation is that single disciplinary institutions would transition to multidisciplinary institutions or else be forced to close and be transformed into monuments or libraries.	Institutions that are both single and interdisciplinary are welcomed.
18	Since participation in social programs is required and counts toward a full semester, students are expected to participate.	Participation in social programs by students is voluntary.
19	Teachers must complete an integrated B.Ed. program that lasts four years in order to teach in any capacity in schools.	Teachers must complete their bachelor's degree and B.Ed. which takes five years of study, in order to work in secondary education.
20	All three categories of HEIs are permitted to provide distance learning and online courses.	Recognized and chosen institutions can only conduct online and distant learning.

Evidences of NEP 2020

This concept is anticipated to completely reform the Indian educational system by 2030, with a strong emphasis on interdisciplinary education and industrial education. Changes to the educational system are anticipated to occur throughout the following two to three years after the policy goes into effect in June 2020. The following is a list of NEP 2020's benefits:

- In the coming ten years, it is anticipated that the 5 + 3 + 3 + 4 system would produce a new generation of intellectuals due to advances in pedagogy and curriculum. And it's believed that this generation of young people is India's most valuable resource.
- The changes to the adult education system encourage individuals to enroll and start or finish their unfinished education.
- The heterogeneous nature of the curriculum's design guarantees that the students flourish in the topics they have selected.
- A student can assess themselves by completing courses through SWAYAM, MOOCs (Massive Online Open Courses), or ODLs (Online Distance Learning) at their own speed because the policy is student-centric and uses a competency-based credit system.[1]
- The development of the nation's heritage is made possible by the inclusion of vocational education in the school curriculum. Additionally, it supports the expansion of a skilled workforce.
- The volunteer system, which allows community members to teach kids at local schools, aids in improving the standard of instruction.
- The tainted regulatory system will be brought under control with the implementation of RSA.
- The inclusion of research studies in the curriculum encourages students to delve deeply into their chosen fields of study.
- The approval of foreign colleges' establishment in the nation increases opportunities for international exposure.
- Early arts and music education fosters a nation's culture by allowing for its development.
- The notion of a constrained and light-weight yet effective curriculum is aided by the differentiation in HIE types.

Depending on the university they choose, this aids students in improving their academic performance.

- Integrated courses make learning easier while yet producing superior results.
- Midday Meals and other such programs continue to draw students.
- The number of children enrolled is anticipated to increase as a result of the construction of preschools and elementary schools close to Aanganwadi and closer to habitats since it would ease the load of commuting.
- The 5 + 3 + 3 + 4 system modification to the educational system will result in more schools and HIEs, which will lessen the amount of education that is privatized.
- Every five years, HIEs are required to undergo mandatory accreditation, which controls the level of instruction offered there.
- Even in isolated rural locations, education is being promoted thanks to the implementation of online and distant learning in all HIEs. The National Scholarship Portal's upgrade inspires students to achieve in their coursework, and scholarships raise enrolment rates.
- By 2045, professional education will undoubtedly raise the standard of the labour force.

Improvements to be introduced to NEP 2020

There are always problems with wonderful things. NEP 2020 has to be improved even if it appears to be flawlessly written. Therefore, the following improvements are suggested:

- Regardless of their age, retired academics will be permitted to instruct and mentor research students.
- To promote research, publication or patenting must be made a requirement for postgraduate courses.
- Vocational training must teach the concept of earning while learning.
- To enable them to discover their potential, secondary students in HIEs must be encouraged to enroll in SWYAM, MOOCs, or ODLs.
- It is necessary to enhance the patent application and review procedure. The period should be shorter than the existing 3 to 6 years.

- Teachers must undergo frequent evaluations based on their teaching ability, and underachievers must be fired.
- Even if they cannot be totally avoided, favouritism and lobbying must be controlled during the nomination and accreditation process.
- In order to assist scholarship recipient's advance, tech facilities must be provided.
- Every student enrolled in HIEs must have free access to online materials such books, journals, papers, and patents.
- The undergraduate system's many enters and exits might be abused, thus in order to re-enter, students must take tests based on the material covered in their prior class.
- No of what grade they left school at, students or prospective students who dropped out for a variety of reasons must be permitted to take a test that is comparable to the grade 12 exam. They must be permitted to enroll in HIEs based on the outcome of this exam and NTA results.
- Classes on basic health care must be included in the secondary level of education.

Conclusion

Although this strategy has many advantageous characteristics, as expected, it still needs to be enhanced. With continual changes to its policies, NEP 2020 could wind up being the best policy in the domain of human resources and education. When a terrible king abuses his power, his country descends into chaos; therefore, if the policy is handled poorly, it might have fatal consequences. A country that struggles with issues like favouritism, corruption, lobbying, etc. is prone to misuse of policy. This approach also gives a lot of optimism to individuals who are in need. The student-centred perspective of NEP 2020 is expected to have improved the educational system and the work force by 2030.It is anticipated that by concentrating on adult education, India's literacy rate would rise alongside that of the younger generation. Students have the option of selecting a curriculum that teaches the subjects they desire to study in depth. The curriculum, credit-based structure, and enticing financing possibilities will encourage more students to join. If vocational education, music and art classes, and aesthetics are taught in the classroom, we may expect the kids to live better lives. Additionally improved are the history and culture.

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Cultural Tourism and Economic Contribution: An Empirical Case Study at Lalitpur Metropolitan City in Nepal

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Abstract

The objectives of the study are to assess the state of cultural tourism and the relationship between the cultural tourism industry and economic contribution in Lalitpur Metropolitan City. The study used a correlation and a descriptive research design. This study applied both quantitative and qualitative approaches. This study was also based on both primary and secondary data. Secondary data was collected from Lalitpur metropolitan city. The correlation was used for quantitative data analysis whereas thematic analysis was used for qualitative data. There is a strong positive correlation between the total number of internal tourists and the average income in cultural tourism. There is a low positive correlation between the total number of external tourists and the average income in cultural tourism. According to research participants, cultural tourism, directly and indirectly, is associated with the economic contribution in varied ways like trade, industry, and employment of the metropolitan. The industry also encourages housekeeping training for local women in this city. The agricultural sector is also somewhat positively affected because of supplying rice and vegetables that link to employment too. Overall, both correlation analysis and interview indicate that cultural tourism helps in enhancing the economic contribution of Lalitpur municipality city and its local people as well. The researcher recommends that the metropolitan city should preserve and manage several tangible and intangible cultural products. There is an extreme need for management for night stays especially for external tourists to spend money, which will lead to economic development and financial support for the city. For it, standard hotels and accommodations should be managed in this metropolitan city.

Keywords: *business tourism, cultural tourism, economic contribution*

Introduction

Tourism is the activity of people travelling and staying in unusual places for at least twenty-four hours and less than one consecutive year for leisure and other purposes. Tourism is the industry that needs to address the desires of customers because the satisfaction of customers is a significant aspect of the tourism business (Sengum, 2011, p. 4).According to Sengum (2011), cultural tourism is concerned with the lifestyle of people and the art, religion, history, and architecture that affect their lifestyle. He further states that cultural tourism exists in urban, historic, and large cities that have cultural facilities like museums and theatres (p. 17). A visitor is a traveller who takes a trip to the main destination other than his/her area or site or who travels to a place within his/her country but outside the familiar or usual circumstances for at least one night, but does not spend more than one year and for any key goal other than to be employed.

From the marketing point of view, a tourism destination encompasses both territory and an agglomeration of products, services, and artificial creative objects that may attract several tourists to a place (Leiper, 1995 & Bieger, 1998, p. 6). Richards (2011) defines cultural tourism in its broader sense that it is travel to cultural attractions and involvement in cultural events However, it is a complex phenomenon in the sense that it is difficult to get a single definition (Borges, 2013).

Tourism is a subset of the world's industries such as transportation, accommodation, communication, food industry, entertainment, health, etc. It has forward and backward linkages with other industries by demanding and supplying goods and services that lead to both employment and income generation (Dhital, 2009, p. 35). Businesses such as hotels, travel agencies, trekking agencies, etc. are directly and indirectly associated with tourism or tourist. Overall tourism or cultural tourism is an important industry or business worldwide in the sense of economic development of a country or any agency. According to Panta & Bisht (2018), tourism is a part of the service industry that increases employment and individual and national earnings. Panta & Bisht (2018) further state that the study of tourism or cultural tourism is of increasing academic and practical phenomenon. In Nepal, it is regarded as one of the crucial industries and business activities. Thus, this study intends to collect information about the existing state of cultural tourism and to assess the relationship between cultural tourism and economic contribution at Lalitpur metropolitan city in Nepal without any specified hypothesis and theoretical framework.

Problem Statement

Richards (2009) states that culture and tourism have been one of the highly developed industries of the 20th century in the globe, Tourism has been a source of foreign exchange, employment generation, and economic prosperity (Shrestha, 1978). Jaiswal (2018) states that it influences the socioeconomic status of local places through the enhancement of social services, the creation of jobs, the development of infrastructure, the reduction of poverty, and the improvement of living standards. Tourism has become a source of employment and contributed to the nation's Gross Domestic Product (GDP) of Nepal and today tourism is the main source of economic development for developing countries including Nepal (p. 2). Cultural tourists travel to experience unexpected and unfamiliar cultural products through different sights and tastes, sounds, and smells. A tourist destination is a place travelled to or visited by tourists or visitors. These places may be a whole country, region, village, or city; both the public and private sectors aiming to earn money that leads to the economic or financial improvement of a country or individual service it.

Statement of Problem

However, many previous empirical results show that the contribution of cultural tourism has not been evaluated and exhibited separately in national economic prosperity; it is one of the main issues (Min & Roh, 2013, p. 4). Alteration of local cultural patterns for abiding by tourists' culture, changes in lifestyles, polluted environment, etc. are other challenges to the cultural tourism industry (Egbali, 2011, p. 67). Zadel & Bogdan (2013) expresses that assessing the effects of cultural tourism on economic contribution are very difficult and challenging task because there is no system of indicators of availing data and simple to measure. Cultural tourism is a complex phenomenon because it is hard to estimate its economic benefit to other branches and the economic benefits of cultural tourism are often lowers (p. 356)

As far as cultural tourism in Nepal is concerned, there is a lack of proper statistics, accounting, and record-keeping systems in Nepal on income generated from tourism-related agencies, which adversely affects the national planning process (Dhital, 2009, p. 34). Dhital (2009) further remarks that despite the potentiality of cultural tourism government of Nepal has been unable to gain an adequate advantage in this respect. According to Kunwa (2022), in the previous Fiscal Year 2078/79, the per day expenses of a tourist were 48 dollars (Rs. 6108) in Nepal. In 2077/78, the daily expenses of a tourist were up to 65 dollars (Rs. 8271). This data indicates that income from tourism has declined to 17 dollars a tourist per day.5-star hotels up to last year have reached 18 while 1-to-4-star hotel has reached 144. Besides, a total of 1200 tourist-level hotels and about 400 home stays are in existence (Kunwar, 2022). Even though Nepal has enormous tourism potential, the country cannot manage appropriate infrastructures such as hotels, air transportation, and proper marketing management (Bhatia, 1997, P. 4). Bhatia (1997) further says tourist arrival status in Nepal is fewer in comparison to south Asian countries. Nepal is marketing activities either in cultural or other tourism are poor while other countries are undertaking aggressive marketing through effective advertisement (Pokhrel, 1995, P.24).Nepal has no strategic execution of research-based promotional initiatives and publicity in the international market, it is also a remarkable problem to reach the expected outcome (Pradhan, 1978, P.42).

Many researchers and agencies have attempted to investigate various aspects of tourism but to the best of the researcher's knowledge, there has not been any specific study about cultural tourism at Lalitpur metropolitan city in Nepal. In view of this very need, the present study has been carried out and the following research question has been raised: "What is the status of cultural tourism and relationship between the cultural tourism and economic contribution at Lalitpur Metropolitan City in Nepal?"

Objectives of the Study

The objective of the study is to examine the relationship between cultural tourism and economic contribution in Lalitpur

Metropolitan City. The specific objectives of the study are given below:

(a) To examine the relationship between cultural tourism and economic contribution at Lalitpur Metropolitan City, Lalitpur District in Nepal.

(b) To understand the existing status of cultural tourism at Lalitpur Metropolitan City, Lalitpur District in Nepal.

Significance of the Study

The study on the cultural tourism and economic contribution at Lalitpur metropolitan city in Nepal are significant in itself. On theoretical grounds, the study will be of great importance to scholars and researchers who can use this study as literature for further research and make better contributions to the field. This study will help Lalitpur metropolitan city to understand and manage the cultural heritage of the city. The study will also be helpful for learners and concerned people such as internal and external tourists as well.

Limitations of the Study

This study consists of following limitations:

1) The study is limited to only Lalitpur metropolitan city in Nepal as a case study due to time constraints, So this finding cannot be generalized.

2) Data were analyzed by applying only correlation for secondary data and thematic analysis for qualitative data.

Review of Literature

Economically, Nepal is poor but it is rich and fascinating in the sense of cultural heritages such as religion, customs, festivals, languages, lifestyles of the people, and cultural values. Most tourists are attracted to Nepal with its socio-cultural aspects and simple livelihood of the people with their heartily respecting manner to the guests’ sites and areas of archaeological interest, historical buildings, and monuments, places of historical significance, museums, political and educational institutions, and religious institutions are the products of cultural tourism (Dhital, 2009). National festivals such as arts and handicrafts, music folklore, native life and customs are national traditions (Dhital, 2009).

Cultural tourism causes to make employment opportunities (Egbali, 2011, p. 68). UNESCO has declared ten world heritage sites in Nepal. Eight of them are concerned with historical and religious monuments whereas the rest of the other is related to national parks. Patan Durbar Square is concerned with historical monuments. Patan Krishna Mandir and Mahaboudha temple, which was made in shikhara style by Siddhi Narasingh Malla from the Malla period, is known as a historical and religious monument. The whole Kathmandu valley including Lalitpur metropolitan city is known as the popular "Living Cultural Museum". These historical heritage sites represent the Nepalese arts, architecture, and sculptures of the ancient and medieval era of the Mallas. All of them present the civilization level, traditions, customs, lifestyles, and culture of that period (p. 162).

Empirical reviews

Zadel & Bogdan (2013) carried out a study on the "Economic Impact of Cultural Tourism". The study intends to examine the economic contribution of cultural tourism in the Republic of Croatia and to propose a model of identification of the economic effect of cultural tourism. Data was presented in tables, diagrams, and graphs. The correlation method was for analyzing the correlation and connection between the number of tourists and consumption in cultural tourism. The study inferred that cultural tourism has a low impact on economic contribution in Croatia. Despite the increment in the number of tourists and consumption, consumption in cultural tourism declined. This on the one hand decreases foreign exchange earnings and reflects insufficient quality and price of the cultural tourism products (p. 365).

Borg and Russo (2005) conducted a study on "The Impacts of Culture on the Economic Development of Cities". The study intends to examine the effect of culture on the economic development of cities. The research methodology depends much on qualitative and descriptive research design. The study applied both primary and secondary data. The empirical study was performed through many interviews. This research followed case studies in ten cities including Amsterdam, as an initiator. They indicated that Culture-Oriented Economic Development (OECD) has a durable and significant economic effect. However, it is necessary to manage cultural production sectors in the sense of enhanced creativity, innovativeness, and flexibility, because cultural tourists are becoming more careful about originality and quality (p. 53).

Min & Roh (2013) conducted a study on the "Contribution of Cultural Tourism to Economic Growth and Its Sustainability". This study is designed to evaluate theoretically and empirically, the role of cultural tourism in economic growth and the sustainability of the growth. Annual data were collected from World Development Indicators for the period ranging from 1995 to 2010. This study used a three-variable vector autoregressive (VAR) model. The study found that cultural tourism positively affects economic prosperity at the initial stage of development, however, has limitations in sustaining the growth role. Developing countries utilize cultural tourism as a cornerstone for economic growth and then apply its growth effects to the next stage of industrialization. However, the growth effects of cultural tourism are insignificant for developed countries; however, it does not mean that cultural tourism is not important. Domestically, unlike business tourism, cultural tourism supports employment and income more in rural areas than in urban areas; this is an important role in improving regional income distribution within a country (p. 8-9).

Maharjhan (2012) carried out a study on “Impacts of Tourism in World Heritage Site: A Case of Bhaktapur Durbar Square, Nepal. The objective of the study is to explain the socio-economic-cultural heritage impacts at the community level in light of the management or governing process. Primary and secondary data were collected and analyzed. An expert interview found that cultural tourism in Bhaktapur had helped remarkably to the local government’s tax revenue, particularly through a tourist entry fee, which in turn contributed to the conservation of the world heritage properties. However, the study also found that there had been limited positive impacts of cultural tourism for the majority of local people i.e., farmers groups. Tourism has not encouraged growth in the agriculture sector. A community-based tourism strategy was recommended to reduce the disparity and which would directly benefit the community and encourage the local community to involve in the decision-making process.

Nepal & Baral (2015) researched “Cultural Perspective of Tourism in Nepal”. The study intends to determine the perspective of culture and its impact on the tourism industry of the host country. Both the qualitative and quantitative methods have been applied in this research. The data was collected through the interview through electronic media. An online questionnaire was created using Google forms. Apart from it, statistical and other secondary data published by the Ministry of Culture, Tourism and Civil Aviation and Nepal Tourism Board in their online portals were also analyzed to support the study.

Tabulations, bar diagrams, and pie charts were employed for analyzing the data. The study inferred that cultural tourism influenced Nepalese people positively and also affected their life to some extent too. The tourism industry of Nepal receives foreign exchange and tourists consume many other goods and services.

Gautam (2015) conducted a study on “Economic Dynamics of Tourism in Nepal: A VECM Approach”. This study aims to evaluate the role of tourism development on economic growth in Nepal. This study applies time series data spanning from 1975 to 2012 published in Tourism Statistics of the Ministry of Tourism and Civil Aviation and Economic Survey of the Ministry of Finance. The researcher utilizes the Vector Auto-Regressive (VAR) and a Vector Error Correction (VEC) model to test the causality among the variables in the Nepalese annual data series. The study found a positive association between tourism income and economic growth in Nepal, but a poor association between tourism income and economic growth in the long run and an insignificant association between the real exchange rate and GDP.

Research Gap

Various researchers and institutions have conducted on different aspects of Nepalese tourism but a comprehensive and the depth analysis of cultural tourism has not been studied yet. Most of the reports and studies have mainly concentrated on some particular problems and policy-related issues only. Therefore, the present study is concentrated on the impact of cultural tourism on the economic development of Lalitpur Metropolitan City, Lalitpur District. To the best of the researcher’s knowledge, this study is the first of its kind in the city.

Research Methodology

The study used correlation and a descriptive research design. This study applied both quantitative and qualitative approaches. This study was also based on both primary and secondary data. Secondary data was collected from Lalitpur Metropolitan City. An interview was adopted for primary data. The correlation was used for quantitative data analysis whereas thematic analysis was used for qualitative data.

Conceptual Framework

Based on previous research and literature the following conceptual framework has been designed:

Independent Variable: Cultural Tourism	→	**Dependent Variable:** Economic Contribution

Results and Discussion

This section consists of the analysis of data, reporting of results, interpretation, comparison, conclusion, and practical implication of the study.

Table 1: Calculation of the Correlation Coefficient between the Total Number of Internal Tourists and Average Income in Cultural Tourism

Year	Total No. of Internal Tourists in 000 (X)	Average Income (Y)	XY	X^2	Y^2
2015/16	68.08	24.66	1678.85	4634.88	608.12
2016/17	96.92	25.17	2439.48	9393.49	633.53
201718	98.41	25.26	2485.84	9684.53	638.07
2018/19	66.94	25.10	1680.19	4480.96	630.01
2019/20	24.84	27.52	0683.60	0617.02	757.35
2020/21	76.20	26.26	2001.01	5806.44	689.59
∑	431.39	153.97	10968.97	34617.32	3956.66

Source: Lalitpur Metropolitan City

$$r= \frac{6*10968.97-431.39*153.97}{(6*34617.32-186097.33)^{0.5}*(6*3956.66-23706.76)^{0.5}} = 0.720$$

The correlation coefficient amounts between the total number of internal tourists and the average income in cultural tourism are 0.720.

Table 2: Calculation of the Correlation Coefficient between the Total Number of External Tourists and Average Income in Cultural Tourism

Year	**Total No. of External Tourists in 000 (X)**	**Average Income (Y)**	**XY**	**X^2**	**Y^2**
2015/16	108.83	882.08	95996.76	11843.97	778065.12
2016/17	147.40	863.21	127237.15	21726.76	745131.50
2017/18	163.82	856.07	140241.38	26836.99	732855.85
2018/19	108.56	863.30	93719.85	11785.27	745286.89
2019/20	1.50	635.74	953.61	2.25	
2020/21	31.40	621.00	19499.4	985.96	385641
∑	561.51	5303.73	477648.16	73181.2	3386980.36

Source: Lalitpur Metropolitan City

$$r=\frac{6*477648.16-561.51*5303.73}{(6*73181.2-315293.48)^{0.5}*(6*3386980.36-28129551.91)^{0.5}} = 0.114$$

The correlation coefficient amounts between the total number of external tourists and the average income in cultural tourism are 0.114.

Asking the effect of cultural tourism on economic contribution at Lalitpur Metropolitan City a senior officer of the Heritage Conservation Centre at Lalitpur Metropolitan City responded with views, her responses were: *"Cultural tourism has been positively affecting economic contribution in a multi-facet manner such as through guiding visitors locally, running hotels and home stays, and selling handicraft products. Income collected by the One Door Tourism Section of the Metropolitan is invested to renovate and maintain tourism products. Employment for local people is a major benefit of the tourism industry".*

Another official of the same centre remarked: *"The industry encourages housekeeping training for local women in this city. The agricultural sector is also somewhat affected because of supplying rice and vegetables that link to employment too. However, most of the tourists who visited this city tend to go to Kathmandu and Bhaktapur for a night stay".*

Some of the research participants (culture vultures) who resided in Lalitpur metropolitan city jointly opined and suggested, *"The city within Lalitpur metropolitan is itself a cultural one and the tourists who visit here are cultural tourists. The city preserves several tangible and intangible heritages including a museum of Patan Darbar Square and Patan Krishna Temple. The number of tourists both internal and external has been increasing gradually, especially after the renovation of Pim Bahal Pond located in this city. Renovation of the pond directly resulted in increasing home stay, which leads to the mobility of visitors. This activity, directly and indirectly, impacts economic activities in diverse ways like trade, industry, and employment in the metropolitan city".*

In an interview, an elected ward member of Lalitpur metropolitan city stated: *"More than 20% of people in the Newar community are engaged in the handicraft business. This has become an important source of income and employment generation for local people and contributed to income generation in the metropolitan. Cultural tourism causes to make various occupations such as gaining foreign exchange, selling handicrafts, and growing industries such as* *rug waving and coarse blanket weaving, providing a house for rent. It may cause to attract and preserve other industries".*

In a one-on-one interview, a culturalist at Patan Durbar Square shared his experience, "*There seems to be a lack of proper management of infrastructures like standardized hotels, hospitality, accommodation, and proper marketing management in the Lalitpur metropolitan city. However, this industry has been supporting the creation of employment and reducing poverty in this city area".*

In a face-to-face interview, a handicraft shopkeeper said: *"Cultural tourism in this city is a major source of earning for some of the local people in this city in the sense of employment creation, selling handicraft products, and improvement of living standards".*

Discussion

The correlation coefficient amounts to 0.720, which means there is a strong positive correlation between the total number of internal tourists and the average income in cultural tourism. It can be interpreted that cultural tourism, to great extent, helps to increase the number of internal tourists, which leads to an increase in income. This indicates that cultural tourism directly affects the economic contribution of Lalitpur metropolitan city. The correlation coefficient amounts to 0.114, which means there is a low positive correlation between the total number of external tourists and the average income in cultural tourism. It can be interpreted that cultural tourism, to some extent, helps to increase the number of external tourists, which leads to an increase in income. This indicates that cultural tourism, to some extent, affects the economic contribution of Lalitpur metropolitan city.

According to research participants, cultural tourism, directly and indirectly, impacts economic contribution in varied ways like trade, industry, and employment of the metropolitan. More than 20% of people in the Newar community are engaged in the handicraft business. This has become an important source of income generation and employment for local people. Cultural tourism has been affecting economic contribution favourable manner in a multi-facet manner such as through guiding visitors locally, running hotels and home stays, and selling handicraft products. Employment for local people is a major benefit of the tourism industry. The industry also encourages housekeeping training for local women in this city. The agricultural sector is also somewhat affected because of supplying rice and vegetables that link to employment too. However, most of the tourists who visited this city tend to go to Kathmandu and Bhaktapur for a night's stay. This study is consistent with the studies of Maharjan (2012), Nepal & Baral (2015). This study differs from the study of Zadeland Bogdan (2013). Likewise, this research study is partially in line with the studies of Gautam (2015) and Min and Roh (2013). The important limitation of this study is that the study cannot be generalized to another cultural city, because it is a case study performed in only one city.

Conclusion

This study aims at examining the relationship between cultural tourism and economic contribution and to determine the existing situation of cultural tourism at Lalitpur Metropolitan City, Lalitpur District in Nepal. The study mainly used quantitative correlation analysis using secondary data to achieve these objectives. The interview method was also adopted to collect qualitative primary data. There is a strong positive correlation between the total number of internal tourists and the average income in cultural tourism. It can be interpreted that cultural tourism, to great extent, helps to increase the number of internal tourists, which leads to an increase in income. On the other hand, there is a low positive correlation between the total number of external tourists and the average income in cultural tourism. It can be interpreted that cultural tourism, to some extent, helps to increase the number of external tourists, which leads to an increase in income very little. Interview findings comprise that cultural tourism, directly and indirectly, impacts economic contribution in varied ways like trade, industry, and employment of the metropolitan. More than 20% of people in the Newar community are engaged in the handicraft business. This has become an important source of income generation and employment for local people. Cultural tourism has been affecting economic contribution in a multi-facet manner such as through guiding visitors locally, running hotels and home stays, and selling handicraft products. Employment for local people is a major benefit of the tourism industry. Overall, both correlation analysis and interview indicate that cultural tourism is interrelated to the economic contribution of both Lalitpur metropolitan city and the people who belong to this city. This means cultural tourism helps to upgrade the economic contribution of Lalitpur Metropolitan City.

Practical Implication

The researcher views that the city within Lalitpur Metropolitan is itself a city of cultural heritage and the tourists who visit here are cultural tourists at maximum. First, the metropolitan city should preserve and manage several tangible heritages that encompass several monuments, architecture, and sculptures as well as intangible heritages that consist of several different types of Jatra, dances, and worship. Secondly, there is an extreme need for night stays especially for external tourists to spend money. Standard hotels and infrastructures should be managed to meet these needs in this metropolitan city.

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An Analysis of Gender participation in MBBS education in Nepal

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Abstract

The purpose of this research is to investigate gender participation in medical education (MBBS) in Nepal. The researcher undertook the study of MBBS education provided by two universities as Tribhuvan University (TU) and Kathmandu University (KU), their affiliated colleges, including public as well as private medical colleges. In total, eighteen medical colleges offering MBBS were finalized. Specifically, the study was undertaken to fulfill the following objectives: to examine socio-economic disparity in terms of sex. Secondary data obtained from University Dean's office (TU and KU) of four admission cycles (2015-2018) of MBBS students were used for the study. This study further revealed gender inclusion within public and private medical colleges.

Key words: Medical Education, Sex, inclusion, Public/Private

Introduction

Education is one of the important factors for economic development of the nation. Education should not have a gender specific issue. Constitution of Nepal (2072) established a more inclusive state and expresses the commitment for proportional, inclusive and participatory principles in order to ensure economic equality, and social justice, by eliminating discrimination based on gender. Inclusion is important so as to include everyone in the system. In gender inequality index Nepal ranks 115th out of 162 countries (HDR, 2019). Admission to medical school today determines the composition of the medical profession in the future. To address health problems of diversity of population, widening participation of MBBS education is important in Nepal. But the issue that the future medical workforce will perform better or worse as a result of is unknown. Before indicating how the gender and caste/ethnicity and all social groups can promote equitable participation in MBBS.

Gender Disparity in MBBS Education in Nepal

Education and gender equity are major components of human development. Gender is an important variable for this study. Education should not have a gender-specific issue. Gender discrimination refers to gender biased behavior, policies and actions that adversely affects working environment (Hashmi et. al. 2013). Gender gap is associated with differences between women and men regarding behaviour. Today, women constitute more than half of Nepalese population. The sex ratio of Nepal is 91.6 male per 100 females in 2011, the lowest in the SAARC region. In education, female literacy rate is lower than male, so is in medical education.

Gender is an important variable at the level of the physician. Gender issues are important to address during medical education. According to DW Lotan (2019), the medical profession has high social prestige and status butit is perceived as a male profession. Gender inclusion in medical professionals helps to fully understanding the experience of people of the opposite sex. Health education depends on social structures with prescriptive of gender identities. Education aims to inject change into the co-education of future healthcare providers so as to create a generation of medical doctors who will come forward to take up their equal role in promoting health care and health care education. Gender relates to interpersonal interactions with the patients. Male doctors and female doctors have differences in the way they communicate and the way they interact with their patients. Inclusion of sex and gender based curriculum in medical education is the key to address gender issues. But there are obstacles to implement gender issues in medical education. Gender should be integrated into other subjects of the MBBS curriculum. The systematic integration of gender in the curricula of MBBS medical students integrates gender concerns in building their capacity for gender related health issues.

Medical educators have ignored the differences between gender and sex. Gender gaps lead to health inequities. Integration of gender is essential in community medicine, internal medicine, gynecology and obstetrics, forensic science and toxicology and psychiatry. Gender biased medical education affects clinical practice, research, health program delivery and medical education.

It has been admitted that to be just, fair and unbiased sex concern in treating the patients is the ethics behind medical practice (Siraj, Zamzam, Ismail & Mohamad, 2011).

Objectives of the Study

The general objective of the study is to examine sex disparity of MBBS students in Nepal. However, the specific objectives of this study are:

- to identify the gender participation in MBBS in public and private colleges.
- to examine gender disparity in terms of sex in MBBS education.

Research Question

This study tries to answer the following research question related to sex of students:

1. How is gender participation in MBBS education in Nepal?

Hypotheses of the Study

H0: MBBS education is not inclusive in gender.
H1: MBBS education is inclusive in gender.

Methodology

The study was a cross-sectional, comparative study with sample size of 397 students, 145 female and 252 male students belonging to four consecutive academic years. The grades and attendance along with the ratio of male and female students, place of residence were recorded systematically from the responses to Questionnaires. The collected data was statistically analyzed and p<.05 was considered as significant.

Material and Methods

The study was a cross-sectional, comparative study with sample size of 6879 students. Mixed research design is followed which integrates quantitative and qualitative information as the study includes economic and social issues.

Chart 1: Mixed Method Design

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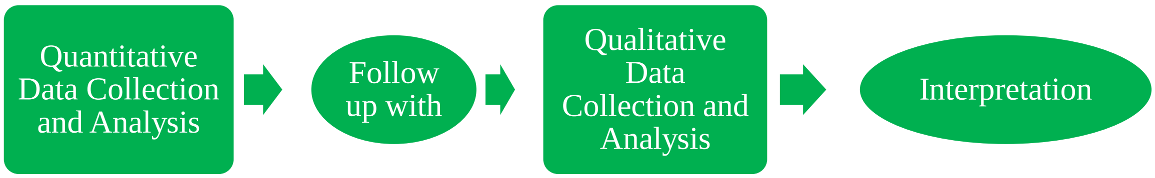

The qualitative data help to explain the quantitative results. Quantitative and qualitative data are collected at different times but quantitative data collection is the priority. Qualitative study helps to interpret quantitative results. It is the most popular design in health science and educational research (Creswell, 2014).

Population and Sample

To identify gender participation, secondary data was used obtained from universities Dean's office (TU, KU). For this purpose, all 18 medical colleges, offering MBBS, were taken by using census method.

Selection of the Study Period (Years)

The study analyses MBBS Education in Nepal and Study data includes total number of MBBS students during the years 2015, 2016, 2017 and 2018 admissions cycles at public and private medical colleges in Nepal. However, due to time and resource constraint the study has covered only latest time period of 2015 to 2018.

Data Analysis

Gender Participation of MBBS Students in TU and KU

At present there are eight medical colleges affiliated to TU and ten are under KU, with annual admission capacity of around 1800. The medical educators impart knowledge, attitudes and skills to the future doctors. They could easily transfer to their students through teacher-student interactions. Gender biased medical education affects clinical practice in future.

Table 1: Sex Ratio of MBBS Students in TU and KU (2015-2018)

Sex of students	Universities				Total	
	TU		KU			
	N	%	N	%	N	%
Female	1137	36.9	1548	40.8	2685	39.0
Male	1948	63.1	2246	59.2	4194	61.0
Total	3085	100.0	3794	100.0	6879	100.0

Source: Researcher's calculation through SPSS using data presented in Appendix C

Table 1 presents gender gap in participation in MBBS education. Nepalese society is gender biased in terms of education and only 39% of female students are found in MBBS during the study period (2015-2018). Gender differences have been found, particularly 63.1% male and 36.9% female in TU where as 59.2% male and

40.8% female are found in KU. In total only 39.0% female are studying MBBS, whereas male participation is 61%. Girls' participation is found to be better in KU than TU. This provides an overview of gender in MBBS education. Gender gaps lead to health inequities. Medical educators have ignored the differences between gender and sex.

Gender Participation of MBBS Students in Public/Private

At present there are twenty medical colleges in Nepal out of which five belong to government and fifteen belong to private sector with annual admission capacity of around 2000 MBBS students.

Table 2: Gender Participation in MBBS Education in Public/ Private Colleges (2015-2018)

Sex of students	Nature of college				Total	
	Public		Private			
	N	%	N	%	N	%
Female	289	27.6	2396	41.1	2685	39.0
Male	759	72.4	3435	58.9	4194	61.0
Total	1048	15.23	5831	84.77	6879	100.0

Source: Researcher's calculation through SPSS using data presented in Appendix D

Chi-Square Tests

	Value	df	Asymptotic Signifi (2-sided)
Pearson Chi-Square	68.269[a]	2	0.000
Likelihood Ratio	71.115	2	0.000
Linear-by-Linear Association	62.192	1	0.000
N of Valid Cases	6879		

*** Significant at 100% confidence level.

a. 2 cells (33.3%) have expected count less than 5. The minimum expected count is .15.

Symmetric Measures

		Value	Approx Significance
Nominal by Nominal	Phi	0.100	0.000
	Cramer's V	0.100	0.000
N of Valid Cases		6879	

*** Significant at 100% confidence level.

Table 2 shows the participation of students in MBBS in public and private colleges by sex. While analyzing four years data of MBBS students of TU, KU and their affiliated colleges, out of total 6879

MBBS students admitted during the years 2015- 2018 only 2685 were female and 4194 were male. Out of total students, 15.23%admitted to public medical colleges and 84.77% were in private. The table indicates that, 27.6% female and 72.4% male students were admitted in government medical colleges. Whereas, in private medical colleges 41.1% were female and 58.9% were male. In total only39.0%student were female. Private colleges are comparatively better in gender inclusion than public. Gender participation is challenging because the total female participation compared to male student is very low. This indicates that, it is challenging to gain educational empowerment for girls in medical education in Nepal.

There seems significant difference between admission of gender and types of medical college as per the Chi-squire test as mentioned above: Secondary data of four year MBBS students from TU, KU and their affiliated colleges were analyzed. Student characteristics were compared by using chi-square tests and tested significance of variables to find disparities. There was significant difference in gender participation between male and female students in public and private medical colleges. More sensitive gender differences were observed.

Gender Participation of MBBS Students in Different Years

Education aims to inject change into the co-education of future healthcare providers so as to create a generation of medical doctors who will come forward to take up their equal role in promoting health care and health care education.

Table 3: Year-Wise Gender Participation in MBBS Education in Nepal (2015-2018)

	Gender				
	Female		Male		
Year	N	%	N	%	Total
2015	709	39.94	1066	60.06	1775
2016	659	39.37	1015	60.63	1674
2017	699	38.15	1133	61.84	1832
2018	618	38.67	980	61.32	1598
Total	2685	39.03	4194	60.97	6879

Source: Researcher's calculation through SPSS using data presented in Appendix D

Table 3 presents the fact that there is negative growth of female students. In 2015 female participation is around 40%, where as in 2017 and 2018 it is only 38%. The medical profession has high social prestige and status but it is perceived as a male profession. Gender inclusion in medical professionals helps to fully understanding the experience of people of the opposite sex. Health education depends on social structures with prescriptive gender identities. The decreasing trend of female in MBBS is divorced from the national policy of inclusion. The unbalanced participation of gender in MBBS education has resulted gender disparity in access to MBBS.

Provincial Status of Gender of MBBS Students

The study focuses on the provincial distribution of MBBS students on the basis of sex. Gender is main issue which is currently integrated in geography to realize social change. Geographical gender balance is one dimension of social change to abolish inequality. There are obstacles to implement gender issues in medical education and to balance geographical distribution of students.

Table 4:Sex Ratio in MBBS Education in Nepal (2015-2018)

Diversity of the Students	Gender				Total
	Female		Male		
	N	%	N	%	
Province-1	227	40.83	329	59.17	556
Province-2	379	25.44	1111	74.56	1490
Bagmati	638	47.22	713	52.8	1351
Gandaki	302	38.37	485	61.63	787
Lumbini	265	33.76	520	66.24	785
Karnali	34	33.33	68	66.67	102
Far Western	57	29.84	134	70.16	191
Foreigners	783	48.42	834	51.58	1617
Total	2685	39.03	4194	60.97	6879

Source: Researcher's calculation through SPSS using data presented in Appendix D

Table 4 shows the distribution of male and female MBBS students from different provinces. It should be noted that there are total 6879 students within four year. Karnali Province is underrepresented in total and female participation. In province two, out of total population Madhesi comprise 67.2% (CBS 2011), the largest ethnic group including Madhesi Dalits. It is overrepresented in

MBBS education in comparison to other provinces again there is the highest gender gap where only 25.44% are female. Gender relates to interpersonal interactions with the patients. Male doctors and female doctors have differences in the way they communicate and the way they interact with their patients. Inclusion of sex and gender based curriculum in medical education is the key to address gender issues.

Gender and Caste/Ethnicity

Nepalese society is multi-cultural, multi-lingual and multi-religious. It is deeply rooted on patriarchy. Preference of son is more common and deeply rooted value in every community. Gender based discrimination irrespective to caste and ethnicity. Gender disparity among and within different caste and ethnicity in Nepal is more pronounced than in past.

Table 5: Gender Participation in MBBS in Different Caste/ Ethnicity in Nepal

Diversity of the Students	Gender				Total
	Female		Male		
	N	%	N	%	
BCTD	1391	38.1%	2258	61.9%	3649
Adibasi, Janjati	449	45.9%	529	54.1%	978
Terai OC	284	27.3%	757	72.7%	1041
Dalits	51	29.0%	125	71.0%	176
Foreigners	510	49.3%	525	50.7%	1035
Total	2685	39.0 %	4194	61.0%	6879

Source: Researcher's calculation through SPSS using data presented in Appendix D

Table 5 illustrates that Adibasi, Janajati is comparatively inclusive in terms of gender with 45.9% female, and on the other hand there is high gender gap in Teari OC with only 27.3% female. Similar is the case with Dalits, where female is only 29%. Out of total 3649 BCTD students 61.9% were male and female are only 38.1%. There is almost equal gender participation among foreign students. The systematic integration of sex in different caste/ethnicity of undergraduate medical students integrates gender concerns in building their capacity for gender related health issues.

Results

1. Total 6879 MBBS students were admitted during the years 2015-2018.Gender participation is challenging because the total

female participation compared to male student is very low. Out of total 6879 MBBS students, only 39.0% are female, whereas male participation is 61%. Particularly 36.9% female in TU where as 40.8% female are found in KU. Gender differences have been found in both universities but girls' participation is found to be better in KU than in TU.

2. There are more sensitive gender differences in MBBS. Only 27.6% female were found in public medical colleges whereas 72.4% were male. Similarly, in private medical college 41.1% were female and 59.9% were male. Gender gap is persistent in both public and private medical colleges. Private colleges are comparatively better in gender inclusion than public. As per chi-square test, gender difference is significant in MBBS students in public and private medical colleges.

3. There is negative growth of female students. In 2015, female participation is around 40%, where as in 2017 and 2018, it is only 38%. The decreasing trend of female in MBBS is divorced from national policy of inclusion. The imbalanced participation of gender in MBBS has resulted gender disparity.

4. Province-2 is best represented in comparison to other provinces in MBBS again there exists highest gender gap. Out of total 1490 MBBS student from Province-2 (2014-2018) only 25.4% were female. On the other hand, Karnali Province is the least represented with 102 students, where 33.33% were female. From gender participation Bagmati Province is in the leading position with 47.22% female. Karnali Province is underrepresented in total and female participation too. Provincial gender balance is one dimension of social change to abolish inequality and disparity in MBBS education in Nepal.

5. Adibasi, Janajati is comparatively inclusive in terms of gender with 45. 9% female, on the other hand there is high gender disparity in Muslim and Terai OC with only 27.3% female. There is almost equal gender participation among foreign students. Gender-based discrimination is irrespective to caste and ethnicity.

Conclusion

Based on the major findings from the analysis of data presented earlier, the following conclusions are drawn from the study:

The result of this study showed the disparity based on gender. It adversely affects the students who have experienced greater social and economic obstacles to the medical education. Disparity in medical education brings instability, social discrimination, dissatisfaction and social injustice among the students. To address complex and diverse health care needs of Nepalese, the medical professionals must become more diverse.

Gender differences have been found in both universities but girls' participation is found to be better in KU than in TU. Private colleges are comparatively better in gender inclusion than public. Government has initiated to implement the inclusion policy through public sector but failure in MBBS education. The decreasing trend of female in MBBS is divorced from national policy of inclusion but the issue that the future medical workforce will perform better or worse as a result of is unknown. Gender biased clinical practice affects gender specific health problems.

Limitations

Secondary data were collected through Dean’s office of TU and KU. The field selected for study limited to two universities TU, KU and their affiliated medical colleges offering MBBS course.

Appendix A: Background characteristics of students by sex of the respondents

		Sex of students				Total	
		Female		Male			
		N	%	N	%	N	%
University	TU	1137	36.9	1948	63.1	3085	100.0
	KU	1548	40.8	2246	59.2	3794	100.0
College	IOM	38	15.0	216	85.0	254	100.0
	KUSMS	94	32.6	194	67.4	288	100.0
	Nep Army	157	31.0	349	69.0	506	100.0
	KMC	171	37.8	281	62.2	452	100.0
	MCOMS	206	45.6	246	54.4	452	100.0
	CMC	142	30.1	330	69.9	472	100.0
	NMC	194	43.0	257	57.0	451	100.0
	COMS	183	40.4	270	59.6	453	100.0
	KIST	217	47.5	240	52.5	457	100.0
	NGMC	154	33.9	300	66.1	454	100.0
	UCMS	170	38.0	277	62.0	447	100.0
	LMC	176	44.8	217	55.2	393	100.0
	DMC	38	35.8	68	64.2	106	100.0
	BMC	127	42.3	173	57.7	300	100.0
	NOMC	205	46.1	240	53.9	445	100.0
	NMC, Bir	164	40.7	239	59.3	403	100.0

	GMC	200	48.2	215	51.8	415	100.0
	JMC	49	37.4	82	62.6	131	100.0

Appendix B: Background characteristics of students by sex of the respondents

		Sex of students				Total	
		Female		Male		N	%
Nature of college	Public	289	27.6	759	72.4	1048	100.0
	Private	2396	41.1	3435	58.9	5831	100.0
Caste\ Ethnicity	BCTD	1392	38.2	2256	61.8	3648	100.0
	Adibasi, Janajati	449	45.9	529	54.1	978	100.0
	Muslim, Terai OC	284	27.3	756	72.7	1040	100.0
	Dalit	51	29.0	125	71.0	176	100.0
	Others	491	48.6	520	51.4	1011	100.0
College Province	Province-1	332	44.6	413	55.4	745	100.0
	Province-2	212	40.2	316	59.8	528	100.0
	Bagmati	1197	35.8	2142	64.2	3339	100.0
	Gandaki	406	46.8	461	53.2	867	100.0
	Lumbini	538	38.4	862	61.6	1400	100.0
Diversity of the Students	Foreigner	764	48.3	817	51.7	1581	100.0
	Province-1	223	40.6	326	59.4	549	100.0
	Province-2	371	25.3	1098	74.7	1469	100.0
	Bagmati	630	47.7	692	52.3	1322	100.0
	Gandaki	291	38.1	472	61.9	763	100.0
	Lumbini	261	33.7	514	66.3	775	100.0
	Karnali	34	33.3	68	66.7	102	100.0
	Far Western	55	29.4	132	70.6	187	100.0
Nationality	Foreigner	780	48.2	838	51.8	1618	100.0
	Nepali	1900	36.2	3355	63.8	5255	100.0
Year	2015	709	39.9	1066	60.1	1775	100.0
	2016	659	39.4	1015	60.6	1674	100.0
	2017	699	38.2	1133	61.8	1832	100.0
	2018	618	38.7	980	61.3	1598	100.0
Total		2685	39.0	4194	61.0	6879	100.0

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Biological Structure Leads Social Exclusion: A study on Transgender of Kandhamal and Khordha districts of Odisha

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Abstract

The word 'transgender' very often abbreviated as Trans refers to the person whose gender identity or gender expression does not correspond with their sex assigned at birth. Transgender refers to a social and biological minority or as a concept, denoting the identity crisis and diversity of practices embodied between or beyond the categories of male and female. This resulting tension of social inclusion adversely affects their personal growth and development by arresting themselves and by the society as a most oppressed class, denied most of the human rights enjoyed by other humans. India's trans-women or transgender community has a long history as long as our civilization. Indian law recognizes trans-women as third gender but till date they are struggling for their identity and inclusion, they are not getting acceptance by the society. The objectives of the study is to investigate the problem faces by transgender community in this globalized society on the grounds of education, political pressure, social acceptance, employment, social inclusion with various other issues in Odisha. The Proposed study has been used anthropological inventory and experimental tools to attempt and discuss the emotions and feelings of those transgender through empirical observation and interviews, who is struggling for the past so many years for their rights and representing the community. A series of personal interview sessions have been conducted from July 2020 to November 2022 for collecting the factual datum, based on life experience and different incidents that reflects in their day to day life in this global-techno world of twenty first century.

Keywords: Identity, Transgender, Crisis, Recognition, Global-Techno, Crisis, Social Inclusion

Introduction

Psychiatrist John F. Oliven of Columbia University coined the term “Transgender” in his 1965 reference work ‘Sexual Hygiene and Pathology’, writing that the term which had previously been used, transsexualism, "is misleading; actually, 'transgenderism' is meant, because sexuality is not a major factor in primary transvestism."The term transgender was then popularized with varying definitions by various transgender, transsexual, and transvestite people, including Virginia Prince, who used it in the December 1969 issue of Transvestia, a national magazine for cross-dressers she founded. By the mid-1970s both trans-gender and trans people were in use as umbrella terms, while transgenderist and transgenderal were used to refer to people who wanted to live cross-gender without sex reassignment surgery (SRS). By 1976, transgenderist was abbreviated as TG in educational materials.

Moreover the word transgender has its roots in Greek which means “keeper of the bed”. It can be inferred that Vedic culture recognized three genders. The Vedas 1500-500 BC describes individuals as belonging to one of three separate categories, according to one’s “Nature or Prakrati”. Various texts suggest that third sex individuals were well known in pre-modern Indian and included male bodied or female bodied people as well as intersexual. The foundation work of Hindu law, the Manu Smriti (200 BC-200 AD) explains the biological origin of the three sexes. Indian linguist Patanjali’s work on Sanskrit grammar, the Mahabhaya (200 BC), state that three grammatical genders are derived from three natural genders. The earlier Tamil Grammar Tolkappiyam (3rd century BC) also refers to hermaphrodite as a third “Neuter” gender. In Vedic astrology refers to the nine planets and each is assigned to one of three genders. The third gender “Tritiyaprakrati” is associated with Mercury, Saturn and Ketu. In Puranas, there are references to three kinds of Devas: music and dance, Apsaras (female), Gandharva (male) and Kinnars (neuter). The English meaning of the transgender or hijra is “eunuch” or “hermaphrodite” where the irregularity of the male genitalia is central to the definition. However, Hijras are born male, only a few having been born with intersex variations. Some of them undergo an initiation rite into the Hijra community called “Nirwaan”which refers to the removal of penis, scrotum and testicles (A. Sharma; 2018).

Gender is Social construct

When discussing the term "transgender," it is useful to begin by examining the concept of gender. We begin by separating sex from gender. **Sex** refers to biological and physical characteristics that are linked with being labeled male or female. Sex is labeled at birth, usually on the basis of genitalia and/or chromosomes. In social identity '**Gender'** refers to the combination of characteristics, expectations, and roles usually associated with biological sex; often placed on a spectrum between masculine and feminine. The concept of gender is complicated because most aspects of gender are social constructs that vary across time and culture. For example, **gender presentation**; appearance, clothing, mannerisms, and behaviors and **gender roles**; social roles, and occupational choices, vary widely depending on the culture. People who defy gender norms have existed in every culture throughout time. However, the term "transgender" is relatively new, dating to the mid-1990s. It is useful to think of the word "transgender" as an umbrella term that encompasses a number of people who live substantial portions of their lives expressing an innate sense of gender other than their sex assigned at birth. This includes transsexuals, cross-dressers and people who feel like their biological sex fails to reflect their true gender. People who do not identify as transgender can be called "cisgender," meaning that they identify with the sex assigned at birth.

Area of Study

The study cover the issues related to Socio-economical inclusion of transgender in Kandhamal and Khordha districts of Odisha which is a part of the project, "A comparative Study on Socio-Cultural Status of transgender among the Caste and Tribal communities of Kandhamal & Khorda districts of Odisha, funded by OURIIP, OSHEC, and Department of higher Education, Odisha. It is based on the primary enquiry; the baseline survey of above said project. The Kandhamal revenue district came into existence on 1st January, 1994, after Phulbani district was divided into Kandhamal and Boudh districts of Odisha. The district lies between 19° 34' to 20° 36' north latitude and 83° 34' to 84° 34' east longitude. Kandhamal experiences sub tropical hot and dry climate in summer, dry and cold climate in winter. The maximum temperature recorded in the District is 45.5° C and minimum temperature is 2.0° C. The average annual rainfall recorded is 1522.95 mm. The Kandhamal district covering a geographical area of 7654 sq kms is bounded by Boudh district in the North, by Rayagada & Gajapati districts in the South, by Ganjam and Nayagarh districts in the East and Kalahandi district in the west. Kandhamal has two subdivisions viz. Phulbani, and Balliguda; with 12 Tehsils, 12 blocks and 153 Gram Panchayats. As per 2011 census, its population was 7,33,110 comprising 3,59,945 Male and 3,73,165 Female population.

On the other hand Khordha district is an administrative division of the state of Odisha, and formed in April 1, 1993, by the division of former Puri district into Puri, Khordha and Nayagarh districts. In the year 2000 the district name was changed to Khordha. The district headquarters is Khordha Town. The capital city of Bhubaneswar is located in this district. Khordha is the most urbanized than all the districts of Odisha. The district is located at 20°.11' N 85°.40' E. The area of the district is 2,888 km^2.The district is bordered by Cuttack district to the north and east, Puri district to the south, Ganjam district to the west, and Nayagarh district to the northwest. The forested area is 618.67 km^2. The district is mainly situated in flat coastal plain, with some hill ranges in the west. The district experiences the maximum temperature of 41.4° and minimum is 9.5° Celsius. The average rainfall of the district is 1443 mm. The district Khorda is divided in to 10 Tehasil and two subdivisions. Khordha District population in 2021 is 2,223,925 (estimates as per aadhar uidai.gov.in Dec 2020 data). As per 2011 census of India, Khordha District has a population of 2,251,673, out of which 1,167,137 are male and 1,084,536 are female.

Census data

Sl. No.	category	Total Population	% of the population
1	Total Transgender population	20,332	-
2.	Total Child Population	2,125	10.45%
3	SC	3,236	15.91 %
4	ST	4,553	22.39%
5	Total Literacy Rate	11051	54.35%

As per 2011 census and data of SSEPD (Social Security and Empowerment of Persons with Disabilities,), Odisha, the total transgender population of Odisha is 20,332, total child population is 2,125, from them SC population is 3,236 (15.91%) and ST population is 4,553(22.39%). The literacy rate among the transgender community is 54.35%. Here it is difficult to get the exact demographic profile of transgender as it is not available with the census data. Some scholars said that this number is more than 70,000 but the exact number faces some challenge to establish.

Aim and Objectives of the Study

The proposed study aims to pin out the problems faced by transgender in their day to day life related to Social Inclusion in this global techno world. The under study has discussed the various issues of transgender in various dimensions. The primary objective of the investigation is to study the issues related to the social inclusion crisis of transgender under stringent social stigma in above mentioned study areas of Odisha. Specific objectives of the proposed study are:

I) To study the socio-economic and educational background of transgender under the social system and stigma.

II) To study the problem faced by transgender in their day to day life.

III) To study the welfare programes running by the government for the welfare of transgender and their weaknesses to redress the identity crisis. To observe the studied community as well as to the society and adequate suggestions are to be bestowed for reducing the intensity of the social exclusion and uplift the status of transgender along with social acceptance.

Justification of the Study

The Proposed study has been used inventory and experimental tools to attempt and discuss the emotions and feelings of those transgender through empirical observation and interviews, who is struggling for past so many years for the rights and representing the community. I also raised the issues of identity crisis related to transgender in the state of Odisha. The previous studies have not yet been covered the aspects related to transgender and their identity in the society. Especially it explores the information related to transgender identity in Odisha and generalizes the fact with Indian society. The study also tries to suggest the ways in which a transgender create a respectable position in the society.

Need and Significance of the Study

It is a need of the hour that transgender should get the respect in the society as apex court of India has declared as third gender on 15thApril 2014. The court directed the central & state government to grant legal recognition to third gender. It upholds the rights of transgender persons to decide their self-identity. The court has also made several other legal declarations for the up-gradation of neglected community. The need of the study is to check whether the transgender has got the identity or still struggling for their identity and discriminated by the society on the grounds of sex. The significance of the study is to bestow suggestion to the government how a transgender get identity in the society and what programes should be implemented by the government so that transgender get better and the respectable position in the society.

Research Methodology

In this proposed study different Anthropological methods and Technique of study were applied to find out the factual data. Basically empirical research methodologies are followed for the present piece of work and the work was under-taken in Khordha and Kandhamal districts of Odisha.

Design and tool used

The proposed work is a qualitative study using exploratory observation research design. The focus of the study was to explore the facts related to transgender and how transgender are confronting with social inclusion in the society. In-depth structured interview and experiential methods are used for collecting information from past experienced and incidents faced by the subjects in their life.

The present study used two different types of tools for collecting the information such as:

a) Structured Interview Schedule.

b) Experiential recorded open ended non- structured interview I.e. face to face interview of Scheduled questionnaire

This investigation was made on their family background, working life, and related activities run by them and by their followers under the guidance of their leader like “Guru” and “Maa”. Finally collected some suggestions from concerned community regarding how transgender can create their identity in the society.

Schedule of the Study

A series of personal interview session has been organized between 01/07/2020 to 31/12/ 2022. In order to collect the facts and evidences the scheduled questioners’ method were used through one to one interview and Focus Group Discussion (FGD). Some secondary data are also collected from government and private facilitating organizations of both the concerned districts.

Literature Review

The review of literature is one of the important and vital part of social science research, which helps to reveal the previous related studies that enrich and excites the intellect of the investigator. Here I also acquired some scholarly ideas and knowledge from different literature for my present piece of work which I would like to quote here.

An important study made by Serena Nanda in 1986 is ‘The Hijras of India’. The study discussed about Hijra as an institutionalized third gender in India. They are the devotees of the mother goddess Bahuchara Mataand their sacred powers are contingent upon their sexuality. The paper discussed the cultural dimension of the Hijra role, Hijra and creative asceticism and Hijra’s role is individual dimensions. The paper enlightens that Gurus are sometimes considered as mother’s sometimes like father’s and sometimes like husbands. Their female aspect is related to the nurturing and cares while a male aspect referred more to the authority.

Braun and Clarke (2006), published a paper on ‘Thematic Analysis’. This paper discusses how participants described their sexual orientation and how they defined and used sexual identity labels. There are six major themes came out in participants descriptions on sexuality. As per the study it is conceptualized that transgender sexuality outside of traditional research frame works that problematic transgender experience; conflate gender identity and sexual orientation.

A research on the topic ‘Transgender Need to Move from Sex to Sexuality’ conducted by Ina Goel and Nayar (2012), The study focused on the Supreme Court asked the central and state government why the transgender should not be considered as third sex as there are several social, economic and public health concerns. The study discusses the issues of third gender related to social construction, livelihood, public health and medical. The study feels that calling transgender “sexual minorities by creating separate category will lead to discrimination and labeling them as ‘backward classes’ would be misleading”.

A research was done in ‘Gender Identity Conflict/ Affirmation and Major Depression across the Life Course of Transgender Women’ by Larry Nutt Brack (2012). The study using life chart interview collected information regarding transgender experience from a community based sample of 571 transgender women from New York, respondents ranged in age from 19–59 with mean age 37.2 years. Gender identity conflict was evaluated as the percentage of time during specific stages of life course that 6 types of relationship like parents, siblings, fellow students, friends, co-workers and long term sexual partners including spouse acted upon discloses of transgender identity in a negative way. The analysis shows the 6 types of relationships during 5 stage of life course. The availability of one or more parents declined from 98.6% during stage 1 to during stage 5. The availability of a long term special partner increased from 22% to 50.6% access the stages of life. During stage 1 (early adolescent) gender identity conflict from parents, siblings and fellow students was strongly associated with major depression. Gender identity affirmation was strongly protective of major depression during stage 2 through 5. The level of gender identity conflict observed in different types of relationships across time in this study documents the continued negative attitudes towards gender variance in American Society.

Editorial (2013) of Quest- the Journal of UGC, HRDC Nanital, Published an article ‘The Third Sex’; which discussed about the transgender welfare board and activities related to training in income-generating activities, provision of housing and proper enumeration. In This article it is suggested that transgender community in India will have to traverse a long and uphill path for the equal rights as Indian citizens. The other humanitarian task involves social awareness and educational campaign to uplift transgender and society's attitude towards them.

An article "A Qualitative Exploration of Transgender Identity Affirmation at the Personal, Interpersonal and Socio-cultural Levels" is published by Georgina Mullen and Geraldine Moane in 2013, which is based on the study of transgender people living in Ireland on the basis of personal, interpersonal and socio-cultural levels. Seven participants engaged in face to face interview semi-structured interview between the age group of 21 and 64 years. Participants above the age of 18 years living in Ireland and who identified with the umbrella term 'transgender' were sought to take part in the study. Using thematic analysis, 4 themes and 13 sub themes were identified. 6 out of the 7 participants expressed confidence and assertiveness regarding their current gender identity, identify them as a female. When asked about their identity participants described being as transgender as just one aspect. For some identity as transgender was important where as others emphasis was placed on their gender identity as simply male or female. The study reflected that across all the interviews a common theme was participant's belief that the public held misconceptions about the transgender people. This was something that made participants unhappy about and it often caused annoyance and frustration. Participants expressed their desire for others to understand that "we are normal people". When participants were asked what changes they would like to see in the society, all believed that the greater acceptance by the society was important. Most of the participants believed that the most important motivator of this change will be the education. Some of them explicitly expressed hope that social change was taking place and that Ireland, in the near future will be much more accepting place for transgender people.

An article "Transgender and the Main Stream" published by Karunanithi (2015), where it is discussed that; most of the Indian seem to be reluctant to recognize this community because they are obsessed with idea of gender dichotomy. Here it is thrash out the movement run by groups of transgender activists in Tamil Nadu to procure documents such as ration cards, voter's identity cards and passports. Tamil Nadu is the just stall to accord a gender status, i.e., third gender to the community. The state's Social Welfare Department established a special welfare board 'The Tamil Nadu

Aravanigal Welfare Board' in May 2008 looking into issues such as education, income generation activities and soul security measures. The government of Tamil Nadu has started enumeration of the transgender population in all the districts. They started using ration cards and enrolment of the students in government educational institutes as third gender category in the admission from free SRS (Sex Reassignment Surgery) is being performed in shelled government. It highlighted the issue that enough financial support by the government and SHGs transgender are starting their business enterprises in Tamil Nadu.

Anuvinda and Tiruchi Siva (2016) published an article 'No Country for Transgender', which focused on Rights of Transgender Persons Bill, 2015. The government bill's definition of transgender reinforces harmful stereo types that are borne out of society's intolerance towards diverse gender expression. The article discuss that the government bill violates the Supreme Court Judgment denying the self-identification of gender. The government bill also discharge resumption in education and employment provided to transgender persons under the Rajya Sabha sanctioned bill. The decision also goes against the Supreme Courts NALSA judgment in which government decided to provide resolution to the transgender in jobs and education. It is also said that the government is attempting to push aside a comprehensive bill which was unanimously passed by the upper house to make way for their bill which is nothing more than an eye wash.

As per study 'The Labels do not Work Very Well' of Paz Galupo, (2016), '. The study highlights the transgender individual conceptualizations of sexual orientation and sexual identity. It investigates the conceptualization of sexual orientation among transgender individual by exploring the sexual identity label they choose. 172 adult participant form U.S. between the age groups of 18-65, who self-identified as transgender, transsexual, gender variant or having a transgender history. Qualitative responses were analyzed through thematic analyses. 6 themes were identified related to transgender individual's descriptions of their sexuality.

In 2017 Venkatesan Chakrapani studied on 'Assessment of a Transgender Identity Stigma, Scale among Trans-women in India'. The study findings based on the exploratory and confirmatory factor analyses. The study adapted the concept of Trans phobia scale in the Indian context and tested a 14 items transgender identity stigma questionnaire (TSISQ) among Trans women in India. Data were from cross-sectional survey among 300 Trans women from 6 urban/semi-urban sites in India. Exploratory factor analysis used for analysis. The results shows that one-fourth (22.60%) had completed high school, 14.3% were illiterate and 7.30% had a college degree. Most of the participants (66.70%) self-identified as Hijra, one forth as transgender (English Term) and 8.30% identified as Jogta / Jogti. Almost half (48.70%) reported earning money by mangti; asking money from shops, badhai offering blessings to new borns and newly married couples and begging activities.

During my Ph.D. research work on Paraja tribe of Koraput of Odisha on the topic “Paraja Shamanistic Wisdom” observed that some people who bear purely transgender characteristics respected as Shaman in the society. In ‘Paraja society ‘Shaman’ is mostly respected because of his/her special character to deal with supernatural power. They believe that Shaman or the person who performs Shamanship has the special power and is a special creation of the god. So he/ she carries the exceptional characters than other (Behera and Dash; 2017).

The study

The word Hijra is an Urdu word derived from the Semitic Arabic root; **Hir**in its sense of **“leaving one’s tribe”** and has been borrowed into Hindi. Hijras live predominantly in the cities of north India, where they find greatest opportunities to perform their traditional roles, but are found all over India. The most significant relationship in the hijra community is that of the Gurus (master, teacher) and Chela’s (disciple). When an individual decides to join the Hijra community, that disciple is taken to Bhubaneswar to visit one of the major gurus of Odisha. At the initiative ritual, the gurus give the new female name. The new member vows to obey the Gurus and the rules of the community. The Chela or more likely, someone on her behalf, pays initiating fee and the Gurus write the disciple’s name in her record book. Hijras live together in communities generally of about 5 to 15 members, and the heads of these local groups are called ‘Guru’. Hijras make no distinction within their community group based on religion and caste origin. The Hijra are related to each other in the bond of fictive kin. To formalize their relation, they exchange small amounts of money, clothing, jewelers and sweets to build their relationship. Such relationships connect Hijras all over India and there is a constant movement of individuals who visit their Gurus and fictive kin in different cities. Various annual gatherings, both religious and secular attract thousands of hijras from all over India (Karunanithi G, 2015).

Transgender is both for 'male' i.e. female to male (F + M) and for 'Female' Maale to Female (M + F) gender transgressions. Within the Indian context the term 'hijra' is used for people who identify themselves as neither man nor women; Kinnar (a Sanskrit term) or third gender (Nanda, 1986). They are also known as Eunuchs, Transvestites, Hermaphrodites and also famous name Gays (Lal, 1999). The discrimination is found in different society even in United States that Rose Venkatesan 28 year old, faced several problems and struggled with discrimination and stigmatization before building a career. Venkatesan spent most of their time in books and became a mechanical engineer with a master's degree in bio-medical engineering from the Louisana Technical University in the United States. Venkatesan has been campaigning for gender justice and empower them economically. Venkatesan thinks that education alone can change the outlook of transgender people (google.com).

Now government of Odisha has taken the bold step officially to recognizing transgender as a separate sex. It has been under process to provide horizontal reservation to the Transgender. Last year (advertise no; 78/SBCC dated 12/06/2021) the government of Odisha declared eligible to the transgender people and encouraged to apply for the post of constable of police. The government has taken several welfare measures to address the transgender problem and uplift their socio-economical status through department of SSEPD (Social Security & Empowerment of Persons with Disabilities, Odisha.

National Scenario

According to 2011 census, the official count of Third gender is total 4.99 lakhs in India. The final count state wise is given in Table-1 below for reference of the study.

Table 1: Population of Third Gender (State- Wise)

Sl. No.	State	No. of Third Gender Persons (000s – Thousand)
1	Uttar Pradesh	137
2	Andhra pradesh	44
3	Maharashtra	41

4	Bihar	41
5	West Bengal	30
6.	Madhya Pradesh	30
7	Tamil Nadu	22
8	Odisha	20
9	Karnataka	20
10	Rajasthan	17
11	Other	97
Total		499

Source: Census of India: 2011

The highest proportion of the third gender population: 28% was identified in U.P. followed by 9% in A.P., 8% each in Maharashtra and Bihar and over 6% in both M.P. 4% in Odisha, and West Bengal**.**

Prominent discrimination of Transgender in India

In India the discrimination of transgender is very high. Most of the state and society never consider Transgender as a social being. Even in some places they have been debarred from the basic human rights. In this case the incident of Madhya pradesh is noteworthy. As per 2011 census the total population of transgender in Madhya pradesh is near about 40,000, and it is about the 6% of the total transgender population in India.

Kamla Jaan contested in election from Katni district to be the first Eunuch of World's first third gender as the mayor of city. Kamla Jaan was the mayor of Katni for two and a half years since 2000. In 2003, the High Court upheld that Kamla Jaan was not a woman and therefore she had to step-down from the post.

Asha Devi the Eunuch of Uttar pradesh who had hugged the headlines after being elected as the Mayor of Gorakhpur Municipal Corporation in 2000, Devi was elected as Gorakhpur Mayor in civic polls after defeating the Samajwadi Party candidate, Anju Chowdhary, with huge margin. She was, however, unseated in 2003 as her election was declared invalid by a local court as the post of the mayor was reserved for a female and Devi was not eligible for the seat. The court gave the judgment on an election petition filed by Samajwadi Party rivalry candidate, Miss Chowdhary, who had lost to Devi by over 60,000 votes in the mayoral contest, held on November 25, 2000.

Another prominent personality is “Kamala Bua’ aged 55. She got victory in December 2009 for the post of Mayor in Sagar district won by the highest margin ever that stunned the political pundits. BJP defeated candidates had challenged her caste in the High Court in 2011, that Kamla Bua is a Eunuch. Laxmi Narayan Tripathi is another activist who fought for the rights of transgender (A. Sharma; 2018). After final hearing of arguments from both sides, the court nullified the election of Kamla Bua on the ground that being a Eunuch and seat is reserved for SC women.

The only exception in the past was Shabnam Mausi, the first transgender to serve in a public office as an MLA in Madhya Pradesh State Legislative Assembly from 1998 to 2003. Madhya Pradesh has the unique distinction of electing India's first transgender MLA in 1998 when Shabnam Mausi won a bypoll from Sohagpur assembly constituency in Shahdol.

Madhu Bai Kinnar is the mayor of Raigarh in Chhattisgarh, India. Running as an independent candidate, Madhu won the mayor election of the Raigarh Municipal Corporation, securing 33,168 votes and defeating the nearest rival, the ruling party BJP's Mahaveer Guruji, by 4,537 votes. She is India's only openly transgender mayor. Madhu Bai was previously known as Naresh Chauhan and has an eighth-grade education. As a teenager, Madhu left her family to join the local transgender community. She belongs to the Dalit community in India. Before Madhu, Kamla Jan was elected the first transgender mayor of India in Katni. Her candidacy was declared "void" because she contested in the female category. Madhu Kinnar wishes to work as an independent leader, as opposed to joining a political party. Her electoral victory on 4 January 2015 came about nine months after the Supreme Court NALSA verdict, which gave legal recognition to transgender people in India. In the first meeting of the Raigarh Municipal Corporation, Congress and BJP members staged a walkout, resulting in the meeting being postponed.

A crucial part of her agenda has been sanitation. In an interview with The Guardian, she states that, "There were no proper sidewalks. The alleys were dirty and piled high with garbage. Poor people, abandoned in their old age, slept in the streets with nothing to keep them warm. We decided to do something by running for this election.” Some of her constituents have also suggested that she take up the cleaning and filling up of lakes and ponds, as well as creating small parks and gardens. She will also be working in re-routing truck traffic to the outer roads of the city.

It is very heartening to see people's growing support for the transgender community over the years, and their confidence in electing a member of a marginalized community to be their representative. It certainly seems like a sign of improving times. We are still far behind countries like Thailand where transgender or lady-boys as they call them are far more openly accepted, whether it be the cities or the countryside. Although they too struggle to attain equal status to non-transgendered individuals, they are better integrated into regular society.

Categories of Hijras (Transgender)

On the basis of discussions and data collected from different respondent along with some secondary sources of data, there are mainly 3 categories of Hijras, Such as: Toil Badhai, Chalti Phirti Dagar, Laalbati

1. **Toil Badhai:** At the top, the Hijras who engaged in **'Toil badhai'**; a traditional way of showering blessings on certain auspicious occasions including festival celebrations like wedding, birth of child, setting up new business, etc. In these occasions they are not only engaged in prayer and blessings but are also sing and dance with their traditional songs and musical instrument; Dholak along with other musical instruments which are played by other members of the group.
2. **Chalti-Phirti Dagars:** The second category Hijras engaged in sex work as a means of earning their livelihood. This involves from home-based sex work to street-based sex work with different socio-economic groups of customers. They are either standing at streets, bus stops (Like dark corner side of Baramunda, Bhubaneswar), road side (on Khurdha Bhubaneswar National Highway road or Madhapur Chowk of Kandhamal) etc. or the places established as **'Chalti-Phirti Dagars'**; moving sites where customers come and negotiate with them, standing in clusters and then they drive them in their vehicle or go to some other avenue. Many Hijras have joined organized lobbies like clubs, pubs, discotheques, etc.
3. **Laal- Batti:** The last types of hijras are those who engaged in begging as a means of earning livelihood. The most common sites are traffic signals, i.e., '**laal-batti'** (red light) areas, Toll

Gate or either in trains and buses. They are just like beggars and involved in begging activities.

Inequality and Transgender

There are several constraint and inequality for transgender found in the society even after the judgment of apex court, some of them are dying with diseases or accident and doctors who are at the hospitals, are not able to diagnose them because of legal forms and conditions of hospitals. It is difficult to define the male or female section of forms not only of hospitals and schools but other administration departments. According to the Human Rights of U.N. charter report of 2015, transgender are ill-treated by many country common people and police misbehave with ill words and spit physically abusive words which shows that the transgender still facing the rational disorder. In 2015, the Telangana state had created Hijra Transgender Samiti which reports the cruelty done on transgender which are in 40 in number, (40 attacks within six months).(google.com).

The transgender persons (Protection of Rights) Bill 2016 is an exercise of ignorance by the government which if passed will reverse all gains made by the community's struggle for dignity for so many decades. As per Section 13(1) of bill 2016, "no transgender person shall be separated from their parents or immediate family". This violates the rights of transgender persons to live independently and it faith to study the act that violence experienced by the transgender within biological family. But the bill could not guard against police violence although cases of physical and sexual violence by the police against transgender have been well documented (PUCL 2014). Lok Sabha discussion on Tiruchi Siva's bill on 29thApril 2016, BJP made the following statement that; 'the transgender take poor children with them and make them transgender through the surgery'. This is a serious crime and right now you are pleading for reservation to them, in this way unknowingly, we would be doing great harm to the society (Lok Sabha Synopsis of Debate 2016). According to the report of The Times of India in 30/05/2014, the numbers of transgender in India are 4.49 lakhs. Transgender are often subject to sexual exploitation and sexual harassment due to their position in the society which have made their identity as a bad image.

Gender and Transgender

Gender theorist 'Judh Butler' argues that; 'Gender is an identity gained through repeated bodily activities'. In the 1990s with growing activism and scholarship in the United States, the term transgender gained popularity. In mid 1990s, the term has been widely accepted and groups of different kinds of people who do not confirm to their expected gender and the living gender which was not assigned to them at birth. The Western transgender used for several different kinds of people whose sex are in ambiguous and are living the gender that was not assigned at birth time and also those who live genders which is not the traditional conception of gender (Bettcher, 2009).

The term "Transgender" is a problematic term in Indian culture. Firstly because of its western origin, second because of M + F and F + M binary and thirdly because of various other categories that fall under the umbrella of Transgender term which is one of the major differences between Hijra identity in India and other M + F transgender identities in the western countries. Hijras are accepted as third gender in India whereas transgender or transsexuals in the western countries are expected to fit under the rigid sex or gender binary. As a whole now the question arise that who are transgender? The answer to this question can be simply state that "Transgender is a person, whose gender identity does not match with the gender assigned to that person at the time of birth". Transgender community is one of the most deprived and disempowered groups in the Indian society who are not treated as humans and left to pass as an isolated life.

In the judgment of apex law body Supreme Court defined to its National Legal Service Authority (NALSA) of India and State & Central government in 15/04/2015 that grant legal recognition of their gender identity as male, female or third gender. The court had also made several numbers of other legal declarations for the upliftment of the neglected community.

The Supreme Court directed to the centre and state governments to examine the legal declaration made on the recommendation of Expert Committee on the issues relating to transgender persons, constituted by the Ministry of Social Justice and Empowerment and implement them within a time frame of six months. The lack of enforcement of Supreme Court ruling became evident as transgender people and its community still struggling for their identity and descrambled by society on the grounds of sex (www.google.com).

Identity

Identity is the qualities, beliefs, personality, looks and/or expressions that make a person different (self-identity as emphasized in psychology) in a group. One can regard the awareness and the categorizing of identity as positive or negative. More over the word identity means 'how a person creates its unique image in the society so that they know for their work'. Majority of Transgender people of Odisha are not ready to be identified as transgender and get officially registered due to social stigma as revealed in the study 1 and 2. The total population of transgender in Odisha is around 70,000 of whom only 20,000 agreed to be identified as transgender (as mentioned above in the census data of Transgender). Because of the social stigma, poverty and socio-psychological problem around 75% of the transgender had to abandon their education before they completed their standard 10. Around 20 % among them completed class XII and out of those a very few went for graduation and higher studies. As per opinion of some Transgender, due to the stigma the transgender person hides their identity and if they don't follow the instruction of the family they have been thrown or fleeing out of their homes and then working for their survival. During interview most of the Transgender says that, they earn on an average Rs. 15,000.00- 20,000.00 per month. The leaders of the transgender group, however, had considerably higher income, even if they don't work. The main livelihood of transgender is begging, dancing in private functions, and working as sex workers 'MSM' (Men who have sex with men). The person who indulges in 'MSM' activities earns Rs.500.00 - 2000.00 per day. So transgender persons, particularly those who are younger opt of this livelihood option, which put them in high life risk as it is prone of getting affected by HIV/ AIDS,"

Transgender people are more likely to experience intolerance, discrimination, harassment, and the threat of violence due to their sexual orientation, than identify themselves as heterosexual. This happens due to transphobia. Some of the factors that may reinforce on a larger scale are moral, religious, and political beliefs of a dominant group. Living in this social environment Transgender people forced to conceal their sexuality, for fear of the negative reactions and consequences of coming out (like Sunita Kirnar). This non-acceptance manifest in physical attacks, discrimination even in the family within relatives of both consaguneal and affinal kin. Transphobia individuals play an effective role in inferring with the lives of Transgender individuals. They cannot suppress their feelings of hatred and the fact that they cannot accept Transgender individuals (As per Sunita, her father was beating seriously when she was barely wanting the affection and support of family). Thus, they harass to the TG individuals verbally or physically and expose them to violence. Such attitudes directly put them in to stress, dissatisfaction of the place they live in, exposure to physical disturbance, loneliness and ostracism.

Hence the proposed study tries to explain how a transgender creates a positive image in the society so that they will get respect by the society. As per perception or in some behavior the transgender is known for ill-deeds, for which they were ill-treated by the society. The study puts emphasis on the issues that; how a transgender will get respect in the society, so that they can create a unique identity. Transgender should learn that respect should be earned through the contribution to the society as a whole. The under Study embroider those facts that how transgender became a respectable citizen and acquire a good identity in the country by creating a healthy social atmosphere.

Case Study: 1

Name: Suman Kanhar (Sue do Name), Age: 47, Village: Kotagarh, Kandhamal

I am a Transgender but nobody is accepting in my family, and my father told me not to make registered as transgender because it will affect to the prestige and position of the family. It may create problem for the marriage of my two younger sisters.

Case study: 2

Name: Debendra Mallick (Sue do Name), Age: 45, Village: Chakapada, Kandhamal

Everybody saying that my son is transgender, but I say he is not at all. So if I will agree to enumerate the name in the list of transgender, it will hamper my prestige, everybody will look down upon to my family, so it will create lot of problems.

Main Streaming to the Community

Now some Transgender like Meghana Sahu, Sadhana Mishra, Bishnupriya, Payal, Sunita and many other who are our subject for the proposed study representing the transgender community in Kandhamal and Khordha district of Odisha, ironically facing the challenges of the community but are still struggling for the rights of transgender in Odisha as well as in India. In various programes run by the government, Bishnupriya and Payal pioneered as a team leader like Swachha Bharat Abhiyan, campaign for the voting awareness, literary campaign and many others in Kandhamal. Presently Meghana Sahu has established a 'NGO' 'Third gender welfare Trust' "Sakha" for upliftment of the Kinner community and to make the Bhubaneswar city beggar free. Most of them now are trying to come out from the stereotypic stamp of Transgender community.

Majour Findings

The discussions of the study is based on the re-findings and explored facts related to transgender which are not yet covered, these facts investigator has collected from our subject and their followers. The major findings of the study have been discussed under the following points:

1. The Government of Odisha has created the separate department for Transgender and other disable person called "Department of Social Security & Empowerment of person with disabilities"('SSEPD') and developed an online registration system for the Third gender to provide identity card bearing with unique number.
2. The leader and other important personalities have requested to the Odisha government to provide reservation in government jobs to the transgender. Due to their request Odisha government is planning to provide horizontal reservation in government jobs to the third gender so that they will join the main stream of the society.
3. More over in 2021 advertisement of Odisha government invited the application from transgender for the post of police constable (as mentioned earlier).
4. Bishnupriya, and her followers have taken part in Swachh Bharat Abhiyan last in 2021 in Baliguda of Kandhamal district, Odisha. They also spread awareness on cleanliness and to stop open defecation.

5. Odisha government has Started "**Sweekruti**" programme for equality and justice, inclusion and empower of the Transgender community. "

6. A Team also leaded by Meghna Sahu involved in campaigning of awareness on Swachha Bharat Abhiyan and stop open defecation in Bharatpur and Bhubaneswar area for the last few years.

7. Due to the sincere efforts of Meghna Sahu and her followers, the first "Third Gender Welfare Trust" was formed and skill development programmes (both residential and non-residential) are being conducted. The professional Training courses are on Beautification, Tailoring, computer course, driving and handicraft for unemployed youth (Transgender male/ Female of Bhubaneswar and khordha), and destitute women. The programme was started from 15/08/2021 and till February 2022.

8. The local people and villagers who are earlier feeling suspicious and fear from the transgender community, now most of them are sharing their feelings and emotion with the transgender community, the women in the village started opening up, they communicating their grievances of open defecation and other socio-psychological issues. As per some village respondent, they are inspired with the campaigning of transgender in order to build toilets etc. for use of self.

The scenario has been slowly changing and transgender are being socially accepted by the town dwellers like Bharatpur area of Bhubaneswar as well as different villagers of Kandhamal district of Odisha. Meghna, Payal and Bishnupriya and their followers told that earlier our roles were confined in begging, singing and dancing, but when we started spreading message regarding sanitation, and worked for rehabilitation of barely needed people gradually started opening their mouth in form of grievances. They have told that these campaign run by the government and we are the part of it, and have changed the way we are perceived as in the society. It is also note worthy to mention that after all due effort of Social worker Meghna Sahu (first transgender MBA and Cab driver) now government of Odisha sponsored a project for transgender beggar free to the Bubaneswar city.

Some of the transgender has contributed a lot in this campaign; at slum area and periphery of Bhubaneswar Municipal Corporation motivated the people for construction of separate toilets. The State

Government has praised the work of transgender in supporting the 'Swachh Bharat Mission' as villagers welcomed and heard the transgender with great attention.

Overcome of Identity Crisis

After all above discussion and analysis of facts the findings of the study can be summarized in some basic points that:

1. In recent times the transgender have started sharing their problems publicly with the support of civil society organizations. Their primary need is that the confirmation of their identity as female or third gender category by the government and the government has to set up suitable income generating schemes for them.

2. Transgender activists from Odisha, Meera Parida and Sdhana Mishra received the first National Transgender award for being path-breakers and working for the welfare of the community. The award instituted by Gourav Trust and World Women Organization, was the first ever initiative to recognize the efforts of Transgender at the National Level (Dec. 16 2021 e-news). This award symbolized the society's changing attitude towards Transgender.

3. As per Meera Parida; she had struggled very hard as a Papad seller, bar dancer, Labourer etc. for shelter, clothes and to arrange two square of meal. But now situation has changed last time Meera arranged huge blood donation Camp and many other welfare programme is under taken in Bhubaneswar area.

4. Sadhana Mishra the first transgender who owned the passport, and she is also appointed as Social Development Officer in Kalinga institute of social science (KISS). She is working in the field of gender identity, gender discrimination, social mainstreaming of Transgender and development of under privileged children and women for the past 14 years.

5. In some areas transgender are started their self-help and engaged in several other income generating activities such as running of stores, food shops, Vegetable shop, Guard in local Parks, toll collector art vehicle parking place etc. In addition to this they have obtained the governments resolving fund to start micro-enterprises. The model of micro-credit and micro-enterprises helping many transgender in some states which booster the confidence of transgender with self-reliance and self-respect in the society and

enabling them to get out from the clutches of poverty and commercial sex work.

6. Since these services rendered by some NGO's to the transgender community in Bhubaneswar and Kandhamal is rather inadequate to meet the basic need, so it is the need of the hour that more NGO's have to come forward in order to help this deprived community. Various transgender operated their owned productive activities. It is clear that a Transgender community aim is to change the negative attitude of the public towards the transgender as well as to get recognition in the society.

7. Indeed it is a welcome change that transgender has involved them in productive activity and trying for getting identity in the society, keeping them outside the umbrella of LGB (Lesbian, Gays and Bisexual) because the issues of transgender come out of their ambiguous sexual identity. Transgender are trying to get into the mainstream of the Indian society. Recently the government of Odisha made a historic decision when finally they provided its transgender citizens with definite sexual identity by recognizing them as "Third sex".

Delimitations of the Study

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Conclusion

The major findings and discussions of the study focused on the attempts made by the transgender for improving their image in the society by requesting government to provide adequate and equal opportunities in different sectors as well as reservation in government jobs, so that they contribute in social services. Transgender by participating in different social welfare activities like 'Swachh Bharat Abhiyan spread awareness on cleanliness and to stop open defecation', is slowly creating the rooms in the society. It is seen that some of the transgender communities have formed self-help groups and engaged in socio-economic productive activities, by setting up micro-enterprises and NGOs. Now more and more transgender people are trying to improvise their image in the civil society. It is a vital time that government should think seriously about the welfare of the transgender in many respects either on the humanitarian ground or the grounds of vote bank, so that they will get respect, equal position in the society. The government should provide special quotas or opportunities to the transgender people, so that they could able to integrate with the mainstream of social order that will help to remove the line between acceptability and ostracism. Now days it is important to recognize the transgender by the society as well as by the government because transgender is a biological orientation rather than social. Even now some of the transgender showing the behavior as it was due to their illiteracy and ignorance, but all should not be measure in the same yardstick, and that should be removed through education and awareness. It is pity that during conversation with some subjects, they opined "our struggle to create an identity is still going on………."

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A study of Identity Crisis in V. S. Naipaul's 'A House for Mr. Biswas'

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Abstract

The focus of the present study is to demonstrate traces of Homi K. Bhabha's notion of identity in V.S. Naipaul's A House for Mr. Biswas (1961). As a prominent post-colonial figure, Bhabha has contemplated over the formation of identity in the colonizing circumstances. He discusses on what happens to the colonizer and the colonized while interacting each other, arguing that both the colonizer and the colonized influence one another during which their identity is formed, fragmented and alienated. In considering Naipaul's a house for Mr. Biswas as postcolonial text, by the help of postcolonial theories of Homi Bhabha, it is argued that, mentioned novel sums up Naipaul's approach to how individual relate to place. This novel sums up Naipaul's approach to how individuals relate to place. This novel shows that individual's quest for home and a place of belonging is complicated first, by the reality of homelessness, and second, by the socio-cultural complexities peculiar to every place. In other words, the reality of homelessness makes the desire for home, elusive. A home for Mr. Biswas describes the story of homeless and rootless immigrants who lack identity and security in the colonial world. In this novel Naipaul deals with shifting identities, roots, homes and changing realities of migrants.

Keywords: identity, ambivalence, other, creolization, mimicry, clash of cultures, unhomeliness

Introduction

This paper is the study of V. S. Naipaul's a house for Mr. Biswas through the application of Bhabha's postcolonial notions. Homi K. Bhabha is one of the famous contemporary voices in postcolonial studies, who were born in 1949 in Bombay, India. He received his bachelor's degree from Elphinstone College, university of Bombay, and his doctorate from Christ church, oxford. After teaching at Sunsex University (1978-94) and the University of Chicago (1994-2000), Bhabha moved to Harvard University, where he is Ann F. Rothenberg professor of English and American literature, and chair of the program in history and literature.[1] Bhabha's analysis of colonial experiences is grounded in the work of Frantz Fanon, especially his theories of racial difference and mimicry, Michel Foucault, Jacques Derrida, and Jacques Lacan (Castle, p. 202, 2007). As an Important postcolonial theorist, Bhabha argues, and neither culture is pure. In the writing of Bhabha, depicted best in the location of culture (1994), he forms a series of concepts that work to 'undermine' and challenge self and other. In the novel, a house for Mr. Biswas, Naipaul depicts the situation of the colonial 'other' to reach some sort of personal identity. The postcolonial precepts such as identity formation and cultural diversity/multiculturalism are the features that in this study the researcher attempts to trace in V. S. Naipaul's a house for Mr. Biswas through Homi Bhabha's theories.

Naipaul's a house for Mr. Biswas is a tragicomic novel set in Trinidad in 1950s, and was published in 1961. In this book Naipaul deals with shifting identities, roots, homes and changing realities of migrants. "the novel takes its subject matter from the excluded people who have been alienated from societies to which they apparently belong, and who are in search of an identity" (Recep Tas, p. 2, 2011). Timothy Weiss in his book on the margins: the art of exile in V. S. Naipaul, (1992), interprets Naipaul's approach to India as, an "idea" rather than observation of place, saying that for Naipaul "India is not precisely a place, but an idea, a state of mind"(Weiss, p. 18, 1992).

A House for Mr. Biswas (1961) has been Naipaul's acclaimed novel based on his father's life in Trinidad in that Naipaul pays tribute to his father's life. Despites the fact that Naipaul has produced various accounts of his life, his early works is reticent about its detail. He tells stories which show us ourselves and the reality we live in .his use of language is as precise as it is beautiful, fraught with simple, strong words, with which he expresses the humanity of all of us. However, he sketches himself more freely on the subject of his life in interviews than in his non-fiction and fiction.[2] His declarations in interviews reveal a tendency to dramatize himself in term of an "overstated pessimism", but they are broadly consistent with the sense of his life which is attainable from his writing (Hayward, p. 17)

Postcolonial theory is concerned with a range of cultural engagement: the impact of imperial language upon colonized societies; the effect of European “master discourse” such as history and philosophy; the nature and consequences of colonial education and the links between western knowledge and colonial power. In particular, it is concerned with the responses of the colonized: “the struggle to control self-representation through the appropriation of dominant languages, discourse and forms of narratives; the struggle over the representations of place, history, race and ethnicity; and struggle to present a local reality to a global audience” (Tyson, p.419, 2006)

Homi K. Bhabha, the critic who the researcher used and applied his theories and ideas in this research are of the influential and important figures of postcolonial studies. The gist of Bhabha’s theoretical framework is epitomized in his book location of culture in which he discusses the concepts such as mimicry. Ambivalence, Hybridity, and identity.[3]

In his works and theories, Bhabha is inspired by a great number of twentieth-century theorists. Even though “the wit and wisdom of Jacques Derrida” is constitutional to his achievement, Bhabha makes use of a wide range of twentieth- century theorists throughout “the commitment to theory.” founding on the significant notion of nations declared by benedict Anderson in imagined communities (1983), Bhabha puts emphasis upon “how nationality is narratively produced, rather than arising from an intrinsic essence.” From Mikhail Bakhtin, he borrows “the concept of dialogue to stress that colonialism is not a one way street but entails an interaction between colonizers and colonized”.

In the location of culture (1994), a collection of his most important essays, Bhabha forms a series of concepts that work to ‘undermine’ and challenge self and other. The most famous example of these concepts, Bhabha’s theories emphasizes the hybridity of cultures, which on one hand in its simple way refers to the mixedness whether mixedness of culture, politic or language, or even “impunity” of cultures so long as we don’t imagine that any culture is really pure (Huddart,p.6,2006). Bhabha’s main focus is on what happens on the borderlines of cultures and also in-between cultures through what he calls luminal, meaning that which is on the border or the threshold’ and emphasizes on what is in between fixed cultural forms forms or identities like self and other that is central to the creation of new cultural meaning. In fact, Bhabha’s work is studying of how language transforms its actual meaning through its confrontation of colonized and colonized.

Edward said believes that the west has made a binary opposition between the west and east considering the east as the other. He believes that the “established binary opposition between of the west/ the other must be abolished along with its racial and religious prejudices” Bhabha builds on Said’s concept of the other and orientalism saying in the interaction between the two sides, no culture can claim to remain fix and uncontaminated. However, the colonial experience proves that the colonizer is affected to as the colonized do.[4] With help of the theory of Lacan on how the identity gets shaped, Bhabha offers us “analyses in which the identity of the colonizer cannot be very well separated from that of the colonized or at least from the supposed identity of the colonized”

According to Lacan, our identity gets constructed based on the interaction we make with other and the other. The other in Lacan’s outlook refers to every individual in our daily life, who hails us as a subject. As Lacan says, “the subject, while he may appear to be the slave of language, is still more the slave of a discourse in the universal moment of which his place is already inscribed at his birth, if only in the form of his proper name”. Bhabha, like Lacan, believes that our identity is unstable and is constructed in interaction with other and the others. Both colonizer and the colonized are responsible in defining and shaping their identity. Moreover, Bhabha points out the colonizer’s dependency on none-friendly other in the interaction.[5]

Ambivalence is a rife term used in Bhabha’s studies in. ambivalence as a colonial and postcolonial aspect is the most central attention of Bhabha. There is a controversial statement in which Bhabha says that “ambivalence represents the existing fluctuating relationship between mimicry and mockery” (Bhabha, p. 87, 1994); however it is worth of mentioned that ambivalence is an undesirable aspect of colonial discourse for the colonizer. The relationship between colonizer and colonized which is the complex mix of ‘attraction and repulsion’ is called ambivalent in Bhabha’s viewpoint. Considering colonizer who moves to the host’s culture and society, colonial relationship then refers to relationship between these two groups.[6] As Tyson says, ”to be unhomed is to feel not at home even in your own home because you are not at home in yourself: your cultural identity crisis has made you a psychological refugee, so to speak" Bhabha calls this feeling of being caught between two cultures unhomeliness the concept that is often referred to as double consciousness. This feeling of confusion and abandonment by both the colonizer's and the colonized's cultures often makes the colonized a psychological refugees since their cultures have been blended and they cannot strongly say to which culture they do belong.[7]

One of the most significant concepts in the postcolonial studies is the discourse of stereotypes. Bhabha argues that colonial discourse seeks to produce knowledges of two distinct and antithetical colonial subjects. He starts the essay with an assertion of the importance of 'fixity' a concept whose key discursive strategy is the stereotype, where the other is fixed as unchangeable, known, and predictable. However, the stereotype is also an ambivalent mode of constructing the other and it is not a simple assertion of difference but a complex articulation of a contradictory belief.[8]

While the colonized are fixed as unchanging, the stereotypes they are identified with is often one of disorder, anarchy and license. Thus, the stereotype is "a complex, ambivalent, contradictory mode of representation, as anxious as it is assertive"

Other important key in Bhabha's theory is the term hybridity. As defined by Bhabha, 'hybridity' is the condition of doubleness and it occurs through interaction of two separate identities. For Bhabha "all form of culture are continually in a process of hybridity" in fact the concept of hybridity formulated in the work of Homi Bhabha in the 1980s that is original mixedness of something like mixedness of Bhabha, "hybridity is a new cultural and a privileged third space, the hybrid can be considered as something that is 'neither the one nor the other'. Bhabha believes that hybridity is camouflage, in fact camouflage of self-identity and mimic other culture that the immigrant (colonized) creates through polarization between self and other. Also in this research it should be mentioned that other refers to the colonizer or (as told before) the host, because as someone moves to the other land or society feels a sense of strange identity that doesn't belong to the new place and to the new home, therefore tries to adopt him/herself to new situation by mimicking native people, it sometime lead them to hybridize their own culture and language with the new situation culture and language and then lost the like a heresy". He notes "how newness enters the world" and it is depended on a "process of translating and transvaluing cultural differences"

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Ethical values of monistic theology : Insight from Adwaita Vendata

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According to the Greek philosopher Aristotle, philosophy begins with 'wonder'.
Why does, the universe exist?
Who is the doer of this well established creation?
What is the power of truth?

Abstract

A human mind is continuously busy with these kinds of countless sensational questions. This is an art of regular thinking process, which is called 'Darshan' 'Philosophy'. By origin, its meaning is 'Gyananurag', 'Love of knowledge'. Human is the most intellectual, living thing on this God's creation, which has a great thinking power. Every person is trying regularly to find the ultimate truth according his own intellectual capacity. Philosophy is a mixed compound of not fatigued efforts and thoughts of human. Day by day the Philosophical ideology is growing up with human civilization, culture and intellectual growth.

Introduction

Ancient Indian scholars have given contribution to the development of humanity by three way flow; action, knowledge and veneration which come from their highly conscious mind. By this power, they rectified spiritual dilemma of human. Everybody calls this almighty stream by the term 'philosophy'.

By the impact of place, time and circumstances, there could be difference in human thoughts, customs and way of subsistence, but the philosophy is a unique point where place, time and circumstances limits become meaningless.

According to Sanskrit etymology of words, philosophy is a source of watching, because it is created by root 'Drish', with adding of suffix 'Lyut' in the meaning of instrumental case.

The word 'philosophy' is used in both meaning commonly for 'action' of philosophy and 'result' of philosophy. Substantiation of philosophy and feasibility of philosophy, both are having supernatural qualities.

’Monistic theology’ is the establisher of ‘monotheism’ by ruin of ‘duality’. This establishment of ‘monotheism’ is based on thinking, consideration and essential judgment of ‘Upanishads’, ‘Brahmasootra’ compiled by the sage Badarayana and Vedvyas written ‘Bhagwatgeeta’, which are known as ‘triad of authentic scriptures'. The ‘Monistic theology’ is a subsistence art and philosophical way which is creator of omnipresent virtue identity by an enormous, entire universal wide vision and principles, the Aadi Shankarchrya is the establisher of this ‘monistic theology’.

Aadi Shankarcharya; Well named, famed and respected as universal guru and creator of ‘Monistic theology’ is a great, divine and super natural soul. Certainly he is not only an angel of Indian social, spiritual and historical unity, but he was also a prognostic of cultural and political unity. Accepter of ‘Upnishad’ as basic dispatch of ‘theology’, Shankaracharya logically established that the harmony of ‘Shruti’ could be proven only by ‘theology’.

A great herald of real and true values Shankar established ‘four means of salvation’ which included ‘six virtues’ as eligibility of beatitude. ‘Four means of salvation’ is the main criteria for study of the ‘Monotheism theology’.

Indian philosophical literature accepts a great and the unique importance of ‘Ethics’, that means, several efforts which affect over the human mind.

The meaning of word ‘Ethics’ is related with work, tendency, action, effort. Desire is the main root of ethics, that’s why it is called main cause of the entire world. A person inspired by desire, determines himself, and ethics work through this determination (Vedantsaar, Page 265). Acceptance of ethical arrangement (Rigved Sanhita, 6.47.18.) with the reference of life in this world, Shankar explains that, without it (Ethics) existence of life in this world is not possible (Brahmsootra, Shankar Bhaysha, 4.1.15.). Aacharya Shankar accepts that, be set in true natured soul, High minded or enlightened theologians have explained four means for those who are eager for self reorganization. The beatitude or self realization is possible only after realization of ‘Four means of salvation’.

1. Discrimination : This is the first mean of ‘Four means of salvation’. This is the first base of a theologian. Discrimination means ability to mention the difference between eternal and transience.

According 'Vedantsaar' – "brahmavekam vastu nityam taditaram ckhilamanityamitivivecanam nitynityaviveka:" (Vedantasaar, Page 60). Shankar said that discrimination means the ability to have the decision of sole existence of God. Discrimination is the whole and basic mean of realization of soul or realization of theosophy. It is also base of other three means of 'Four means of salvation'.

2. Non-attachment : This is the second mean 'Four means of salvation'. It is called "ihâmutraphalabhogavirâga" (Vivak Chudamni, 19, Second Edition). This is a byproduct of discrimination, where is a decrease in attraction and desires to the objects of the world. It is a process of gently reducing the coloring of attractions and aversions in the inner field of mind. This dispassion does not mean abandoning ones responsibilities to other people or society. One who has successfully cultivated non-attachment is actually more effective in the world.

3. Six virtues : Six virtues is the third mean of' Four means of salvation'. Six virtues, areas of mental training, and attitudes are cultivated so as to stabilize the mind and emotions, allowing the deep practice of contemplative meditation to be performed. Tranquility, Training, Withdrawal, Forbearance, Faith and Focus are included within third mean of Four means of salvation' -

(I) Tranquility : Intentional cultivating an inner attitude of tranquility, peace of mind, or contentment is a foundation on which the other practices can rest. It is called as Tranquility (Vedantsaar, Page 60).

(II) Training : This is the second virtue, means training of the senses, Which gives guidance for responsible use of the senses in positive and useful directions, both in our outer actions and inner thoughts.

(III) Withdrawal : With a proper inner attitude of tranquility, and the training of the senses, there also comes a sense of satiety, or natural sense of completeness, that means no more of the sensory experience need be sought.

(IV) Forbearance : Fourth virtue has been called Forbearance. Forbearance and tolerance of external situations allow one to be free from the attacks of the sensory stimuli and pressures from others, which abet to participate in actions, speech, or thoughts, which are going in a useless direction.

(V) Faith : This is the fifth virtue. Faith is the intense sense of certainty of going in the right direction. The direction means intense faith in the words of the Guru, in theological scriptures. Above all, in one's own self. It is not blind faith but is based on accurate reasoning, evidence and experience. As such, it is lasting, perfect and unshakable. Such a faith is capable of achieving anything.

(VI) Focus : This is sixth and the last virtue. Resolute focus towards harmonizing and balancing of mind, its thoughts, and emotions, achieve a freedom to pursue the depth of inner exploration and realization, due to the practices of the other virtues as Tranquility, Training, Withdrawal, Forbearance, Faith and Focus.

4. Longing : Longing is the last and very important mean in 'Four means of salvation'. This is intense desire for liberation or deliverance from the wheel of births and deaths; this is beatitude. The intense desire for liberation or beatitude comes without any difficulty after achieving previous three qualifications - (Discrimination), (Non-attachment), (Six virtues), and when, an aspirant achieved 'Four means of salvation' with the only desire of beatitude and approach to the Guru. After achieving of mind and mental discipline, the longing for liberation and self realization dawns by itself under the guidance of the Guru (Brihdaranyak Upnishad, 4.4.22 – 23).

Finally the desire of ethics comes from will. Without it the tendency of virtuous action is not possible. So, not only the non-violence, truth, discipline etc. and their various enculturation and all the noble cause come from only will. Every body knows that will is the main cause of every action could be achieve through only noble ethics and knowledge. According to Shankaracharya the means of the beatitude is knowledge, which puts away the beatitude stopper illusion. Action and adoration are means to make pure and concentrate mind for achieving of the flame of pure and concentrate knowledge. The adoration is the shape of the meditation sensory.

Knowledge is the only mean of the beatitude. Beatitude is feasible by gained knowledge but to achieve firm authority within, the hearing, thinking, contemplation and direct realization are also accepted as important means of knowledge or the beatitude.

Hearing : This is the first step and first means of to gain knowledge. It confirms theological sentences. Appropriate and authentic knowledge about beatitude is being by the theological sentences, so the theological sentences are accepted as final authentication. Continues and regular study which is done with practicing of the ‘Four means of salvation’ is also called hearing.

Thinking : Thinking is the second step. Continues and regular thinking of theological sentences and thoughts about eternal spirit is called thinking.

Contemplation: Prefixed with ‘Ni’, it is created by root ‘Dhaiye’, with adding of suffix ‘San’ and adding of suffix ‘Lyut’ and doing after by suffix ‘Bhave Lyut’ . Constant and profound meditation is called Contemplation.

Direct realization: This is the last mean, it comes automatically after completing of previously described three means; hearing, thinking and contemplation.

In This manner completely engrossed of all purpose in the mind, is called Yoga or, settled direct realization. According to the ‘vedantsaar’, Yoga has eight supportive branches : “yamaniyamsanapr Gymapratyhradhra Gdhynasamdhaya” (Vedantsaar, Page 126)

First branch of yoga is called ‘Yama’, meaning ‘Temperance’, and ‘Ahimsa’ non-violence, ‘Satya’ truth, ‘Asteya’ not-steeling, ‘Brahmcharya’ chastity and ‘Aprtigraha’ renunciation is included in it.

Second branch or yoga is called ‘Niyam’, means ‘Principle’ and ‘Shauch’ purification, ‘Santosha’ satisfaction, ‘Tapa’ austerity, ‘Swadhaya’ self study, and ‘Ishwaropasana’ worship of God are Yoga’s principles.

In this manner the third branch of Yoga is called ‘Aasana’, meaning is ‘to be seat’. With the reference of yoga, the first meaning of ‘Aasans’ according “Yogsutra” is firm seating with comfort, “sthirasukhamâsanam” (Yogsutra – 2.46) for any purpose one’s seating must be firm and comfortable. The second meaning of ‘Asana’ is related with particular physical postures for achieving good health. Good health is the main tool to do anything as well as to achieve self realization.

Forth Branch of Yoga is ‘Pranayama’, meaning disciplined breathing to achieve best physical as well as mental status.

‘Pratyahara’ is fifth branch of the Yoga. The meaning is withdrawal of the senses from the external world to achieve self realization.

Sixth branch of the Yoga is called ‘Dhaarna’. This is a concentration towards inner circle.

'Dhaayana', deep meditation is the seventh branch of the Yoga. This is a process of activation of mind towards 'Brahma'.

'Samadhi', direct realization is the eighth and last branch of the 'Asthanga Yoga'. When the condition of 'Dhaayana', becomes more intensify manner, is called 'Samadhi', direct realization, at this point the aspirant of Yoga forgets himself and feels ultimate joy.

Indian ideology has been remaining strong patron and supporter of action and knowledge from its establishment. According 'Rigveda', 'Rit', harmony or rhythm is the first born in the world. Every person gets result according his action. This is the meaning of its moral system (Rigveda, 10.129. 1 – 10), with following of this order, creator of 'Arthvaveda' says – "I am victorious by nature. I have high designation on this earth. I am a successor in every direction after ruined all the adverse forces and hurdles (Arthvaveda, 7.52. 1 – 9).

'Yajurveda' has been ordered to live for one hundred years to an assiduous person.

'Shatpatha Brahmana' says that doing action is the main duty for a wise person and advises to do action instantly (Shatpatha Brahmana, 2.3.128). According 'Eaitreya Brahmana', inspires that one should be an assiduous person with following of the principle 'Charvaiti - Chrvaiti' continually moving ahead (Eaitreya Brahmana, 7.15). According description of 'Arthvaveda' a high minded said – "I have exertion in my right hand and success has been put in my left hand" (Arthvaveda, 7.52. 8).

It is said in the eminent volume of Aacharya Shankar's "Vivek Chudamani" that the faith, adoration, meditation, and Yoga are means of ultimate freedom from the hypothetical bounding illusion of the body, established by 'Shruties'.In fact action is the main cause for activation of the world and nature so, every human must be determined to the action. Towards relevant review and thorough investigation of action philosophy, the Indian philosophy and culture supports meaningful action philosophy. "ya: kriyâvân sa pandita:", According 'Mahabharata', "Active person is the only master".

In spite of bounded with own fortune actions, we are liberal to spend our life according our desire and only this selection gives certainty to our upcoming life.

This is clear that the Indian philosophy and culture supports to the tendency of meaningful action philosophy or decision of ethics. Aacharya Shankar accepts to routine of 'Yagya' religious sacrifice, 'Tapa' austerity and 'Daan' donation as means of the beatitude, which are the agent of self realization, further he says that the heart becomes pure of one, through this indispensable ceremony of the day and the pure one could achieve the beatitude without any obstruction (Brihdaranyakopanishad, Shaankar Bhashya, 4.4.22). So, the Indian action and ethic principles are essential for a smooth flow of the life. There is a sweet union among spirituality and reality, inactiveness and activeness, individuality and society, preceding life and predestined life; it could be accept as a unique excellence of Indian ethics decision.

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A study on Test Anxiety of deprived and non deprived school children

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Abstract

The study was aimed at investigation the effect of Deprivation on Test Anxiety of school children. Sarason's Test Anxiety Scale for Children (TASC) was administered on 200 School students (100 Deprived and 100 non Deprived) from different schools of Palamau district, Jharkhand. The socio-economic status of parents (Deprived students were taken from families with 5000 Rs. or below per month income and below Inter parental education. The non deprived students were taken from families with taxable income and minimum graduation parental education.) was used as the indicator of Deprivation. The results revealed that deprived school children differed significantly from non-deprived in Test Anxiety and Deprivation and Anxiety found inter-related each other.

Introduction

1.1 Deprivation

The word "deprivation" is derived from the verb "to deprive" which means to dispossess or strip (a person or an object), and it implies a "felt loss". The reference obviously is to certain deficiencies in the environment, which are not only there but are also experienced as such by the individual. It relates to certain aspects of the environment that are absent or inadequate in certain degree which causes an impact on the functioning of the individual. Thus, when one talks of deprivation, the emphasis is on the relevant aspects of the environment which are deficient or wanted in some respects (Sinha 1982 b). Literally 'deprivation' stands for the dispossession or loss of opportunities, privileges etc. The empirical studies of deprivation include both lack as well as loss of factors considered necessities for revival of. All these terms have inevitably led to different criteria for isolating the empirical referents in developing deprivation measurement devices.

Deprivation is primarily an economic concept. There are other factors that tend to form a cluster with the economic one, but the nature and composition of these clusters vary from one country to another. Each country, each region must have its own definition of poverty calculated in terms of the incomes and costs pertaining there. As an example, in the United States, the poverty standard is defined as three times the cost of the minimum diet. In other words, if a family has to spend more than one-third of its income on an adequate diet for its members, it is considered to be below the poverty line. These criteria of poverty would be obviously unsuitable to our country. In a study on poverty, Dandekar & Rath (1971) calculated a minimum consumer expenditure that would secure an adequate diet. This amount is lower in the rural areas. According to their estimates, 40 percent of the rural population and 50 percent of the urban population are living below the minimum. When a family does not get adequate nutrition even when all the members spend their resources of time, energy and money on breadwinning activities, it knows poverty as a total experience. Energy levels as well as time for leisure activities are limited. Almost every member contributes to the family income. In a large majority of such cases, even the children are involved in procuring cash or kind for their where-withal for survival. There are economic pressures that force them to join the labour force early, and the children of the poor have no childhood (Ananda Lakshmi, 1982).

1.2 Test Anxiety

Test anxiety is a Psychological condition in which people experience extreme distress and anxiety in testing situations. While many people experience some degree of stress and anxiety before and during exams, test anxiety can actually impair learning and hurt test performance. Test anxiety is a type of performance anxiety. In situations where the pressure is on and a good performance counts, people can become so anxious that they are actually unable to do their best.

Causes of Test Anxiety

* Test anxiety is a learned behavior.
* The association of grades and personal worth causes test anxiety.
* Test anxiety can come from a feeling of a lack of control.
* Test anxiety can be caused by a teacher embarrassing a student.
* being placed into course above your ability can cause test anxiety.

* Test anxiety develops from fear of alienation from parents, family, and friends due to poor grades.

2.1 Studies on Deprivation and Test Anxiety :

A considerable amount of theory-based research has been conducted by Sarason, 1960, 1972a, 1975a, 1975b; Spence and Spence,1966; Spielberger,1975; Wine,1971. A number of conclusions was drawn, first high-test-anxious subjects tends to perform more poorly on cognitive tasks than do low-test-anxious individuals. Second, high-test-anxious subjects tend to report a greater incidence of task-relevant thoughts during performance, many of which are self-deprecating in nature. Third differences in performance among high- and low-test-anxious individuals are enhanced if the task in question is difficult or complex. Finally, differences in performance are also enhanced if the test is taken under conditions that increase subjects' evaluation apprehension. Manipulations such as providing the subjects with ego-involving instructions, instructing them to complete the task under time pressure, or informing them that their performance will be observed by others generally result in performance decrements for high-anxious subjects and improved performance for low-anxious subjects.

Objectives

The purpose of the study was to examine the Test anxiety of Deprived and non deprived school children and possibility of any correlation between Test anxiety and Deprivation.

Hypothesis

1. Deprived school children will have significantly higher degree of Anxiety than their non-deprived counterpart.
2. Deprivation and Test anxiety will be interrelated with each other.

Method

Sample

The sample of the study consisted of 200 school children reading in class V / VI (age: 11 – 12 Years) who were selected on stratified random basis from different schools of Daltonganj, Jharkhand. The sample stratification was based on socio-economic status (Deprived and non Deprived). All the students were boys. The selection of sample had been done in two stages:-

In the first stage, some of the schools were randomly selected from the total number of schools of Daltonganj town.

In the second stage, a personal data questionnaire seeking information on such variables as caste, gender, age family income, place of residence, parental education and occupation, administered on all the students studying in class V / VI of different selected schools. On the basis of the information obtained, economically deprived school children were taken from families with low income (Rs.5000 or below per family per month) and low parental education (Up to Inter or below). The non deprived school children were taken from the families with high income (Taxable income) and high education (minimum graduation). Thus 200 students (100 deprived and 100 non- deprived) were selected.

Tools

1. Personal Data Questionnaire: - This Questionnaire was prepared by the research scholar to obtain information about respondents name, age, class, sex, caste, socio-economic status, religion, place of residence and family background etc.

2. Sarason's Test Anxiety Scale for Children:- This test was developed by Sarason's and his associates (1960) and in India adopted by Dr. A. kumar (1985). It measures anxiety level of children. The test consists of 30 items of Yes/No type. The total number on "Yes' answer denotes the raw score of anxiety. Reliability: - 1. Split Half Reliability = 0.81, 2. K.R. Formula 20=0.83. The scale was further validated against Indian adaptation to Sarason's General Anxiety Scale for Children, adapted by Dr. A Kumar. It is a self administrating consumable scale. The scale is a group scale but may be used individually. There is no time limit for answering it. It is easily scorable scale. The 'Yes' answer to an item means admitting anxiety and 'No' answer is an item means not admitting anxiety. Ach 'Yes' answer in the scale has to get a single score. The total number of 'Yes' answer therefore, denotes the raw score of anxiety.

Result and Analysis

Scoring of TASC was done with the help of the scoring key. The means and SDs of the scores on Test Anxiety were calculated separately for Deprived and non-deprived groups.

Group Compared	N	M	SD	MD	t
Deprived Group	100	18.42	4.22	8.16	16.35**
Non-Deprived Group	100	10.26	2.66		

Total N= 200

It is evident from the table that deprived group had scored significantly higher than the non-deprived group. Analysis of data of the present research has confirmed the hypothesis. The F test shows the significant impact of deprivation on Test Anxiety. This shows that deprived children show more test anxiety than do the non-deprived children. The 't' tests applied to examine the significance of mean differences between the deprived and non-deprived sub-groups on test anxiety have clearly shown the effects.

Conclusion

1. Deprived school children differed significantly from non-deprived school children in Test Anxiety.
2. Deprivation and Anxiety found inter-related to each other.

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Importance of Yoga in a Stress Management

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Abstract

It is commonly defined as any response, either physiological or psychological to a stressor. A stressor is an event that requires an action from an individual. So, stress makes us tense, angry, frustrated, and miserable. Certainly, stress affects our health, everyday performance and social behavior adversely. Stress Management programs typically involve three phases. In the first phase, participants learn what stress is and how to identify the stressors in their own lives. In the second phase, they acquire and practice skills in coping with stress. In the final phase-they practice stress management techniques in the targeted stressful situations and monitor their effectiveness. But in the science of Yoga, no need to identify specific stress in different spheres of their life such as home, occupation, personal and community. Because Yoga has proved remarkably effective in managing almost all types of mutual and physical human ailments, besides being free from all side effects which is commonly found in drug therapy. Yoga is a simple, safe, effective and highly economical tool of managing stress and is best therapy. Therefore, yoga is a best tool for managing stress though slowly, but surely, it is being integrated into the main stream of modern medicine. Certainly, practice of Yoga helps not only in regaining and improving physical and mental health, but also in the improvement of intellectual functioning and adjustment in all spheres of life of human being.

Introduction

Today, yoga training is becoming more professionalized through the efforts of organizations like- The Swanand Yoga Vedanta Centre - Los Angeles, International Association of Yoga Therapists in Mill Valley, California, International Yoga Studies in Phoenix, Arizona, Pathanjali Gyan Pith, Haridwar, Dev Sanskriti Viswavidyalaya, Haridwar (India) and Bapu Ashram sansthan are very much attractive centers for Yoga. Thus, one can see the global acceptance of Yoga as the art of leaving in new millennium (Maharshi Aurobindo, 1980).

Stress

Generally, normal stress comes from family problems, marital problems, financial problems or the conflicts in day-to-day life of human being. Other types of stress come from the style of working life in the corporate organizational sector (R. D. Kaplan, 1972). It can be divided into three categories:-

(i) Individual level stress – which involves overload of work role conflict, role ambiguities, work schedule etc.

(ii) Group level stress – which involves social pressure like disagreement, diversions among the employees, conflict between groups, etc.

(iii) Organizational level stress – which involves variable in climate and structure of the organization, rules and regulations, extent of centralization, distribution of powers, management style, new technology, etc. Due to the above reasons, the life of a modern executive is full of stress.

Effect of Stress

Certainly, the stress has greater effect on our health and work performance. As per the medical report, it was found that 50 to 70 percent of people are physically ill, which is related to stress. Undoubtedly, the consequence of stress is directly linked with the heart disease and high levels of stress are also associated with the diabetes, ulcers and high blood pressure (Burke and Weir, 1980).

Stress is also the cause of depression, imitation, anxiety, fatigue, lowered self-esteem and reduced job satisfaction. In stress, many people used drugs and alcohol for its removal but it goes against the health and peace.

In fact, stress is only one reason for deteriorating health, happiness and peace of human life in the present day. So, its requires a specific tools for reducing and removing the stress. Those tools can be only yoga and meditation.

Yoga and Meditation

It is the Vedas that have propounded and extensively elaborated the concept, the ways and means of yoga and meditation. An individual can act to manage stress, if he identifies the nature of stress or the sources of stress. In this situation, self-determination is the important factor of stress management (K. N. Udupa, 1978).

At the individual level of stress management – the yoga/meditation exercise, relaxation, cognitive approaches, goal setting, time management and knowledge management are the important tools/of stress management.

At organizational level of stress – It can be reduced by the several programs such as improvements in organizational culture and structure, job design, selection and placement, working condition, training and development, etc.

To some extent, developing the habits of viewing problems optimistically and experiencing commitment, control, and challenges rather than different threats of life can manage stress. So, many tools or techniques has been prescribed for the treatment of reducing the stress in short terms and long term, yoga is the best way and means of reducing, controlling and removing the stress. It is obvious that meditation (Dhyana) deep meditation (Samadhi), Pranayama, pratyahara Dharana, Asana, Niyama and Yama, all are the important components of yoga i.e. integrated parts and practices of yoga. So, the yoga is the only way for the management of stress.

There are so many methods and components of yoga. Several great sages in Bhagwat Gita has described about the tools of yoga. Despite this, Gautam Buddha, Maharishi Mahesh yogi, Swami Ashokanand ji, Baba Ram Deo ji Maharaj and various expert Babas of yoga and meditation have described different techniques for controlling and reducing the stress. But there are some requirements for proper yoga and meditation such as a quite environment, a passive attitude, a comfortable situation, a mental device (Ram Dev Ji Maharaj, 2006). A stressed must follow the certain things for regular yoga.

* A firm resolution.
* A fixed time.
* A fixed place.
* To forget all passions, impulses and desires before commencement of yoga.
* To avoid the company of undesirable person.
* To take up as the art of yoga with great interest pleasure and enthusiasm.

It practitioner does according to the above-prescribed determination in mind must be calm and peaceful and able to lead a normal and stress free life.

Advantage of yoga

Yoga and meditation contribute lot of benefits in the life of a human being (G. P. Srivastava, 1995). There are certain positive aspects of yoga. It can be classified as follows :

* Transcendental yoga and meditation can upgrade an individual intellectually and emotionally to such heights where true knowledge and true human nature can be fully realized.
* Preksa Dhyaana: It contributes to increased physical, nervous as well as spiritual such as physical level, mental level, emotional level and spiritual level.
* Mental happiness: yoga contributes immediate advantage as mental happiness.
* Mental equilibrium
* Relief from stress
* Self awareness
* Operational Efficiency
* Virtuous and decent Behaviors
* Strengthening of self-determination and will power

There tips of Baba Ramdeoji Maharaj are very much effective in removing the stress and strengthening the will power of a human being.

Sum-Up

One can say that yoga is the only one solution for controlling and reducing the stress and it can be managed by only a man. In addition to that : “Yoga is the path of excellences and yoga is excellent Karma (action).

One cannot ignore this methodology because excellence in quality of highest orders. So, whatever one thinks, takes a practical shape.

The essence of many views in the context of stress management through yoga is that the techniques of Yoga have a definite place in the management of stress. They are used to fill in the gaps left by modern science.

Obliviously, we can say that medicine reduces the physical and mental disease in the acute situation and yoga.

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Buying Behaviour and Psychology of Rural Consumer with Special Reference to LED T.V., Washing Machine and Refrigerator

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Abstract

Every marketing activity starts with the consumer and ends with the consumer. It is very much necessary to know who are the people that consumes products or services or play a role in buying decision and why they do so. Consumers are seen as having goals, wants and beliefs that motivate them to buy. However, consumers may be disposed towards buying a product without actually doing so. The consumer behaviour suggest how individual, groups and organization select, buy, use and dispose of goods, services, ideas or experience to satisfy their needs and wants. Consumer needs and preferences are continuously changing given the changes in factors like demographics and lifestyles. The present study is an attempt to examine the purchase motivators (visa; Item of necessity, symbol of social status, marketing influence, and brand reputation) for television, washing machine and refrigerator in the rural areas of Hazaribag region. This study is helpful to the manufactures to identity the consumer perception, beliefs, and behaviour for improving them to introduce new strategies and increase in sales. Present paper discusses about how to find the modern way for marketing implementation and value addition.

Keywords *: Rural Market, Rural consumer, Fast growing product segments such as television, washing machine, refrigerator, Buying Decision Process, feature of buyer.*

Introduction

All of us are consumers. We consume things of daily use; we also consume and buy these products according to our needs, preferences and buying power.

These can be consumable goods, durable goods, speciality goods or, industrial goods. What we buy, how we buy, where and when we buy, in how much quantity we buy depends on our perception, self concept, social and cultural background and our age and family cycle, our attitudes, beliefs values, motivation, personality, social class and many other factors that are both internal and external to us. While buying, we also consider whether to buy or not to buy and, from which source or seller to buy.

The marketers therefore try to understand the needs of different consumers and having understood his different behaviours which require an in-depth study of their internal and external environment, they formulate their plans for marketing. Marketing starts with the needs of the customer and ends with his satisfaction (Arora, 2002 : 518).

When everything revolves round the customer, then the study of consumer behaviour becomes a necessity. It starts with the buying of goods. Goods can be bought individually, or in groups. Goods can be bought under stress (to satisfy an immediate need), for comfort and luxury in small quantities or in bulk. For all this, exchange is required. This exchange is usually between the seller and the buyer. It can also be between consumers. Consumer behaviour can be defined as the decision-making process and physical activity involved in acquiring, evaluating, using and disposing of goods and services. This definition clearly brings out that it is not just the buying of goods/services that receives attention in consumer behaviour but, the process starts much before the goods have been acquired or bought. A process of buying starts in the minds of the consumer, which leads to the finding of alternatives between products that can be acquired with their relative advantages and disadvantages. This leads to internal and external research. Then follows a process of decision-making for purchase and using the goods, and then the post purchase behaviour which is also very important, because it gives a clue to the marketers whether his product has been a success or not (Bansal and Easwaran, 2004 : 02).

The Five Stages of the Buying Decision Process :

1. **Perceiving a need**: This is the first stage of buying decision process in which the consumer plays an active role by doing a study of his wants and needs .Thereafter, the consumer identify the product or kind of product which would be required by him for satisfaction of his needs.

2. **Seeking the value for his need**: In the second stage consumer starts searching for the various alternatives available of the

required product .The consumer can gather information for the product through various options like internet, print media, television conversation with family, friends, neighbours, etc.

While searching for the information the consumer need to focus upon certain aspects like the type of product, nature of product, availability of sources, etc.

3. **Assessing the available alternatives**: This is the third and the most crucial stage of buying decision process as the consumer evaluates the various alternatives and then proceeds for buying the product. Generally, in the information search the consumer comes across quite a few products and thus now the consumer has to evaluate and understand which product would be properly suited for meeting the need. In the first instance, the consumer will select a consideration set, which is the group of products that would most closely meet the need. Typically a consumer will use cut-offs to establish a consideration set. These cut offs are the minimum and maximum acceptable values for the product characteristics. Price is frequently used as an indicator of quality (Gupta and Chundawat, 2002 : 09).

4. **Buying Value**: After the assessment of the available alternatives the consumer proceeds to the buying decision of a particular product by keeping in mind the required brand, the trustworthy retailer and also the mode of payment selected by the consumer. All the existing brands in the market make a total set for the consumer and all the brands in this set are acceptable to the consumer. However, the final choice will be made in favour of one brand.

5. **Value in consumption or use**: This is the last stage of buying decision process which includes the post purchase evaluation by the consumer. This is the process that usually involves a comparison between what the consumer was expecting to get and what is the level of satisfaction attained after the consumption of a particular product. With the help of this the consumer decides whether the product purchase has been a success or not. If the product is close to the expectations of the buyer then the consumer is satisfied and he will spread good words for that product in the market but if he is dissatisfied then it will create a negative image of the product in the market (Ramana,1997 : 111).

Feature of Rural Buyer

The characteristics of the buyer that affect the buying process include :

(a). **Age group and gender of the buyer**: The buying power and decision is influenced by the age and life cycle stage of the buyer. Generally in rural areas males play a dominant role in taking buying decision for a product as they are the earning members of the family?

(b) **Profession of Rural Consumers**: Generally the rural consumers are engaged in farming and so their demands are also according to their occupation.

(c) **Financial Position**: The amount of finances available with the consumers depends on their income and this defines their purchasing power .This clearly indicates that the purchasing power of high income group is more and so they can purchase few comforts and luxurious goods.

(d) **Lifestyle**: Life style denotes an individual style and standard of living .Generally rural people are very simple, not having much knowledge about the technical world and so they have a simple lifestyle.

(e) **Psychological Factors**: The psychology of an individual plays a major role in taking any kind of decision i.e., it can be for purchase of any goods or usage of those goods. Mostly in rural areas people are narrow minded and that is why they don't easily accept the products with latest technology as they have a fear in their mind that whether they will be able to use it properly and whether it will not cause any kind of harm to them.

Factors Affecting Buying Decisions of Rural Consumers

1. **Environment of the consumer**:- The environment plays a major role in the buying decision of consumers as the surroundings in which the consumer is living leaves and has an impact on his thinking. For Example: availability of electricity in the area will affect the demand for various consumer durables like washing machine, refrigerator, etc.

2. **Family**:– The size of family and the roles played by the family members play an important role in deciding which goods to be purchased and which not. As in rural areas there is a concept of joint family so the buying decision of the product is taken collectively keeping in mind the needs of all the family members and also the

utility derived from that product. Generally, in rural areas there is one male head of the family who takes all such decisions keeping in mind the opinions of all the family members.

3. **Income of the Consumers**:–The sources of income and the quantum of income are one of the major deciding factors, which determine what the consumer will be able to purchase as they have to decide among the limited resources the optimum utilization of their income in such a way that every single rupee spent by them gives the maximum utility and feeling of satisfaction. Also in rural areas maximum people are involved in agriculture as their main occupation and majority of them live below the poverty line where they need to think twice before spending (Reddy, 2004 : 307).

4. **Place of purchase**:–The buying decision of rural consumers also varies depending on the place of purchase i.e., they buy their requirements from different outlets like some of them prefer to buy from rural shopkeepers , some prefer to buy from nearby towns or cities , some of them may prefer to visit fairs for choosing a product , etc. Maximum times rural people prefer to buy from haats as they get better quality, variety and low price under one place.

5.**Multiple use of product**:– The buying decision of consumer also depends on the number of uses a product can be put to as multiple uses of the product adds an attraction to it. For e.g., in some rural areas Godrej hair dye is being used as a paint to colour horns of oxen, etc.

6. **Brand preference and loyalty**: - India is a land of varied cultures and the consumers' behaviour is influenced by the culture especially in rural areas. Product, colour, size, design and shape, social practices, decision making authority in the hands of male members of the society (Sehrawet and Kundu, 2007).

7. **Cultural Influence**:- Culture and tradition influence perception and buying behaviour. For example, the preference in respect of colour, size and shape is often the result of cultural factors. Rural consumer's perception of products is strongly influenced by cultural factors.

Objectives of the Study

(1) To find out the factors influencing the consumers for brand preference.

(2) To study the most preferred brand of washing machine, TV and refrigerator.

(3) To examine the factors, which motivate rural people to buy consumer durables?
(4) To understand the buying behaviour of rural consumers with special reference to their income and need.

Statistical Tools and Techniques

Sample size: The sample size is of 160 respondents taken around the rural areas of Hazaribagh.

Sampling technique: The random sampling technique is being used for this study. A random sample is obtained by selecting individuals from different households and different backgrounds.

Sources of data: The data has been collected from both primary and secondary sources. The primary data is collected from the respondents directly. The secondary data was collected from the textbooks, journals, magazines and newspapers.

Limitations of the Study

a) **Literacy Level among the Rural People**: The literacy level of rural buyers was low and this created a problem while collecting the data as majority of rural people were uneducated and so they were not able to understand the meaning of few questions as desired.

b) **Time Consuming**: It was a time consuming activity because very few people showed an interest in filling up the questionnaires.

c) **Lack of Knowledge about the consumer durables**: Rural people were not aware about various brands and their products available in the market. Majority of them were not aware about the advantages of the concerned product.

d) **Lack of awareness about the mode of payment**: Generally, rural people prefer to buy on cash payment basis as they are unaware of the other modes of payment like: instalment basis, with the help of credit cards, etc.

Discussion and Conclusions

India is an agrarian economy and majority of the Indian population still resides in rural areas so it becomes the responsibility of the producers to take into account the needs of rural consumers and their preferences. Consumer is the basic foundation of every business. What consumer sees, thinks prefers and buys is of great importance to marketers to fine tune their marketing offers and achieve high level of consumer acceptance and satisfaction.

According to the study it is clear that the brand awareness in males is high in comparison to females.

The large number of rural consumers prefers the brands and their products because of the quality of the product and then the price of the product respectively.

According to the survey done maximum rural consumers prefer to buy new product of the same brand keeping in mind the quality of product they are already using of the same company.

The study shows that most of the rural people used to buy these products when there is a need for them to purchase.

The responses also show that the brands most preferred by the consumers regarding television, washing machine and refrigerator are Samsung, LG and LG respectively.

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Hard Times: As a Moral fable

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F.R. Leavis describes this novel as a “moral fable”. By calling a moral fable he means that there is strong moral sense behind this novel. There is some deliberate moral intention that gives power to this novel. ‘Hard Times’ is a satirical attack onsome of the evils and vices of the Victorian society. Satire has always corrective purpose and it is therefore basically moral in its approach to its subject, it deals with. But it is not only in Hard Times that Dickens imparts a sort of moral philosophy, but more or less in almost. His novels far from being mere instruments of public entertainment embody a world view almost a philosophy embracing at once his personal predicament and that of the age. But it is not a very high philosophy. It may be that his scanty academic attainment show as a deterrent in landing his novels a hightened intellectual philosophic tone. In spite of his novels have a contemplative and reflective idiom that reflects a system of belief. Dickens does not do like Hardy and George Eliot. Their narratives flourish under philosophical shades. On the other hand Dickens allows life to rush in uninhibited and in all variations and variegations into his narrative living things to form patterns as complex and complicated as they do in life itself.

We note also that most of Dickens’s novels belong decidedly to the class of Purpose. ‘Bleak House” attacks “the laws delays” “Little Darrit” attacks “the injustice which presents poor debtors’,

Nicholas Nickloy attacks the charity of school and brutal school masters; and Oliver Twist attacks the unnecessary degradation and suffering of the poor in English work houses.Dickens’s serious purpose was to make the novel the instrument of morality and justice. In Hard Times Dickers attacks the evils and abuses the industrial Victorian era in general and the bad impact of utilitarian philosophy in particular.

In order to give a concrete shape to his moral purpose, Dickens in this novel uses the characters as symbols.Almost every character in this novel is an embodiment of a certain ideas or concept or principle, good or bad. In fact, there are two groups of symbolic characters. One group symbolizing certain objectionable features of Victorian life and the other group symbolizing certain moral qualities of which we heartily approve. These two groups of characters remind us of Dryden's satiric portraits which he builds in his famous poem "Absalom and Achitophel.In this poem Dryden presents two groups of characters symbolizing two ways of life. Similarly Dickens's presentation of two groups of characterssymbolizes opposite principles. But there is a major difference between Dryden and Dickens. Dryden's characters are not confronted with each other whereas Dickens's characters are confronted with each other and it is this confrontation that constitutes the focus of interest in the novel. The characters, here are, therefore like the dramatic personage in a morality play, there is an allegoricalintention behind the character portrayal. But again this novel is a bit different from the hundred percent moral fable or morality play. While characters in amorality play or a moral fable are purely embodiments of certain qualities, good or bad, in this novel the characters, in addition to their function as symbol of certain good or bad qualities are also individuals in their own sight. Each character here is madeto live as a separate individual also sharplydistinguished from others.

Gradgrind symbolizes the utilitarian theory of education. This man emphasizes the importance of facts and fails to attack any importance of feelings and emotions. He wants to develop the reasoning faculty of the pupils in his school and he instructs the school master to teach the boys and girls nothing but facts. "Facts alone are wanted, plant else nothing." This "eminently practical man" who goes with a rule,a pair of seals and the multiplication table always in his pocket does not allow his children to know about the circus. He regards the circus as a triviality and severely rebuck his 'Metallurgical Louisa' and his 'mathematical Tom' for seeing the circus from a hotel he is such a utilitarian that even in the matter of Louisa's marriage, he does not see any need to take into account Louisa's feelings, he considers only the available statistics. He never takes care of the disparity in age between Louisa and Bounderby

Bounderby symbolizes the theory of 'Laissez faire' which held the ground in the victorian age.This manrepresents greed for money and allows inhumanity in actual practice which Dickens condemned so much even in his other novels like 'Great Expectations' Bounderby regards industrial smoke as“meat and drink”. James Hart house is yet another illustration which represents an“assumed honesty and dishonesty”. He does not believe in the virtues of benevolenceand philosophy. Mrs. Sparsit may well be described as a villain. She is odious to us because of her vanity and snobbery.

There are other set of characters who symbolize certain moral qualities. Stephen and Rachel they are both noble minded and generous persons. Stephen may not join the worker’s union, but he is more sincere champion of their rights than the dishonest slack bridges. Stephen is unable to get rid of his drunken wife, but he never adopts any brutal or crooked device. He consoles his heart only by calling this life a muddle.

Sissy symbolizes vitality as well as the spirit of service and goodness she is an antithesis of calculating self interest. Dickens informs about her nobility by showing that she not only attends upon Mrs. Gradgrind, with devotion but she establishes a bond between herself and Gradgrind’s youngest daughter Jane.

Dickens presents his moral philosophy in very artistic manner. He presents the circus as a symbol of practical life. Dickens, in ‘Bleak House’ gives reference to the fog, the chancery and the case of ‘Jarndyce and Jarndyce’ in their symbolic significance emphasizing the universality of the problem. The objects of inanimate world are brought to suggest moral in the animate world. Here the circus symbolizes not only art but also humanity. The circus people are embodiments of those simple virtues of sympathy and helplessness to others. We greatly appreciate Mrs. Sleary, who helps Gradgrind by enabling tom to escape from bitzer’s clutches. Sleary performs this because he thinks that Gradgrind has properly cared for his daughter sissy.

Another inanimate object which has been used as symbol is cocktown. This industrial town represents industrial ugliness, industrial callousness.

So, Dickens suggests moral by placing the two worlds in close confrontation-the world of rationalized greed. Eventually the world of generous feeling triumphs over the world of rationalized greed. Dickens informs us that Gradgrindultimatelyreplaces his concept of fact and figures by the concept of faith, hope and clarity. Moreover there are sensual passagesin the novel that suggests the moral which Dickens wants to give. At one point Dickens warns the ‘commissionerof facts’ that if they do not pay heed to the instincts of emotion and feeling, the reality will take a maltfish turn and destroy everything.

Dickens unmasks the follies and the foibles, the fades of the utilitarian philosophy in very artistic manner. In this context, Dickens may be said to resemble the famous American novelist. “Dos pasos” who also practiced this through his typical ‘The Camera Eye Technique’. It seems that Dickens is attacking the utilitarianism of Gradgrind and the industrial society of the time through this technique. But there is a bit of difference in their technique and attitudes, where Dos Passos’s conclusion is not encouraging, Dickensbecomes successful by moralizing the novel. In this respect he comes closer to the famous French novelist ‘Balzac’ who felt that a writer should not be a mere painter but should also probe into the hidden sense in the society. This aim of Balzac is undoubtedly visionary, similarly Dickens does not only present the surface policies of the Victorian era. He also investigates and tries to detect the hidden sense. His journey is from mundane to metaphysical.

But, in any case, we cannot forget that Dickens is primarily telling the story of man in society than preaching a philosophy. His basic preoccupation is the misery, the suffering of man. The frame in which he sees the individual is the frame of socio-economic predicament. But the intensity of his broadingsensibility generates a philosophical concern that charges his novels with a meaning and a significance beyond the purview of the realistic novel. Dickens, in fact was dancing within double chains- the discipline of the realism and the limitations of his own habit at whatever philosophy one may discern, there as additional attainment of his art. It has been suggested that Dickens did not know, against Jane Austen, who knew what she did not know. The philosophical awareness that emanates from his picture is there but not as a matter of design and hence more satisfying artistically. And this unproclaimed philosophical element, in a way differentiates him from the novelist like ‘Comus,‘Kafka’ and ‘sarlre’ in whose marks philosophy is the first cause.

Reference

Hard Times

Accessibility to Reproductive Health Care facility among Muslim Women

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Abstract

Araria district has 42 % of Muslim Population, it is regarded as one of the most backward districts of Bihar in terms of health, education, employment and other indicators of urbanization and modernity. As a class, women are backward on every count vis-a-vis their male counterparts, and backwardness among women is more apparent in those castes and communities which restrict their participation in the main stream of the society through various customs, norms and beliefs. Muslim women lag behind in every sphere of life, especially in literacy, education, health and ownership of resources or property. The purpose of this study is to find out the amount of reproductive health care facilities being provided at Araria district and the extent of accessibility of Muslim women in particular to these facilities. In addition to it, the study also aims to have an account of the level of awareness among the Muslim women regarding reproductive healthcare. the findings of the study match with the hypothesis of the study, it was found that 66 per cent of the respondents did have access to the PHCC and govt. hospitals in spite of the fact that the percentage of literacy is as low as 24 among these women. 53 % women acknowledged that at least one child died before attainting one year of age. It was also revealed that 26 per cent women had been indulged in abortion or attempted abortion. Full antenatal checkups were recorded by only 9 per cent of respondents. While no cases of using home remedies for treatments was found.

Keywords *: antenatal care, home remedies, Family planning*

Introduction

Reproductive Health has been defined as "a state in which people have the ability to reproduce and regulate their fertility; women are able to go through pregnancy and childbirth safely; the outcome of pregnancy is successful in terms of maternal and infant survival and well-being; and couples are able to have sexual relations free of the fear of pregnancy and of contracting disease" (Ali Asgar Engineer, 2005). But the question arises- "do women access the right to regulate her fertility?" The answer is "No". Without having right to regulate her fertility women can't be uplifted from her present lower status (Archana Chaturvedi, 2003). In India women don't have access to equal opportunities and health care services (Todero and smith, 2009). Cultural constraints, restrictive social norms and inequality in every aspect, are hindering the physical, mental as well as social growth of women; Muslim women are one of the hardest hit groups (Rakesh Basant, 2009).

In a developing country like India the budget allocation on health is yet poor, only one percent, which is very low to provide health facilities to a huge population because of the male dominance and patriarchy prevailing in our society, women are far behind their counterparts in every field such as education, health, employment, etc., and the worst part of it is that the male-female ratio has been declining over the years and very marginal improvement has been noticed in the last Census 2011. If we look at the status of Muslim women they seem to lag far behind in literacy, education, health, employment and ownership, especially their health has been a major concern. Illiteracy among Muslim women is one of the major causes of their ill health status. At the family and community level, the only way to tackle reproductive health issues is to locate them by doing need assessment of the Muslim women. Female literacy rate is only 33.1 per cent in Bihar, while 42.6 per cent of the population is below poverty line. Maternal Mortality Rate is significantly higher in Bihar; reasons are poor reproductive health care facilities at hospitals, poor socio-economic condition of women in rural areas, low literacy, early marriage and no gap between births of two children. By the end of Eleventh Five Year Plan (2007-2012), Bihar would strive to reduce Infant Mortality Rate from 61 per 1000 live births to 29, Maternal Mortality Ratio from 312 per 100,000 live births to 123 and Total Fertility Rate from 4.2 to 3.0.

The study aimed to examine whether the Muslim women in Araria district are satisfied with the existing health facilities; if not then what difficulties they face during ailment pertaining to pregnancy. The following objectives were taken into consideration:

* To examine the reproductive health status of Muslim women in Araria.
* To examine whether they are benefiting from the existing Government programs or not.
* To analyze the difficulties faced by them due to the inadequacy of existing Health services.
* To know about the other domestic health measures used during pregnancy.

Methodology

Study was conducted at Araria District in Bihar; three villages of three different blocks were taken under observation. Two interior Blocks – Kursakata and Palasi having Primary Healthcare Centers were surveyed. Sample size included 60 women respondents (15-45 years of age) and 30 doctors and the staffs of the PHCs. The study was based on the collection of primary data collected through random sampling; however secondary data was also collected to augment the study. Research tools included a Schedule for women respondents and Questionnaire for PHC Doctor, staffs. The responses to the open ended schedules and close ended questionnaire were converted into percentage (quantitative technique). The data collected was analyzed by using the computer software Microsoft Excel and Statistical Package for Service Solution (SPSS).

Results

76.6 percent of the women surveyed were illiterate. 36.6 percent of the households have the income less than Rs.2000 as majority of them were labours and 80 percent of the respondents belonged to joint family. 53.3 percent women accepted that they gave birth to a child who died within a year. Naheeda of Jokihatt accepted that she lost 4 of her births before completing one year. While Khushtar of Tikiatoli accepted the loss of her 5 infants who didn't complete their one year on this earth. 26.6 per cent of women accepte that they Went tor abortion, but all the abortions were carried out in private clinics as the facility of MTP abortion is not available at the Primary Health Care Centers. It is a serious issue as unsafe abortion is a major cause of death and health complications for women. 87.5 percent of women accepted that the reason for abortion was complication in pregnancy like that of bleeding and irresistible abdominal pain in this case they consulted lady doctor whose clinic is in Purnea. In case of maintaining gap between births, 53.3 per cent of the respondents accepted that they don't maintain gap between the births of two children. A positive result came out regarding delivery, 46.6 per cent of women prefer to deliver their next birth in government hospital, main reasons was- they were provided with food items there like bread, milk, banana. The thing which is acting as a driving force for attracting women to the government hospital is the provision of monetary help of Rs1400 given to the mother after the delivery. As the entire beneficiary women revealed that they got only Rs.1000. as 43.3 per cent of women accepted that they were ill treated by the doctors and nurses at the government hospitals. 23.3 per cent of women suffered from convulsion, while 16.6 percent of them faced bleeding problem, 3 per cent faced the problem related to respiration, bronchitis and T.B during their pregnancy. 90 per cent of them agreed of taking tetanus injection during their pregnancy.

In the case of Antenatal care 60 per cent of women think that antenatal care is unnecessary the reasons are – 33 percent says that it is costly, they can't afford nutritious diet. 26 percent women don't get leisure from household works, 16 percent accepted the family pressure as a major hurdle. While 23 percent are still unaware about antenatal care and takes it unnecessary. 72 percent accepted that they received antenatal checkup at the PHC, 9 percent had it at Private Clinic and these belong to high income groups, 18 per cent at Government hospital. However Ayush hospital's role in the study remained negligible because the respondents never visited. 56 per cent of women denied of getting proper services from Anganwadi, they complained that discrimination happens at every level, in distribution as well as provision of food. 60 percent of them didn't consume the IFA tablets due to the misconception about its side effect, while 40 per cent of them were provided with small iron tablets which they consumed. Only 10 percent women had toilet facilities present in their home, due to low level of sanitation and hygiene these women are exposed to many hazardous diseases. 56 percent respondents accepted the occurrence of health problems to them within last six months, the frequent health problems included – Kalaazar, Bleeding problem, Migraine, and Skin diseases like – Ring worm, Eczema. It was also found that 90 per cent of them prefer female doctors over male doctors. In spite of visiting government hospitals and private clinics, 33 per cent of women have consulted hakim for treatment as they feel comfortable, because there is a religious similarity between hakims and Muslim women, they are more comfortable in consulting hakim as they share same social norms and beliefs, also hakims are not hi-fi and educated like doctors and hospital staffs, and they don't have to face any kind of humiliation and taunts by Hakim as they face it at the PHCs, 20 percent of them accepted that Family pressure is the main reason behind their treatment to hakims.

The data collected from three of the PHCs working at Araria district – PHC, Kursakata, PHC, Jokihat and PHC, Palasi reflected the following scenario of Health facilities which are being practiced there- At PHC Kursakata, the facility of tubectomy was available while at PHC Jokihatt it wasn't, but PHC Palasi had both the facilities. No facility of MTP (abortion) was found at any of the respective PHCs, it needs professional training and machines are complicated, ANMs and health workers are not trained to do MTP (abortions) this is a disturbing trend, because even if any complication happens during pregnancy, women cannot consult PHCs they have to go to Private clinics which is quite expensive. In serious circumstances it may lead to mother's death. While considering the presence of personnel at the PHC, it was found that number of ANMs at Kursakata was as high as 32 in compariosn to 17 each at Jokihatt and Palasi. Similarly 6 health workers were posted at Kursakata where as the remaining two PHCs did not have a single health worker whether male or female. Feeding tubes for babies were not available at any of the PHCs visited. Even Baby scale was not available at Kursakata and Palasi PHC. However, both the equipments are essential for survival of the infants.

Muslim women have little awareness regarding antenatal care, religion & cultural constraints is playing massive role in guiding these women about health measures thus acting as a hurdle for them in accessing reproductive health care facilities at the hospital, bad behavior of doctors & nurses is adding to their misery. Other than that poor functioning of Anganwadis & absence of Village Health & Sanitation Committee & carelessness of ASHA workers has paved way for unawareness & complete disconnection between Muslim women with that of existing reproductive health facilities provided by govt. PHCs have to work in direction of developing its infrastructure by recruiting capable professionals & staffs.

Conclusion

In the light of the findings of the study, I propose the following possible steps for the improvement of reproductive health status of

Muslim women with the aim to disseminate awareness among this community about the importance of health and by encouraging participation of these women into the mainstream by bridging trust between PHCs doctors, ANMs, AWWs and Muslim women patients. The atmosphere at the PHCs should be friendly and informative and education should be used as an effective tool to make these women empowered. The focus of reproductive health is on regulating women's fertility. So, the approach used, should be women centered and women regulated. The Government schemes, meant for achieving safe reproductive health are not considering the needs and demand of women in a needful way, Government has failed to recognize the loopholes behind the schemes. There is a need to mobilize women especially who are from minority groups to raise their voice, to make them entitled towards their rights. Government should opt for implementing social and structural alternatives that have a development-led perspective. It is very important task for the Government as well as for the Non-Governmental Organizations to inculcate a sense of security and unity among the minority groups through campaigning, mobilizing, having discussions, and using people's participation as an effective tool to sensitize women as well as men about their rights, be it right to literacy or right to regulating their fertility, the only solution is increasing people's participation and generation of literacy among Muslim community. To have a better involvement between Hospital staffs (Implementers) and the Patients there is a need to bridge gap between the two. This gap can be filled by adopting good behavior, cooperation, mutual understanding, and friendly treatment. The strengthening of Village Health and Sanitation Committee is another challenge for the Government which should be addressed as urgently as possible.

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Peacebuilding through Development Perspective : A Case Study from Odisha

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Abstract

Peace building is a multi dimensional effort incorporating all that are linked to achieve peace. The term peace building has broadened its scope in 1990s to encompass the overlapping agenda for peace and development in support of conflict prevention. Peace building demands human security which in turn corresponds to development. Human security is focused on freedom from hunger, disease and repression which is essentially dependent on development. Hence, development is an integral part of peace building. There are reports of development caused disturbance in parts of Odisha(Kashipur, Niyamgiri, Hirakud) on issues like Dalits and Adivasi in the development process, industrialization, agrarian crisis, development and environment, neo-liberalization, mines, forests and people, political economy of water, eradication of poverty and alternative development etc. Issues mainly revolve around livelihood and environmental insecurity. Denial of rights to local people over natural resources through development actions has created uproar in many districts. This dissentious actions brings into scrutiny the conventional strategies and models of development. In this context serious efforts should be made to build a development framework which would provide provisions for responsible industries, strict observance of environmental rules, recognition of indigenous rights and livelihood security. From the case studies it can be suggested that peace building need to be structured around livelihood oriented development framework. This paper aims to explore the linkages between that development and peace building.

Key words *: peace building, development, livelihood*

Introduction

Peacebuilding is largely seen as an umbrella term encompassing a range of action from conflict management to conflict prevention and conflict transformation. Butrous ghali defines peacebuilding as action to identify and support structures which will tend to strengthen and solidify peace in order to avoid a relapse into conflict (Kalas and Miklian, 2010). Although the task of peacebuilding was confined to post conflict activity but the scope of the term has been extended during post 90s period to include all those efforts designed for avoiding conflicts. According to Mial (2004), peace building can be understood as a structure based rather than event based. Ramsbothan has further elaborated pecebuilding works by linking strategies with findings of Edward Azhar who defines conflict as an outcome of non fulfillment of basic need s such as security, recognition and acceptance (Abhiman Das, 1999). Thus, Peace building has become a wide-ranging approach. Since the end of cold war, peace is increasingly being associated with development. Peace building demands human security which in turn corresponds to development. Human security is focused on freedom from hunger, disease and repression which essentially depends on development. Hence, development is an integral part of peace building. In this context identifying political, institutional and social challenges caused by development activities would be useful in operationalizing peace building activities. All this must rest upon an analysis of what makes situations prone to conflict.

Conflict Analysis

Development hindsight points out towards the contradictions in the model of development India has adopted since independence. There is also evidence that many development programs had the consequence of leading to environmental degradation, marginalization, deprivation and finally conflict (Suvrashree Panda, 2012 : 133-138). Development consists of a set of practices that demand enhanced transformation of natural environment and social relations. It primarily aims to achieve economic growth (higher production of commodities) and fosters international trade[1]. Development process convert ore into steel, forest into resources and necessarily involves destruction of natural resources. These practices also enhance the role of the state as the regulator and distributor of natural resources. It is supposed that state play the role of developer because state designs and also implements development programmes (Barikanta Mishra, 2010). It makes development policies. Since development requires resources state also acts as the distributor of resources. Sometimes state policies aggravate conflict.

For example if state acquires property to implement any development programme, local people protest (Narmada movement, Kashipur movement). An action of prioritizing can also lead to loss of livelihood and finally conflict [2]. State's construction activities (development) can also result in transformation of social relations and deterioration of resources (Narmada and Hirakud Movement over displacement). Nevertheless, the history of development seems to involve high degree of arbitrariness on the part of policy formulating bodies which favor inequitable distribution sometimes leading to conflict. Incremental changes wrought by development processes have given rise to deep discord related to environmental management and resource use. Thus, impact of state level development interventions or prevalent model of development on the lives of the poor and on the environment has resulted in conflict (Richard Mahapatra, 2007).

Conflicts in Odisha

In recent years Odisha has become conflict zone owing to the eruption of development caused disturbance in parts of Odisha on issues like Dalits and Adivasi in the development process, industrialization, agrarian crisis, development and environment, neo-liberalization, mines, forests and people, political economy of water, eradication of poverty and alternative development etc. Issues mainly revolve around livelihood and environmental insecurity. Denial of rights to local people over natural resources through development actions has created uproar in many districts (Keonjhar, Rayagada, Sambalpur, Kalahandi, Koraput).

Odisha is a rich source of mineral reserves [3]. In an era of globalization (flexible rules for direct foreign investment), the state is pursuing a forceful and highly ambitious industrial promotion and investment policy (N. C. Narayanan, 2008). According to reserve bank of India, Odisha is the most preferred investment destination for new projects. A large number of mineral based Memorandum of Understanding (MOUs) signed between various foreign and private companies and the State government (Miall, et al, 1999). Industrial projects typically entail land acquisition and displacement, followed by pollution, water extraction and other negative impacts on local area[4]. In addition to this, mining based development has attracted many extractive industries to opt for mining in resource rich Odisha which has led to the competing claims between different property regimes with their incompatible interest and claims[5]. Economic growth through industrial mining and energy expansion at dramatic rates is causing social upheaval and pollution in local areas (Michele Jacobs, 2005). Resource extractive development process has put a negative impact on the tribal inhabiting surroundings of mining industries (Ho-won Jeong, 2000). Thus, tribal and local people have lost access to land and forests essential for their survival and livelihoods. This fact brings into scrutiny the conventional strategies and models of development. People's uprising against projects like kalinganagar, Vedanta Alumina and POSCO has led to the questioning of the rationale of the whole development process. Kalinganagar project was supposed to displace 1100 people (J. Galtung, 1969). As per official records, between 1950 and 1993, 81,176 families from 1,446 villages have been displaced in Orissa through various development projects, which necessitated acquisition of 14,82,626 acres of land. Similarly people opposed POSCO project which was supposed to open at multicrop land. Vedanta could not start its project work due to stiff opposition. In early July 2009, the Orissa's State Pollution Control Board (SPCB) issued a show-cause notice to the firm for violating various sections of air and water pollution acts. Jindal is also facing resistance from locals for inadequate compensation. In Koraput People are protesting against Hindalco's bauxite mining and demanding the revocation of mining lease. Hence, these conflicts created by development process must be dealt with some special development strategies.

Suggestions

With the situation of ever increasing number of crisis around Odisha Peace building has emerged as important area of concern. In this context serious efforts should be made to build a development framework which would provide provisions for responsible industries, strict observance of environmental rules, recognition of indigenous rights and livelihood security. Development assistance could be useful for conflict prevention. There is a need to address deep rooted structural problems. Prioritized strategy should be placed to ensure livelihood security. There should be enhanced citizen participation and community consultation in making development policies. Dissentious actions of local people points towards the requirement of a model of alternative development.

Notes

1. The thinking of development in terms of economic growth can be traced to the categorization of the countries into developed and underdeveloped on the basis of wealth (on quantitative terms). So raising of GDP was the only imperative.
2. people in western Odisha are protesting against the industrial use of Hirakud dam water.
3. It is one of the largest minerals bearing states in India, having 16.92% of the total reserves of the country.
4. A study of seven development projects with a sample of 301 hhs (with 43.8% tribal households within the sample) showed that legal landlessness increased from 15.6% of the households to 58.8% after displacement (Pandey, 1998) data available at http://www. ids.ac.uk/ files/ dmfile/LHcasestudy04_Odisha.pdf
5. Much of this economic growth has been based on investment in mineral resources such as coal, bauxite and iron ore. Ibid Satyapriya Rout

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Peripheral development of Bokaro Steel City and its future perspective

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Abstract

Bokaro Steel City is christened the largest Steel complex of its kind in Asia. The history of its origin, growth and development, its contribution to the peripheral development and its future prospects are of absorbing interest, not only to the Steel producing circle in the country but also to a wider audience at home and abroad.

Introduction

The genesis of Bokaro Steel City has perhaps been derived from the name of river Bokaro which flows into the Konar, a tributary to the Damodar. A village by the name of Bokaro lies on the northern bank of the Konar. Adjacent to this village the Bokaro thermal power station of the Damodar valley corporation is situated, this is at a distance of about 28 km from Chandrapura. Tenughat Dam with national identity and the main source for huge quantity of water requirement rises from here. The dam on Garga River, the source of drinking water for the Bokaro steel city is south east of Tenughat at an aerial distance of about 27 km from this city (Deepak Sawaal, 2006).

Bokaro Steel City is situated on the site where formally a village named Marphari existed. At a shorter distance there was Marphari Railway station on the Ranchi-Muri-Chandrapura-Gomoh line of SE railways. With the coming up of Bokaro steel plant this station was renamed as Bokaro Steel City on 25th of January 1964 so as to distinguish it from Bokaro Thermal on the eastern railways. The government of India, Bihar and Bokaro Steel Limited, at a meeting on 12th of September 1964, decided to name the township as Bokaro Steel City (N. R. Srinivasan, 1988).

And finally the Bokaro steel city formally came into existence with the location in idyllic surrounding on the southern bank of river Damodar with Garga, one of its tributaries, meandering along the southern and eastern outskirt of the city. On the north, the city is flanked by the high ranges of Parasnath hills and on the south, just beyond the river Garga; it is enveloped by Satanpur hillocks. Within four decades of Bokaro steel plant coming into existence, the city has blossomed into many regional small urban centers having the people from different part of India, making the city and its surrounding a mini Bharat. It is located on Ranchi-Muri-Chandrapura-Gomoh line of SE railways and centrally between the triangle of the other three major cities of Jharkhand i.e. Ranchi, Jamshedpur and Dhanbad-all of which is well connected by road and railway. Direct train services to all the four metros are available from this city Basic information about Bokaro Steel City are as under:-

Latitude—	23^{0} 30'
Longitude—	86^{0} 09'
Altitude—	210 meters (average) varying from 195 to 224 meters.
Climate—	Extreme
Annual Rainfall—	Average-150 cm; Maximum 195 cm
Type of soil—	Loamy up to 1 to 2 meters, sandy below that.
Total Land Area—	33,045.35 acres.
Type of city—	Industrial
Total Road Length—	392 Km

The city is scattered with number of schools run by Bokaro steel plant. Apart from this there is good number of public and govt. schools, colleges, Technical and Medical colleges and other vocational institutes run by private owners. The city is well equipped with hospitals having latest developed instruments and ultramodern techniques for specialized as well as general surgical and medicinal treatment.

Bokaro Steel City is synonymously known with the existence of Bokaro Steel Plant. The story behind the establishment of this giant steel plant flows like this. In independent India planners thought for Techno-economic development. Roll of steel proved as a backbone of ail industrial and commercial activities and under this nation a number of Steel Plants were set up in India. The Bokaro Steel Plant was the fourth in the number to be set up in public sector steel industries. The Govt. of India even during the negotiation for the setting up of other Steel Plant with developed countries in September 1955, at that time Bokaro Steel Plant was kept in mind. As a result of that ministry of Steel and Mines directed Hindustan Steel Limited in 1957 to take up the preliminary steps for the setting up of a Steel Plant in Bokaro. In pursuance of this effort, the task for preparation of feasibility report was given to M/s M.N. Dastur and Co. in 1959 M/s M.N. Dastur and Co submitted the report envisaging there in a two million tonne of Flat product at Bokaro. But when the responsibilities were given to the same firm for preparation of “Detailed Project Report”, the Firm submitted Detailed Project Report in 1963 envisaging four Million tone Steel Plant at Bokaro at an estimated cost of Rs 558.5 Crores. For the capital, the Govt. of India made an approach to the Govt. of United States of America. Welcoming the proposal in 1963 it assigned the US Steel Corporation to make a survey for this project.

!n a very short span of time the US Steel Corporation submitted a survey report to “US Govt. Agency for International Development’ recommending for setting up 1.4 million Flat Product Plant with a Provision for further expansion to 4 Million tones. But despite of the US Govt. keen interest in setting up this Steel Plant, the US congress vehemently opposed it because of India’s proposal was to set up the Plant in Govt. owned Public Sector Undertaking. But the determination of then Steel Minister Govt. of India, Mr. C Subramaniam made the establishment of Bokaro Steel Plant on 29th January 1964 designating Mr. N. N. Wanchoo and Mr. K . M George as its Chairman and Managing Director respectively. Later on the govt. of India negotiated Techno-economic Co-operation from USSR which was translated into realistic agreement on 25th January 1965. Another DPR for the construction of the Plant was shaped by the USSR. India’s participation in the task of erection and commissioning of the Plant was envisaged to be in the form of consultancy and supply of indigenous equipment to the maximum extent.

Thus Bokaro Steel Plant emerged as a pride of the nation, which encouraged Indian industrial environment to manufacture the equipment to be consumed in Bokaro Steel Plant and ultimately paving the way for smooth development of Indian economic horizon. For the rapid and balanced growth in steel industries, the govt. of India conceived for administrative amalgamation all Public Sector Steel industries under one organizational umbrella on 24*$ January 1973 and thus it emerged as Steel Authority of India Limited {SAIL) and since then the identity of Bokaro Steel Limited changed as Bokaro Steel Plant, a unit of SAIL. However in abbreviatory form it is called as BSL.

In the interest of rapid development and diversification of the economy it is important to search the ways for removal of regional and social imbalances. In addition to achieve the height of their professionalism, the Govt. of India has entrusted the responsibility to Public Enterprises for Promotion of social and economic conditions of the localities where it is situated. In pursuance of this goal the SAIL has defined its policy regarding the compliance of social obligations. The Bokaro Steel Plant being a unit of SAIL has compiled its social obligations focusing on the below noted points:-

1. Providing concept of National integration in broadest sense, throughout providing community services, developing and assisting domestic institutions and generally ensuring that the Company as a whole and its employees act on the ideals of social justice without discrimination.

2. Providing know-how and assistance and encouraging talent and growth among members of the community in and around the steel plant through assistance.

3. Carrying out programmes for peripheral development for supporting educational, charitable and welfare institutions within and outside the Steel Township.

4. Undertaking programme in Steel Plant and nearby areas of controlling air population, water contamination and disposal of solid wastes aimed at environmental preservation.

5. Assisting the periphery in maintenance of good health.

Thus it is to be observed, analyzed that the social, obligatory goal of Bokaro Steel Plant and Government are highly laudable and sincere efforts for its achievement are made continuously. In spite of the sincere efforts taken by Bokaro Steel Plant and local Government, the local people are of the opinion that many more can be done for the social and economic development of the periphery of Bokaro steel City.

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Women empowerment through Micro Finance

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Abstract

Micro – finance or Micro Credit is emerging as a powerful instrument for poverty alleviation in the new economy, Micro finance refers to a collection of banking practices built around providing small loans and accepting tiny deposits. In India Micro finance scene is dominated by self-help groups (SHGS) – Bank Linkage Programme, aimed at providing a cost – effective mechanism for providing financial services to the “unreached poor”. SHG Programme has been successful, not only in meeting the needs of the rural poor, but also in strengthening collective self – help capacities of the poor at the local level, leading to their empowerment.

Introduction

Micro finance for the poor and women has received extensive recognition as a strategy for poverty reduction and for women’s economic empowerment. The world Bank reports that societies that discriminate on the basis of gender have greater poverty, slower economic growth, weaker governance, and a lower standard of living. Women are poorer and more disadvantaged than men. The UNDP’S Human Development Report, 1995 found that 70% of the people living on less than $ 1 a day are women.

Studies in Latin America, show that men typically contribute 50% – 68% of their salaries to the collective house hold fund, whereas women “tend to keep nothing back for themselves.” Because women contribute decisively to the well – being of their families.”

A survey of 60 micro finance institutions by cheston and Kuhn found strong evidence that micro – finance institutions contribute to women’s empowerment.

World Education also found that the combination of education and credit, put women in stronger position. Women’s financial contributions helped them earn greater respect from their husbands and children and in-laws.

Several studies show that women received more respect from their communities than they did before joining a micro – finance programme.

In the words of Kofi Annan, "Micro – credit is a critical anti – poverty tool, a wise investment in human capital. When the poorest, especially women receive credit, they become economic actors with power to improve not only their own lives, but in widening circle of impact, the lives of their families, their communities and their relatives".

The Micro credit summit held in Washington D.C, from 2 – 4 February 1947 viewed it as programme that extends small loans to very poor people for self – employment projects that generate income, allowing them to care for themselves and their families.

Women constitute half of the population and among them only one – fourth are contributing effectively for the economic development of the country, due to illiteracy, low education and lack of skill. Most women workers in India are engaged in agriculture, where livelihood is insecure and wages are low. Keeping the capacity and skill in view, the government has approved to organize women into groups named self help groups (SHGS). These groups are usually informal groups, whose members have a common perception of need and importance towards collective action. These groups promote savings among its members. The number of members in SHGS is normally ranged from 10 to 20 SHGS aims at empowering women and thus uplifting their families above poverty line and assures poor women employment.

Review

In the words of Indian economist Mr. Amartya Sen "Unless women are empowered, issues like literacy, health, population explosion etc. will remain unsolved problems of developing countries." Women in India, still continue to perform their traditional roles in household and agriculture. The 73rd amendment of the Indian constitution, highlights, the importance of women's participation at the grass – root level.

The international conferences sponsored by the United Nations, starting from Rio through Vienna, Copenhagen and Beijing have generated a lot of interest on social development and highlighted the growing feminization of poverty and possible impact on women of the structural adjustment process.

The fourth world conference of women held in Beijing 1995, revealed that women's empowerment and their full co-operation on the basis of equity in all spheres of society are fundamental for the achievement of equity, development and peace.

The concept of micro credit was founded by Prof. Md. Yunus of Bangladesh in 1976, where he started Grameen Bank. Micro finance or micro – credit is the provision of a broad range of financial services such as deposits, loans, payment services, money transfers and insurance products, to the poor and low – income households, for their micro – enterprises and small business, to enable them to raise their income levels and improve their living standards. United Nations has declared the year 2005 as the International year of Micro – Credit, Nobel Peace Prize was given to Md. Yunus for his pioneering role in the development of micro – credit sector. He said that 94% of the loans go to women because women have plans for themselves, for their children, about their homes, their meals, but a man wants to enjoy.

Grameen Bank of Bangladesh, SEWA of Gujarat, Indian working women's forum of Tamil Nadu, were some of the major initiatives which were attempting to address the gigantic issues of poverty eradication.

SHG is an organizational set-up to disburse micro – credit to women for the purpose of making them enterprising women and encouraging them to enter into entrepreneurial activities. Women led SHGs have successfully demonstrated how to mobilize and manage thrift and credit needs, maintain linkages with the Banks and enforce financial self – discipline. Today there are 4,75,446 self help groups with 65,39,821 women in India, progressing in the development sector with micro – credit funding, amounting to 174.65 Crores.

Singh (1995) conceptualized SHG as an informal association of individuals who come together voluntarily for the promotion of economic and social objectives.

Krishnamoorthy (1996) defined SHG as an organization formed by people for pooling their resources to help each other.

Roul (1996) defined SHS as an institutional framework for individuals or households who have agreed to co-operate on a continuing basis to pursue one or more objectives.

Karmakar (1998) defined SHG as an informal group of people where members pool their savings and re-lend within the group on rotational basis.

NABARD (1995) defined SHG as a homogenous group of rural poor voluntarily formed to save whatever amount they can conveniently save out of their earnings and mutually agree to contribute to a common fund from which to lend to members for productive and emergent credit needs.

Economic Empowerment

As far as micro – credit is concerned, women are at most advantageous stage and if at initial stage, women are loaded properly through awareness, they can cross all hurdles and can take care of their own economic development. SHG enriches the women in home management, health and sanitation, leadership qualities and economy. The decision – making capacity of SHG participants increase too.

During the implementation of DWCRA groups, it has been experienced that poor women beneficiaries always feel the need for funds to carry out economic activities. Self help group movement (SHGM) through savings had been taken up as a mass movement by women to shape their future destiny. In India SHGS have entered into various fields like dairy forms, fisheries, ration shops, handlooms, farm cultivation, rain water harvesting etc.

Objective

This study is an effort to empower women, as home – markers in all round development of the family.

Methodology

The study is based on secondary data, collected from libraries, books and journals.

Micro finance provides access to basic financial service to poor. Through small loans, repayments to groups or individuals, micro finance helps the poor build up their assets and develop business. Micro finance institutions (MFIs) are spreading all over the world, even in developed countries. Almost 90% of the clients of MFIs are women. Micro finance services, not only includes the provision of credit for income generation, but also savings, insurance, money transfer and educational loans and health loans. Many MFIs also provide credit plus complementary services such as skill education, training, health and nutrition workshops and give advice for agricultural practices. Through credit and other financial services, Microfinance helps the poor in developing livelihood opportunities, develop business, increase their wealth and protect against risks. It encourages compulsory savings.

Loans are given by grameen bank to a group of five, with one member being the head of the group. The first loan goes to the first two members of the group, the second to the next two members and the third loan goes to the group leader. If one member fails to repay then the whole group is deprived of loan. This leads to joint liability between the borrowers and the lenders.

Since women are more credit constrained than men, they are more likely to engage themselves in micro finance programmes and training programmes for skill developments. Thus, women become more confident and become empowered. Poverty is multi – dimensional. By providing access to financial services, micro finance plays an important role in fighting against poverty. Building financial system for the poor leads to sound domestic life on a permanent basis.

A large number of rural development programmes have been implemented, such as – IRDP, NREP, JRY, IAAP, TRYSEM, DWCRA, SCSY, SITRA, by our planners to raise the ratio of rural development for transforming the socio – economic structure of rural India. For this investment of huge money through regional rural bank, was adopted.

Conclusion

Thus Micro finance system plays a major role for the upliftment of the rural poor, which is changing the scenario of rural villagers and their rural economics. This institution works as a commander of rural poor, which is known as “Poor Bank” which is for the rural poor, of the rural poor and by the rural poor.

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Keynes:
The Return of the Master John Maynard Keynes

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Abstract

John Maynard Keynes (1883-1946) was born in Cambridge, educated at Eton and supervised by both A.C Pigou and Alfred Marshall at Cambridge University. He began his career as a lecturer, before working in the British government during the Great War, and rose to be the British government's financial representative at the Versailles conference. His observations were laid out in his book The Economic Consequences of the Peace (1919) where he documented his outrage at the collapse of the Americans adherence to the Fourteen Points and the mood of vindictiveness that prevailed towards Germany. Keynes quit from the conference and using extensive economic data provided by the conference records, Keynes argued that if the victors forced reparations to be paid by the defeated Axis, then a world financial crisis would ensue, leading to a second world war. Keynes finished his treatise by advocating ,first, a reduction in reparation payments by Germany to a realistically manageable level, increased intra-governmental management of continental coal production and a free trade union through the League of Nations ; second , an arrangement to set off debt repayments between the Allied countries; third , complete reform of international currency exchange and an international loan fund; and fourth , a reconciliation of trade relations with Russia and Eastern Europe.

Introduction

The book was an enormous success .Keynes dark forecasts matched the world's experience through the Great Depression which ensued in 1929, and the descent into a new outbreak of war in 1939 .World War One had been the "war to end all wars", and the absolute failure of the peace settlement generated an even greater determination to not repeat the same mistakes. With the defeat of fascism, the Bretton Woods conference was held to establish a new economic order. Keynes was again to play a leading role.

The General Theory

During the Great Depression, Keynes had published his most important work, The General Theory of Employment, Interest, and Money (1939). The depression had been sparked by the Wall Street Crash of 1929, leading to massive rises in unemployment in the United States, leading to debts being recalled from European borrowers, and an economic domino effect across the world. Orthodox economics called for a tightening of spending, until business confidence and profit levels could be restored. Keynes by contrast, had argued in A Tract on Monetary Reform(1923) that a variety of factors determined economic activity, and that it was not enough to wait for the long run market equilibrium to restore itself. As Keynes famously remarked,"....this long run is a misleading guide to current affairs. In the long run we are all dead. Economists set themselves too easy, too useless a task if in tempestuous seasons they can only tell us that when the storm is long past the ocean is flat again"

On top of the supply of money, Keynes identified the propensity to consume, inducement to invest, the marginal efficiency of capital, liquidity preference and the multiplier effect as variables which determine the level of the economy's output, employment and level of prices. Much of this esoteric terminology was invented by Keynes especially for his General Theory. Keynes argued that if savings were being kept away from investment through financial markets, total spending falls. Falling spending leads to reduced incomes and unemployment, which reduces savings again. This continues until the desire to save becomes equal to the desire to invest, which means a new "equilibrium" is reached and the spending decline halts. This new "equilibrium" is a depression, where people are investing less, have less to save and less to spend.

Keynes argued that employment depends on total spending, which is composed of consumer spending and business investment in the private sector. Consumers only spend "passively", or according to their income fluctuations. Businesses, on the other hand are induced to invest by the expected rate of return on new investments(the benefits) and the rate of interest paid(the cost).So, said Keynes, if business expectations remained the same ,and government reduces interest rates (the costs of borrowing), investment would increase, and would have a multiplied effect on total spending. Interest rates, in turn, depend on the quantity of money and the desire to hold money in bank accounts (as opposed to investing). If not enough money is available to match how much people want to hold, interest rates rise until enough people are put off .So if the quantity of money were increased, while the desire to hold money remained stable, interest rates would fall, leading to increased investments, output and employment .For both these reasons, Keynes therefore advocated low interest rates and easy credit, to combat unemployment.

However, low interest rates are not the prevailing condition to induce investment: if investor’s expectations are pessimistic, i.e. if they forecast that effective demand will not grow sufficiently, they will not invest. This is why a lasting situation of unemployment is possible for Keynes. And a situation of recession or deflation can last for a long time, because prices are not flexible: employers prefer to fire employees and reduce their output than reduce prices, because the circulation of the information is imperfect, so that employers cannot know if the price fixed by other investors will also increase. According to Keynes, the only solution to prevent a recession is the government to interfere in the economy. The state must invest itself, so that investors are more confident in the economic outlooks. Moreover, the investments of the state naturally provoke a growth in the general income in the economy, because the income distributed by the government to the companies is distributed to employees, who will increase their own consumption: this mechanism is called by Keynes the spending multiplier. The intervention of the state makes it possible to quit the situation of unemployment. Keynes advocated that the state spending be financed by a budgetary deficit. In the 1930s, Keynes believed conditions necessitated public sector action. Deficit spending, said Keynes would kick start economic activity. This he had advocated in an open letter to President Franklin Delano Roosevelt in the New York Times (1933). The New Deal programme in the US had been well underway by the publication of the General Theory. It provided conceptual reinforcement for policies already pursued.

Keynes also believed in a more egalitarian distribution of income, and taxation on unearned income arguing that high rates of savings are not desirable in a developed economy. Indeed, Keynes argued that the part of income which is saved increases when the income increase, so that richer folk were prone to save too much money. This is why income should be redistributed to the poorest people, whose marginal propensity to consume is the highest. Keynes therefore advocated both monetary management and an active fiscal policy.

Keynesian economics

One year after the publication of Keynes most important work, John Hicks designed the IS/LM model, which summarized a Keynesian view of macroeconomics. He presented his works in 1937, in an article named Mr Keynes and the Classics: A suggested interpretation, published by Econometrica. The model was to be used by most governments of developed countries after WW11. The model suggests economic policies which governments should follow in order to ensure full- employment and steady economic growth. It advocates a policy mix, i.e. a monetary policy combined with a budgetary policy. When a government increases its spending (spending deficit) to induce investment, interest rates necessarily increase, because there is a higher demand for money to buy the additional production. The government must prevent interest rates from rising (otherwise investment is deterred) by providing additional money (expansive monetary policy).

During the Second World War, Keynes acted as advisor to HM Treasury again, negotiating major loans from the US. He helped formulate the plans for the International Monetary Fund, the World Bank and an International Trade Organization at the Bretton Woods conference, a package designed to stabilise world economy fluctuations that had occurred in the 1920s and create a level trading field across the globe. Keynes passed away little more than a year later, but his ideas had already shaped a new global economic order, and all Western governments followed the Keynesian prescription of deficit spending to avert crises and maintain full employment.

Is Keynesian Economics Relevant Today?

What would John Maynard Keynes tell us to do now? The advent of the global financial crisis in 2008 has caused a resurgence in Keynesian thought .Keynes believed in applying monetary and fiscal policies to lessen the deleterious effects of both recessions and depressions. Keynes went against the classicists of his time who believed that the free markets provided the answer for economic prosperity, even in times of recession. His approach talked about aggregate demand — buying power — that would lift a country out of recession or depression.

In the wake of the global financial crisis of 2007-09, President George W. Bush and President Barack Obama both launched tax-relief and spending initiatives designed to stimulate growth. Barack Obama's tax plan most closely resembles Keynesian economics. He favors cutting taxes on lower income people, figuring that they need the help the most, and that they will spend, and promote economic growth.

In 2008, a rapid shift of opinion took place among many prominent economists in favour of Keynesian stimulus, and, from October onward, policy makers began announcing major stimulus packages, in hopes of heading off the possibility of a global depression. There is widespread acceptance among the world's economic policy makers about the need for fiscal stimulus. Several commentators have predicted that the Macroeconomic domain will see a return to ideological struggles.

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Social Spectrum in Galsworthy's Novels

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Abstract

John Galsworthy was born in an age of social ferment. He criticized the smug English society with all its prevailing hypocrisy; prudery and bigotry. He felt indignant about the materialism which people of his age accepted as inevitable. He was equally sore about the poor plight and indignity of women. He attacked British upper-middle-class philistine complacency and money values. Obviously, it was an attack from the inside, and attack on the very social fabric from which he sprang.

Introduction

Unlike Wells; Shaw and Chesterton who satirized English Society from without, Galsworthy understood its intimate sense of social caste from within while remaining outside its prejudices and conventions. Without Shaw's easy assumption of the role of the defender of a cause, preferably the most unpopular one, or his passionate and fervent indignation in the statement of a particular cause, he has a sincere depth of feeling and humanity, something which Shaw never attains. There is a sympathetic spirit that characterizes Galsworthy's social criticism. With a kind touch he removes the mask from the face of human frailty, and satirizes all profiteering, and all prostituting of the beautiful to the commercial.

There is, in fact, not a page in his novels and dramas that does not contain a running commentary on the economic and social conditions of the people who have either gained his sympathy or else have roused his irony. There is in his writings, a fair sprinkling of contemporary problems such as the struggle between Capital and Labour, a horror of British prison life, the institution of marriage, prostitutes and their rehabilitation, war babies and unmarried widows, population explosion and the need for a small and planned family, and so on. These and many more problems form the essential texture of his works (H. V. Marrto, 1935).

Galsworthy is primarily an artist with an artistic vision and an artistic method. He is never merely a philosopher or a politician or a theologian. His success as an artist lies in the fact that his keen and penetrating presentation of contemporary social issues is integrated with his highly artistic sense of character. Invention of story, plot construction, etc. That is, there is an admirable coordination between his sense of the concrete social reality and his imaginative gift of constructing a story out of that concrete reality.

Galsworthy stood alone among his contemporaries in using the two distinct literary genres of the drama and the novel with' almost equal ease. So formidable is the "bulk of his work in both the genres that it is difficult to ascertain whether he was primarily a novelist or a dramatist. When we glean the pages of the novels, dramas and stories, we see how keenly he was aware of the problems that agitated the people of his age. The menace of growing population and the need for family planning are not only hinted at but also discussed at length (I. W. Lambert, 1967).

'Have you ever lived in London?' Shelton asked.

'I always makes me feel a doubt whether we have any right to have children at all.

The problem of class barriers and the social necessity of more sympathy and understanding so skillfully portrayed in his play Windows (1922) is highlighted in a story, 'A Simple Tale' written in 1914. He draws, with telling effect, the picture of 'lords and poor wretches'.

This time he traversed those little dirty streets of your great Westminster where all is mixed in a true pudding of lords and poor wretches at two sous the dozen; of cats and policemen; kerosene flames, abbeys and the odour of fried fish. Ah! Truly is frightful to see your low streets in London; that gives me a conviction of helplessness such as I have never caught elsewhere.

Variety indeed but alas! No compassion, no expirit de corps. The expansion of the empire did not, perhaps, mean an enlargement of the heart. The insensitive commercialism of the gentry living in an enclosed world had, perhaps, sucked dry the fountain of love and fellow feeling:

All those gentry, of whom he asks night by night to let him rest in their doorways, they tell him where to go, how to manage his life, even offer him money, as I had seen; but, to let him rest, to trust him in their houses... this strange old man... as a fellow, a brother voyager... but they will not: it is hardly in the character of good citizens in Christian country.

Galsworthy had a keen pair of eyes with which he observed men and manners, mores and conventions. He was endowed with a rather sharp intellect and a great insight into the evils that were rampant in his age. He employs many characters to voice- his negative views. An old butler sums up thus the passing away of an age and the coming of a new generation (David Garnett, 1964).

'Seventy two!' he said; 'yes, a great age. You remember the country when it was very different to what it is now?

'Ah!' said the old butler, 'there were gentry then; I remember them driving down to new market (my native place, sir) with their own horses. There not so I' these hare middle classes then. There was more, too, what you might call the milk o' human kindness in peoples then none" those amalgamated Stores, every man keeping his own little shop; not so eager to cut his neighbor's throat, as you might say. And then look at, the price of bread! Oh dear! Why, it isn't a quarter what it was!; And are people happier now than they were then?' asked Shelton. The old butler sucked his pipe. 'No', he answered, shaking, his old head: 'they've lost the contented spirit'.

Galsworthy did realize that there were very many people below the poverty line, eking out a most miserable life. He felt that there was ample scope for freeing people out of the shackles of tradition, conventions and the chains of materialism and the indignity heaped upon the womenfolk. There was, in fact, the need for launching a crusade against these evils. He launches an attack by introducing someone from outside the social class who shows up the falsity, hypocrisy and dishonesty of those inside it. He explains his stand and approach clearly:

If you read The Man of Property or Island Pharisees, or even 'The Country House' you will see that I always pursue the negative method and though I'm continually charged with not showing the way to heaven. I believe that I do set up a process in people's spirits which makes them rather more alive to the Pharisaism, sense of property, intolerance and humbug which stand in the way of sympathy between man and man.

The five novels, The Island Pharisees (1904), The Man of Property (1906), The Country House (1907), Fraternity (1909) and The Patrician (1911) stand out like social documents.

Whether by accident or design, [observes Galsworthy in an interview of The Sun, New York. March 1912 you have in these books a complete survey of the upper sections of English society. In 'The Man of Property' there is the successful businessman; in 'The Country House' appears the country landowner, 'Fraternity deals with the man of culture; 'The Patrician' deals with the aristocrat, while 'The Island Pharisees' provides a kind of introduction, as it were, to a serious satirical exposition all of them.

The Island Pharisees, though lacking in the calm composure of mature years, is 'a criticism of English society, institution, and the prevailing national character, intended to reveal the mental forces that make for acceptance of things as they are by the ninety and nine, and revolt by the hundredth man, the strong in himself, the true idealist'. It veers round the experiences of a perfectly conventional young man, Richard Shelton from Eton and Oxford, who has just got engaged to Antonia, a charming upper class girl. He meets a French adventurer, Louis Ferrand in a railway carriage and sees English upper class society in which he has been brought up through the young Frenchman's eyes. This embittered wanderer is at a loss for the jibe at the establishment.

He is Galsworthy's mouthpiece, for an all out attack on the ugliness of the big cities. The horrors of the slums from which his own family drew much of its money. The willful blindness, the sexual hypocrisy, he found everywhere; but he was also irremediably linked in the comfortable world of gentleman's clubs, grand town mansions and spacious, tranquil country houses blandly belonging to that upper middle class society that was so cruelly confining, then, shunning his Adas.

David Garnett maintains that 'The Island Pharisees' is inspired by hatred. He then asks: 'Why should he make a moral survey of his class and find it detestable?' The explanation that he and others offer is Galsworthy's liaison with his cousin's wife. The appalling tales of the nightmare poor Ada was going through with Arthur, who was represented as drunken brute, might have incensed Galsworthy. Soon after the death of his father there was a divorce and they get married. 'Until that happy consummation, Galsworthy remained an angry young man and an interesting writer.

'The Man of Property' projects, to a remarkable degree, his own Ada's situation. She is Irene, the wife of Soames Forsytes, Galsworthy's cousin. Soames engages an architect to build for him a house in the country. This man, Bosinney, who is called the Buccaneer by the Forsytes, falls in love with Irene and her with him. In the brilliant opening chapter of this novel, the rich, overstuffed Forsyte family is spread out before us at a party given to celebrate young June's engagement to the architect Philip Bosinney. An Engagement to be brought to nothing by his entanglement with the equivocal Irene, soames Forsyte's wife (Edward Garnett, 1909).

Through a long series of carefully finished pictures, the author conveys the narrowness of upper middle class London society several generations ago. It is bitterly satirical and obviously burdened with a purpose:

That purpose being exposure of the fatuity, the emptiness and blind egoism of a certain stratum of society, the comfortable moneyed class, a dueler and, if possible, a more useless section than the butterflies of smart society. Several generations of the Forsytes are taken as the epitome of this class; their humdrum existence passes before the eyes and the aimlessness two people of alien nature who have been drawn into relations with the Forsytes by circumstances,

'The Country House', Galsworthy has made 'an absolutely truthful and brilliantly executed study of the old-fashioned landed gentry's life and the unwritten laws of its pursuits, habits, tastes, prejudices and ideas'. He has treated sympathetically all the typical characters, such as the well-meaning and obstinate Squire. Mr. Horace Pendyce; the sound and hearty Rector, the Rev. Hussel Barter; the exquisite and gracious English lady, Mrs. Pendyce; her son, George Pendyce, the clubman and a man of pleasure, Sir James Maldon, 'a Justice of the Peace, a Colonel of yeomanry, keen churchman who is much feared by poachers,' etc. In their provincial insularity of these country gentlemen's idea, their relation to the tenant farmers and the villagers, who with the exception of two bad characters and one atheist, were also believers in the hereditary principle-we have a key to the caste system of rural England and the immense power wielded by the then landowning aristocracy. Galsworthy still an angry man is critical of his own class.

David Garnett "asserts that Galsworthy falls in love with his own class in the person of Mrs. Pendyce. He adds that Galsworthy's love for her is sentimental in as much as she is his ideal of an aristocrat and a lady. In more or less the same vein some critics have pointed out that the succeeding stories that make up the Forsyte Saga and still more 'A Modern Comedy', which follows Soames's fortune through to the mid-twenties. Galsworthy has sentimentalized the Forsytes and transformed Soames for 'something very like a villain into the admired and endorsed central intelligence of the sequrnce' But it must not be forgotten that Galsworthy had both an artistic and moral conscience. The civil war in his own mind between his loyalty to his country and his class and his loyalty to the cause of the oppressed everywhere, made him consider the whole question so deeply that it fernied the subject, both expressed and implied in many of his novels and plays. 'He was' observed David Holloway, 'too kind a man ever to fail to see the other; chap's point of view.'

Let me try [Holloway elaborates further] to eliminate any bias and see the whole- thing as should an umpire... one of those pure beings in white coats, purged of all the prejudices, passions and predilection of mankind.

Indeed, Galsworthy had so keen a desire for justice that he hesitated to condemn anybody. 'He looked like a man who passed many sleepless nights weighing carefully the two sides that are inevitably to be found in every question. He found, in the end, something good to say for even the most unprepossessing.' His own disillusionment with the younger generation convinced him that the old people in comparison to them were much better.

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