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The Chronicles of Kashmir (Rajatarangini): Is Nearest to the European Notion of a Regular History

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Abstracts

Kalahana's Rajatarangini is the oldest and fullest record of Kashmir history. Rajatarangini represents a class of Sanskrit composition which comes' nearest in character to the chronicle of medieval Europe and of the Muhammadan East. Rajatarangini gained iconic stature ever since 19th and 20th century scholars labeled it as the first work of history proper to be found in the entire corpus of Sanskrit literature. They thought so mainly because of the deference the text shows to recording chronology, to historical causation, and to objectivity. However, this positivist interpretation of the text bracketed out and rejected other aspects of the text that did not for their empiricist idea of what history should be. This included all aspects of figuration, such as myth, rhetoric, and didacticism, that were a major part of the Rajatarangini and typical of a traditional poetic discourse. Correcting this posited assessment of the seminal India text, recent approaches have attempted to rehabilitate the Rajatarangini in its parent genre, Kavya, and the literary culture it spawned. Adopting this perspective, it emerges that the historicity of the Rajatarangini may lie in its poetic structure and narratively rather than merely in its factuality. Furthermore, viewing the text and its literally strategies like myth, rhetoric and didactic as a unity, a deeply ethical understanding of history is revealed which defines in a culturally specific yet potentially universal manner.

Keywords: Assessment, Composition, Chronicles, Chronology, Didacticism, Empiricist, Factuality, Figuration, Historicity, Iconic, Interpretation, Perspective, Potentially, Spawned, Stature, Universal

Introduction

The period extending from the seventh to the twelfth century A.D proved to be a blooming one in the history of historical writing in ancient India. A number of historical biographies were produced in different parts of India during the period. The court poet who wrote the biography of his patron highlighting his life and achievements was no less than a historiographer. There were many such court poets patronized by the kings wrote both the past and contemporary events for the purpose of preserving them for future. The biographies of many famous kings composed by their respective court poets provide us very useful data during the periods. Through these biographies we know the history of the Palas of Bengal, the Paramaras of Malawa, the Chalukyas of Bengal and the Cahamanas of Sakambari. Similarly, the chronicles of Sindh, Kashmir, Gujurat, Odisha and Nepal are also very helpful.¹

Kalahana's Rajatarangini transcends the mere chronicling of events to become a treatise on the philosophy and methodology of history writing. His work embodies the ideals of thorough research, narrative construction and ethical scholarship. Probably, the best known history of India was produced by Kalahana, a Brahmanas of Kashmir. He started his work Rajatarangini (Chronicles of Kashmir) is a general study of Kashmir and not of any particular dynasty. While writing this book Kalahana made a through use of past resources, contemporary documents, edicts, inscriptions, coins, ancient monuments etc. The outstanding characteristic of Kalahana is that he gives his narrative in proper chronological order but also offers judgments on the various events recorded. Rajatarangini is a work of approximately 8000 highly polished Sanskrit verses, and can be conveniently divided into three sections. Books I to III, narrative the past events in the light of the prevailing traditions, Books IV to VI deal with the histories of Karkota and Utpal dynasties. This portion of Rajatarangini is based on works of earlier historians who were either contemporaries or near- contemporaries. Books VII and VIII provide a history of the two Lohara dynasties which ruled in Kashmir. This part of the work is based on his personal knowledge and the eye- witness accounts.²

Rajatarangini provides us with a full account of the kings of Kashmir which had existed before him. In general, the poet alone is

worthy of praise whose word like that of a judge, keeps free from love and hatred in relating the facts of the past. He not only set down these principles but also lived upto them. His description of the events is fair and his judgments on the activities of the Kings are impartial. While condemning his contemporary ruler Jayasimha for having murdered his minister Sujji, he also admires his good qualities. Similarly, he criticized and admires the good qualities of kings like Harsha and Uccala.³

Kalahana utilized the works of eleven chronicles of Kashmir who preceded him as sources of his information for composing his work. The eleven chronicles used by him include the oldest extensive original works containing the royal chronicles condensed or abridged by Suvrata in the form of a handbook of the history of Kashmir, the Rajavali of Ksemendra (1028-63A.D) the work of Padmahira containing the list of eight kings, and the work of Srichavillakara containing the list of five princes. In addition to the Chronicles, he consulted also a Puranic record which is the Nila Purana of Nilamani. The principles followed by Kalahana for carrying out of his historical investigation also merit out attention. His strict adherence to the exposition of facts can best be qualified in his own words, That virtuous alone id worthy of praise who, free from love or hatred, restricts his language to the exposition of facts. He tells us that the discovery of truth was his sole object. He discarded all bias and prejudice which is duty of a true historian.⁴

He laid stress on the fact that whole writing a history of the past one has to pronounce his judgments like a judge. The mission of a historian, he says, is to make vivid before one's eyes pictures of a bygone ago. He had, no doubt, clear understanding of fundamental principles of historiography. His impartiality, honesty and objectivity find reflection in the statement of facts recorded in his work Rajatarangini. The chronicles of Kashmir is divided into eight books called Tarangal. It embraces the history of Kashmir from the time of the first Hindu king Gananda to 1149 A.D, the 22nd year f the reign of the last illustrious king Jayasimha. It contains the genealogies and chronology of kings of various dynasties that ruled Kashmir during this period. The achievements of all important kings and the details of all important events which took place during their times have been highlighted by the author in this work.⁵

Out of fifty, two kings of Kashmir in the early phase, the list of only seventeen including Gonanda I and his successors and some other kings has been provided in Book I by Kalahana. The same book contains the list of twenty one who succeeded Gonanda III, Book II contains the list of Six princes from Pratapaditya I to Aryaraja who belonged to Aditya dynasty. It is known from Book III that there was restoration of Gonanda dynasty and then princes of this dynasty from Meghavahana to Baladitya reigned in Kashmir. These three books contains a traditional history from the time of the great battle of Kurukhetra or beginning of the Kali-Yuga to the end of the sixth century A.D which is based on Itihasa- Purana tradition. Some kings are, of course, mythical but there are some kings like Ashoka and his son Jaluka, Kaniska and other whose historicity is well established. Their activities are also well recorded in Kalahana's work.⁶

It is known from the Kalahana's writing that Kashmir was formed a part of the Maurya empire. Ashok built there many stupas and monasteries and founded the city of Srinagara and made it capital. In his time, Buddhism was the prevailing religion. After Ashoka's death, one of his son, Jalauka, became king of Kashmir. He drove back the mlechhas from their and further extended his conquests to the eastern side of Kanauj. He professed the Shaiva sect of Hinduism. He professed the Shaiva sect of Hinduism. During his time Saivism found many supporters and Brahmanical supremacy was established, But during the reigns of Kaniska and one of his successors. Huviska Buddhism became once more a popular religion. Kashmir was never under the political sway of the Guptas. The Huna chief, Mihirakula, is said to have usurped the throne of a Kashmir ruler, who was his contemporary, sometime in the early sixth century A.D.⁷

In Books IV-VIII, Kalahana covering the period from early seventh century A.D to the middle of the 12th century are more trustworthy. We found in Book IV, the history of seventeen kings from Durlabhavardhana to Utpalapida who belonged to the Karkota dynasty. Durlabhavardhana, the descendant of Naga Karkota founded this dynasty. The most powerful ruler of the line was Lalityaditya (724-60 A.D.), the third son of Durlabhaka as an efficient administration valiant warrior, great conqueror and patron of arts and culture. The author of the said work has given a faithful account of

his digvijaya. Kalhana opined that Lalitaditya and appointed officials of all ranks for the good governance of the kingdom. He also founded a number of cities which include Lalitapura and Parihaspura. In the city of Parihaspura he built temples for Brahmanical gods- Bhutesa (Shiva) and Parihasa Kesava (Vishnu).⁸

In this city he erected stone-image of Garuda and constructed a colossal figure of the Buddha and a figure of Hari Jayapida (779-810 A.D.), one of the successors illustrious monarch of Kashmir. The author has given detailed description of his military enterprises and the activities one of the principal works of his reign was the construction of the fort of Jayapur and its embellishment by a temple of Shiva and by Brahmanical College. Utpalapida, the last monarch of the Karkota dynasty, was deposed and Avantivarman, the son of Sucavarman and founder of the Utpala Dynasty succeeded.⁹

In Book V, we found the narrative of fifteen princes from Avantivarman to Suravarman II belonging to the Utpala or Varman dynasty. The accession of Avantivarman did not take place without opposition and he had to undergo many conflicts with his own cousins and even with his brothers before his dominion was established. By his valour, prudence, sagacity and wisdom aided by the wise counsel the throne in 855 A.D. and remained undisputed sovereign of Kashmir till the end of his reign. During the reign of Vantivarman many took and temples were constructed which increased the grandeur of the kingdom. The city, Avantipura was founded by the king at Viswakeswara Kshetra in which he also erected a temple and dedicated it to Avantisvara or Shiva. He also erected here three status of the same deity under the names of Tripuresvara, Bhutesa and Vijayesa. But in the last phase of his life he again became the votary of Vishnu and popularized the Vaishneva faith. The king also extended his patronage to literary figures amongst which the most prominent was Anandavardhana. Avantivarman after having ruled for 28 year passed away in 883 A.D. After the death of Avantivarman, his son Sankarvarman became the ruler of Kashmir.¹⁰

After coming to the throne Sankaravarman followed the policy of Wars and conquests. He invaded Darvabhisara and extended his sway to Trigarth region and defeated the Gurjara chief Alakhana and ally Lalliya Shahi. In order to replenish, the treasury which became

depleted because of his military operations, and also to satiate his desire to accumulate wealth, Sankaravarman subjected his people to every kind of extortion. He levied heavy tolls and taxes, exacted undue proportions of the product of the land, and let out to farm those lands fees even on religious festivities and ceremonies. This oppressive taxation resulted in the gradual impoverishment of the people. He diverted the attention of his subjects by engaging them in military expeditions. In this expedition he was killed in 902 A.D.¹¹

The author has narrated all the events in detail which took place in the succeeding period. Sankaravarman was succeeded by his son, Gopalavarman. We further learn that the last king but one, Ummattavanti (937-39 A.D.) was worse than wicked. He slurs his father and starved all his half-brothers to death. After his death, with the brief reign of Suravarman II, the Utpala dynasty came to an end in 939 A.D. In the Book VI, Kalahana provides us the history of ten kings in the lines of Yasakara and Parvagupta. After Suravarman II, Yasakara was elected by the Brahmanas as king. During his benevolent reign of nine years (939-948 A.D.) a new era of peace, progress and prosperity commenced in Kashmir. His son and Successor, Samgrama, was killed in 949 A.D. by the minister Parvagupta who usurped the throne himself. The most prominent and powerful ruler in this line was Didda, granddaughter of Bhima Shahi and daughter of Simharaja, a chief of the Lohara. Didda was an ambitious and energetic woman, and for nearly half a century as queen-consort of king Ksemagupta (950-58 A.D.), then as regent, simplicity as ruler (980-1003 A.D.), She was the dominant personality in the politics of Kashmir.¹²

We get the information about the history of six princes from Samgramaraja to Harsha belonging to so-called the Lohara dynasty in Book VII. Samgramaraja alias Ksamapati, nephew of Didda and brother of the Lohara prince, Vigharaja, ascended the throne in 1003 A.D. and continued to rule till 1028 A.D. During the reign of Anantadeva (1028-63 A.D.) seven Mlechha kings had entered Kashmir but were beaten back by Rudrapala, the powerful Kashmir general. Barring brief intervals of good government, the subsequent history of Kashmir is mainly a long tale of tyranny, misrule and fiscal oppression. Harsha (1089-1101 A.D.), who began his political career as an able administration, military leader, great conqueror, military

leader, great conqueror, and liberal patron of the softer arts of Music and poetry, later irreligious man. At last, the powerful Damras with chiefs, Ucchala and Sussala-I raised the banner of revolt against his excessive taxation and oppression, and consequently chaos and anarchy prevailed in the kingdom. Ucchala defeated Harsha and his son Bhoja in a single battle, burnt the capital and after having killed the former in 1101 A.D. seized the throne of Kashmir.¹³

The periods of glory and misery, and greatness and weakness of rulers, describes by Kalahana in his writings. He has highlighted both the bright and darksides of the character of some kings. For instances, he describes Harsha, the patron of his father as tyrannical but on the other hand, counts his bravery as one of his good qualities. He praised Lalityaditya for his valour, benevolence and many other qualities but did not hesitate to criticize him for his betrayal of the king of Gauda. The history of seven kings from Ucchala 1101-11 A.D. to Jayasimha 1127-59 A.D, the last illustrious sovereign contains in Kalhana's Book No- Viii. The author has provided an eyewitness account of the events which took place about the middle of the twelfth century A.D. Kalahana has presented the narratives of the kings of Kashmir from the early seventh century A.D. to his own time maintaining his perfect historical sense with proper chronological order.¹⁴

The chronicles of Kashmir contains information not only about kings but also about contemporary society, economy, religion and culture. It contains valuable information about the religious toleration, the prevalence about the religious toleration, the prevalence of three popular cults of Hinduism, Shaiva, Shakti and Vaishnava and coexistence of Brahmanism and Buddhism, in Kashmir. It is important for the study of dynastic, political socio-economic and cultural history of ancient Kashmir.¹⁵

In the words of R.C,Dutt, the historical value of this chronicles can best be judged by its contents. J. Hutchison opines that Kashmir is the only (state Kashmir is the only state in India of which we possess a written and detailed history of the Hindu period of literary labours of poet historian Kalahana. V,A Smith has also acknowledged that this work is nearest to the European notion of a regular history. This chronicle can undoubtedly be considered a valuable historical record and is the best of all ancient Indian Historical works.¹⁶

In the galaxy of chronicles or historians of Kashmir school, Kalahana's name stands of foremost. A true conception of history and the correct method of writing were not altogether unknown in ancient India. However, it was he who set several new landmarks in the history of historical writing in ancient India. He was the first Indian to understand the basic principle of historiography in the real sense of the term.¹⁷

The principles he laid down for writing history were far in advance of his age. He made a critical and objective approach to the study of history. He was the first to emphasis the need of a through critical examination of all past records useful for the purpose for producing a genuine historical work. A new age of critical historiography began with Kalahana. The first serious attempt at a scientific presentation of history was made by him. And in that sense he is often called the father of scientific historiography in ancient India.¹⁸

However, his comparison with Herodotus, Thucydides or any Greek historian is unwarranted. The history writing in ancient India passing through several stages reached the height of its progress in the time of Kalahana, He no doubt made significant contribution to the development of historical writing in ancient India. His work is marked by high standard of accuracy. Its value can be judged even by the modern standard of historiography. He was the forerunner of many Indian historians in the realm of debunking the truth from falsehood. In Short, it can be said that Kalahana's notion of historiography was a clear improvement on the romantic chronicles like Bana, Bilhana, Jayanaka etc. Funning into nearly 8000 verses that are unequally distributed among eight books or sections, the Rajatarangini is an account of the royal dynasties that ruled the kingdom of Kashmir from its putative origins to the poet's own time. One of the outstanding features of the Rajatarangini is that it is self-reflexive. It begins with a prolegomena clearly stating its purpose, its method, and its vision or philosophy. The Rajatarangini also draws extensively on other, Pan- Indian Sanskrit literature like Shastra, Niti, Itihasa even as the basic fact of chronicling dynasties king by king is in the Vamshavalli tradition. Another aspect of interest is that the poet Kalahana claims to have consulted rock and copperplate

inscriptions that recorded royal land grants and had evidently survived from ancient times.¹⁹

Thus, the Rajatarangini recounts in detail a host of primarily political event that occurred during these regimes, and the policies, deeds and struggles of successive rulers and courtiers. It does not merely describe these; it seeks to explore the general and individual cause thereof and provide a range of plausible historical explanations for these. In doing so, Kalahana claims, as we have seen, to be detached in his evaluation. In fact, however, contrary to his stated dispassion, Kalahana's style indicates a deep personal involvement when narrating the good or evil deeds of Kashmir kings and queens.²⁰ The Rajatarangini is a highly judgmental piece of work and constantly moralizes the events and actions it describes. This takes the form of praise and adulation for righteousness and denunciation and contempt for wrongdoing, the latter expressed even in obscene or scatological terms at places. Something that is highly unusual in Sanskrit poetry. Espousing ethics was clearly a defining part of the Rajatarangini's textual and historical agendas. At last, the Rajatarangini is not a tale of only the elites. It also dwells centrally on the condition of the subjects under just & benevolent as well as tyrannical and exploitative kings. Indeed, in this work people's welfare is a frequent refrain and an important crucible for evaluating the rule of any king.

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Witness Protection Program: Who is Eligible and How to Protect Them

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Abstract

The impact of crime on the people affected by it can be profound. Victims may suffer from physical, mental, emotional and financial harm, from which some may never recover. Injuries may be threatened or inflicted upon victims, witnesses or their families, and threats may even be made against lives. In addition to the strong human rights incentives for assisting and protecting people who have fallen victim to or witnessed serious crimes, there are criminal justice incentives for doing so. The cooperation of victims and witnesses is crucial to achieving successful prosecutions of criminal offenders and dismantling organized criminal groups. Yet one of the challenges faced by many criminal justice systems in the investigation and prosecution of crime, is obtaining such cooperation. Effective witness protection programmes are an essential component of a comprehensive criminal justice response to protect those who are key to dismantling organized crime groups. UNODC supports States to strengthen witness protection programmes and strategies by providing technical assistance including: Legal and institutional assessments; Legislative assistance; Awareness raising programmes targeting criminal justice authorities (including judges, prosecutors, police and prison officials); Training to judges, prosecutors, police and witness protection authorities; Specialized support and advice to assist in the establishment of witness protection units, including advice on developing standard operating procedures, appropriate structures and staffing arrangements; Strengthening international cooperation for the protection of witnesses.

Keywords: Witness, Victim, Protection, Criminal Justice

Introduction

Witnesses have frequently recanted their initial statements or gone into hiding in cases involving powerful individuals due to intimidation, threats against their lives, and property damage. His realization that the state has no legal obligation to provide any security, must the need arise, exacerbates the situation even more. Right now, India needs a Witness Protection Program to ensure that witnesses won't be harmed in any way and that justice and the truth win out in the world's largest democracy.

The term "witness" typically refers to someone who was present at an event and is qualified to provide information about it. The word "witnes" comes from the Old English word "witness," which originally meant "knowledge, wit," formed from wit (n.) ness. It means "attestation of fact, event, and so on, from personal knowledge," as well as "one who so testifies." Witnessing is experiencing significant occurrences or transformations firsthand.

The following definition is provided by Black's Law Dictionary: A witness is, in the most basic sense of the word, someone who is aware of an event. "Witness" has come to refer to a person who is present at and observes a transaction because seeing something is the most direct way to learn about it.

One of the most important components of the criminal justice system is the witness, since his testimony forms the basis of the case's conclusion. As a result, the witness is forced to make a statement while under oath because the veracity of their testimony becomes the basis of justice. A witness must give their deposition voluntarily, freely, and without coercion, fear, or intimidation. The cadence of a given case is also determined by the calibre of statements provided by witnesses.

In the intricate web of justice, the role of witnesses stands as a crucial pillar, often bearing the weight of truth and accountability. In the Indian context, the landscape of legal proceedings is intricately woven with tales of courage and trepidation, where witnesses navigate the daunting task of offering testimony while risking their safety and well-being. The Witness Protection Program emerges as a vital sanctuary within this landscape, a shield aimed at safeguarding those who dare to speak out, ensuring their security amidst the turbulent waters of criminal trials and legal proceedings.

Witnesses, integral in shedding light on matters of national importance, often find themselves at the crossroads of vulnerability. The eligibility for the witness protection umbrella hinges on cases intertwined with the gravest of crimes, encompassing organized crime, terrorism, corruption, and high-stakes cases. These individuals, by virtue of their involvement, face tangible threats and intimidation, rendering them eligible for protection under this program.

As the Indian judicial system grapples with complexities and challenges, landmark cases serve as a stark reminder of the precarious situation witnesses often find themselves in. The Sohrabuddin Sheikh encounter case echoes the gravity of witness protection needs. Numerous individuals involved in this case faced grave threats and intimidation, underscoring the pressing necessity for a robust and comprehensive witness protection program.

This article aims to unravel the intricate tapestry of the Witness Protection Program in India. Delving into its eligibility criteria, operational framework, challenges, and the imperative need for its evolution, we seek to navigate the contours of this crucial safeguard. Through an exploration of past cases and the evolving legal landscape, we endeavour to shed light on the significance of protecting those who choose to stand up and bear witness in the pursuit of justice.

Importance of Witness and Their Protection

The Holy Bible's New Testament instructs us, among other things: "Thou shalt not commit adultery, murder, theft, or give false testimony." Jeremy Bentham, a renowned scholar, once said, "Witnesses are the eyes and ears of justice." This suggests the significance of witnesses to the trial process. Additionally, in *State of Gujarat v. Anirudh Singh* (1997) 6 SCC 514, the Hon'ble Supreme Court of India ruled that "it is the salutary duty of every witness who has the knowledge of the commission of the crime, to assist the State in giving evidence." "By giving evidence relating to the commission of an offence, he performs a sacred duty of assisting the court to discover the truth," the Committee on Reforms of the Criminal Justice System stated in its report. This is the reason the witness either solemnly swears to speak the truth, the whole truth, and nothing but

the truth, or takes an oath in God's name. A fair trial is defined as one "in which bias or prejudice for or against the accused, the witnesses, or the cause which is being tried is eliminated" in *Zahira Habibulla H. Shiekh and Others v. State of Gujarat and Others* (2004) 4SCC158. A fair trial would also not occur if the witnesses were coerced into providing false testimony or were threatened with violence. Undoubtedly, a fair trial is denied when relevant witnesses are not allowed to testify."

It is ironic that while criminals enjoy a wide range of constitutional and legal rights, victims—and witnesses in particular—have comparatively few. Because they do not have enough rights to defend themselves, witnesses are forced to become hostile as a result of this unequal distribution of rights, leaving them defenseless. Given that India has a high acquittal rate and a low conviction rate, the topic of witness protection should be researched. In *Swaran Singh v. State of Punjab*, the Supreme Court also noted that one reason why someone might dislike testifying is the processes in place. The unsettling reality is that a country with the size of India's democracy lacks a Witness Protection law. The protection of witnesses should be the primary concern in the event that such a law is created, not only before the trial but also during and after.

Witness Protection Program: Eligibility

The eligibility criteria for the Witness Protection Program in India revolve around safeguarding individuals who find themselves embroiled in cases of immense gravity and risk. Primarily, this program is tailored for witnesses or those closely associated with cases involving serious criminal activities. Eligible individuals often emerge from the realms of organized crime, terrorism, high-profile cases, corruption scandals, and cases posing significant threats to national security or public order.

These potential beneficiaries of the program face substantial risks, intimidation, or threats due to their direct or indirect involvement in such cases. Their willingness to come forward and testify, often at personal risk, forms the backbone of this program's eligibility criteria. The imminent danger they confront due to their testimony necessitates the provision of protective measures.

A pivotal aspect in determining eligibility lies in evaluating the level of risk these individuals face. Factors such as the nature of the crime, the prominence of the case, the influence of the accused parties, and the potential consequences upon the individual's life and safety are considered. If the risk assessment indicates a tangible threat to their well-being or life, they are deemed eligible for the protection program.

It's crucial to understand that eligibility isn't solely based on the severity of the crime but also on the perceived risk to the individual. Even witnesses in seemingly less prominent cases, if their involvement poses a significant threat, can qualify for protection. The program aims to ensure that those willing to contribute to the pursuit of justice aren't dissuaded by fear of reprisal or harm, fostering a more secure environment for the judicial system to function effectively.

This eligibility criterion is pivotal in ensuring that individuals who step forward to serve justice aren't left vulnerable and unprotected. It aims to strike a balance between preserving the sanctity of their testimony and ensuring their safety, thereby fortifying the foundation of truth-seeking within the legal framework.

Salient Features of the Witness Protection Program

The Witness Protection Program in India encompasses a multifaceted array of features aimed at ensuring the safety, security, and well-being of individuals who find themselves at risk due to their involvement in significant legal cases. The main features of this program revolve around a comprehensive framework designed to shield witnesses from potential harm or intimidation while facilitating their role in the judicial process.

1. Identity Change and Relocation: One of the primary features involves providing witnesses with a new identity. This includes changing their name, appearance, and personal details, often accompanied by relocation to a different area or region. This drastic measure aims to sever ties with their previous life, mitigating the risk of being tracked down or identified by those seeking retribution.

2. Secure Accommodation and Financial Assistance: Witness protection entails providing secure housing or

accommodation to shield individuals from potential threats. This may involve safe houses or specially secured residences, ensuring their safety around the clock. Additionally, financial assistance is often extended to support their daily needs and sustenance during this period, reducing their vulnerability.

3. Security Detail and Surveillance: Depending on the level of perceived threat, witnesses may receive round-the-clock security details or surveillance. Trained personnel or law enforcement officers may accompany them to ensure their safety in public spaces or during movements. Surveillance measures are also implemented to monitor potential threats or activities targeting the protected individuals.

4. Psychological Support and Counselling: Witnessing traumatic events or living under constant fear can take a toll on mental health. Hence, the program includes provisions for psychological support and counselling services. Trained professionals assist witnesses in coping with stress, fear, or trauma associated with their situation, aiding in their emotional well-being.

5. Legal Assistance and Court Support: The program often offers legal aid and support to navigate the complex legal processes. This includes guidance during court appearances, assistance in understanding legal proceedings, and ensuring that the witness feels supported and informed throughout their involvement in the case.

6. Inter-Agency Coordination and Assessment: The program involves close collaboration between various agencies such as law enforcement, judiciary, and government authorities. A comprehensive assessment of the level of threat to the witness is conducted to tailor protection measures accordingly. This coordination ensures a cohesive and strategic approach to witness protection.

7. Duration and Exit Strategy: Witness protection isn't indefinite. The program outlines a timeline and exit strategy for individuals under protection. A gradual reintegration process into society is planned, focusing on restoring their original identity while ensuring their safety even after exiting the program.

8. Confidentiality and Non-Disclosure: Maintaining utmost confidentiality regarding the identity and location of protected witnesses is integral to the program. Strict non-disclosure

agreements are in place to prevent any leaks that could compromise their safety.

9. Education and Job Assistance: Recognizing the potential disruption caused to the lives of protected witnesses, especially if they have to leave their previous careers or educational pursuits, the program often includes provisions for educational support or job assistance. This may involve retraining programs, educational grants, or job placement services to help them reintegrate into society and sustain a livelihood after the conclusion of the protection period.

10. Family Protection and Support: Witness protection extends beyond the individual witness to encompass their immediate family members. Recognizing that threats or risks can extend to family members as well, the program offers protection and support to ensure the safety and well-being of the witness's family. This includes measures such as relocation, security arrangements, and access to the same support services as the protected witness.

These features collectively form a robust framework that aims to safeguard witnesses and their families, enabling them to fulfill their role in delivering truthful testimony without fear of repercussions. However, challenges in implementation, resource allocation, and sustaining long-term protection remain pertinent aspects that require continual attention and improvement within the program.

Duties of Witnesses in Legal Proceedings

Witnesses in legal proceedings play a pivotal role in ensuring justice and truth prevail within the judicial system. When individuals are called upon to testify, they hold certain duties and responsibilities essential for upholding the integrity of the legal process in India.

1. Truthful Testimony: The foremost duty of a witness is to provide truthful and accurate testimony. They are legally bound to narrate events or facts to the best of their knowledge, without withholding any information or providing false statements. Honest and transparent testimony is fundamental to the pursuit of justice.

2. Cooperation with Legal Authorities: Witnesses are expected to cooperate fully with legal authorities, including police, investigators, and the court. This cooperation includes responding to

summonses, attending court hearings, and providing relevant information or evidence within their knowledge.

3. Objectivity and Impartiality: Witnesses must maintain objectivity and impartiality while giving testimony. Personal biases or prejudices should not influence their statements. It's crucial to focus solely on the facts and details of the case without favouring any party involved.

4. Respecting Legal Procedures: Witnesses should respect legal procedures and protocols during testimony. This includes addressing the court respectfully, following instructions given by the judge or legal representatives, and refraining from disruptions or disrespectful behavior within the courtroom.

5. Protection of Evidence: If a witness possesses any relevant evidence, documents, or materials related to the case, their duty involves safeguarding and presenting this evidence truthfully. This can include physical evidence, documents, or any information that can assist in establishing the truth.

6. Confidentiality and Non-Disclosure: Witnesses might be privy to sensitive information during legal proceedings. Maintaining confidentiality regarding case details, especially during ongoing investigations, is crucial. Breaching confidentiality might compromise the case or endanger the safety of those involved.

7. Adherence to Court Orders: Witnesses are obligated to comply with court orders or directives. This can include instructions regarding the protection of their identity, providing testimony at specified times, or following specific guidelines set forth by the court.

8. Credibility and Reliability: Witnesses should strive to present themselves as credible and reliable sources of information. Consistency in testimony and demeanour as well as clarity in communication, enhance the credibility of their statements.

9. Assisting the Justice System: Witnesses play a critical role in assisting the justice system by providing information and testimony that can help establish the truth. Their cooperation and truthful disclosure aid in reaching fair and just outcomes in legal cases.

10. Appearance and Punctuality: Witness testimony often requires their presence in court. Therefore, witnesses have a duty to

appear punctually and present themselves appropriately, respecting the decorum of the courtroom.

These duties collectively underscore the significant responsibilities witnesses bear in contributing to the pursuit of truth and justice within the legal framework of India. Adhering to these duties not only upholds the integrity of the legal process but also ensures fairness and transparency in resolving legal disputes.

Reasons for Witness Turning Hostile

One of the main reasons witnesses recanted their earlier testimony during the trial was the threat to their lives. The legislation does not provide any protection for witnesses against outside threats, coercion, or intimidation outside of these specific sections. Other reasons why witnesses become hostile during a trial include political pressure, self-generated fear of the police and the legal system, lack of fear of the perjury law, an insensitive law enforcement apparatus, and corruption. In the *Krishna Mochi v. State of Bihar* (AIR 2003 SC 886) case, the Supreme Court noted that incorrect convictions and acquittals both cause harm to society. The Supreme Court noted in this case that one of the possible causes could be that they lack the bravery to testify against an accused because they fear for their lives. This is especially true when the accused are repeat offenders, powerful figures in the government, or have access to other forms of authority like economic, political, or physical force.

In a press release about the Best Bakery case on July 2, 2003, the People's Union for Civil Liberties (PUCL) listed two explanations for why witnesses could become hostile. The first is that the statements were mistranslated by the police. More likely was the second theory, which claimed that the witnesses had recanted their earlier testimony due to "intimidation and other methods of manipulation by accused or defence counsel." The sluggish operation of the legal system is another factor contributing to this pervasive phenomenon. When witnesses are repeatedly called in only to discover that the date has been rescheduled, they frequently become frustrated.

Rights of Witnesses

Witnesses in legal proceedings are entitled to certain rights aimed at ensuring their fair treatment, protection, and well-being

throughout the judicial process in India. These rights are crucial in safeguarding the interests and safety of individuals who come forward to testify.

1. Protection and Safety: Witness protection is a fundamental right aimed at ensuring the safety and security of witnesses and their families. This includes protection from intimidation, threats, or harassment that may arise due to their involvement in the case. Witnesses have the right to seek and receive adequate protection measures to ensure their safety.

2. Privacy and Confidentiality: Witnesses have the right to privacy and confidentiality regarding their personal information, especially sensitive details that could compromise their safety or well-being. This includes safeguarding their identity, address, contact information, and any other identifying details from public disclosure.

3. Legal Representation and Support: Witnesses have the right to seek legal representation or advice to understand their rights, obligations, and the legal implications of their testimony. Legal aid ensures that witnesses are adequately informed and supported throughout the legal proceedings.

4. Fair Treatment and Respect: Witnesses are entitled to fair treatment and respect from all parties involved in the legal process. This encompasses respectful communication, dignified treatment, and protection from undue pressure, coercion, or harassment while providing testimony.

5. Right against Self-Incrimination: Witnesses have the right against self-incrimination. This means they cannot be compelled to give testimony that may incriminate themselves or expose them to legal liabilities.

6. Right to Assistance and Accommodation: Witnesses with special needs or vulnerabilities have the right to assistance and accommodation. This includes access to interpreters, accommodations for disabilities, or any necessary support to enable them to effectively participate in legal proceedings.

7. Access to Information and Evidence: Witnesses have the right to access information and evidence relevant to the case to assist them in providing accurate and truthful testimony. They should have access to all relevant documents or evidence that might impact their testimony.

8. Protection from Retaliation or Threats: Witnesses are entitled to protection from any form of retaliation, threats, or intimidation as a result of their cooperation with legal authorities or their testimony. Safeguards should be in place to prevent reprisals against witnesses or their families.

9. Right to Compensation and Support Services: In certain cases where witnesses suffer harm, loss, or trauma due to their involvement, they have the right to seek compensation and access to support services, including medical assistance or counseling, to mitigate the impact of their experience.

10. Right to Cross-Examination and Clarification: Witnesses have the right to be cross-examined in a fair and reasonable manner. They also have the right to seek clarification if they don't understand a question or if they need to elaborate on their testimony.

These rights collectively ensure that witnesses are treated fairly, protected from harm, and provided with the necessary support and resources to participate effectively in the legal process while upholding the principles of justice and truth-seeking.

Why is a witness required and why do people not prefer to be one

Witnesses play an indispensable role in the judicial system, serving as crucial contributors to the pursuit of justice. Their testimony provides firsthand accounts, essential evidence, and critical information that help establish the truth in legal proceedings. However, despite their vital role, there are reasons why individuals may hesitate or be reluctant to become witnesses.

1. Role in Establishing Facts: Witnesses possess firsthand knowledge or information about events, crimes, or incidents relevant to legal cases. Their testimony serves as a primary source of evidence that helps courts establish facts, corroborate accounts, and make informed judgments.

2. Ensuring Fair Trials: Witness testimony contributes significantly to ensuring fair trials. It enables both prosecution and defense to present evidence, question witnesses, and construct a comprehensive case, thereby ensuring a balanced and impartial legal process.

3. Bringing Accountability: Witnesses play a pivotal role in holding individuals accountable for their actions. Their testimony can lead to the identification and prosecution of perpetrators, thus deterring future criminal activities and maintaining societal order.

4. Providing Different Perspectives: Witnesses offer diverse perspectives and interpretations of events, helping courts obtain a comprehensive understanding of the situation. Their varied viewpoints contribute to a more nuanced evaluation of cases.

However, despite the importance of witnesses, several reasons contribute to people's reluctance to become one:

1. Fear of Retaliation or Harm: Witnesses often fear reprisals, threats, or intimidation from the accused parties or associates. This fear stems from the potential risk to their safety or that of their families, leading them to avoid becoming witnesses.

2. Disruption of Personal Life: Involvement as a witness can disrupt an individual's personal and professional life. It may require them to attend court hearings, provide testimony, or relocate under witness protection programs, causing upheaval in their routine and livelihood.

3. Lack of Trust in the Legal System: Some individuals may lack trust in the legal system's ability to protect witnesses adequately. This skepticism arises from past instances of witness intimidation, perceived inefficiencies, or concerns about the effectiveness of witness protection programs.

4. Social Stigma or Repercussions: Witnessing against certain individuals or groups can lead to social stigma or ostracization within communities. This fear of being labelled or facing social repercussions often deters individuals from stepping forward.

5. Perceived Inconvenience or Burden: The legal process can be lengthy and demanding for witnesses. The need to attend court hearings, provide testimony, or engage in legal proceedings may be perceived as an inconvenience or burden.

6. Lack of Awareness about Rights and Protections: Some individuals may be unaware of their rights as witnesses or the available witness protection programs. This lack of awareness may discourage them from coming forward due to concerns about their safety.

Addressing these concerns necessitates comprehensive measures to enhance witness protection, educate the public about their rights and the importance of witness testimony, and strengthen trust in the legal system. Encouraging a supportive environment that assures safety, confidentiality, and support for witnesses can mitigate reluctance and encourage individuals to step forward and contribute to the pursuit of justice.

Other Ways to Protect the Witnesses

Besides the formal Witness Protection Program, there are several other ways in which witnesses can be protected to ensure their safety and well-being during legal proceedings:

1. Anonymity Orders: Courts can issue anonymity orders to protect the identity of witnesses. This prevents public disclosure of their personal details, shielding them from potential harm or retaliation.

2. Closed Courtroom Sessions: In sensitive cases, courts may conduct closed or private sessions where the public, including individuals who might pose a threat to witnesses, is barred from attending. This helps protect witnesses from intimidation or exposure.

3. Non-Disclosure of Sensitive Information: Courts can limit the disclosure of certain sensitive information during trial proceedings, especially details that might compromise the safety of witnesses or their families.

4. Restrictions on Media Reporting: Courts can impose restrictions on media reporting of witness details, after ensuring that sensitive information is not disseminated widely, thereby reducing the risk of exposure.

5. Police Patrols and Surveillance: Law enforcement agencies can provide patrols or surveillance in the vicinity of a witness's residence or workplace to deter potential threats or intimidation.

6. Support and Counselling Services: Witnesses can access support services, including counselling, to cope with stress, fear, or trauma associated with their involvement in legal proceedings. This assistance helps in maintaining their mental and emotional well-being.

7. Relocation Assistance: While not as comprehensive as the formal witness protection program, assistance with relocation to a different area or city can be provided to witnesses who face serious threats to their safety.

8. Legal Representation and Advice: Providing witnesses with legal representation or advice ensures that they are well-informed about their rights, the legal process, and the implications of their testimony.

9. Use of Technology to Protect Identity: Technology can be employed to distort or alter a witness's appearance during courtroom appearances or while providing testimony, thereby concealing their identity.

10. Judicial Discretion and Orders: Judges have discretionary powers to issue orders or directives tailored to protect witnesses, depending on the circumstances of the case. This might include specific instructions to prevent intimidation or harassment.

11. Community Support Networks: Establishing community support networks or local initiatives that rally around witnesses can create a network of protection and support, reducing the isolation and vulnerability of witnesses.

These measures, while not as comprehensive as a formal witness protection program, aim to safeguard witnesses from potential harm or intimidation during legal proceedings. Employing a combination of these methods tailored to the specific needs and risks faced by witnesses can significantly contribute to their protection and ensure their willingness to testify without fear of reprisals.

Witness Protection Laws and Programmes in Other Parts of the World

International Law

Even in international law, there is no definition of a witness, despite the fact that numerous international tribunals have acknowledged the necessity of establishing distinct victim and witness protection units for the trial of mass crimes. The International Criminal Tribunal for Rwanda has developed guidelines to safeguard witnesses and victims. The Statute for the Establishment of an International Criminal Court contains similar clauses. They understand that while protection is important to

prevent injustices, it is also important to help them regain their sense of human dignity, which is destroyed whenever a crime occurs. Protective measures obligations under the statutes of the Rwandan and Yugoslav Tribunals, as well as the recently negotiated International Criminal Court Statute, include the following:

- Putting off giving the defense access to witness details
- Permitting the use of one-way closed-circuit television for testimony
- Hearings in closed sessions
- The use of equipment that modifies voice and image
- Complete non-disclosure of any information regarding the witness's identity

A distinct unit of the International Criminal Court has been established to support witnesses and act promptly in the event that witnesses receive intimidation or threats. Furthermore, if necessary, protection and support services are offered throughout the entire criminal process, from the investigation phase to the post-trial phase.

The United Nations General Assembly adopted the Declaration of Basic Principles of Justice for Victims of Crime and Abuse of Power in November 1985. As per this declaration, individuals or groups who have experienced harm—such as physical or mental injuries, emotional distress, financial loss, or significant impairment of their fundamental rights—are considered victims of crime. The right to a fair trial is acknowledged as a human right in Article 14 of the International Covenant on Civil and Political Rights, which India has ratified. In the historic *Doorson v. Netherlands* case, the European Court seemed to acknowledge that witnesses ought to have rights.

United States of America

Among all the witness protection programs currently in place worldwide, the United States Federal Witness Security Program, also referred to as the Witness Security (WITSEC) Program, is one of the most advanced. Prior to this, persons who testified against Ku Klux Klan members were protected by the Ku Klux Klan Act of 1871, which established witness protection. The Witness Security Program as it exists today was made possible by the Organized Crime Control Act of 1970 and the Comprehensive Crime Control Act of 1984. In order

to provide more precise guidelines for the program, the Witness Security Reform Act of 1984 was passed.

Australia

The Witness Protection Act of 1991 established the incredibly extensive system that is the witness protection program. The Amending Act of 1996's S. 4 (2) (d) includes the ambiguous phrase "a person who, for any other reason, may require protection or other assistance under this Act," adding to the broad definition of a witness.

Excellent provisions under this Act include the explicit inclusion of changed identities and the detailed guidelines for changing identities with regard to the Registration of Births Deaths and Marriages Act, 1959 (the Register of Births, Deaths, and Marriages Register), among other things. In spite of the lack of supporting data, the Australian scheme is regarded as model law.

United Kingdom

The Criminal Justice and Public Order Act, 1994 was passed by the British government and stipulates penalties for intimidating witnesses. S.51 of the Act provides protection to those who are assisting with, or may assist with, an investigation into a crime in addition to those who are actually going to testify in court. In addition, the Youth Justice and Criminal Evidence Act of 1999's Sections 16 through 33 mandate that the court take into account a variety of special measures to protect witnesses who are intimidated or at risk of harm.

Developments in India

Indian Statutes

The Code of Criminal Procedure contains no definitions for the term witness. Any court may, at any time during an investigation, trial, or other process conducted under the Criminal Procedure Code, call someone to testify as a witness, examine someone who is present but has not been called as a witness, or recall and re-examine someone who has already been called to testify. The court may also call someone to testify, recall and re-examine someone who has already been called to testify if the court determines that their testimony is crucial to reaching a just conclusion in the case. Any

Criminal Court may, if it deems appropriate and subject to any State Government regulations, order the Government to pay the reasonable costs of any witness or complainant who appears for the purposes of any investigation, trial, or other proceeding before such Court under this Code.

The Indian Evidence Act of 1872's Section 3 defines evidence as both documentary and witness testimony. The Indian Evidence Act of 1872 has seventeen sections, numbered "of witnesses," ranging from Section 118 to Section 134.

The primary topics covered here are:

Competency: If a witness is willing to testify and there is no legal barrier preventing him from being sworn in and subjected to an examination, he is considered competent.

Compellability: In addition, even though a witness can be forced to testify, they may be granted privilege or protection from being asked certain questions. In certain situations, the court will not permit disclosure even if the witness is willing to depose about specific topics.

The Evidence Act's Sections 151 and 152 guard against asking indecent, scandalous, or offensive questions of witnesses with the intent to agitate or offend them. Additionally, one of the terms and conditions set forth by the court when an accused person is released on bail is that they are not allowed to approach witnesses or tamper with the evidence. Once more, the purpose of this clause is to prevent tampering with the trial, not to protect the witnesses in general.

Special statutes such as the Juvenile (Care and Protection of Children) Act of 2000 and the West Bengal Act of 1932 contain provisions to protect witnesses, even if they are not physically present. According to Section 17 of the National Investigation Agency Act, 2008, the Special Court may take appropriate action to protect the identity of witnesses on an application made by the Public Prosecutor or by a witness in any proceeding before it if it is convinced that the witness's life is in danger. Any individual who disobeys any ruling or instruction regarding this will face a fine of up to one thousand rupees and a term of imprisonment that could last up to three years.

Law Commission Reports

In its **14th Report, Reform of Judicial Administration (1958)**, the Law Commission used the term "witness protection" in a restricted sense. The key components of this were the provisions for sufficient accommodations for the witness's comfort on the court grounds and allowances that allowed them to appear for testimony on time, preventing delays. This report made no mention of giving the witness any kind of physical protection.

Following a request from the Supreme Court of India in *Sakshi v. Union of India*, the Law Commission examined the issues brought up by the petitioner NGO and other women's organizations in its **172nd Report, The Law Commission Review of Rape Laws (2000)**. It was decided, after considering the different recommendations made by these organizations, that a minor who has experienced sexual assault should not be forced to testify in front of the accused. The Law Commission's 178th Report recommended adding S.164 A to the Code of Criminal Procedure.

Under the direction of Dr. Justice V. S. Malimath, the **Committee on Reforms of the Criminal Justice System** presented a report with 158 recommendations. It makes the vague suggestion that legislation protecting witnesses and their families should be passed, but it doesn't offer any specifics or outline any kind of plan. The witness's name and address may be kept confidential at the request of the prosecution or the court. The names and addresses might not even be mentioned by the Court in its ruling

Numerous significant changes have been made to the **Criminal Law (Amendment) Act, 2005 (No. 2 of 2006)**, one of which is the addition of Section 195A to the Penal Code, which makes it illegal to threaten or coerce someone into providing false testimony. Section 195 of the Cr.P.C. and Section 154 of the Evidence are two more modifications.

A Consultation Paper on Witness Identity Protection and Witness Protection Programs was prepared and included in the 198th Report of the Law Commission Witness Identity Protection and Witness Protection Programme (2004). The Commission listed three types of witnesses in the Final Report: (i) victim-witnesses the accused knows; (ii) victim-witnesses the accused does not know (for

example, when the accused fires without cause); and (iii) witnesses the accused does not know who the witnesses are. Protection from trauma is needed for category (i), and protection from identity disclosure is needed for categories (ii) and (iii).

The Rajya Sabha Parliamentary Committee was examining the progress of the government's 2009 pledge to change relevant legislation to safeguard witnesses. The commission recommended witness anonymity and protection at all stages of the investigation, inquiry, trial, appeal, and beyond, provided that the witness, his properties, or those of his relatives, are in danger.

Ways to enhance the program to keep up with the changing technology

Advancements in technology can significantly enhance the efficiency and effectiveness of witness protection programs.

Use of Advanced Surveillance Technology: Integrating advanced surveillance technology such as drones, CCTV cameras, and GPS tracking can bolster the monitoring of protected witnesses. Real-time surveillance can offer enhanced security, enabling authorities to promptly respond to potential threats.

Biometric Identification and Access Control: Implementing biometric identification systems for protected witnesses can ensure secure access to designated areas. Biometric scans like fingerprints or facial recognition can be utilized to restrict unauthorized access and enhance security.

Secure Communication and Data Encryption: Providing witnesses with encrypted communication devices and secure channels for communication can safeguard their information and prevent interception or tampering. This ensures confidentiality and protects sensitive data from potential breaches.

Digital Identity Management: Developing secure digital identity management systems can facilitate seamless identity changes for witnesses under protection. This can involve advanced protocols for identity creation, management, and authentication to prevent identity leaks or compromises.

Cyber security Measures: Strengthening cyber security protocols to safeguard witnesses' personal information, including their new identities, addresses, and contact details, is crucial. Robust

cyber security measures can prevent cyber threats and data breaches.

Enhanced Training for Law Enforcement Personnel: Providing specialized training to law enforcement personnel involved in witness protection programs on utilizing modern technology effectively ensures efficient operation and utilization of technological advancements.

Predictive Analytics for Threat Assessment: Leveraging predictive analytics and artificial intelligence (AI) to assess potential threats can enable proactive measures to mitigate risks to protected witnesses. Analyzing data patterns and identifying potential threats beforehand can enhance security measures.

Digital Safe Havens and Secure Platforms: Establishing secure digital safe havens or platforms where witnesses can access resources, communicate securely, and receive updates on security measures can enhance their sense of security.

Integration of Blockchain Technology: Utilizing blockchain technology for secure record-keeping of witness protection-related data can enhance transparency, immutability, and security of records, preventing unauthorized access or manipulation.

Social Media Monitoring and Management: Implementing tools to monitor social media activity related to witnesses under protection can help identify potential threats or breaches of confidentiality. Effective social media management strategies can minimize risks arising from online exposure.

Collaboration with Tech Companies and Research Institutions: Collaborating with technology companies and research institutions can foster innovation and the development of cutting-edge solutions tailored for witness protection needs.

Continuous Evaluation and Upgradation: Regular evaluation and upgradation of technological systems and protocols within the witness protection program are essential to keep pace with evolving threats and technological advancements.

By integrating these technological advancements and adapting to the changing landscape, witness protection programs can become more efficient, secure, and adaptable to the challenges presented in the contemporary technological era, ensuring the safety and well-being of those under protection.

Conclusion

In the intricate pursuit of justice, witnesses stand as pillars of truth, navigating the challenging terrain of legal proceedings with courage and determination. The Witness Protection Program, an essential sanctuary within this landscape, serves as a shield for those who dare to step forward, ensuring their safety amid the tumultuous currents of judicial processes in India.

As witnessed throughout this exploration, the program's significance transcends mere legal frameworks; it embodies a beacon of hope for those entangled in the webs of crime, corruption, and societal upheaval. However, amidst its critical role, challenges persist, demanding adaptation and evolution to meet the demands of the modern world. The amalgamation of technology and innovation emerges as a clarion call for enhancing the efficiency and robustness of witness protection initiatives. From advanced surveillance to secure communication channels and predictive analytics, the potential for technological integration offers a promising avenue to fortify the protective shield around witnesses.

Yet, the efficacy of these advancements hinges not solely on technological prowess but also on a system founded upon unwavering dedication. A system that upholds the rights, dignity, and safety of witnesses, instilling trust in the legal apparatus and fostering an environment where truth-seekers feel empowered to come forward without fear.

As we envision the future of witness protection, it is imperative to harmonize technology's cutting-edge capabilities with ethical considerations, ensuring the preservation of human rights and the dignity of those under protection. The convergence of technological innovation, legal acumen, and a steadfast commitment to human welfare forms the bedrock upon which an evolved and efficient witness protection program can thrive.

The journey towards a more effective witness protection paradigm is an ongoing one—a path that demands continual evaluation, adaptation, and collaboration among stakeholders. By embracing technological advancements, reinforcing legal frameworks, and prioritizing the safety and well-being of witnesses, India can pave the way for a future where truth finds sanctuary and justice prevails unabated. In this synergy of human determination and

technological innovation lies the promise of a witness protection program poised for the challenges of the 21st century—a program that stands as a testament to our unwavering pursuit of justice and the preservation of truth.

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Marjane Satrapi's portrayal on the collision of ideologies
between Fundamentalism and Modernism in her novel
Persepolis

Persepolis by Marjane Satrapi

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Abstract

In *Persepolis*, Marjane Satrapi intricately explores the ideological clash between fundamentalism and modernism through the lens of a young girl's coming-of-age in a tumultuous Iran. This essay examines how Satrapi uses symbolism, graphic weight, and dialogue to illustrate the stark contrasts between these opposing ideologies. The veil acts as a symbol of repression and identity, embodying the fundamentalist perspective that conflicts with the modernist pursuit for individuality. Additionally, the manipulation of graphic weight in her illustrations accentuates the visual dichotomy between the two groups, reinforcing their ideological differences. The bitter exchanges between characters further exemplify the deep-seated animosity and misunderstanding that characterize this ideological collision. Ultimately, Satrapi's narrative not only sheds light on the personal struggles of individuals like Marjane but also critiques the broader societal implications of these competing ideologies in contemporary Iran.

Keywords: Dialogue, Fundamentalism, Graphic weight, Ideologies, Identity, Modernism, Repression, Symbols

Introduction

The perpetual progression of beliefs and principles provokes contentious ideologies and division of communities. In her novel *Persepolis*, Iranian French novelist Marjane Satrapi unravels the political and religious affairs of a disturbed country through the life of a young girl and demonstrates their significance in moulding lives individually and collectively. The constant changes in society evoke a response from the population and create a clash of ideologies

particularly between the fundamentalists and modernists. Satrapi depicts this collision of ideologies in three distinctive manners, the use of symbols, the manipulation of graphic weight, and the bitter dialogue between characters.

Use of symbolism

In her novel, *Persepolis*, Satrapi uses symbols to depict the collision of ideologies between the fundamentalists and modernists. The veil is arguably one of the most important and conspicuous symbols of the book. Not only does it act as a symbol of repression and despotism, it serves as a vital representation of the fundamentalist identity as opposed to the modernist approach to identity. Throughout the novel, the importance of the veil correlates with the plot of the story. Specifically, in the beginning of the story, when the fundamentalist regime takes over, "it [becomes] obligatory to wear the veil" (Satrapi, 7). This implementation of the veil portrays the difference in what was and what is and that those who were "modern and avant-garde" (Satrapi, 10) --like Marjane's family-- would have suffered under this obligation. As the story progresses, the small differences have a bigger meaning. The fundamentalist woman was completely covered from head to toe, whereas the modern woman "showed [her] opposition to the regime by letting a few strands of hair show" (Satrapi, 80). In the beginning of the story, the women are forced to wear the veil and most heed to these rules without questioning but with the development of the story, the people fight back against the rules and advocate for themselves in different ways. Fundamentalism sticks to the old and religious mannerisms in which wearing a veil is crucial to one's identity and religious affirmations whereas modernism challenges this ideology and argues that a veil does not define an individual. Therefore, the veil symbolizes the collision of ideologies between the fundamentalists and modernists.

Graphic Weight

To help visualize the differences between ideologies of the fundamentalists and modernists, Satrapi manipulates the graphic weight of her illustrations. Graphic weight is an important element of graphic novels; which helps create contrast or importance in the panels. In most graphic novels, authors use graphic weight to create

contrast or to shift the focal point and in the case of Persepolis, Satrapi uses this technique to distinguish between the fundamentalists and modernists. There are many instances in the book where the play with graphic weight is visible and there could be many reasons behind the contrasts; whether it is to identify the two groups, or to help a specific character stand out. In the beginning of the story when the veil is implemented, there are several protests that take place and in one of the panels, the illustration shows women of two different groups protesting for and against the veil. The women on the left protest for the veil whereas the women on the right protest for freedom and against the veil. The women on the left are the fundamentalists and they are fully clothed in the veil and have a heavy graphic weight. This heavy graphic weight is portrayed through black colour in the panel. The women on the right are modernists and they wear regular clothes and completely contrast with the heavy graphic weight on the left. This contrast is shown in white and is light graphic weight. This panel shows a clear division through the black and white or heavy and light graphic weight (Satrapi, 9). Readers could choose to interpret that having the fundamentalist group in black implies that they are the bad people and modernists in white are the good people. However, Satrapi's goal was to lay out the differences between the two groups and through this manipulation of graphic weight, she is able to depict the collision of ideologies.

Diction and Dialogue

Furthermore, the bitter dialogue between characters in the book supports the depiction of ideological collision between the fundamentalists and modernists. It is apparent that the fundamentalists and the modernists have completely different sets of ideologies and are not compatible. Every conversation between a fundamentalist and a modernist, throughout the book, is appalling and unpleasant. In a conversation between the "guardians of the revolution" and Marjane, one of the women calls Marjane a "whore" (Satrapi, 137) for not lowering her veil. Another instance is when Marjane's Mom gets insulted by men for not wearing the veil; they say that "women like [her] should be pushed up against a wall and fucked"(Satrapi, 78). In both dialogues, the modernists are shamed

and insulted and the use of strong language aids in making the dialogue bitter and unpleasant. These scenes are crucial to the plot of the story because not only does it show the differences between the fundamentalists and the modernists, it also exhibits pivotal instances in the change of storyline and a character's growth or development. Satrapi uses these dialogues between characters, more specifically between the fundamentalist and modernist, to portray the message of the conflict between the ideologies of the two groups.

Drawing a connection to real life

It is through the life of Marjane that enables the author, Satrapi, to communicate to readers the struggles of a real Iranian woman. In expressing her identity, she is shamed and threatened by the fundamentalists who continue to reinforce their laws and expectations of a Muslim woman. A section from the chapter Kim Wilde illustrates Marjane trying to express her identity by wearing contemporary clothes and accessories-- a "denim jacket with the Michael Jackson button" and her "1983 Nikes"-- and going out to buy tapes from the black market (Satrapi, 135-136). These clothes symbolized rebellion against the fundamentalist ideologies and she was caught by the "guardians of revolution" (Satrapi, 136) who insulted her for wearing "punk shoes", a "jacket" with a Michael Jackson button which was a "symbol of decadence", and "tight jeans" (Satrapi, 137). In the panels, it can also be seen that Marjane has light graphic weight, whereas these fundamentalist women have heavy graphic weight, presenting the difference and division among the two groups (Satrapi, 137-138). Additionally, this interaction sheds light on the theme of identity and how there were so many stumbling blocks in Marjane's identity formation because of the new fundamentalist regime. This small section of the book embodies the message that Satrapi tries to convey to the readers not only about the collision of ideologies between the two groups through symbolism, unpleasant dialogue, and graphic weight, but also about the meaning behind Persepolis.

Conclusion

In conclusion, Satrapi successfully depicts the collision of ideologies between the fundamentalists and the modernists using different techniques. First, through the use of symbolism, Satrapi

uses the veil and contemporary clothing to symbolize the repression as well as the differences in ideologies between the fundamentalist who want the veil and the modernists who do not. Second, Satrapi shows the division between the fundamentalist and modernist through the use of graphic weight, creating a contrast between the two groups in panels where they are found together; the contrast and division shows that they are different and not the same. Finally, Satrapi uses dialogue between the two groups to show the enmity between each other; in the dialogues have an aggressive and hostile tone and a use of strong language. All of these points support the claim that Satrapi, through her writing, portrays the collision of ideologies between the fundamentalists and modernists as well as the indignant treatment of modernists throughout the oppressive fundamentalist regime.

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Dirt, Darkness, and Disease: Indian Women in Confinement of the Zenana

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Abstract

The role of women in colonial medicine was complex and multifaceted, shaped by the intersection of gender, race, and power during the colonial period. In both colonizing and colonized societies, women played vital but often unrecognized roles in healthcare. European women, particularly missionary wives, nurses, and midwives, contributed to the medicalization of colonies by providing care to settlers, indigenous populations, and soldiers. These women were often positioned within a patriarchal and imperial framework that restricted their authority, confining them to auxiliary roles rather than positions of leadership in medical institutions. At the same time, indigenous women in colonized regions served as traditional healers, midwives, and caregivers, offering knowledge deeply rooted in local customs and medical practices. However, the colonial medical system frequently marginalized or suppressed these indigenous practices in favor of Western biomedical approaches, often branding traditional methods as primitive or harmful. This created a tension between local knowledge systems and the dominant colonial medical paradigms. Women's participation in colonial medicine thus reflects broader dynamics of empire, where medical work was often tied to the civilizing missions of colonial powers. Their contributions were essential but shaped by the limitations imposed by both colonial authority and gender norms, which constrained their professional roles while expanding their influence in the intimate spheres of healthcare. As a result, women in colonial medicine occupied a unique position, simultaneously shaping and being shaped by the broader social, political, and medical discourses of empire.

Keywords: Dufferin Fund, Indian women in Medicine, European women doctors, women missionaries

Introduction

As is well Known, Western medicine, introduced by the British in India, could never accomplish the task of replacing indigenous medical systems or of providing cure for any significant size of the population even by the end of the colonial rule. One major importance of Western medicine lay in the role it played in the process of colonization, acting as an ideological as well as empirical 'tool of empire'.¹ According to David Arnold, 'Colonialism used - or attempted to use - the body as a site for the construction of its own authority, legitimacy, and control. In part, therefore, the history of colonial medicine, and of the epidemic diseases with which it was so closely entwined, serves to illustrate the more general nature of colonial power and knowledge and to illuminate its hegemonic as well as its coercive processes.'² David Arnold, in his pioneering work *Colonizing the Body*, published in 1993, points out that 'Western medicine was intimately bound up with the nature and aspirations of the colonial state itself.'³ He even argues that the case of India demonstrates 'in a manner unparalleled in Western societies, the exceptional importance of medicine in the cultural and political constitution of its subjects.'⁴ The history of women in colonial Indian medicine is a fascinating story of struggle, resilience, and gradual empowerment in the face of both colonial and patriarchal structures. The participation of Indian women in medicine during British colonial rule (mid-18th century to 1947) underwent significant changes. Before formal medical education, women in India were involved in indigenous healing practices like Ayurveda, Unani, and local folk medicine. Women, especially in rural communities, acted as midwives and herbalists. With the arrival of the British East India Company and later formal colonial rule, traditional forms of medicine were often dismissed as "unscientific" by the colonial authorities. This marked the beginning of a shift towards Western, allopathic medicine, which was dominated by men, both British and Indian. The early wave of women in colonial Indian medicine were often British missionaries or doctors sent by organizations like the London Missionary Society. They sought to improve healthcare for Indian women, many of whom were restricted by purdah (seclusion of women). Female patients, particularly in upper-caste or elite families, would not be seen by male doctors. "**Zenana**" refers to the part of a house reserved for

women in South Asian Muslim and Hindu households. Western women doctors and nurses were instrumental in "Zenana missions," where they treated Indian women in the seclusion of their homes, promoting Western medicine among Indian women. By the late 19th century, some Indian women began entering the medical profession, breaking significant social and cultural barriers. Three key figures in colonial Indian medicine were **Anandibai Joshi**, **Rukhmabai Raut** and **Kadambini Ganguly**. In 1886, Anandibai Joshi became one of the first Indian women to receive a degree in Western medicine from the Women's Medical College of Pennsylvania. Her journey, however, was cut short by her early death before age 22. Rukhmabai was one of the first practicing female doctors in colonial India and played a significant role in challenging the orthodox notions of gender, health, and marriage through her own life experiences and later medical practice. Kadambini Ganguly was a pioneering figure in colonial Indian medicine and one of the first female doctors in South Asia. Her contributions can be understood within the broader context of gender, social reform, and healthcare during British rule in India. Kadambini Ganguly became one of the first Indian women to earn a degree in Western medicine.⁵

By the late 1800s and early 1900s, a few medical colleges began admitting Indian women, though opportunities were scarce. The Cama Hospital in Bombay (Mumbai), founded in 1886, became one of the key institutions for training Indian women in medicine. As Indian society saw social reform movements that advocated women's education, figures like **Pandita Ramabai** and **Sarojini Naidu** championed the cause of women's education, including medicine. Several Indian women earned scholarships and went abroad (mostly to Britain) to pursue medical degrees. Upon their return, these women established their practices or joined medical institutions, contributing to women's healthcare and setting the foundation for future generations. Dr. Muthulakshmi Reddy (1886–1968) was a social reformer and the first woman legislator in British India, she founded the Cancer Institute in Madras (Chennai) and championed healthcare for women. Establishment of Lady Hardinge Medical College (1916) in Delhi was founded explicitly for women, addressing the growing demand for female physicians to treat female patients. It

became a critical institution for the professional training of Indian women doctors.

During the early 20th century, Indian women increasingly entered the fields of public health, nursing, and midwifery, often under the British government's efforts to improve maternal and child health. World War I and II: Both World Wars accelerated the participation of women in medicine as male doctors were drafted into the military. This led to more opportunities for women, including Indian women, to serve as doctors and nurses in civilian and military hospitals. The groundwork laid by these early pioneers, combined with broader social and political changes, created a space for women in medicine that expanded after India's independence in 1947. Women's participation in medicine and healthcare became more normalized, leading to significant advancements in the post-colonial period. Indian women faced immense social resistance, as medicine was seen as an inappropriate profession due to its public nature and the taboo surrounding women's interaction with male patients and colleagues. Caste and religious identity further complicated the entry of women into the medical profession. Upper-caste women faced greater restrictions due to purdah and social norms, while lower-caste women, though sometimes freer from these restrictions, had less access to education. The history of women in colonial Indian medicine is one of gradual empowerment. While initially marginalized from the formal medical profession, Indian women began to enter the field due to a combination of missionary efforts, social reform, and nationalist movements. By the early 20th century, women were beginning to take up significant roles as doctors, nurses, and midwives, paving the way for greater participation in healthcare during and after independence. Their journey is marked by their resilience in overcoming patriarchal and colonial challenges to establish themselves in a male-dominated field.

European Women Doctors

The state was not the sole patron of Western medicine in India, nor its only agency, though for much of the nineteenth century it remained the dominant presence.⁶ Christian Missions, too, saw great potential value in medical work, and their involvement in medicine, specifically in women's medicine, is a reminder of the way

in which medicine could also serve and inform wider agendas of religion and gender.⁷ Missionary involvement in the medical field began soon after the lifting of the Company's ban on Christian missionaries in 1813.⁸ European women played a key role in introducing Western medicine to India during the colonial period, particularly in the field of women's healthcare. Since Indian women, especially those from upper-caste families, were traditionally restricted from interacting with male doctors due to cultural norms such as **purdah** (seclusion), European women doctors became central to delivering healthcare to Indian women. Some of the most notable European women in colonial Indian medicine were missionaries and doctors who worked in hospitals, established medical institutions, and provided healthcare in the domestic setting of the zenanas (women's quarters). Medicine was one of the few scientific and technical fields open to women in nineteenth-century India, as in the West, partly because women were seen to have a natural proclivity for caring for and nursing the sick, but also because, in the Indian context, they were thought to be able to penetrate the 'dark' recesses of the hitherto uncolonised zenana (women's quarters), gain an influence over the women of the household, and through them reach their husbands and sons.⁹ From the 1830s, the London Missionary Society in south India began to take up medical work as part of its evangelizing activity, believing that medicine could 'open a wide and effectual door into the hearts and minds of the natives', if only because medical aid was 'one of the very few forms of help which the Hindu is at liberty to receive'.¹⁰

A vast body of the Anglo-Indian discursive writing that was produced in the second half of the nineteenth century focused critically on the condition of Indian women in the zenana.¹¹ The zenana was considered to be a place of dirt, darkness, and disease.¹² The Christian missions' attempts at penetrating the zenana involved providing Westernized medical care to Indian women. In the 1850s, the Zenana Bible and Medical Missions started to send women missionaries and also lady doctors to women's quarters.¹³

Fanny Butler, one of the first cohorts of students at the London School of Medicine for Women, arrived in India in 1880 on behalf of the newly formed Church of England Zenana Missionary Society.¹⁴ Dr. **Mary Scharlieb** was one of the earliest European women to make

significant contributions to colonial Indian medicine. She came to India with her husband, who was a judge, and decided to study medicine after seeing the poor condition of women's healthcare. After earning her medical degree in Britain, Scharlieb returned to India and worked at the Cama Hospital for women in Bombay (Mumbai). She specialized in gynecology and obstetrics. Scharlieb's work laid the foundation for improving maternal health care in India. She was one of the first female European doctors to establish medical care for Indian women on a large scale, and she later became an influential figure in promoting women's healthcare in Britain as well.

Edith Pechey Phipson was one of the earliest British women to qualify as a doctor, having attended the London School of Medicine for Women. In 1883, she was appointed as a senior medical officer at the Cama Hospital for Women and Children in Bombay, a leading institution that provided medical education and care specifically for women. Apart from her medical work, Pechey Phipson was a strong advocate for women's rights and education. She was instrumental in promoting female medical education in India and helped open doors for Indian women to enter the profession, Pechey Phipson's work in India improved access to Western medical care for Indian women and inspired Indian women like Rukhmabai Raut to pursue medical careers.

Dr. Schreiber was a Scottish doctor who studied medicine at the London School of Medicine for Women. She worked in hospitals across India and played a key role in improving the healthcare available to Indian women. She also provided valuable training to Indian women doctors and nurses. Schreiber's work helped to professionalize the role of women in medicine in India and inspired a generation of Indian women to enter medical fields. Her emphasis on women's education and healthcare reform made a significant impact on public health in India.

In 1869, **Dr Clara Swain**, an American and the first fully qualified female medical missionary to get employment in India, was sent by the American Methodist Episcopal Mission to Bareilly.⁷ She is often credited as the first woman missionary doctor to arrive in India. Dr. Swain arrived in India in 1870 and soon began treating women who could not or would not seek care from male doctors. She established the first women's hospital in India, the Clara Swain

Hospital in Bareilly (1871), which became a crucial institution for women's health. Dr. Swain's work was a pioneering effort in providing healthcare to women in India and established a model for other missionary doctors who followed. She is often regarded as one of the founders of modern women's healthcare in India.

Dr. Hilda Lazarus was a British-Indian physician and the first Indian woman to become a Fellow of the Royal College of Surgeons (FRCS) in Edinburgh. Though of Indian descent, her work was closely tied to European missionary efforts. Dr. Lazarus played a prominent role in medical education for women in colonial India and was appointed as the Principal of the Lady Hardinge Medical College in Delhi (1942), an institution established for the training of female doctors. She was also the superintendent of Cama Hospital in Bombay. Dr. Lazarus is remembered for her contributions to medical education and women's healthcare, and she worked to create opportunities for Indian women to enter the medical profession.

While not directly involved in India, **Florence Nightingale's** pioneering work in modern nursing had a profound influence on the development of nursing as a profession in India. Her writings on the necessity of nursing education were used by European women working in India to set up training programs for Indian nurses, many of whom came from disadvantaged social backgrounds.

Margaret Ida Balfour was a Scottish doctor and public health official who became one of the most influential European women in Indian medicine. Balfour arrived in India in 1891 and worked in hospitals across the country, including Dufferin Hospital in Calcutta (Kolkata). She later became the chief medical officer of the Women's Medical Service of India, which coordinated the efforts of women doctors across the country. Balfour was instrumental in improving public health for Indian women, especially in maternal and child care. She also co-authored "Health Problems of Indian Women" (1931), a landmark study on women's healthcare in India. Her work laid the foundation for public health reforms that focused on women's healthcare needs and emphasized the need for women doctors in India.

Alice Maude Pennell was a British medical missionary who worked in the North-West Frontier Province (now Pakistan). She worked in a mission hospital in Bannu, where she provided medical

care to women and children. Her work in this remote region made her one of the few female doctors serving women in frontier areas during colonial rule. Pennell's dedication to treating women in one of the most conservative and restrictive regions for women's healthcare helped improve access to medical care for women who were otherwise neglected.

European women doctors, particularly missionaries, were crucial in developing healthcare for Indian women during colonial times. They worked within cultural and social restrictions to offer care to women who were denied access to male doctors. These women laid the foundation for female participation in medicine and health reform, significantly influencing the growth of women's healthcare in India. Their efforts also helped inspire Indian women to break social barriers and enter the medical profession, contributing to the ongoing improvement of healthcare in post-colonial India.

Indian Women in Medicine

Several Indian women were pioneers in colonial Indian medicine, breaking significant social, cultural, and institutional barriers to enter the male-dominated field of Western medicine. These women played a crucial role in advancing women's healthcare, education, and public health during British rule. Here are some of the most notable Indian women who made significant contributions to medicine in colonial India:

Anandibai Joshi is celebrated as the first Indian woman to receive a degree in Western medicine. She earned her medical degree from the Woman's Medical College of Pennsylvania in 1886. Anandibai faced tremendous opposition from conservative society for pursuing education abroad, which was considered inappropriate for women at the time. Despite this, she persisted with the support of her husband. Although she passed away at a young age (22), Anandibai Joshi's achievements inspired many other Indian women to enter the medical profession. Her life is often seen as a symbol of perseverance and dedication to women's health and education.

Rukhmabai Raut is known both for her legal fight against child marriage and her achievements as one of the first practicing female doctors in colonial India. Her case, *Rukhmabai vs. Dadaji Bhikaji* (1885–1888), in which she successfully fought against her

child marriage, played a significant role in the legal reform of women's rights in British India. After her legal victory, she traveled to England and earned her medical degree from the London School of Medicine for Women. Upon returning to India, she worked as a doctor in Surat and Rajkot, treating women and promoting healthcare for women and children. Rukhmabai is remembered both for her legal fight and her contributions to healthcare, serving as a role model for future generations of Indian women in medicine.

Kadambini Ganguly, along with Anandibai Joshi, was one of the first two Indian women to obtain a medical degree. She earned her medical education from Calcutta Medical College in 1886, becoming the first Indian woman to practice medicine on Indian soil. Ganguly practiced as a physician in Calcutta (Kolkata) and worked at Lady Dufferin Hospital, a hospital founded to provide medical care for women. She specialized in obstetrics and gynecology. In addition to her medical career, Kadambini was involved in the women's rights movement in India and worked closely with the Indian National Congress. Kadambini's career was pathbreaking, not only because she was one of the first women to break into the medical profession but also because she played a role in the broader movement for women's rights and empowerment.

Dr. Muthulakshmi Reddy was a pioneering figure in both medicine and social reform in India. She was the first woman to be admitted to the Madras Medical College and later became the first woman legislator in British India. Reddy worked to improve maternal and child health and played a major role in the establishment of the Adyar Cancer Institute in Madras (now Chennai), one of the earliest cancer treatment centers in India. A champion of women's rights, Muthulakshmi Reddy fought against child marriage, the devadasi system (temple prostitution), and other social injustices. Her work as a legislator helped pass several laws aimed at protecting women and children. Dr. Reddy is remembered as one of the most important figures in the history of women's health and social reform in India. Her work in both medicine and politics had a lasting impact on public health policy in India.

Haimabati Sen was born in Khulna district of eastern Bengal (now in Bangladesh) in 1866. Her father was a wealthy zamindar who allowed her to spend her days in the outer quarters and also

receive education.¹⁵ She graduated from Calcutta Medical College in the late 19th century and went on to work in the public health sector, providing care to women and children in Calcutta. Sen's memoirs give a rare insight into the life of a female doctor in colonial India, highlighting the challenges of balancing professional life with social expectations. Her work contributed to improving women's access to healthcare.

Mary Poonen Lukose was a pioneering obstetrician and gynecologist and is best known as the first female Surgeon General of India. She was also one of the first Indian women to receive a medical education abroad, earning her degree from London and later studying further in Edinburgh. She worked extensively in maternal and child healthcare and played a major role in setting up health services in the state of Travancore. Her work helped shape the development of public health services in the region. Mary Poonen Lukose's contributions to women's health, public health infrastructure, and the medical profession make her a key figure in the history of Indian medicine.

Jerusha Jhirad was one of the first Indian women to earn a medical degree from London University and was also the first Indian woman to be appointed as a house surgeon in a British hospital. Jhirad returned to India and worked at Cama Hospital in Bombay, a leading institution for women's healthcare. She eventually became the Superintendent of the hospital. She was instrumental in the development of medical education for women in India, playing a key role in institutions like the Lady Hardinge Medical College in Delhi. Dr. Jhirad's contributions to both medical education and women's healthcare have left a lasting impact on the medical profession in India.

S. Muthulakshmi Naidu was an early 20th-century physician who worked in public health, particularly focused on improving maternal and child health in India. Although not as widely recognized as some of her contemporaries, Naidu's work in the public health sector contributed to the early foundations of modern healthcare for women in India.

These women faced significant opposition from conservative segments of society, which viewed higher education, especially in a male-dominated field like medicine, as inappropriate for women.

Many of these pioneers came from reform-minded families, but they still had to contend with societal norms like purdah (seclusion of women), which limited their mobility and career opportunities. Medical colleges in colonial India were initially reluctant to admit women, the few that did, like Calcutta Medical College and Lady Hardinge Medical College (founded in 1916), provided rare opportunities for Indian women to pursue formal medical education. The major Indian women figures in colonial Indian medicine were trailblazers who broke through significant barriers to revolutionize healthcare in India. Figures like Anandibai Joshi, Kadambini Ganguly, Rukhmabai Raut, and Muthulakshmi Reddy not only paved the way for future generations of Indian women in medicine but also contributed to important social reforms. Their legacies continue to inspire medical professionals and advocates for women's rights in India and beyond.

Dufferin Fund

The Dufferin Fund was created by Queen Victoria to provide health services to Indian women by training women physicians and personnel, establishing medical facilities, and providing female nurses and midwives. Fund-raising subscriptions were largely supported by wealthy Indians.¹⁵ The Dufferin Fund, formally known as the National Association for Supplying Medical Aid to the Women of India, was an initiative founded in 1885 by Lady Hariot Dufferin, the wife of Lord Dufferin, the then Viceroy of India. The Fund was established to improve medical care for Indian women, who, due to cultural norms such as purdah (the seclusion of women), often could not be treated by male doctors. This initiative aimed to address the significant healthcare disparities faced by Indian women and increase access to medical care. Indian women, particularly those from upper-caste and Muslim households, were often secluded from men and lived in zenanas (women's quarters). As a result, they were reluctant or unable to seek medical treatment from male doctors, especially for gynecological or obstetric issues. This led to high rates of maternal mortality and untreated illnesses among women. Upon arriving in India, Lady Dufferin recognized this issue and saw the need for female doctors and nurses to provide healthcare for Indian women. She launched the Dufferin Fund to raise awareness and resources to

train female medical professionals and establish women's hospitals across India.¹⁶

One of the primary goals of the Fund was to train Indian women as doctors, nurses, and midwives so they could provide healthcare to women who could not be treated by men. Scholarships were offered to women who were interested in studying medicine. The Fund sought to establish hospitals and dispensaries specifically for women and children. These facilities were staffed by female medical personnel to ensure that cultural sensitivities were respected. The Fund aimed to promote Western medical education for women in India, both by setting up local training institutions and by facilitating Indian women's medical education abroad (mostly in Britain). The Fund helped establish hospitals specifically for women, known as "Lady Dufferin Hospitals." These hospitals were often the first facilities where Indian women could receive professional medical care from trained female practitioners. Over time, many such hospitals were established across the country. The Fund facilitated the training of Indian women in Western medicine. One notable institution associated with the Fund was the Lady Hardinge Medical College (founded later in 1916), which aimed to train Indian women as doctors and medical professionals. The Fund helped extend healthcare services to regions where women previously had little or no access to medical care. It also played a role in the development of midwifery services, which were vital in reducing maternal and infant mortality.¹⁷

The Dufferin Fund was instrumental in opening up the medical profession to Indian women, who were among the earliest to break into a field traditionally dominated by men. Pioneers like Kadambini Ganguly and Anandibai Joshi became role models for future generations of Indian women doctors. The Fund succeeded in providing access to healthcare for women in a culturally sensitive manner, addressing the specific needs of women living under purdah. It played a crucial role in lowering maternal and child mortality rates by improving access to medical care. The Dufferin Fund laid the groundwork for subsequent public health initiatives aimed at improving women's healthcare in India. The hospitals and dispensaries established by the Fund became long-standing

institutions that continued to serve women well after the end of British colonial rule.¹⁸

Some critics argue that the Dufferin Fund was part of the broader colonial agenda to showcase British benevolence and "civilizing" efforts, framing the British Empire as a force for modernizing Indian society. While it undoubtedly improved healthcare for Indian women, the initiative was also seen as serving British political interests by reinforcing imperial control. Despite its impact, the Fund's efforts were limited in scope and mostly benefited women in urban areas or elite families, leaving rural women largely underserved. The Dufferin Fund was a significant initiative in colonial India aimed at improving healthcare for women by training female doctors and nurses and establishing women's hospitals. Though not without its limitations and criticisms, it played an important role in advancing women's medical education and healthcare in India, with a lasting legacy that continued to influence women's healthcare well into the post-colonial period.

Conclusion

Women in colonial Indian medicine were involved in various roles as healthcare recipients, professionals, and reformers. The intersection of social norms, gender discrimination, colonial policies, and missionary efforts shaped their participation in the medical field. From facing barriers to accessing healthcare to pioneering change in the medical profession, women played a crucial role in transforming healthcare for themselves and future generations. These efforts laid the groundwork for women's healthcare and medical education in post-colonial India, continuing to influence the field to this day. Midwives in colonial India had to adapt to a rapidly changing medical landscape as Western medicine, introduced by the British, began to dominate healthcare. Despite being traditional caregivers, especially in childbirth, they faced increasing marginalization with the rise of formal, Western-trained doctors and hospitals. However, many midwives (dais) found ways to adapt to these changes.

As part of the drive to modernize healthcare, the colonial government and missionary organizations established formal training schools for midwives. These schools aimed to professionalize midwifery, providing midwives with certification and formal

recognition as healthcare workers. By the late colonial period, trained midwives (also called "nurse-midwives") were being employed in hospitals and clinics, where they worked alongside doctors and nurses, especially in maternity wards. Many midwives began working in hospitals and dispensaries established by missionaries or the government. These settings allowed midwives to practice within a formal healthcare framework, gaining more legitimacy and authority compared to their traditional, home-based work. Despite training opportunities, many midwives were marginalized by the rise of Western-educated doctors, particularly in urban centers. Traditional midwifery was often viewed as "backward" or "unscientific" by colonial health authorities, leading to a devaluation of their skills. Western-trained male doctors and hospitals gradually took over the role of childbirth, particularly in wealthier or more urban areas, pushing midwives to the margins. However, in rural areas where access to hospitals was limited, midwives remained vital. In some cases, both midwives and the women they served resisted adopting Western medical practices, preferring traditional methods of childbirth and healing. This was especially true in conservative and rural communities, where traditional roles for midwives persisted longer.

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Role of Health Indicator in Economic Development of Bihar

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Abstract

As we know health is a very important indicator of economic development. Any nation or region who wants to grow rapidly it is most important to make their people healthy and physically sound so that they can contribute the nation positively. Good health which is key factor of human resource. As far as Bihar development is concerned it is very much dependent over the human resource which means abundance of labour. Actually, these humans are the assets of the state. So the duty of the state is to nurture them. This paper aims to investigate the basic health issues of Bihar and its current situations and the different challenges facing by it.

Keywords: Human Resource, Health, Economic Development

Introduction

From the foothills of Nepal to northern part of Chottanagpur high hills, geographical region of Bihar is ever changing in nature. The geographical area of Bihar is 94,163 Sq. Km. (Twelfth largest in area of India) which is the homeland of about 12 Crore population (Third largest population India). Three main regions converge in the state: Magadh, Mithila, and Bhojpur. Bihar has a diverse climate. Its temperature is subtropical in general, with hot summers and cold winters. Bihar is a vast stretch of fertile plain. It is drained by the Ganges River, including its northern tributaries Gandak and Koshi, originating in the Nepal Himalayas and the Bagmati originating in the Kathmandu Valley that regularly flood parts of the Bihar plains. In Bihar, attempts have been made to establish a well-functioning department of public health. National efforts like the National Health Mission, the Clinical Establishments Act of 2010, and the formation of the Empowered Action Group (EAG) catalyze the disbursement of federal funds by expanding healthcare access and improving the

quality of healthcare services to states in need. However, Bihar's ability to fully utilize this funding is lacking. Bihar's health care system has the appropriate policies in place to allow for the implementation of comprehensive healthcare treatment. However, it is in the execution and management of the funding and services where it falls behind. Overall, the lack of consistent monitoring tools for policy evaluation explain why a strategic, evidence based public health system has been slow to take root in the state of Bihar. Consequently, Bihar generally ranks weakest in health outcomes in comparison to other Indian states and even among its EAG counterparts. Research indicates that Bihar relies on privatized hospitals to provide healthcare to the masses, it has high levels of unacknowledged corruption and also implements a vertical system of disease management. In fact, the ratio of private spending on health care relative to public spending in Bihar is the second highest in India. These factors have been found to be associated with slower healthcare delivery and a higher degree of economic burden as a consequence of steep healthcare costs. Much of this is because Bihar lacks in the continuity and transparency of health reporting as required by the Clinical Establishments Act of 2010. In turn, this prevents the government from making evidence based conclusions about policy changes and hospital effectiveness. Rather, Bihar's health department displays patterns of ill-informed spending, inconsistent hiring, and erratic spending on healthcare infrastructure.

Importance of Health

A sound health is an important integral component of human well being. It belongs to basic human capacity which enables each individual to achieve their potential to actively participate in social, economic and political process. In other words a growing body highlights the importance of the early years in development of individual potential. Therefore optimum care, nutrition and protection of children from infection at birth and during first three years of life, not only ensure survival but importantly forms the foundations for lifelong development. Overall improving the health of the large population especially among the most economically and socially vulnerable section of the society is the aim of the human development of the any economy.

Improving the health sector is very pivotal for underdeveloped economy where the human resources are only the asset of the economy. It is very important to nurture them and to protect because if health of the residents of any economy is not good then there must be issue of economic crisis. Human resources can be preserved and protected through the availability of better health facilities and environment. To protect its own population from many diseases and health problems is the primarily responsibility of the economy. So each economy should make specific policy and has to be taken various steps to improve medical facilities in their region. The good health for each and every individual may be guaranteed in their future.

Health and Economic Development

Human resource is the most important factor of economic development of any economy. Human resource keeps an important place in economic progress and prosperity. Human resource is related to the issues of the human development. The key factors of the human development are Education, Health and other economic facilities which directly enhanced the progress of individual. If all the key factors of human development are improved then it will help directly the economic development of the economy. In all human development factors health has its own importance. It is well known fact that in a good healthy body a healthy mind resides. A healthy mind means a fertile mind which is very productive and active. This can directly help in economic development of any economy.

Economic development is directly depends on the healthy citizen of any economy. If all the citizen resides in an economy are healthy and skilled then they are capable to help the economy in positive way. As we know the human resource is the asset of the economy so the Government tries to keep human resources very healthy and skilled. So the government runs many health related welfare schemes which can ensure the living of healthy and secure life of its citizens.

Role of Health in Bihar's Development

Health plays an important role in human resource development because only a healthy person can perform to his full potential, a healthy person can do the work in more effective manner, a healthy

person can contribute to the growth and development of the economy by doing productive work. Indeed health is an indispensable basis realizing one's well being.

Bihar is one of the most populous states of the India. It provides about 8.60 percent population of India. So it is important for Bihar's administration to take care and utilise its largest share of population in positive manner, so that it may contribute directly in its economic development. As we know clearly Bihar's development is totally depend over its population. So the highly skilled and healthy population may be directly pave the way of development since Bihar has abundance of human resource that's why it is the responsibility of the state to make them useful and literate so that they help the economy.

The Bihar's government tries to enhance and nurture its population through providing different medical schemes and health facilities because it can ensure the good health of its citizen so that they became healthy and strong to contribute with its full potential in its development.

Challenges of Good Health

It is most important fact that having the importance of human resource in its economic development the Bihar's government has laid down different steps and measures to improve the situation of better health position in its region and some extent it get succeeded but there are following challenges facing by the economy.

The important Challenges concerning Health in Bihar are:

- (i) Substantial gaps in sub-centres, primary health centres, and a very large gap in Community health centres.
- (ii) Substantial gaps in essential requirements in terms of manpower, equipment, drugs and Consumables in the primary health care institutions.
- (iii) Skewed sex ratio (919).
- (iv) Very low Couple protection rate (34%).
- (v) Very high fertility rate (4.2).
- (vi) Very high percentage of girls marrying below 18 years of age (51.5%).
- (vii) Very low coverage of Full Immunization (33%).
- (viii) Very low Awareness of HIV/AIDS (25.6%).

- (ix) Low level of institutional delivery (23.2%) and high level of maternal deaths (3.71 per 1000).
- (x) High level of malnutrition among children of age 0-6 years (55.9% children are moderately and 24.5% are severely malnourished).
- (xi) Very high levels of anaemia among children (81%), adolescent girls (40.9%) and pregnant women (63.4%).
- (xii) Very low coverage for Vitamin A (10%) and salt Iodisation 25.2% (15 ppm & above)

Substantial Gaps in Primary Health Care Infrastructure-

In Bihar, there are substantial gaps in sub-centres, primary health centres, and a very large gap in community health centres. The State has a shortage of 1210 health sub-centres, 13 Primary Health Centres (PHCs), and 389 Community Health Centres. Besides, out of the 38 districts, only 24 districts hospitals are currently functional.

Shortage of Manpower, Drugs and Equipments Necessary for Primary Health Care- There are also substantial gaps in essential requirements in terms of manpower, equipment, drugs and consumables in the primary health care institutions. Moreover, there are no specialists in the Community Health Centres. There is a shortage of 3376 Medical officers and 19945 Auxiliary Nurse Midwife (ANM). Percentage of PHCs adequately equipped with equipments stands at only 6.2% compared to the national figure of 41.3%. There is inadequate and erratic availability of essential Drug supplies, ORS packets, weighing scales, etc. There is a big shortage of gynaecologist and obstetricians to provide maternal health services in peripheral areas of the State.

Lack of Training Facilities- The status of training facilities in the State (both in terms of infrastructure and human resources) remains far from satisfactory at all levels. At the State level, there is only one Training Institute {the State Institute of Health and Family Welfare (SIHFW)} that imparts training to health personnel. The SIHFW is facing a severe shortage of faculty and related facilities. At the regional level too there is an acute shortage of good Training Centres.

Very High Fertility Rate- The Total Fertility Rate in the State is second highest in the country (4.2 compared to the national figure

of 3.0). The Birth Rate is also second highest in the State (30.4 compared to the national figure of 23.8). Besides, birth order 3 + is 54.4% compared to the national figure of 42%. Roughly 51.5% of the girls get married below the age of 18 years as compared to the national figure of 28%. The couples practicing any method of contraception are only 34% against the national figure of 53.9%.

Low Institutional Deliveries and High Level of Maternal Death- The Maternal Mortality Ratio in Bihar (371 per 100,000 live births) is the 4th highest in the country. The high level of MMR can be attributed to low level of institutional deliveries (23.2% compared to national figure 41%), high level of anaemia among women (63.4% compared to national figure of 51.8%), low provision of iron and folic acid tablets to ante-natal cases (8.1% compared to national figure of 20.4%), and low level of full ante-natal coverage (5.4% compared to national figure of 16.4%).

Under-Nourishment among Children and Women- Bihar is a State with lowest per capita income and with very high level of poverty. Diet surveys carried out by the Department of Women & Child Development indicate that the State ranks very low in terms of dietary intake (not more than 2000 calories). Under-nutrition rate is very high in the State, because of low dietary intake, high morbidity and also closely spaced pregnancies. Roughly 39.3% of women are undernourished (BMI of less than 18.5 kg/m²). The State has very low overweight and obesity rates in women. The percentage of women with chronic energy deficiency is also higher (39.3%) compared to the national figure of 35.8%.

Very Low Coverage of Full Immunization- The coverage under routine immunization and Pulse polio is low. As per 2001 census, full immunization in the State was only 11% against the national average of 54%. As a result, a large number of polio cases are still reported in the State. Coverage of Vitamin-A dose (10%) is also very low in the State. Due to improvement in the immunization services in the State, the coverage of immunization is at present 33% (NFHS 3).

Low Level of Female Literacy- Low female literacy rate in the State, particularly in rural areas, is one of the major reasons for poor health conditions in the State. According to 2001 census, female literacy rate in the State is 33.57% against the national average of

54.28%. Due to illiteracy, there is a lack of awareness among women about ante natal, intra natal and post natal care, especially in rural areas.

Poor Status of Family Planning Programmes- Key indicators related to Maternal and Child Health (MCH) and Family Planning clearly show the poor health status in Bihar. Roughly 51.5% of the girls in the State get married below the age of 18 years compared to the national figure of 28%.

Conclusion and Suggestions

Having reviewed the health scenario in Bihar, it becomes evident that concerted efforts have to be made by the government and the community for improving the quality of life of people. While one can notice a considerable progress in certain fronts; in the field of health, all is not so well. The rapid growth of population has far outstripped our economic and social developments. For sustainable development, therefore, stabilisation of population is the first and foremost requirement. We will have to ensure equitable distribution of health services for ensuring equity for health. Location of health services and facilities should be such that these are easily accessible and available to people, especially the under-privileged sections of the society.

Moreover, human resource planning, human resource development, performance appraisal system, work culture, rational transfer-policies, incentives and development opportunities for health manpower would ensure a motivated workforce. Therefore, this aspect would need adequate attention. Strengthening of health promotion and protection by development of an integrated education and health promotion programme, with locally relevant content and media for dispersion of the messages, implementation of preventive and promotive health activities in an integrated and comprehensive manner with involvement of all health and related sectors, and making health as an integral part of the development programme along with strict and effective enforcement of legislation related to health and environment are some of the other primary level strategies for the future.

Strengthening of the health sector including partnership in health development by identification and specification of the role of

public and private sectors in health should be encouraged. The co-ordinating and monitoring mechanisms need to be defined and effectively implemented in the health and related sectors. Effective involvement of the indigenous systems of medicine in provision of health care services with specified role and responsibilities would further strengthen the system. Developing and strengthening of specific health programmes, adopting and developing an area specific comprehensive health care approach to cover all the major health problems in a given geographical area with linkages with other related sectors would avoid duplication and wastage of resources.

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Factors of out migration of Santhal Tribe Labourers from Dumka District in Jharkhand: A sociological Analysis

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Abstract

Santhal Tribe is the largest ethnic group of Santhal Pargana division. The division Santhal Parganas lies in Rajmahal hills of state of Jharkhand. The Santhal, also known by Santal people are an Austroasiatic-speaking Munda ethnic group of the Indian sub-continent. These people are also the largest tribe in the Jharkhand and West Bengal in term of population is also found in the state of Odisha, Bihar and Assam. The tribe once dwelt in deep forest and most aloof location in order to dissociate itself from other groups. But the modern social, economic, political and cultural aspects and system of the civilized society have been affecting the whole traditional social system of the santhal society in a very large scale since last four- five decades in India. The changing economic conditions of the country have compelled the tribal people like Santhal, also to explore other options of livelihood. Since last three decades the Santhal tribe has been migrating for work and employment opportunity in other developed regions, in towns and cities or even in rural areas of other states. In this research paper the researcher is interested to know the reasons for migration and also factors that have led the Santhal tribe people to decide to migrate outside from their native place. The area of the study is Dumka district in Jharkhand.

Keywords:- Migration, Out migration, Santhal Tribe, poverty, Rural labour migration, unemployment, Seasonal unemployment

Introduction

Migration has a significant impact on the livelihood of tribe's people. This has also affected the existing agriculture situation of

tribal areas. Majority of tribal migrants are 'short distance' and 'seasonal migrants'. Many santhal people migrate to other states not for the long time but for short length, like fifteen days, three or four months etc. Santhal migrants went for both agricultural and non-agricultural labour work and majority were non registered migrants. The facts indicated unemployment or loss of employment as the main push factor responsible for their migration. On the other hand superior opportunity for employment and occupation are the main pull factor responsible for migration of Santhal people.

Migration is inevitable in the process of economic development (Afsar, 2003; Ballard, 2005). There exists a two-way causation between migration and economic development. Migration induces economic development while economic development induces further migration. A large number of tribal people use to seasonal migration. In the Indian context, seasonal migration is not a new phenomenon and the issue has been researched at length by many scholars either from the viewpoint of migration or non-farm employment (Cali & Menon, 2013; Deshingkar and Start, 2003; Habersfeld et al. 1999).

Tribe is a form of human social organization based on a set of smaller groups (known as bands) having temporary or permanent political integration, and defined by traditions of common descent, language, culture and ideology. Ghurye (1943) argued that the tribals are a part of Hindu society. He defines tribals as a backward caste Hindu. He says that the problems of tribals are not specific to tribals only. Their problems are as problems of backward caste peasants. Thus, the tribals are both backward caste Hindu, and peasants. D. N. Majumdar (1944) defines "A tribe is a collection of families, bearing a common name, members of which occupy the same territory, speak the same language and observe certain taboos regarding marriage, profession or occupation and have developed as well assessed system of reciprocity and mutuality of obligation."

The term "tribe" was first included in the Government of India act 1935. "Tribes" were placed in a separate schedule in the schedules to the presidential order of 1950 and are today known as "Scheduled Tribes". From the above discussion it can be say that a Tribe is a social group, usually with a definite area of living, dialect, cultural homogeneity and unifying social organizations. In the present study the tribe has been used in this perspective.

Santhal Tribe

The present research work has been conducted to explore the factors of out migration of Santhal Tribal labourers living in the Dumka district of Santhal Pargana. In Santhal Pargana division the Santhal people are found in all the districts, like Dumka, Sahibganj, Pakur, Jamtara, Deoghar and Godda. The Santhal tradition regarding their origin and migration to Santhal Pargana are much confused and nothing can be said about them with confidence and definiteness (Sinha: 1982)

Due to the lack of significant archaeological records, the original homeland of the Santhals is not known with certainty. The folklore of the Santhals claims they came from 'Hihiri', which scholars have identified as 'Ahuri' in Hazaribag district in Jharkhand. From there they were pushed in to Chhotanagpur, then Birbhum in West Bengal and in the Santhal Pargana.

In the later half of the 18th century, the Santhals entered in the historical record in 1795 when they are recorded as "soontars". After 1832 British officials turned their attention to Santhals, who were ready to clear the forest for the practice of settled agriculture, a large number of area of the Raj Mahal hills demarcated as "Damin-i-koh. Santhal from Cuttuck, Dhalbhum, Birbhum, Manbhum, Hazaribag migrated and started cultivating these lands as peasants sponsored by landowners and the British who were desperate for labour. Under British direction, Santhals took loans from non-Santhal moneylenders to buy iron tools, seed grain and oxen as individuals and families, rather than groups as was their custom for working the land.

Review of Literature

Deogharia (2012) studied that migration is taking place among the tribals of Chotanagpur (Ranchi plateau) and Santal Parganas region of Jharkhand. Though agriculture is the main occupation of the tribals it no longer produces enough for sustenance of tribal families in Jharkhand. The land at the possession of tribals is insufficient, arid and un-irrigated. Hence the land is less productive and families are unable to support Out Migration Of Santhal Tribal Labourers from Pakur District of Santhal Pargana (Tudu and. Michael: 2018). (Sandesh, Kumar and Smitha: 2021) observed that Most of the tribal migrants (93.33 percent) moved to migratory places by

induced decision. Regarding the purpose of migration 97.50 percent of tribal migrants went for agriculture labour work. (Sinha and Mishra: 2012), explained that agricultural sector in Jharkhand has not developed due to the absence of irrigation facility. Therefore a major junk of its land produces single crop a year. Thus there is six to seven months of agricultural lean period and small and marginal farmers and landless labourers remain jobless. Thus migration to brick kilns is one of the choices options for poor households of Ranchi district.

Statement of Problem

Migration is an opportunity for labourers who are unable to get work in their own locality. It is a novel desire to get better job and better earning. This same desire impels Santhal people to migrate to distance places where work is regular and wages are higher. But migration invites many problems for the migrants at destination and in households and villages at the origin. The migrants do not get dignified jobs at destinations. Most of the time migrants are employed in dangerous, dirty and difficult jobs. Migrants are vulnerable to exploitations and harassment. They are paid unjust and un-fair wages and asked to work over time. Migrants face lot of hardship and difficulties. Other fact at the origin is that large numbers of outgoing labourers create shortage in agricultural labourers. And wages are pushed up because of migration though productivity is low (Sinha and Mishra: 2012). Therefore agricultural activity is hampered because of migration. Families are also deprived of a guardian. Many children discontinue schooling and migrate. There are several problems emerging because migration of Santhals in their community and villages. There are many complex issues about migration.

There are many factors that affect the phenomena of migration of Santhal people. But we can divide these factors into two basic factors- Push factors and Pull factors. Migration among tribal families is caused by certain factors which can be grouped into two: push factors and pull factors. As the name itself indicates, push factors push the tribal people from their native place to migrate, while pull factors are the attractions at the place to be migrated which pull or attract the tribal people towards that place (Patel, Patel and Kaushik

& Khadayata: 2020). Push factors and pull factors are intertwined. For example, limited economic opportunity is a factor that pushes people out place must be limited in comparison to places or regions with more economic opportunity to pull people towards them. Any migrant situation typically involves both push factors and pulls factors. If someone wants to leave where they are to pursue better economic opportunities, the push factor is the job market where they are, and the pull factor is the one they are going. Tribal migration is a significant issue influenced by various factors such as socio-economic conditions, political impediments lack of employment opportunities etc. The migration of tribal population, like Santhal, is compelled by the need for a better livelihood, rather than being a choice. The migration patterns among Santhal people are influenced by both push and pull factors, with the aim of improving their economic situation.

One important thing is that the basic nature of the migration of Santhal people is "Circular migration". Circular migration describes the fluid movement of people between areas, usually for the purpose of employment. The term itself first came into use in the 1960s and 1970s, mostly related to urbanization, development and internal migration.² There are six criteria of circular migration – Temporary, Renewable, Circulatory, Legal, Respectful of the migrants' rights and Managed so as to optimize labour markets for both origin and destination countries.

Significance of the study

Tribal labourers are most neglected population who live in remote and rural areas. Such groups are unskilled and untrained whose income is very low and live in utter poverty. They mostly belong to Scheduled Caste and Schedule Tribe (Mishra and Puri: 2012). Without up-lifting of this society India's development would be incomplete. Santhal is the largest tribal group in Dumka district of Santhal Parganas.

Many articles are written about migration but place and context differ from one place to another. The culture and the word view by migrants differ. Social and economic standard are different therefore the study can bring new insights and find new problems affecting people's decision to migrate. The present study area is a remote

region hardly an article is written because of the inaccessibility of the region and the dearth of researchers in the region. The study highlights many aspects of responsible factors for the migration of Santhal people out sides. It is significant from planner's point of view as well.

Research Methodology

The present study is an empirical research and based on scientific method.

Universe, Sampling and the Sample

The study was conducted in four blocks, namely Dumka, Shikaripara, Gopikandar and Jamtara of Dumka district in Jharkhand. The area of the study was selected by the purposive sampling because of the availability of the migrant Santhal people. The selection of respondents was made through a random sampling method. A sample of 80 respondents, 20 respondents from each block (Total $20 \times 4 = 80$) was selected randomly. During the study, the scientific attitude was maintained by the researcher.

Tools of data collection and collection of data

The data was collected from both the sources viz. primary and secondary. Some tools of data collections have been selected according to need and character of the study. First of all, a well structured interview schedule has been prepared. The primary data was collected with the help of duly structured interview scheduled. The interview schedule is divided into two parts- first; regarding the personal background of the respondents and in the second part; regarding the factors of migration of Santhal people. The secondary data were collected from the Census report, books and the records of the district level offices.

Analysis and Interpretation of data and their findings

The analysis and interpretation of data are the creative aspects of research. Before the analysis and interpretation of data some necessary preparations have done by researcher such as editing of primary and secondary data, classification of data, codification and tabulation of data. Some useful statistical methods are used to get quantitative analysis of the facts.

Area and population

Dumka, is one of the district of the Santhal Parganas region and also the headquarter of the region. Jharkhand, the 28th state of India was carved out of the southern part of Bihar state on 15th Nov 2000. Jharkhand was brought into existence by the Bihar reorganization Act on November 15, 2000. The district of Dumka with a predominantly tribal population is a part of Santhal Pargana division. Dumka is located at 24.27°N 87.25E. It has an average elevation of 137 meters (449ft.). The total area of the district is 3,716 km². The total population of the district is 1321442 (according to 2011 census) in which male is 668514 and female is 622928, the ST population is 571077 in which male is 282125 and female is 288952 and the population growth rate is 19.39%. The literacy rate of the district is 61.02 (santhal 36.25) and the sex ratio is 974.

Objectives of the study

The study has the following objectives:-

1. To find out the factors of migration of Santhal labourers.
2. To find out the problems of migration of Santhal labourers.

Hypothesis

In this study the following hypothesis are formed:-

1. Both the push and pull factors of migration are affecting the out migration of Santhal labourers.
2. The migration of Santhal labourers is both in the short term and the long term.
3. Migrant labourers have to face many socio- economic problems.

Result and Discussion

The results obtained from the present investigation are presented in Table –A & Table- B.

Table-A: Socio- economic status of the Respondents

Sl. No. & Variables	category	Personal and socio-economic status of the respondents (N=20×04=80)	
		Frequency	%
1. Age (yrs.)	Young (20-35)	69	86.25
	Middle (36-50)	10	12.50
	Old (Above 50)	01	01.25
2.	Illiterate	28	35.00

Educational level	Literate	32	40.00
	Primary / Middle	11	13.75
	High School / Inter	09	11.25
	Graduate	00	00.00
3. Family Type	Nuclear	78	97.50
	Joint	02	02.50
4. Family Structure	1 to 4 members	10	12.50
	5 to 8 members	70	87.50
	9 and above	00	00.00
5. Sex	Male	59	73.75
	Femle	21	26.25
6. Marital status	Married	73	91.25
	Unmarried	07	08.75
7. Religion	Hindu	19	23.75
	Traditional	54	67.50
	Christian	07	08.75
8. Family Occupation	Cultivator	51	63.75
	Govt. Service	00	00.00
	Household Industry	11	13.75
	Labour (agriculture & others)	16	20.00
	Others	02	02.50
9. Land holding (Agricultural)	Marginal (Below 2.0 Acres)	32	40.00
	SM (2.0 & above Acres)	48	60.00
	Without land	00	00.00
10. Family Income (monthly) in Rs	Up to 3,000	17	21.25
	3,000-6,000	35	43.75
	6,000-9,000	15	18.75
	9,000- 12,000	09	11.25
	12,000 & Above	04	05.00
11. Duration of Migration		Frequency (80)	(%)
	0- 15 Days	32	40.00
	Up to 3 Month	20	25.00
	Up to 6 Month	17	21.25
	Up to 01 Year	09	11.25
	More then 01 year	02	02.50
	Total	80	100.00

Source:- Primary data

The socio- economic status of Santhals with respect to important personal attributes are presented in Table-A. It can be observed from Table-A that out of 80 respondent's majority (86.25 %) of them was belonging to young age group (20-35yrs.).

Regarding education it was observed that a large percent of respondents were illiterate (35.00 %) where as 40.00% were literate. It is due to the reason of illiteracy of parents and the society. 11.25 % respondents were belonging to high school / inter level and 00.00 % graduate level of education.

The results that majority (97.50%) of the respondents were belonging to nuclear family due to the social organization of Santhals. Out of the total respondents 73.75% were male and 26.25% were female. Regarding religion, 23.75%, 67.50% and 08.50% were Hindu, Traditional religious group and Christian respectively.

With respect to occupation, agriculture was found the main occupation. Majority (63.75%) respondents were cultivators followed by Labour, agriculture & others (20.00%), household industry (13.75%), others (02.50%), No one respondent was in Govt. service (00.00%).

Out of the total respondents majority (43.75%) family had a monthly income up to Rs. 3,000 – 6,000 and only 05.00 % respondent had a monthly income of Rs. 12,000 and above. Regarding Land holding (Agricultural) of the respondents 40.00% were in Marginal group (Below 2.0 Acres), majority 60.00% were in SM (2.0 & above Acres) group and no respondent was without land. There are differences among the respondent regarding their duration of migration. Majority , a duration of 0-15 days 40.00% respondents belong to this group followed by 25.00% belong to 'Up to 3 months group. 21.25%, 11.25% and 02.50% respondents were respectively in Up to 6 Month, Up to 01 Year and more than 01 year duration of migration.

Table-B: Factors responsible for migration among Santhal Labourers

Sl. No.	Factors of Migration		Frequency (N-80)		%
	Push Factors				
1.	Lack of employment opportunities in tribal area	Yes	71		88.75
		No	09		11.25
2.	Low wages in tribal area	Yes	67		83.75
		No	13		16.25
3.	Lack of basic amenities	Yes	54		67.50
		No	26		32.50

A	4.	Drought/ Famine/ Crop failure	Yes	36	45.00
			No	44	55.00
	5.	Poor economic condition	Yes	74	92.50
			No	06	07.50
	6.	Unscientific agriculture	Yes	53	66.25
			No	27	33.75
	7.	Land alienation	Yes	31	38.75
			No	49	61.25
	8.	Burdon of private loans	Yes	66	82.50
			No	14	17.50
	9.	Loss of horticulture & cottage and forest Industry	Yes	33	41.25
			No	47	58.75
10.	Low yield rate of production	Yes	33	41.25	
		No	47	58.75	
11.	Loss of forest rights	Yes	65	81.25	
		No	15	18.75	
B	Pull Factors				
	1.	Better education for children	Yes	23	28.75
			No	57	71.25
	2.	Better health care services	Yes	37	46,25
			No	43	53.75
	3.	Availability of diverse work opportunities	Yes	74	92.50
			No	06	07.50
	4.	More income	Yes	71	88.75
			No	09	11.25
	5.	Better scope for marriage	Yes	07	08.75
			No	73	91.25
	6.	Family welfare purpose	Yes	54	67.50
			No	26	32.50
	7.	More opportunity to pay previous loans	Yes	29	36.25
No			51	63.75	

Source: Primary data

In the above table 'A' the factors of migration of Santhal people have divided in to two groups- Push factors and the Pull factors. As the name itself indicates, push factors push the tribal people from their native place to migrate, while pull factors are the attractions at the place to be migrated which pull or attract the tribal people towards that place. With this in view, factors responsible for migration were studied.

As seen from the above table 'A' the major important push factors realized by the respondent of Santhal tribe for migration were

lack of employment opportunities in tribal area (88.00%), low wages in tribal area (83.75%), lack of basic amenities (67.50%), Drought/ Famine/ Crop failure (45.00%), Poor economic condition 45.00%, Unscientific agriculture 66.25%, Unscientific agriculture (76.25%), land alienation (38.75%), Burdon of private loans (82.50%), Loss of horticulture & cottage and forest Industry (41.25%), low yield rate of production (41.25%) and loss of forest rights (81.25%).

The major pull factors i.e. attractions at the place of migration as realized by the respondents were availability of diverse work opportunities (92.50%), more income (88.75%), family welfare purpose (67.50%). There are some other pull factors that influence the Santhal people to migrate out sides of their native places. They are better education for children (28.75%), better health care services (46.25%), more opportunity to pay previous loans (36.25%) and better scope for marriage (only 08.75%).

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Central Bank Digital Currency

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Abstract

The currency that is issued by a nation's central bank in digital form is called a digital currency (CBDC). They are comparable to crypto currencies, with the difference that the bank sets their value, which is equal to the nation's main currency. CBDCs are being created in various countries, and some have even started working with them. Knowing what electronic currencies are and what they mean for society is vital because so many countries are looking into ways to make the change.

Keywords: Digital Currency, Central Bank, Financial, Electronic system, CBDC

A new sort of electronic currency that is the result of governmental efforts to oversee this new change is dubbed as CBDCs. The tools and programmable capabilities are meant to increase Central Banks' interference and grip over the economy while also delivering enticing instruments for both wholesale and retail activity. Similar to prior monetary policy adjustments, its implementation might have a large disinter mediating influence on the financial mechanism , including disinters mediating general banks and a portion of private money providers' operations. According to BIS (2021), 86% of country's Central Bank are involved in CBDC research, 60% in trials, and 14% in practical pilot projects.

Although some people would think that CBDCs are a relatively new invention, they have genuinely existed for thirty years. The Finland Central Bank created the Avant smart card, an electronic payment system, in 1993. The system can be regarded as the first CBDC in the world, despite being decommissioned in the early 2000's. However, it wasn't until recently that research on CBDCs spread around the world due to a decrease in the use of cash and technological improvements. These days, central banks worldwide

are examining their probable benefits, such as how they enhance the ease and security of payment system.

Only recently, encouraged by technology developments and a decrease in the use of cash, has research on CBDCs spread throughout the world. These days, central banks worldwide are examining their probable advantages, such as how they enhance the effectiveness and security of payment systems.

Although monetary system evolution has typically been characterized as a privately controlled development, state reactions to extraordinary occurrences have generated the most essential and consequential changes Nations have traditionally helped in the establishment of monetary systems to facilitate their economic and geopolitical expansion. They have also fostered the rise of central banking and finance to preserve and accelerate the capitalistic system. Additionally, the gold standard monetary system has undergone adjustments as a result of large political and economic shocks such as the Great Collapse of 1929 and the two World Wars.

The urge for more modern monetary and fiscal policies that meet modern demand while also addressing new challenges for the financial system has also increased in recent years due to intense competition among financial players, global upheavals like the Global Financial Crisis of 2007–2009, and, in the last three years, the COVID-19 pandemic and the Russian–Ukrainian conflict in Eastern Europe. The need for more flexible monetary and fiscal policies that meet current demands while also addressing new challenges for the financial system has also increased in recent years due to intense competition among financial players, global upheavals like the Global Financial Crisis of 2007–2009, and, in the last three years, the COVID-19 pandemic and the Russian–Ukrainian conflict in Eastern Europe.

According to a combined report by seven central banks and the BIS, which define CBDCs as "a digital payment instrument, denominated in the national unit of account, that is a direct liability of the CB," the majority of work defines them in a narrow form. For example, many CBs emphasize on their retail and consumer-facing components (Group of Central Banks, 2020). Reports from the Canadian Central Bank, English Central Bank and European Central Bank (ECB) all support this notion, defining CBDCs as "an electronic

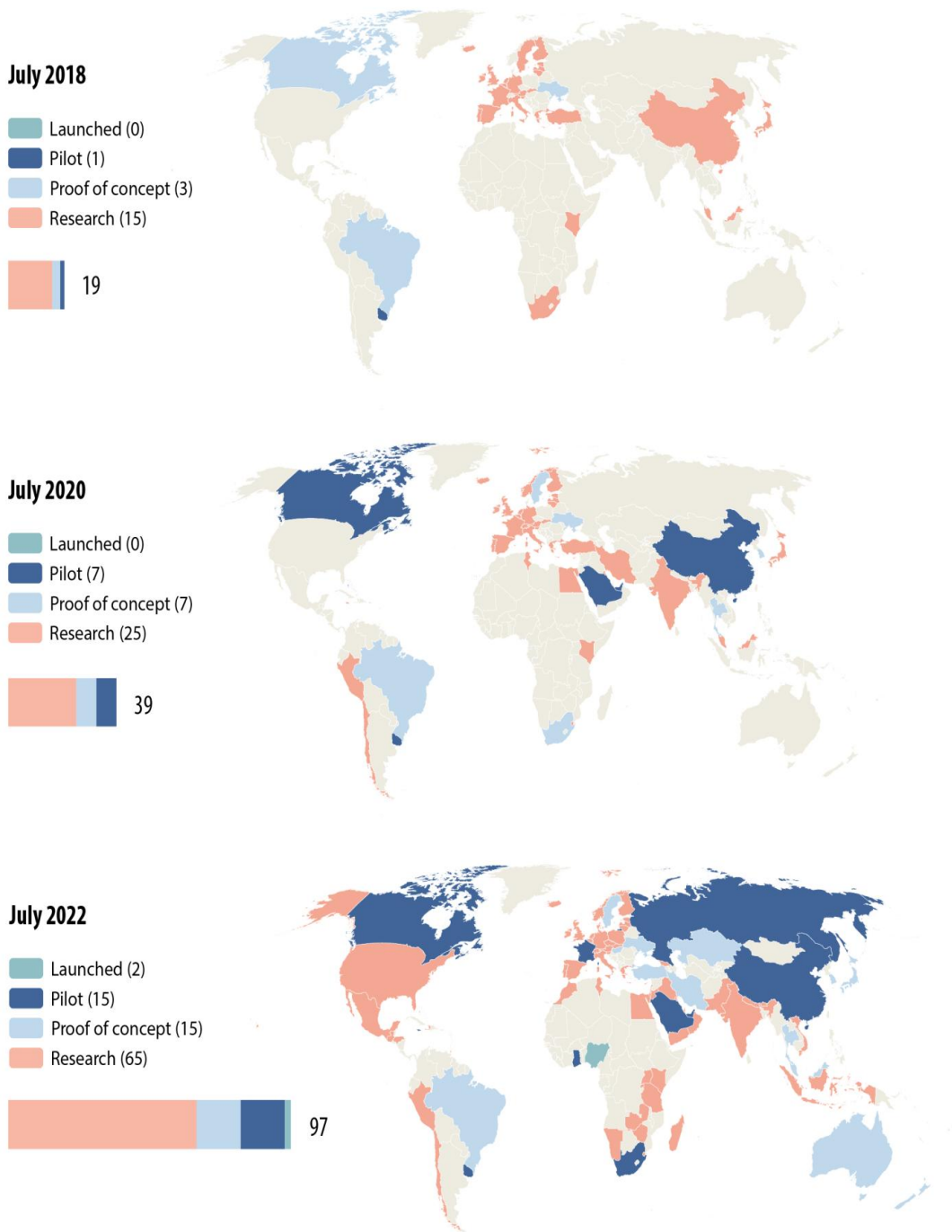
form of CB money that could be used by households and businesses to make payments and store value." "A digital form of CB money that can be used for retail payments" (BoE, 2020).

According to certain other publications, CBDCs are a purely wholesale tool because of their helpful role in enabling the execution and settlement of cross-border transactions between financial institutions (Group of Central Banks, 2018, 2020). According to a combined report by seven central banks and the BIS, which define CBDCs as "a digital payment instrument, denominated in the national unit of account, that is a direct liability of the CB," the majority of literature defines them narrowly. For example, many CBs emphasize on their retail and consumer-facing components (Group of Central Banks, 2020). Individual reports from the Bank of Canada (BoC), Bank of England (BoE), and European Central Bank (ECB) all support this idea, defining CBDCs as "a digital form of CB money that can be used for retail payments" (Chiu et al., 2019), "a CB liability offered in digital form for use by citizens and businesses for their retail payments," and "a CB liability that could be used by households and businesses to make payments and store value" (BoE, 2020). According to certain other publications, CBDCs are a purely wholesale tool because of their helpful role in enabling the execution and settlement of cross-border transactions between financial institutions (Group of Central Banks, 2018, 2020).

Nearly 100 CBDCs were in study or development as of July 2022, and two have been completely launched: the Bahamian sand dollar, which debuted in October 2020, and the eNaira in Nigeria which introduced in October 2021, While there are a variety of reasons why nations study and issue CBDCs, The Bahamas' goal to provide services to the unbanked and under banked residents on more than 30 of its populous islands was the main incentive. In addition to increasing financial inclusion, leading experts say that CBDCs can drive competition and strengthen domestic payment systems, which could improve access to capital, boost payment efficiency, and ultimately lower transaction costs. Additionally, CBDCs have the potential to prevent currency substitution—the practice of a nation utilizing a foreign currency in addition to or instead of its own and increase the transparency of money flows.

CBDC cultivation

Central banks are going through various stages of development to assess the benefits and risks of CBDCs and to consider how best to deploy them.



Source: CBDC Tracker (cbdctracker.org)

Central banks must take into account the risks connected with issuing CBDCs. In order to buy CBDCs, customers can take out too much cash from banks at once, which could lead to a crisis. In addition, central banks will have to assess their capabilities to control cyber attack risks while ensuring financial integrity and data privacy. Nearly 100 CBDCs were in study or development as of July 2022, and two have been completely launched: the Bahamian sand dollar, which debuted in October 2020, and the eNaira in Nigeria, which was introduced in October 2021.

While there are a variety of reasons why nations study and issue CBDCs, The Bahamas' goal to provide services to unbanked and under banked communities on over 30 of its inhabited islands was a primary incentive. In addition to increasing financial inclusion, leading experts say that CBDCs can drive competition and strengthen domestic payment systems, which could improve access to capital, boost payment efficiency, and ultimately lower transaction costs. Additionally, CBDCs have the potential to decrease currency substitution—the practice of a nation utilizing a foreign currency in addition to or instead of its own—and increase the transparency of money movements. On paper, a CBDC may have a lot of potential advantages, but central banks must first evaluate whether there is a strong enough argument to support their implementation, particularly whether there will be adequate demand. Many individuals are still debating this subject, and some have concluded that there isn't, at least not yet. Furthermore, central banks must take into account the risks connected with issuing CBDCs. In order to buy CBDCs, customers can take out too much cash from banks at once, which could lead to a crisis. In addition, central banks will have to assess their capabilities to control cyber attack risks while ensuring financial integrity and data privacy.

Central bank Digital Currency in India

India is researching the notion of a Central Bank Digital Currency (CBDC), and the Reserve Bank of India (RBI) is taking crucial efforts to evaluate whether it can be implemented and whether it is practical. This is a complete summary of CBDC in India:

Major Development

The RBI's CBDC Project

A digital counterpart of the Indian Rupee, known as the Digital Rupee (e₹), is being developed by the Reserve Bank of India. The objective of this digital currency is to enhance current digital and monetary payment systems. A concept note addressing the potential structure, reach, and advantages of a CBDC in India was released by the RBI in October 2021. Prior to a state wide deployment, a tiered strategy is being adopted, commencing with experimental projects in various industries and geographical locations.

India's CBDC

Retail CBDC (e₹-R): Designed for ordinary transactions and targeted for the broader populace. In essence, it would act as a digital currency. The wholesale CBDC is intended for limited use by financial institutions, especially for big trades and interbank market settlements.

Future Prospects

With the RBI determined to steadily extending its pilot programs to bigger audiences and potentially full-scale deployment, the future of CBDC in India is bright. Although the Digital Rupee has the potential to transform the nation's payment system, the government is taking care to make sure it merges in with the wider financial system without creating any complications. With the RBI determined to steadily extending its pilot programs to bigger audiences and potentially full-scale deployment, the future of CBDC in India is bright. Although the Digital Rupee has the potential to transform the nation's payment system, the government is taking care to make sure it merges in with the wider financial system without creating any complications.

Conclusion

A crucial step toward the future of digital payments in India has been taken with the introduction of the CBDC project. The government seeks to modernize the financial climate, enhance inclusiveness, and provide a more secure option to private crypto currencies by creating the Digital Rupee. The insights obtained from the pilot programs will shape the establishment and execution of a

CBDC that benefits the Indian economy, companies, and people in general as it grows.

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Investigating the Support of Local Governments in the Professional Competence Development of Teachers

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Abstract

The main purpose of this study is to investigate local governments' assistance for teacher professional competence development at the basic level. This study uses a case study qualitative research design. The study was carried out in two secondary community schools in Kathmandu District's Kirtipur Municipality. A purposive sample method was used to pick two headmasters from each school and six teachers, including at least one female teacher. Primary data were acquired via questionnaires and in-depth interview schedules. The major findings of this study show that basic professional development training for teachers is not based on their subject-specific needs and desires. The training is mostly for promotional purposes and formalities. It was discovered that teachers can develop their careers through their own efforts and self-study. Furthermore, local governments do not regularly observe and supervise classes, there are no institutional efforts to support academic works, and some teachers are denied professional development opportunities. The main issues in teacher professional competency development include a lack of classroom training, insufficient opportunities for professional development, a lack of commitment to the profession, and a failure to identify teaching-related problems, as well as a lack of regular supervision, support, and improvement strategies. According to the study, training should be personalized to teachers' specific needs and demands, training quotas should be increased, teachers should be committed to

effectively implementing training in the classroom, and the Ministry of Education, Science, and Technology should define specific professional skills and competencies for teachers. Furthermore, local governments should offer professional development programs during school breaks and reward teachers who achieve outstanding student outcomes in order to boost their professional morale. Further research is needed on how local governments manage training based on local needs.

Keywords: Teachers, professional competency, local government, support, job satisfaction

Background

A teacher is an essential component of the formal education system. Teachers are agents of social transformation. Teachers have long been held in high regard in Nepali society, with many seeing them as the creators of children's futures, excellent friends of the national and worldwide communities, and advisors. Teachers also facilitate learning. Education is a vital human right. The Nepalese Constitution (2072) empowers local legislatures and municipalities to make laws and carry out governmental tasks. Basic and secondary education is specified as a right at the local level in Schedule 8 of the Constitution. Basic and secondary education is the responsibility of local governments (Department of Education, 2074). The local government is also in charge of ensuring that basic teachers receive professional development and quality education.

Nepal's educational system employs a variety of teachers who follow distinct regulations. Teachers in community schools are appointed in accordance with government personnel policies. The Teacher Service Commission was formed to recommend appointments and promotions for teachers under these staffing guidelines. The sixth amendment to the Education Rules 2059 permitted the appointment of contract teachers when there was an urgent need to fill vacancies that did not need permanent appointments. Teachers at community schools can be permanent, temporary, contract-based, or funded per student (Department of Education, 2071). Rijal (2011) states in order to recruit qualified individuals to the teaching profession, numerous provisions for

professional development opportunities are included in education laws, rules, and teacher service regulations.

Teaching is a critical and demanding career. According to Adhikari (2066), teaching is an intellectual vocation that promotes information exchange. Every country takes pride in the teaching profession since it is critical to the growth of their society. The Department of Education (2067) emphasizes the importance of competent teacher management, which includes professional development. Developing skilled and competent teachers is dependent on the provisions for career development. Teacher development is more than just career progression training; it also includes the different information, skills, and experiences that teachers gain to help them improve their job. Similarly, Educational Training Center (2066) mentions professional development is a continual and ongoing activity rather than a one-time event. Professional development is critical not only for personal progress, but also for increasing the efficiency and effectiveness of the entire organization. Workshops, meetings, training, debates, professional research, email and internet use, communication skills, educational publications, and other activities all contribute to teacher professional development. Furthermore, Adhikari (2067) claims that it is heavily reliant on the active participation of the teacher. A teacher cannot tackle the complexity of the issues they face without competent assistance.

Teacher training is regarded as an excellent instrument for professional growth. To improve teachers' competencies, numerous national-level programs were launched beginning in 2004 with the foundation of the Base Teacher Training Center in Kathmandu. Later, the College of Education was established in 2014, representing a great stride forward in teacher education. Tribhuvan University was established in 2016, and the College of Education became an integral element of the university. The National Education Plan outlined teacher qualifications and professional criteria for the first time in 2028. These qualities made teacher training necessary, and in order to make the profession more appealing and effective, minimum qualification criteria for teaching were established, as well as mandated training programs.

According to Rijal (2011), several teacher training programs have been implemented in Nepal, but despite these efforts, the classroom teaching-learning process has not improved significantly. This is primarily due to teachers failing to implement the knowledge and skills acquired through professional development programs in their classrooms. Teacher training programs have not been tailored to teachers' needs and demands, and the general quality and effectiveness of instruction has not increased. Similarly, the Department of Education (2070) notes that local governments have constitutional authority but lack the financial resources to properly execute teacher professional development programs. Training facilities frequently encounter resource limits, reducing the quality of training programs.

Despite the government's efforts, teacher professional development has not resulted in significant increases in teaching and learning outcomes. According to government expenditures for teacher professional and leadership development, productivity has not increased, cost-effectiveness has not improved in relation to achievement levels, and it appears that teachers attend professional development training solely for promotion purposes. The primary issues are low professional morale, professional unhappiness, and a lack of professional security, inadequate local government support, and unequal possibilities for professional advancement. In this context, the study was conducted to answer questions such as how local bodies support the basic professional development of teachers, what programs have been implemented for teachers' professional development, what professional development problems exist, and what potential professional development measures can be identified.

Review of Literature

Achieving the objective of being an exceptional teacher and learning how to teach is a lengthy process that necessitates the development of particular information as well as ethical principles and tendencies. Teachers must also be able to grasp what to learn, when to learn, and why. In a larger sense, professional development refers to the advancement of one's professional function. Similarly, Rijal (2011) mentions that professional development includes both formal experiences such as attending workshops, professional meetings,

monitoring, and inspections, as well as informal experiences such as studying professional publications, watching television, writing articles, conducting research, and maintaining academic discipline. Teacher professional development is the process of enhancing their abilities and competence. This procedure is required for optimal student results.

Some innovative ideas for professional growth exist. Clark and Hollingsworth (2002) contend that it is built on a constructivist paradigm rather than a transmission-centered one. He claims it is a long-term procedure. Furthermore, Alotaibi et al. (2019) state that it reflects the implementation of academic theories and methods in the practitioner's field. Similarly, Calderhead and Shorrock (1997) see professional growth as a participatory process, but they also believe that structuring diversity is problematic. Similarly, Alotaibi et al. (2017) state that successful teacher development entails rethinking staff development as a learning process, the role of leadership at the school level, organizational culture at the school level, and the participation of external bodies at regional and local levels.

Professional growth in educational management focuses on tough tasks and specific methods. Individuals use knowledge, skills, and assess themselves, but the culture of a given organizational perspective influences this. Educational administrators must apply professional concepts and guarantee that those principles are applied to human resources (Clark & Hollingsworth, 2002). Personal and self-awareness are highly valued for professional development, and the contribution of human psychology is essential. Confidence and self-awareness in educational administration can foster a sense of responsibility among human resources. To speed up educational management, managers, head teachers, and teachers must have a desire for knowledge acquisition, role, and competency. Professional development is dependent not only on obtaining knowledge and abilities, but also on their appraisal (Maslow, 1943). According to Calderhead and Shorrock (1997), failure to learn is a barrier to personal and professional development, which impedes organizational growth. According to him, the knowledge gained during the learning cycle should be used in practical contexts. Professional development necessitates personal and professional knowledge, information acquisition and interpretation, skilled

behaviors, and deliberate processes such as planning, personal conduct, and associated high-level transformational processes (Alotaibi et al. 2019). Furthermore, Maslow (1954) believed that self-actualization or self-awareness is an important managerial factor. This concept is equally applicable to human civilization and capacity development, and it may be applied in a variety of settings, including the home, school, and professional groups.

Chester I. Barnard proposed the theory of behavioral science in 1938. He emphasized that an organization must constantly be efficient and successful. Employee performance gives self-satisfaction, whereas efficiency benefits customers. As a result, the method of effectiveness is organization-centered, whereas efficiency is individual-centered. To achieve organizational success, the manufacturing and distribution systems must be efficient and effective. Workers must be qualified and skilled. Managers must focus on conducting professional development programs, generating opportunities, and guaranteeing their equitable distribution. Effectiveness and efficiency are required to attain organizational goals (Barnard, 1938).

A profession is the work done for a living, an occupation or employment chosen for survival. Development entails progress. In the context of teacher career development, it refers to advancement after joining the teaching profession. Professional development after entering the teaching profession consists mostly of training, increasing educational qualifications, further education, and promotions (Department of Education, 2013). Quality assurance, demand-based professional development, and teacher competency and responsibility are critical components of change in school management and area development plans. According to the school improvement plan, teachers are critical to increasing educational quality.

Community school teachers receive training to improve their teaching skills In Nepal. Every teacher is expected to receive training for a period of 10 months or more, and teachers are provided with 30 days of professional development training every five years. Teachers who have completed 5 years of permanent employment may take study leave for higher education. The Educational Human Resource Development Center, Teacher Service Commission, National

Examination Board, and Tribhuvan University's Faculty of Education are in charge of teacher development in Nepal. Therefore, in Nepal, professional development training is required for community school teachers, and teachers with 5 years of permanent employment are entitled for study leave for higher education. Teachers who enter the teaching profession might receive in-service and refresher training from the government. However, no in-service or institutional training programs for teachers in institutional schools have been implemented. According to Alotaibi et al. (2019), teachers face challenges in applying the knowledge and skills gained through professional development training due to a lack of educational materials, large class sizes, high student pressure, a lack of discipline and rewards, insufficient supervision, and a lack of time. The imbalance between professional development and classroom instruction has rendered professional development programs useless.

The School Sector Reform Plan and Development Programs also prioritize teacher professional development in two areas: primary and secondary education. Policies have been implemented to ensure that teachers with sufficient primary school qualifications can compete in open and internal competitions for secondary-level roles. There are markers for promoting teachers, including full-time employment, seniority, qualifications, training, and student achievement. The primary school dropout rate is 5.2%, and the repeat rate is 10.6%, demonstrating that integrating out-of-school children into the educational system remains a significant difficulty. In primary and secondary education, only 34.6% of teachers are female, 4.2% are Dalit, and 27% are from indigenous groups, with only about 13% being female teachers. This highlights the challenge of ensuring equitable access to education (Department of Education, 2013).

Teacher professional development training has provided opportunities for teachers to interact and exchange experiences. Experienced teachers in the teaching profession must be responsible for inspiring teachers, and adequate educational materials and media technologies are required for efficient instruction. Subject-based supervision groups should be formed to support teachers' professional and technical growth, and training programs should be tailored to appropriate subject matter and knowledge. Teachers must possess professional skills and competence. Poor implementation has

resulted in low learning results in schools. Teachers have not received the support they require from training centers and trainers, and trainers lack competence and efficacy. Teacher training programs appear to be more about formality than real development. Thus, it appears that professional development training in Nepal has not been beneficial in enhancing classroom teaching environments, teaching styles, behaviors, or learning results. The many study state that no significant difference in teaching outcomes between trained and untrained teachers, indicating that professional development training was ineffective.

According to Ojha (2013), assessing professionalism in Nepal's educational sector is very difficult due to poor performance by public school teachers and the government's negligence in this area. Major problems in teacher professional development in Nepal include lack of self-motivation, low teacher salaries, indifference from school management, and insufficient monitoring and supervision. A review of the literature reveals a research gap in the support. Furthermore, past research has not addressed the practical challenges surrounding the use of training in the classroom. There appears to be a study shortage in areas such as teacher diversity, reflection on professional development practices, the impact of professional development programs in organizational culture development, and teachers' professional requirements.

Method and Process

This study was conducted using a case study approach based on a qualitative research design. Data was gathered through direct interaction, questionnaires, in-depth interviews, and a review of written documents to investigate local government support for teacher professional competency development, problems in teacher professional development, and potential solutions. According to UNESCO (2005), qualitative research may not contain a single truth. This perspective is adapted in this study. The material gathered in this study was examined and interpreted qualitatively and descriptively. This study was carried out at two community schools in Kirtipur Municipality, Kathmandu district: Mangal Ma. Vi. in Ward No. 10, and Vaishnavi Ma. Vi. in Ward No. 7. Two head teachers were purposefully chosen for the investigation. Six teachers from each

school were chosen using a purposive sampling procedure, ensuring that at least one female teacher was present in each school. These teachers were chosen as respondents due to their ability to provide meaningful information. The purposive sampling strategy was chosen for this study because of the schools' proximity to my geographic location, past associate and, contacts, and relationships with the schools, and respondents' availability for interviews and questionnaire distributions. Furthermore, my ability to receive extra information over the phone made this decision easier.

Results and Discussion

The key results are presented in an explanatory and descriptive manner in this study. The main findings have been explained and analyzed under various headings and subheadings.

Teacher Professional Development Training

Professional development training is training that is provided to help teachers improve their skills. Training is a tool for refining and improving teachers' knowledge, abilities, and conduct, as well as refreshing them on a regular basis and filling any gaps that may exist. In terms of the current status of professional development training for teachers, it was discovered that the training is primarily traditional and formal, and does not meet the teachers' needs, subject matter, or teaching requirements. It appears that training has failed to address the complicated challenges that arise in classroom instruction.

The head teachers of Mangal Secondary School and Vaishnavi School described their approaches to professional development training. Mangal Secondary School offers training in Information and Communication Technology, subject-specific areas, counseling, and refresher courses. In contrast, Vaishnavi School emphasizes the exchange of professional experiences through meetings, discussions, and interactions as part of their training efforts. On the other side, the head teacher of Vaishnavi Secondary School indicated that teachers did not benefit from professional development programs and did not attend orientation programs. This suggests that not all teachers have had the opportunity to benefit from these programs.

At Mangal School, teachers reported taking part in TPD Phase I. Two Vaishnavi School teachers mentioned taking certification exams,

refresher courses, and local need-based training programs, such as TPD Phase I, II, and III, which were 30-day professional development programs. One teacher at Vaishnavi School, however, indicated that they did not participate in any formal programs and depended only on self-study. In response to the question of whether teachers chosen for the sample received regular training from appropriate bodies, one teacher reported getting such training, while two others stated that regular professional development programs were not provided. One teacher from Vaishnavi School indicated that training programs in computer skills and health-related orientation were offered, and two teachers acknowledged that regular training was held, whereas one teacher was ignorant of such programs.

Based on these comments, it can be inferred that professional development programs have been primarily traditional, not all teachers have had access to chances for professional development, and many teachers have not profited from these programs. Furthermore, professional development training was not provided on a regular basis.

Opportunities for Educational Qualification Enhancement

Regarding the educational qualities of the six teachers and two head teachers selected in the research region, it was discovered that two teachers at Mangal School have a Master's degree and a B.Ed., and one teacher has a Master's degree in education. Similarly, at Vaishnavi School, one teacher holds a Bachelor's degree in education, another Bachelor's degree in arts, and a third a Master's degree in education. Thus, it was discovered that all teachers at Mangal School had qualifications greater than the minimum required for teaching at the basic level, with all holding a Master's degree. According to education laws, head teachers must hold at least a Master's degree or equivalent, which was discovered to be the case for both head teachers at the schools under investigation.

Both head teachers remarked that teachers with higher educational levels are given the opportunity to teach secondary-level subjects, which has aided their professional development. The head teacher at Mangal School stated that, under the rules, teachers are given opportunities to improve their educational qualifications by reducing their teaching workload. In contrast, the head teacher and

teachers of Vaishnavi School indicated that teachers are encouraged to improve their qualifications autonomously, through self-study and self-initiated activities. Based on these comments, we may conclude that teachers are actively working to improve their qualifications and professional growth.

Support from Local Government in Teacher Competency Development

Regarding local authority programs for teacher professional development, some Mangal School teachers stated that they were unaware of any such programs. However, one teacher acknowledged that local officials had established a variety of training programs, including computer instruction, which were deemed useful. Similarly, teachers at Vaishnavi School stated that the local government or authorities had developed computer training programs and health-related subjects. Some Vaishnavi School teachers stated that local authorities did not provide considerable support for professional development, and that they had honed their skills through self-study and observation.

This implies that local governments have implemented a small number of initiatives, with only a few teachers benefiting from them. The training programs were not tailored to the unique requirements or interests of teachers, and local governments provided only a few options. Furthermore, teachers believed that professional development programs adapted to local culture, art, and environment would increase the training's relevance.

Satisfaction with Teacher Professional Development Programs: Two teachers at Mangal School were dissatisfied with the professional development programs because they did not address practical classroom challenges, such as the mismatch between the training content and the actual classroom environment. One teacher suggested that they would have been satisfied if the training had addressed their teaching needs more effectively. The main causes for discontent were a lack of practical application of training, failure to address subject-specific challenges, and insufficient assistance for integrating learned knowledge in the classroom.

Problems in Teacher Professional Development: The problems identified in teacher professional development included

teachers' inability to apply the knowledge and skills gained from training in the classroom, insufficient use of new teaching methods and technology, a lack of regular classroom observation and supervision, and the absence of training programs based on teachers' specific needs. It was also noted that professional development opportunities were limited and did not provide adequate motivation.

Time-Relative Refresher Training: According to interviews with teachers in the study area, there is a lack of continuous refresher training, and the training provided has not been able to address the subject-specific needs of the teachers. Additionally, there is a lack of training based on current subject matter and knowledge science. As a result of the lack of subject-specific refresher training, teachers demonstrate a lack of professional motivation.

Collaboration and Support: The principal's supervision at the school was deemed to provide some amount of support and help in the professional competency development of teachers. However, training agencies and local organizations provide little support and help in areas such as administration, technology, finance, and professional development. Without such help, the school has struggled to manage and implement professional development programs such as human relations, leadership development, management models, counseling, methods, techniques, materials, problem-solving, planning and implementation, motivation, and support.

Teachers' Inability to Identify Teaching Problems: Teachers have not been able to clearly identify the problems they face in the classroom and communicate them with the relevant authorities. When teachers raise their problems in groups, they appear hesitant, possibly due to feelings of inferiority or fear. Teachers have also been unable to prioritize concrete problems.

Potential Measures for Teachers' Professional Competence Development

There is no single solution for resolving teachers' professional concerns. Based on a review of replies from headmasters and teachers via surveys and in-depth interviews, as well as my personal ideas, the following prospective measures for teachers' professional competence growth have been identified:

Provision of Subject-Specific Training: Teachers in the study area's schools have received the same type of training, making it difficult to address subject-specific teaching and learning issues and develop the subject matter. As a result, there is a need for subject-specific training, in which trainers and experts in the respective subjects conduct training in the real environment of the schools.

Management of Training Based on Teachers' Professional Needs: When organizing professional development training for teachers, it is necessary to identify the real teaching and learning problems rather than relying on pre-designed training packages. The training programs should aim to solve teachers' professional and classroom problems, enhance their motivation, and make them active, engaged, and creative. It is also essential to create an environment in which teachers can act.

Effective Utilization of Training: There has been minimal practical use of training in the classrooms in the study area. Teachers ought to focus on efficiently applying the training they receive. It is important for principals, school inspectors, and local bodies to regularly observe classes and supervise teaching. It is also necessary to implement an empirical strategy for rewarding and disciplining teachers. Furthermore, subject-specific supervision should be arranged in schools, and proper supervision

Provision of Training Based on Modern Methods and Technology: The professional competency development training in schools has been mostly focused on conventional teaching techniques, which have been outmoded. Therefore, it is vital to provide training based on modern techniques, technology, and understanding of science.

Increased Opportunities for Professional Development: Some teachers in the study area have voiced frustration with their limited options to participate in professional development courses. Many teachers have been denied training opportunities due to low quotas. As a result, training quotas must be increased in order to ensure that more teachers have access to professional development opportunities. The local government should work with the Ministry of Education to guarantee that every teacher in the schools has the opportunity to engage in training.

Determination of Specific Professional Skills and Competencies for Teachers: Teachers' lack of professional abilities and competences has a detrimental impact on teaching and learning effectiveness, as well as achievement of intended results. Individuals aspiring to enter the teaching profession should also possess basic professional skills and competencies such as personality, sharpness, lesson planning, teaching methods, educational material development and use, classroom management, diversity, inclusion, problem-solving, research, curriculum, textbooks, and assessment techniques. These provisions should be incorporated into the educational regulations.

Conclusion

This study discovered that teachers' professional development training is not connected with their job requirements, demands, or teaching subjects. The training has been confined to formalities, and teachers often go for promotional purposes. Professional development training has not been effective in addressing the numerous issues in classroom teaching. Not all teachers have had access to training possibilities, and it was determined that teachers can grow professionally by their own efforts and self-study. The function of local bodies in teacher professional development has proven ineffective. Due to administrative commitments, administrators were unable to perform regular classroom observations, monitoring and supervision. Despite teachers' desire to use the knowledge, skills, and experiences gained from training, factors such as large class sizes, inappropriate classroom management, a lack of educational materials, time constraints, and cultural diversity have hindered them from doing so. Principals have been resolving classroom teaching problems on their own, and school inspectors have been unable to play an effective role in solving teaching problems or in leadership and professional development. Limited quotas set by training providers have also resulted in teachers being denied training opportunities. Teachers have not acquired job satisfaction or self-confidence. It was discovered that opportunities to improve teachers' educational qualifications had a beneficial impact on their job happiness and motivation. Furthermore, discontent with higher-level bodies was more prevalent in the context

of professional advancement. The main issues identified in this study regarding teachers' professional development include minimal use of training in classrooms, limited opportunities for professional development, ineffective classroom management, a lack of professional commitment, a lack of regular classroom observation and supervision, training that is not tailored to teachers' needs and demands, a lack of cooperation and support, and teachers' inability to identify their teaching problems.

Possible remedies for resolving teachers' professional problems include providing subject-specific training, organizing training based on teachers' professional desires and needs, committing to the effective use of training in classrooms, providing training based on modern methods, technology, and subject-specific issues, expanding opportunities for professional development, and determining specific professional skills and competencies for teachers. The Ministry of Education should focus on organizing teacher promotions at the district level and revising the system so that training counts differently at each level. It is also vital to institute subject-specific supervision and create a system for rewarding and disciplining teachers. Local governments should routinely monitor and supervise classes, offering comments and guidance. Teachers that succeed in enhancing student performance should also be recognized and motivated professionally. School management committees, in collaboration with municipal agencies, should guarantee that relevant pedagogical materials and audiovisual technologies are available. Local bodies are responsible for basic and secondary education, so they should arrange for subject-specific trainers to conduct refresher training on leadership development, classroom management, modern teaching methods, assessment processes, research, and writing at least once a month to boost teachers' professional morale. Local governments should also do additional research to improve the effectiveness of professional training for teachers and organize training programs that are modified to local needs.

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Existence as Experience: Its Pedagogical Implication

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Abstract

"Existence precedes Essence" is the fundamental principle of Existentialism and it focuses on Man's being distinctively self conscious. Existential thinking is fundamentally a response to the cultural milieu in which the existing philosophical viewpoints were falling apart. Regardless of the dissimilarities of positions, the existentialists accept certain common features of existence: It is experiential; It is an object of Inquiry; It's a Projection- Man's experiential knowledge issuing from his pure subjectivity and his position in a determinate situation.

The present article, an exposition of Experience as Existence is, engaging with the thought of Heidegger as his secular approach provides a balanced and broad terra firma to Existence especially human existence. He understood human existence, Dasein or Human Dasein as "Man-existing-in -the-world". He observed that Man possesses a peculiar quality which enables him to respond to the call of Being, which is objective and lies outside human experience. The three fundamental concepts which have been propounded by Heidegger are: (a) Being: that which partakes itself in everything, and (b) Dasein or Existence: that by and in which the Being partakes itself in the emergence of (c) being, the thing, the object or the person. In other words, it refers to the potentiality of Being.* Elaborating upon the relationship between Being and being; and "Man-the-being-in-the-world" i.e. Being of Dasein, the article addresses the question: "Is existence itself an experience or is one's approach to his existence -through his experiences? This query takes 'the self- conscious human's quest' to heightened awareness. To put it simply, it is Man's prerogative to choose to "Care" in experience and thus create "existence" in experience, as experience itself.

Existential approach to education and its pedagogy necessarily engages learners in an immersive experience, aimed at promoting a

heightened sense of self awareness; sensitivity- sensibility to differentiate between authentic and inauthentic decision making, the freedom and courage to uphold responsibility towards oneself and one's world. Questions shoot from the quest of the seeker to know oneself. At a peak level it is engaging in Questions as: When I see, who sees? When I feel, who feels? These questions already exist in the time old Upanishadic dialogues*. Education facilitates learners' awareness of the infinite possibilities of his freedom and the responsibilities he can uphold in life.

Key Words : Experience, Existence, Being, being -in-the-world, Man the- being-in-the-world, Freedom, Authenticity, Conscience, Resolve, Guilt, and Care

The Perspective

Viewing Experience from various angles and philosophical perspectives, a unique shade, a unique lustre is provided by the existentialists. This perspective is very well described in the writings of Kneller. "Experience is an adverb, not a verb"¹ is Kneller's primary observation with regard to the position of existentialists. This statement is indicative of the fact that each moment of a person's life is not an experience. It is worth noting the verb is, none other than 'Being' i.e. "to be" and this Being is ontologically prior to existent (noun). The existent (existence, as noun) comes about in the wake of the process of existence (an act). Experience as its quality is not apart from it but is existence (act) itself. This proposition acquires clarity in the light of the sole unifying principle of existentialism which states "existence precedes essence". Essence refers to what a thing or "being", intrinsically is made of, while existence refers to the acts by which it came about and is the real world (reality)- the world of the existing"? ²

The relevance of the existence of a thing is that we know when it is genuinely alive or real; when it actually is, as we personally meet it, have an experience with it, become authentically involved with it. Existence reveals genuine, authentic involvement. The phenomenon of coming into existence highlights that "men are not guinea pigs, they are not biological urges, they are not IQ's. The human is a self conscious being, the only creature able to give an account of his

inner state, to interiorize his life's condition and to attain a true self owning selfhood"³

Human's being self conscious is the extent to which the Existentialist's share the roof with other philosophers, however when it comes to the manner of being self-conscious, the how of it, it marks their point of departure. Their stance is rooted in three characteristics perceived as follows:

(a) Existential thinking is fundamentally a response or reaction to a cultural milieu in which the existing philosophical viewpoints were falling apart for example, in Germany, France and Italy in the 1930's, and

(b) Existentialist thinking is characterized with peculiar introversion. Its interpretations of abstractions, such as freedom, are primarily subjective in their origin and grounded in varied metaphysical beliefs. While Søren Kierkegaard is a theist, Jean Paul Sartre is an atheist. Martin Heidegger is a secularist, Karl Jaspers a religionist and Gabriel Marcel a French Roman Catholic proponent.

(c) There are also contradictions amongst the thinkers of this genre and within their individual thought -

"Kierkegaard's internal differences are made explicit in Either/Or Heidegger interpreted the meaning of life out of his analysis of Death. Jaspers could promise self-realization only through involvement with one's own self made world. Sartre posited freedom on the denial of the existence of God, where as Kierkegaard affirmed it on that very basis"⁴

By virtue of its highly subjective nature, existentialism can be described as the cognition of the non-cognitive aspect of experience as the basis and content of all Being. It is the non-cognitive, 'how' of experience which affects the manner in which the Being partakes itself. Also existential thinking when it embarks on the vehicle of language it defies any objective or analytic approach from the outside. An example of this is a selection from Heidegger: "Nothing" is revealed in dread, but not as something "is".

The guideline emerging from this is that one must be "of the cloth" in order really to understand the doctrine. In other words, one has to live experiences, characterized as existential, so as to "feel" their knowledge of it. Here the essential thing to be borne in mind is that in existentialism there are no copula verbs (words that join the

verbs) except as copula expresses the very event of being. In the wake of this it is clear that existentialism does not lend itself to analysis along the usual formal lines. However, they do have three basic assumptions about reality:

- (a) **Being**: that which partakes itself in everything, and about
- (b) **Dasein or Existence**: that by and in which the Being partakes itself in the emergence of
- (c) **being**: the thing, the object or the person. In other words, it refers to "the potentiality of Being".⁵

The existentialists accept certain common features of Existence. Existence is:

- (a) Experiential - For Jaspers it is "brittleness of being", to Heidegger it is the "Being with-death in view" and for Sartre it is "experience of nausea"

- (b) An object of inquiry- Man is his existence, the latter interpreted as a peculiarly human mode of being. If man has any essence at all, it is his existence or atleast a consequence of his existence.

- (c) A projection, it 'becomes' - With every passing moment it becomes more (or less) than what it is. Existence and Temporality are thus practically synonymous. This feature, of projection, is realized by virtue of:

- (i) Man as pure subjectivity to be understood in its spontaneous creative sense.

- (ii) Man's position in a determinate situation: Though human existence is "inserted" into the world, primarily it is his situation and it involves him in an incomplete and open reality filled only in part by his special connections with other men/beings. Heidegger's "togetherness" is an example of this concept.

- (iii) Man's experiential knowledge as the basis of existential philosophizing does not lie in the intellectual knowledge that can differentiate between the subject and object in the experience. Instead, in the light of emotional phenomena such as dread, anguish or concern, man becomes aware of his peculiar situation and thus experiential knowledge stands revealed or unveiled to him".⁶ The existential experience is a singular entity of the nature of an emotion. Existential thinkers have differences amongst themselves on account of the type of emotion which they as individuals identify with

Existence. For example, to Heidegger the human existence is the "Being-toward-death".

Heidegger's Worldview

The present article for the exposition of experience as existence and existence as experience, engages with the thought of Heidegger. His secular approach provides a more balanced and broader terra firma to Existence and especially human existence. He understood human existence, Dasein or Human Dasein as "Man-existing-in-the-world". He observed that Man possessed a peculiar quality which enabled him to respond to the call of Being, which is objective and lies outside human experience. Paradoxically, Heidegger sought to understand human experience or Human Dasein in the light of a greater Being.⁷ In his 'Introduction to Metaphysics' Heidegger observes, "Ordinarily language, the word, is regarded as an expression of experience, which follows in the wake of experience....in so far as things and occurrences are experienced - in these experiences, language is indeed an expression, a copy as it were, of the experienced essence"⁸ Thus an experience of the first child in the family may be expressed with the word, 'divine' or ecstatic or added responsibility for an extension of the self. It may be observed that any word, say for example, the word 'man' is a word form, word meaning and a person. It may be noted that 'word form' is a sign for a 'word meaning' which is an indicator of the thing or the person. The word form and meaning are profoundly dependent on the thing or the person. What follows is an exposition of the key concepts of Heidegger -Being, 'Man-the-being-in-the-world', Dasein, and 'being'.

1. **Being and being:** Recalling our earlier stated definition 'Being', is that which partakes itself in everything, it is all pervasive, Omnipresent, beyond time and space, eternal. We cognize that a thing or object or person is a determinate form of this all pervasive Being distinguished as a 'being' and this is how Being enters into human experience, Further, the beings are primarily distinguished as 'Vorhanden' and 'Zuhanden'. Heidegger uses these two terms to differentiate between things which are there by nature ("existent" in the usual sense of the word, literally, before one's hand) and things which are made by men, such as utensils (in readiness at one's

disposal) With regard to the 'Vorhanden' it can be stated that they are of a special "genus" e.g. a house, or a tree and that they have special "qualities" by virtue of which their 'essences' can be ascertained. In contrast to it, 'Zöhanden' have the essential characteristic of 'Being there' i.e. 'Da-Sein'. This peculiar mode of being is termed "Existence". It is pertinent to note that an object, say, a pen by itself maybe a 'Vorhanden' when its function is being discussed or it may be a 'Zuhanden' when it is the pen that I got as an award and hence an object to which I relate and which becomes part of my existence. It stands revealed in fundamental characteristics termed existentia. In this context Heidegger observes, "the being of the kind of 'Dasein' is in its being concerned about its Being and behaves towards its Being as towards its own possibility" ⁹ Thus the fundamental characteristic of Existence is, 'concern towards its own possibility'. This characteristic in itself throws up two things: one of these emerges from the word 'possibility' and suggests something in future i.e. a temporal aspect. Therefore it is important to note that the temporal meaning of being is coterminous with the ontological aspect of being. The second idea seeking clarity is the word 'own'. It raises the questions (i) which being of the Being is 'own' referring to? (ii) The concern is about the 'determinate form' of the Being. These questions seek the identification of the central figure which is seeking its 'own possibility'.

In Heidegger's view, all queries or problems are problems of 'quo vadis' and are related to man. He believes that Man "above all other creatures, is in a central position to relate the general theory of Being to everything existing in the world" ¹⁰ It is so because he possesses the peculiar quality which enables him to respond to the call of Being. This peculiar quality is by virtue of the fact that "man is neither just another substance in the universe nor merely a subject capable of cognitively relating himself to his environment: man is both creator and subject of his own experience." ¹¹ This attribute seeks to engage the individual to take cognizance of oneself at two levels simultaneously, consciousness of the factual 'being' today and the 'potential being' tomorrow, both being an expression of an all encompassing Omnipresent Being. Therefore Heidegger states that 'human experience' can and is to be understood in the light of a

greater Being" ¹². In other words, it may be said that Heidegger adopted the aim of 'regional ontology' namely, of 'Human Dasein' and since man chooses and creates his own experiences therefore he studies "human Dasein" as it actually is, in its relation to the things in the 'world', non human and human" ¹³ It re-affirms the study of human experience as existence, and existence as experience, as Being partakes itself.

2. **Human Dasein:** Man-the-'Being in-the-world' The Human Dasein is characterized as "Being-in-the-world". It is not meant in the factual "ontic" sense; instead it is an ontological definition, meaning thereby that, "Dasein" can be in existence. The phenomenon of its coming into existence is expressed by Heidegger through his description of the structure of Dasein.

Structural Characteristics of Human Dasein: (a) "World", observes Heidegger, "designates primarily, neither the sum total of all things of nature nor a fundamental characteristic of community of men.... it means originally the "how" in which the things are 'in the whole' as implicitly related to human Dasein" ¹⁴ 'World' indicates the "'state", (it is that) where to Dasein transcends so as to be what it is" ¹⁵ It is indicative of the interrelatedness of the beings. Man's consciousness at the same time is also capable of Transcendence. Morris observes, Transcendence:

"In a sense.... boils down to man's gift of what might be termed dynamic self consciousness. Not only can man think, but he can think about (and criticize and correct) his thinking; not only can man contemplate but he can contemplate about his facility for contemplation; not only can man have feelings but he can have feelings about feelings. This no other organism, so far as we know, shares with us. Hence man is not only conscious, but he is also, and uniquely self conscious" ¹⁶

This 'world' is the territory in which the 'self conscious man is placed'. 'Territory does not give an area defined by the coordinates of space but it does suggest spatiality as a feature of Dasein as 'Being-in-the-world'. It is revealed by reference to the relationship of 'in'.

"If a being of the kind of Dasein is said to be "in" something, the relationship is not meant to be primarily "spatial", but means to "dwell", to "sojourn", to "stay" in the sense of the Latin word "habitare". For example a man is "in" his home or office" ¹⁷ The

difference is of the kind that is recognized between cognition and feeling; it emanates from the emotive aspect of the word *habitare*. The next moment raises the issue, as to who stands related in this relationship of "in". The 'who' is answered by Heidegger's 'Zuhanden', the beings 'as they are encountered in daily life; in the widest sense, the product made by man in the state of civilization, in a practical pursuit? The stem or branch of a tree, as such, a thing given by nature does not qualify as 'Zuhanden'. However once man puts it to a practical use of a stick to defend himself, it is a 'being there'. Similarly a structure where one can find shelter is a house but when one begins to dwell in it with a sense of belonging it becomes home, hence the expression- 'being at home.' When Man has established the relationship of "in", it stands qualified as 'Zuhanden'. In other words every 'Vorhanden' is a potential 'Zuhanden' in so far as man relates himself to it in his practical pursuit, as a self conscious being•

The totality of the human Dasein converges at and emerges from Man, the self-conscious being, the "I" and "the I" must not be taken as an isolated "subject" or "self" independent of the "world"; (of what is "Zuhanden" and "Vorhanden"), and of the other fellow-beings together with whom the "I" is there.¹⁸ The reason is that the "I" represents a "Man", i.e. "one like many", in other words, the "neuter" or even the "no one" bearing in dormancy the potential for 'existential modification' or transformation into "authentic self-Being"¹⁹ This dormant potentiality to be "authentic self Being" is the genuine existentialist trait of the constitution of Dasein.

Thus the structural characteristics of the ontological constitution of Dasein as "Being-in-the-world has three possibilities:

- (a) The rudimentary 'self-being' in the form of "one like many"
- (b) "Umwelt (the relationship of Dasein to the "environment" in its widest sense, including all that is "Zuhanden" and "Vorhanden")²⁰ and
- (c) "Mitwelt" (one's being together with a vast multitude of beings of the kind of "Dasein"²¹

By virtue of the nature of these characteristics (essentially Relations) "Dasein" acquires the fundamental trait of being in an "unveiled", "discovered", "enlightened", or "illuminated" state by itself in its own being and not by another kind of being.

Ontological Constitution: The ontological constitution of the Dasein reveals itself in the 'becoming' i.e. in its transformation from dormant to potential, a movement from one mode of "in-Being" to another. This movement from one mode of 'in-Being' to another is revealed in the transformation of the nature of existentials, the three existential characteristics of the mode of "in-Being". It is by virtue of these characteristics that the 'being' becomes a "Being-in-the-world".

1. **Befindlichkeit:** The first of the "existentials" is termed Befindlichkeit and indicates the way in which a Dasein is "placed" in life and in the world. It manifests itself in the more concrete, well known phenomenon of "moods" (being "tuned", being in a spirit /mood etc). The way in which the human being is placed in life, and generally in the world, reveals "itself to himself (or others) in and through his "moods" in a very general and vague, but somehow telling manner."²² The significance of "Befindlichkeit" in "moods" lies in (a) telling us about the "thrownness of Dasein" i.e. the fact "this is that" of Dasein into its "There", and it shows that the Dasein is left to its own means and responsibility. (b) Disclosing the "Being-in-the-world" as a whole. It reveals the possibility of Dasein directing itself towards and concerning itself with, some things, persons, and itself in the world, & (c) revealing that the "Dasein" is circumspect and can be affected, impressed and also threatened in its "There" by the things and the persons"²³ Thus revealed to itself, the Dasein acquires what may be called as the second existential characteristic of "in-Being", namely, understanding or "Verstehen".

2. **"Verstehen" or Understanding:** "Taken in its deepest, and most original meaning, Verstehen discloses to the Dasein "for the sake of what" it "exists". Things and persons, and the whole of one's "Being in-the-world" gain their "Significance" from the dominant purpose or aim, for the sake of which man understands himself to exist"²⁴ "Dasein as Verstehen" always knows in some way and to some extent "what is the matter with itself, i.e. with its own" potentiality of Being". In the same way as Dasein is always essentially "thrown" into its "There", it also always "projects" its fundamental potentialities. "Project" concerns the fully revealed state of "Being-in-the-world". In the light of these potentialities, (a) what is "Zuhanden" is seen and discovered in its serving function, its usefulness or its harmfulness (b) the potentiality of the

interconnectedness of all that is "Zuhanden" is seen and discovered; and (c) all the things that are "Vorhanden" are seen in their 'oneness' as potential 'Zuhanden' ²⁵

The important thing to take note is that Dasein as 'understanding' as revealing itself to itself has two primary tendencies of dealing with itself. "Dasein may understand itself from its world, i.e. it may primarily concern itself with the disclosed state of the world and thereby arrive at an 'unauthentic understanding'. Else the 'Verstehen' may primarily project itself into the "existence for the sake of itself", in which case the Dasein "exists" as itself, an "authentic understanding". This affects the manners in which the potentialities are achieved, as different from 'everydayness' of Dasein.

"Everydayness of Dasein" The unauthentic understanding of Dasein is also termed as "Everydayness" of Dasein, The Dasein is entirely concerned and occupied with the "world" of its care. This fundamental characteristic of the "In-Being" of the 'everydayness' Dasein is termed "Verfallen". In "Verfallen" Dasein loses itself in the publicity of the 'one like many' which belongs to its Being and in the "world" However, as the Dasein is actually falling prey to the publicity of the "man" this publicity itself and the Dasein's trust in it, exercises a profoundly appeasing influence as if everything was in the best order. This appeasement by itself intensifies the "Verfallen", driving to a restless activity and bringing Dasein into a state of "self-estrangement" in which its own innermost "potentiality of Being becomes concealed to it. This denies Dasein its best potential, preventing it from what it genuinely can be. Heidegger strikes the point that being unauthentic also is a potential mode of being. This way of inner movement of Dasein is termed the "fall" ²⁶

Fundamentally this mode of being is based on the Being's inability to distinguish between itself and that which belongs to it. This knowledge dawns upon the Being in the significant 'moods' which are identified with existential crisis, namely, dread, anguish, concern, sensitivity, anxiety, death and so on. These themes reflect man's heightened state of awareness and make the man- "one like many" conscious towards his authentic mode of being. For example, Death makes Dasein aware that all concern for the world fails when being's own potentiality of Being is at stake. Thus Dasein is

"authentic" only when it is primarily concerned with its own "potentiality of being" even while taking care of things and of one's fellow (men) Dasein. This experiential knowledge is revealed to the "in-Being" of the "one like many" in the twin phenomenon of "Conscience" and "guilt".

3. **Speech:** The third existential characteristic is Speech. "Speaking" is the "signifying" articulation of the "Being-in-the-world" in the way in which it is understood"²⁷ Speech as its existential characteristic refers to the way in which the Dasein itself and the world are discovered. Listening and silence are its potentialities. These potentialities stand tapped in 'conscience' and guilt.

Conscience: Primarily conscience is a "call". It is a mode of speech, in the mode of silence. "The caller is Dasein which dreads in its thrownness (Already-Being-in-the-world) on behalf of its potentiality of being. What is called upon is this same Dasein appealing to its own potentiality of being (Being-in-advance-of-Itself). Dasein is appealed to, by the call out of the "Verfallen" in the "one like many" (Already-Being-concerned-with-the-world of its Care).²⁸ It calls against expectations and wishes. It is the call of the Consciousness to itself to transcend all those forces which pull it away from its authentic mode of being. "Conscience, therefore is, a testimony of Dasein's own potentiality of Being"²⁹ The significance of conscience lies in releasing the Being, from its fixation with unauthentic understanding, for achieving its 'authentic' understanding. It is an appeal to the Dasein to "exist" "for the sake of itself". Thus the call is for "self" as the mode of "Being-in-the-World". It discloses a sure direction of drive in which the Dasein of the "self" is to move.

Guilt: To understand the call of conscience made upon the "self" means to realize that Dasein itself is guilty. The call of conscience points forward and backward and makes man aware that he is "guilty". "Only when man projects himself also into the potentiality of being and becoming guilty can he be open for his own potentiality of Existence" and can he, "choose himself in the existential sense".³⁰ Guilt, in other words, is indicative of the Consciousness understanding itself in an unauthentic mode. In other words, it is the moment of the wakeup call, to choose to be authentic

to one's potential. The Dasein when it exercises its choice emerges as Resolve.

Resolve: Projecting to oneself, in silence and in readiness for dread, into one's own 'Being-guilty'....a mode of the disclosed state of Dasein, testified by conscience, is termed "resolve". It is characterized as the "authentic self-Being", which means not a Dasein isolated from the world, but "Being-authentically-in-the-world". "Resolve" discovers in reality, actual significant potentialities and deals with them purposely therefore giving to Dasein a peculiar and authentic lucidity".³¹ It is clear enough then that the "resolve" is essentially always of one actual Dasein only, and the aim of the "resolve" depends on the individual Dasein. "Resolve" discloses a concrete, given "situation" as the Dasein "There". "Resolve" is the "call of conscience", when arousing the self and its potentiality of Being, that calls the Dasein forth into a "situation". In the attitude of "Resolve" situations are, to be mastered"³² It is the choice to make new beginnings from the present moment, unleashing new possibilities.

In a nutshell, the account reveals the Dasein in terms of its constitutive elements namely, *Befindlichkeit*, in its "thrownness", or/and "project", as revealed in "everydayness" Dasein oscillating between the "unauthentic understanding", under the pull of "verfallen", and "authentic understanding", revived by the "call of conscience" as "resolve" in "situations".

In the light of this account of the constitutive elements, we are faced with answering the question about the unifying attribute of this structural whole i.e. what is the Being of Dasein? : Heidegger identifies this Unity of the being of Dasein as "Sorge" i.e. 'Concern' or 'Care'. It may be a "Care of" if it concerns anything that is "Zuhanden" or "Care For" if it concerns the Dasein of others. Thus that which partakes itself in everything of Existence is "Sorge". When the Being of Dasein is defined as 'Care' three aspects emerge:

(a) Dasein is a kind of being in which the being is "for the sake of" its own innermost potentiality of authenticity and inauthenticity,

(b) The aforesaid however is only one aspect of it, for the Being is always already thrown into a world and left there to its own devices and responsibility.

(c) However, Existence of Dasein is further qualified as and when it actively engages itself with the 'Zuhanden' -that is the realm of civilization"³³

This implies that the way we "exist" for ourselves is the way we "Care" for ourselves and similarly the things and persons "exist" for us the way we "Care" for them. In other words the intentionality of the consciousness lends meaning to the quality of existence. Inevitably then, we are faced with Harper's question:

"Is existence itself an experience or is one's approach to his existence -through his experiences"? ³⁴ In the true existential spirit we answer: it is Man's prerogative to choose to "Care" in experience and thus create "existence" in experience, as experience itself.

From the above analyses of the existential position regarding experience, it is evident that any interpretation of 'existence' is inextricably woven with its experience, in its process of 'becoming' as well as in its heightened self awareness. Each individual is the author of his or her own destiny. A thought that is celebrated in the words of the famous poet Allama Iqbal when he wrote:

"Khudi ko kar buland itna ki har taqdeer se pehle
Khuda bande se khud pooche bata teri raza kya hai."

The same thought echoes when Heraclitus says, "you don't step into the same river twice."

Pedagogical Implications: Experiential education from the Existential perspective is inspired by its singular unifying principle, "Existence precedes essence." The journey of life is the process of 'being' coming into Existence. The becoming of the being comes about with nurturing an attitude of "Care", for that is the basis of coming into existence. "Care" transforms the way of relating to the world around and facilitates the process of transforming the everydayness of Dasein into a "Man-the-being-in-the-world". The world of every individual is not a factual world only, it is primarily constituted by the individual's response to the factual world. It is a reflection of the individual's conscious choices determined by his self awareness regarding the nature of his care for the various factual elements around him. The Curriculum based on existential pedagogy endeavours to nurture self awareness and empathy thus enabling the being to become more humane. It seeks to invite and engage

learners with an exploration of their being with authenticity, where focus is on becoming more humane Existential pedagogy empowers the individual being to own up responsibility for oneself and for those contexts in which one is able to uphold the authentic evolution of one's own being. It requires the courage to accept and respect the dynamic nature of the contexts as well as openness towards the emergence of hitherto unexplored possibilities. It's the spontaneous expression of the being-in -the- world. It involves, "emotionally intense, immersive small group experiences"³⁵ that are perceived in the process of reflecting upon those moments in one's day to day life which involve the person in heightened awareness of the self. Enhanced self awareness initiates the process of critical inquiry into the pertinent question: Who am I? This leads one to question: Who sees when I see? How do I feel about what I see? Who feels when I feel? Do I feel the same way towards a particular situation at different points of time? An existentialist take is: You don't step into the same river twice? When one steps into the river the first time, one is totally ignorant but when one steps into the river the second time, one's previous experience determines the way one feels about the second experience. Hence each moment of life is unique, Hence the significance of being mindful in each moment. The role of a teacher is to facilitate mindfulness, to create an environment where the only motivation is to be true to oneself, to be conscientious of one's responses to the world; to do -(in word, thought and speech) unto others what you expect others to do unto you, In other words, to nurture empathetic awareness.

The biggest challenge is to accept each moment, each individual as a self responsible evolving being, hence while reflecting upon a situation/ an experience one needs to avoid judging the situation and the stakeholders. Instead, in each moment one needs to be aware of being in a particular situation. To be able to make authentic choices and decisions," one needs to understand one's own needs and values and take charge of the experiences for change"³⁶. "The individual is the personification of absolute freedom, thus the sole 'agency' responsible for creating his own essence or being"³⁷. Education can make a pupil aware of the infinite possibilities of his freedom and the responsibilities he can bear in life.³⁸ Learning can be successful only when it is self-paced, self-directed and includes a

great deal of individual contact with the teacher, who relates to each student openly and with honesty "Existence of individuals constitute the "core of studies" both in and out of school." ³⁹

Being-in -the-world is the 'being' who sees the reality of co-existence, thinking independently together. It goes without saying that pedagogy needs to engage the learners in a critical dialogue on the various contexts to which he relates himself. The dimensions and layers of the world to which the individual relates depends on the intensity of his/her primary emotions with reference to which he identifies himself with the world. Though the general tendency is to perceive conflicts between the being and the world, a more progressive and authentic view is to meet at the common ground and create a bigger picture. The role of the teacher is to facilitate the awareness of the responsibility of each being towards becoming the being-in -the -world himself or herself as well as performing our responsibilities towards enabling the phenomena of the becoming of the other beings-in-the- world. This competency and the commitment to it can be nurtured by engaging learners in a writing a Journal as a regular practice and engaging them in a reflective dialogue on the issues, values and conflicts that emerge in their consciousness and find expression in their journal writing. The practice of sharing the responsibilities towards enabling the phenomena of 'becoming of the other beings-in-the-world' is described as philanthropy by the social world. In other words, the being who is a teacher, may be confined in his concerns to the subject knowledge that he teaches to the class, i.e. the everydayness attitude which may largely limit his concerns to their results or may dwell upon Umwelt or Mitwelt, that is dwell upon the bigger picture of the being of a teacher in a society, essentially bearing responsibility for promoting the possibility of an authentic co-existence in the world. This teacher transforms the worldview of the learner; liberating, enlightening, empowering and thus enabling him or her. This teacher thus graduates to the role of an educator. An educator liberates the learner from the confines of information and encourages his or her flight to discover the Self. Experience as existence is the phenomena of Consciousness in the journey of becoming the Being-in-the-world; this is the fundamental premise for educational pedagogy which is existential in spirit. In fact, it alone can be the premise for achieving the sustainable development goals.

The SDGs can only be accomplished when each individual is willing to transcend concern of his or her limited existence and have the courage and integrity to see the bigger picture of an interdependent existence. The moral fabric is woven around the belief that what you give to the world comes back to you. All beings are created from the five elements of nature and all elements have a cyclic existence. The simplest cycle that one can relate to is the water cycle, and one can see the connection that it has with one's own existence. Life is indeed a world wide web, a w.w.w. that is spread in various dimensions. The extent to which one can become aware of some of these dimensions depends upon our willingness to reflect upon our experiences and become aware of various aspects of our being.

In reflection upon moments of heightened awareness "a student looks within himself for the knowledge of values like good, truth and beauty. Knowledge assists him in discovering his internal attitudes and his 'degree of consciousness.'" ⁴⁰ Reflecting upon one's own experiences, one becomes aware of the primary moods that give shape to our dispositions towards the world and give form to our relationship with it. It finds expression in one understands of the primary purpose for the sake of which one exists. Existential pedagogy stresses the co-creative, co-responsive and co-participatory aspects of education." ⁴¹

The most difficult task for educators is to learn how to let students learn. ⁴² In Existential pedagogy, the core of the studies, necessarily, both in and out of the school consists of the "existence of individuals," hence it's necessary to invite students to voice their opinions, ideas and critical viewpoints on various situations that they witness and are a part of in their daily life. It is the Zuhanden of their life that needs to constitute their curriculum. In other words, what captures their consciousness, both individually and collectively is suitable content to conduct activities that not only focus upon the situations, invite critical engagement and seek participation in critical action that promises transformation for a more humane society. Education is an instrument for unfolding opportunities for authentic co-existence. School program is to engage learners in myriad opportunities of ethical decision making, focusing on self -knowledge or self awareness in the moment here and now.

It is inevitable that in a dynamic world there are likely to be moments of conflict between various stakeholders of a situation that makes the individual a 'being-in-the-world'. Existential pedagogy sensitizes students to listen to the silent speech of consciousness in moments of conflicts, to listen to the call of their conscience, acknowledge their guilt and find courage to resolve the conflicts. Conflicts and their resolution are the moments of life that give individual the opportunity to validate their freedom and choice. Existential pedagogy places such emphasis on personal freedom and authenticity that it encourages the student to accept the facts and beliefs which resonate with his personality. The moments of conflict are also the moments with the potential to transcend from the existing degree of authenticity to a higher degree of authenticity. In that sense conflicts have the potential to liberate us from pre-existing beliefs. The higher the willingness to let our own subjectivity be the object of one's own critical inquiry the greater is the scope of future possibilities for the individual being. An existential teacher will have a clear sense of personal identity, empathetic awareness, critical attitude, strong sense of individuality and authentic response to the world around him or her. An important characteristic of the existential teacher is being open to possibilities. In the words of Blaise Pascal, "we know truth, not only by reason but also by the heart."⁴³ Existential pedagogy seeks to make the student aware of him/her being a part of a dynamic world and not being apart from a rigid world, An attitude of being consciously, conscientiously and responsibly participative in the process believing that "this too shall pass."

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King Mahendra's Pioneering State Visit to the USA 1960

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Abstract

King Mahendra's state visit to the US was a historic event in the relations between the two countries. Ever since the establishment of diplomatic relations thirteen years before, it was the first visit of Nepali king to the US. The visit is significant from political, diplomatic, and economic view point. Politically, Nepal could elevate her position in the international arena as a sovereign nation. The king addressed the joint meeting of both houses of American Congress, a rare privilege given to a foreign dignitary, and made a historic speech at National Press Club of Washington D.C., a prestigious institution of international repute. On diplomatic side, the visit drew attention of the world community on America's positive attitude towards a small country, Nepal. President Eisenhower had formally invited the king of Nepal and the president himself was present in Washington airport to receive the king. A joint communiqué was issued reaffirming each other's sovereignty and national integrity by both heads of state. On economic matters, King Mahendra invited the Americans to make investment on Nepal's development activities, and President Eisenhower expressed his willingness to help Nepal for its overall development. On the whole, the Visit made a new beginning in Nepal- US relations. It entered into a new phase with the joint collaboration of Nepal & US on many socio-economic fields. The paper analyses the significance of the historic visit on the basis of primary contemporary sources.

Key Words: agreement, ambassador, conference, diplomatic, friendship, visit, relations.

Introduction

Most of the Rana Rulers adopted a policy of establishing political relations with the British Government. But the second last

Rana Prime minister Padma Shumsher sought to diversify Nepal's diplomatic relations with other countries. To that end, an Agreement of Commerce and Friendship was signed between Nepal and the United States of America on 25th April 1947. Despite this formal agreement, neither country established embassies in the respective capitals at that time. Instead, the Nepalese Ambassador to London and the U.S. Ambassador to Delhi were accredited to each other countries. Consequently, the U.S. Ambassador to India, Henry F. Grady became the first Ambassador to Nepal and General Keshar Shumsher Rana, the Nepalese Ambassador to the United Kingdom became the first Ambassador to the United States (Swatantra Bishow, April 1987). Finally, in January 1959, Nepal established an embassy in Washington D.C. and the United States opened an embassy in Kathmandu in August 1959 (U.S. Information Service, n.d.).

Objectives of the Visit

Multiple agreements in various fields were signed and numerous official and unofficial visits were made between the two countries after they signed the Agreement of Commerce and Friendship in 1947. Among these, the State Visit of the King Mahendra and Queen Ratna to the USA, at the invitation of the President Dwight D. Eisenhower in 1960, was milestone in US-Nepal relations. The objectives of the king's visit to the United States were as follows;

(a) To establish direct, face-to-face friendly, and cordial diplomatic relations with the United States.

(b) The USA was Nepal's largest donor for development after World War II. King Mahendra sought to negotiate a new economic agreement with the U.S.

(c) He aimed to attract American investment into Nepal.

(d) After World War II, the United States was recognized as one of the great world powers. The Soviet Union was also showing interest on Nepal and providing aid for its development. The king wanted to assure both nations of Nepal's equal and friendly relations with each of them.

(e) A general election had recently taken place in Nepal, leading to the formation of a parliamentary government. The king wished to clarify this new political development to the U.S.

government, which he articulated in a speech at the National Press Club in Washington, D.C.

(f) He intended to discuss Nepal's membership in the International Monetary Fund, secure loans from the World Bank, and, with U.S. assistance, gain membership in an international organization.

(g) To clearly communicate the objectives and principles of Nepal's foreign policy.

(h) To gain valuable insights into American development practices.

Main events of the Visit

Initially, the Foreign Ministry of Nepal announced that king would visit the USA from April 27 to 30, 1960 (Dainik Nepal, January 1960, as cited in Nepal Press Digest, January 25, 1960) However, Japan was later included in the itinerary (Nepali, April 10, 1960, as cited in Nepal Press Digest, April 4-11, 1960). King Mahendra was accompanied by Queen Ratna Rajya Laxmi and Deputy Prime Minister Subarna Shumsher (Swatantra Bishow, April 1987). Addressing the nation before starting the state visit to Japan and the USA, the king declared, "Wherever we go, we shall keep our duty towards the country always in the forefront...may this visit be helpful in leading the country towards greater progress"(Halkhabar, April 10, 1960, as cited in Nepal Press Digest, April 4-11 1960, p.76). The visit was highly beneficial for Nepal, allowing it to align with one of the world's most powerful and wealthiest countries, like the USA. The King intended to present Nepal's challenges and request assistance for development projects. As a result, the king had the opportunity to make a comparative study of the economic development achieved by the two great powers, Japan and the USA. This tour produced significant outcomes for Nepal's diplomatic relations and greatly promoted mutual friendship with Japan and the USA.

According to the visit schedule, the King left Kathmandu on April 10 and reached Calcutta (Halkhabar, April 10, 1960, as cited in Nepal Press Digest, April 4-11 1960, p.76). From there, he proceeded to Bangkok and Hongkong (Kalpana, April 12-14-15, 1960, as cited in Nepal Press Digest, April 12-25, 1960) arriving in Tokyo on April 18 (Kalpana, April 19, 1960, as cited Nepal Press Digest, April 18-25,

1960). He departed from Tokyo for Honolulu on April 26 for a State Visit to the USA (Halkhabar, April 26, 1960, as cited in Nepal Press Digest, April 26-May 2, 1960). On April 27 during a press conference in Honolulu, he emphasized that Mt. Everest is situated within Nepalese territory. He denied any Chinese violation of Nepalese territory and stated that there were no outstanding issues between the two countries (Kalpana, April 28, 1960, as cited in Nepal Press Digest, April 26- May 2, 1960). By making this statement in Honolulu, he may have sought to attract the U.S. government's attention and gain its support on the matter.

On April 27, President Eisenhower welcomed the king at Washington Airport. During the welcome ceremony, President Eisenhower described the visit as a historic event that would strengthen the friendship between the two countries (Kalpana, April 28, 1960, as cited in Nepal Press Digest, April 26- May 2, 1960). In response to the warm reception from the U.S. President, king Mahendra Stated:

In the short history of the relations between our two countries, this is the first time when the heads of two states came in personal contact with each other ...Let us avail ourselves of this opportunity to exchange our views freely in matters concerning the future promotion of the relations between our two countries who are so firm in their belief in the efficiency of the democratic system (Department of Publicity, Ministry of Information and Broadcasting, 1967, p. 180).

King Mahendra appeared in the efficiency about maintaining strong and cordial relations with the United States. During his visit, he addressed a joint meeting of the American Senate and Congress on April 28 (Department of Publicity, Ministry of Information and Broadcasting, 1967), where he expressed gratitude for U.S. assistance in Nepal's development and emphasized that both countries share similar democratic ideals. He expressed hoped that the American people and their government would continue to enhance their efforts to foster international cooperation and goodwill (Department of Publicity, Ministry of Information and Broadcasting, 1967). While explaining the objectives of Nepal's foreign policy, he added that: We are the worshippers of peace. Of our glorious past and of our independence we are rather proud. We shall not be brow-beaten by any power; we shall not be entangled in any international

complications; we shall not be the camp follower of any Power Bloc; we shall judge all issues on their own merits; such are the silent points of our Foreign Policy. Our consistent stand in the United Nations should bear ample testimony to this...Not to be the camp follower of any Bloc should not mean that we sit on the fence. We are ready to defend our independence and ideology at any time and any cost (Department of Publicity, Ministry of Information and Broadcasting, 1967, p. 182).

In his address to Congress, king Mahendra also reminded the audience of the destruction caused by the First and the Second World Wars and expressed his hope that such wars would be avoided in the future (Department of Publicity, Ministry of Information and Broadcasting, 1967). In doing so, he conveyed Nepal's desire for global peace.

The next day, on April 29, he spoke at the National Press Club in Washington D.C. On this occasion, he declared that Nepal was a test case for whether a small country, situated between two powerful nations, could maintain its independence and sovereignty. He stressed that democracy would have little meaning in Nepal unless the standard of living improved (Kalpana, April 30, 1960, as cited in Nepal Press Digest, April 26- May 2, 1960). He referred recent Nepal's political changes, including the introduction of a written constitution, a general election, and an elected government (Department of Publicity, Ministry of Information and Broadcasting, 1967). Emphasizing on Nepal's foreign policy, he stated that Nepal sought friendly relations with all countries of the World and welcomed aid from any string nation without conditions (Department of Publicity, Ministry of Information and Broadcasting, 1967).

On the third day of his visit, a Joint Communiqué was signed by King Mahendra and President Eisenhower, highlighting the similarities between the Nepalese and American peoples and reaffirming their commitment to the independence and sovereignty of nations, as well as to non-interference in each other's affairs. Both leaders expressed their dedication to maintaining global peace. President Eisenhower voiced his willingness to support Nepal's development, and both countries expressed a desire to strengthen Nepal-U.S. relations (Gorkhapatra, May 2, 1960, as cited in Nepal Press Digest, April 26-May 2, 1960). On April 30, king left North Carolina (Kalpana, May 1,

1960, as cited in Nepal Press Digest, April 26-May 2, 1960) and arrived in New York. The next day, it was reported that informed Americans and diplomats were highly impressed by the key points king Mahendra raised in his speeches (Halkhabar, May 2, 1960, as cited in Nepal Press Digest, April 26-May 2, 1960).

During his tour, king Mahendra also visited Mexico in course of his tour. He had talks with the Mexican President for 40 minutes (Kalpana, May 18, 1960, as cited in Nepal Press Digest, May 18-24, 1960). On May 18, in a press conference, he stated that Nepal maintains equal friendship with China and India. He remarked that his tour would have been incomplete without visiting at least one Latin American country (Dainik Nepal, May 19, 1960, as cited in Nepal Press Digest, May 18-24, 1960). Following his time in Mexico, King Mahendra traveled to Florida and then to Philadelphia, where he inaugurated the Tibetan and Nepalese Art Center at the Philadelphia Art Museum (Kalpana, May 22, 1960, as cited in Nepal Press Digest, May 18-24, 1960). King Mahendra also visited to Montreal of Canada, as well as Iceland and Rhodes Island during his U.S. visit. On June 10, he spent three days at Niagara Falls before returning to New York (Samaj, June 14, 1960, as cited in Nepal Press Digest, June 8-14, 1960).

Before leaving New York, king Mahendra delivered a farewell address to the U.S. government and the American People on June 15. He expressed his gratitude for the warm welcome he had received in the United States. On that occasion, he stated that: Wherever we went in your vast country there was a great uniformity in the hospitality and friendship accorded to us. Now we are returning home with our hearts brimful with pleasant memories of our tour of your country. Let me assure you that the recollections of your friendship and hospitality shall remain always imprinted on our hearts. We are leaving your land with friendship. At this moment, I feel it both an honor and duty to express my gratefulness to His Excellency the President, Mr. Eisenhower, at whose friendly invitation we could visit here and see all we have seen (Department of Publicity, Ministry of Information and Broadcasting, 1967, p. 187).

After visiting few countries along the way (Kalpana, June 23, 1960, as cited in Nepal Press Digest, June 22- 28, 1960) the King

returned to Kathmandu on July 28. In his address to the Nation upon returning home from the state visit to the USA, he declared:

whatever I saw and heard in the advanced countries I visited, has intensified my desire to see similar scientific advancement in my own country, without any adverse effect on national culture...This tour has convinced me that if we work in a spirit of mutual tolerance, unity and discipline, on a planned basis, there is nothing that the people of Nepal cannot achieve (Nepal Press Digest, July 27-August 2, 1960, p.175).

Political Importance of the visit

King Mahendra's first state visit to the USA held significant political, economic and diplomatic importance for Nepal. Politically, his tour secured clear advantages for the country and boosted Nepal's prestige on the international stage. This Visit brought Nepal to the attention of several countries around the world and demonstrated that Nepal is committed to a non-align policy, seeking friendship with all nations regardless of ideology or political belief. The speeches delivered by the king in the U.S. and the warm reception he received added a new chapter to Nepal's diplomatic history. The tour elevated the status of this developing nation in the global arena, with the king successfully providing strong leadership for the country on the world stage. In his address to the U.S. Congress, the king suggested that the funds spent on armaments should be redirected towards eradicating poverty, a sentiment that resonated with underdeveloped nations in Asia, Africa, and Latin America. His speech underscored Nepal's desire to maintain global peace. The tour enhanced Nepal's standing and demonstrated that even a small, economically struggling nation could uphold its dignity and independence. Perhaps the most politically significant aspect of the visit was its role in introducing Nepal as a sovereign state in the international arena.

Economic Importance of the visit

King Mahendra's visit to the United States also held significant economic importance. He appealed to the U.S. government and the American investors to invest capital in Nepal. Deputy Prime Minister Subarna Shumsher also had the opportunity to request economic assistance from the U.S. government for Nepal's development. As a result, several agreements were concluded between Nepal and the

United States during the king's visit. The first Agreement, signed in Washington, aimed to safeguard private American investment in Nepal (Naya Samaj, May 10, 1960, as cited in Nepal Press Digest, May 18-24, 1960), marking another step toward economic cooperation between the two countries. This American private capital was expected to accelerate Nepal's economic development, making the agreement a key outcome of king mahendra's visit to the U.S.

While king Mahendra was in the United States, multiple agreements were finalized between Nepal and the U.S. On May 20, a new agreement was signed in Kathmandu to continue American aid for the following fiscal year, including provisions for several new projects (Kalpana, May 22, 1960, as cited in Nepal Press Digest, May 18-24, 1960). A few days later, another agreement was concluded, in which the U.S. government provided Rs. 6700,000 Nepalese rupees to the Department of Publicity (Samaj, May 31, 1960, as cited in Nepal Press Digest, May 25-31, 1960). Furthermore, on May 31, a separate agreement was signed, under which the U.S. agreed to provide 3,010,000 and 717,000 Nepalese rupees for various development projects for the upcoming fiscal year (Naya Samaj, June 1, 1960, as cited in Nepal Press Digest, June 1-7, 1960) along with 750,000 Indian Currency for Nepal's Second Five-Year Plan (Nepal Samachar, June 5, 1960, as cited in Nepal Press Digest, June 1-7, 1960). Thus, the U.S. government continued to extend a variety of economic assistance to Nepal.

Diplomatic Importance of the visit

Initially, it has announced that King Mahendra would be received at Washington Airport by Vice President Nixon during his visit to the USA as President Eisenhower was only scheduled to receive him if the visit occurred between May and September (Nepal Samachar, February 16, 1960, as cited in Nepal Press Digest, February 15-22, 1960). However, President Eisenhower ultimately greeted the king, even though the visit took place at the end of April. A head of the state personally welcomed another had head of state-an event of considerable diplomatic significance. The President of the world's most powerful and wealthiest nation extending such a reception to the king of a small and developing country held great importance, despite recovering from a struck (koirala, 2055 B.S.).

President Eisenhower initially declined to meet King Mahendra at the airport. However, at the request of the Nepalese government and embassy in Washington, he agreed to receive the king. By doing so, President Eisenhower recognized Nepal's sovereignty in the eyes of the global community, underscoring the diplomatic importance of this visit to Nepal.

These were outcomes of King Mahendra's state visit to the USA. Following his visit, relations between Nepal and the United States became more friendly and cordial. Politically, economically and diplomatically the king's visit was highly beneficial for the Nation.

Conclusion

King Mahendra's state visit to the United States and other nations in 1960 marked a significant moment in Nepal's diplomatic history. The visit solidified Nepal's position as an independent, sovereign state on the global stage, forging stronger ties with one of the world's leading powers. Through his speeches and engagements, King Mahendra articulated Nepal's commitment to democracy, peace, and non-alignment, reinforcing its unique position as a small nation balancing relations between major global powers.

The tour's objectives, including attracting investment, securing economic assistance, and fostering mutual understanding, were achieved through meaningful interactions with leaders, institutions, and citizens of the United States. Agreements signed during the visit laid the groundwork for continued economic collaboration and development initiatives. Additionally, King Mahendra's emphasis on Nepal's political evolution, including the adoption of democratic governance, demonstrated the country's aspirations for modernization and progress.

The visit also symbolized a deepening friendship between Nepal and the United States, highlighted by the respect and hospitality shown by President Eisenhower and the American people. King Mahendra's diplomatic engagements extended beyond the United States, encompassing visits to Mexico, Canada, and other countries, further broadening Nepal's global outreach.

Upon his return, King Mahendra expressed his determination to bring scientific advancement to Nepal while preserving its cultural heritage. The tour left a lasting legacy, inspiring the nation to work

towards unity, tolerance, and progress, with the belief that even a small country like Nepal could achieve great heights on the global stage.

King Mahendra's first state visit to the United States was a landmark event for Nepal, with significant political, economic, and diplomatic outcomes. Politically, the visit elevated Nepal's international stature, its commitment to non-alignment and showcased its sovereignty and independence. The King's speeches advocating global peace and poverty alleviation resonated globally, highlighting Nepal's constructive role in the international arena.

Economically, the visit paved the way for enhanced cooperation between Nepal and the United States. The agreements signed during the visit encouraged American investment in Nepal, provided crucial financial assistance for development projects, and marked a vital step in Nepal's economic modernization.

Diplomatically, the warm reception by President Eisenhower, despite initial hesitations, symbolized Nepal's growing recognition as a sovereign nation on the world stage. This gesture of respect and goodwill strengthened bilateral ties and positioned Nepal as a valued partner in international relations.

In summary, King Mahendra's state visit to the USA significantly contributed to Nepal's political, economic, and diplomatic progress, leaving a lasting impact on its journey as an independent and respected nation in the global community.

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Pornography Addiction as a factor of Academic Procrastination among College students: An Analytical study

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Abstract

The present study was undertaken with the purpose to assess the level of Pornography Addiction and Academic Procrastination among college students. Also, it was attempted to find the correlation between Pornography Addiction and Academic Procrastination among youths. 50 male and 50 female college students were selected as the sample between the age of 18-25 years. Pornography Addiction scale by Dubey, Shankar and Farheen (2024) and Academic Procrastination scale by Savita Gupta and Liyaqat Bashir have been used in this study. Purposive sampling technique was applied in determining the sample. Results have revealed that the youths with high level of pornography addiction are high in academic procrastination whereas those students with low level of pornography addiction are low in academic procrastination. Also, Pornography Addiction and Academic Procrastination have been found positively correlated among the youths.

Keywords: Pornography Addiction; Academic Procrastination, College; Students

Introduction

Pornography addiction refers to a person becoming emotionally dependent on pornography to the point that it interferes with their daily life, relationships and ability to functions. The World Health Organization (WHO) published its own diagnostic manual known as the International Classification of Diseases (ICD). ICD-11 is the latest version adopted in May 2019. In ICD-11, the compulsive sexual

behaviour was coded by 6C72. It helps people get treatment and assisting researchers in investigating compulsive porn use, cyber-sex, telephone sex, and other forms of repetitive sexual behaviour.

According to National Library of Medicine, at least 35% of all internet download are related to pornography while 34% of internet users have experienced unwanted exposure to pornographic content through ads, pop-up ads, misdirected links or emails. According to India Today, a survey was conducted and found that over 50% of teenagers have been exposed to porn at the age of 13, 44% of teenager participants revealed that they had viewed pornography intentionally and 58% of participants found on porn accidentally.

Academic procrastination occurs when a student unnecessarily avoid their academic activities like homework, assignments, projects. Academic procrastination is a common form of procrastination, particularly among students, and is characterized by delaying academic tasks such as studying, writing papers, or preparing for exams. Perfectionism can also be a contributing factor to procrastination, as individuals may feel overwhelmed by the need to attain unrealistic levels of perfection in their work. When students get indulged in internet surfing beyond limit, they get addicted to it. Then they start watching porn videos and this leads them to procrastinate their study and also restrict their normal growth of socialization.

Review of Literature

- **Pandey and Kunkulol (2017)** done a study on medical students of rural Maharashtra and found that male are more prone to pornography addiction than females.
- **Twohig, Crosby and Cox (2009)** discovered that male and females have different attitude towards pornography.
- **Jan, and Kuchy (2018)** demonstrated gender differences in procrastination level of college students.
- **Karbhari (2024)** found that male students have exhibited higher level of academic procrastination than female students.
- **Hayat (2020)** demonstrated that students who get addicted to internet tend to procrastinate their studies.

Objective of the Research

This research has been carried out with following broad objectives:

1. To assess the level of Pornography Addiction of the College Students.
2. To find out the difference in Pornography Addiction between male and female College Students.
3. To study the level of Academic Procrastination among the College Students.
4. To examine the difference in level of Academic Procrastination among the male and female College Students.
5. To explore the relation between Pornography Addiction and Academic Procrastination among the College Students.

Research Variables

- **Independent variable** – Gender (Male/ Female)
- **Dependent Variables-** Pornography Addiction; Academic Procrastination

Research Hypothesis

The main hypotheses of the research were as follows:

1. "The college students will have high level of Pornography Addiction."
2. "There would be difference between male and female college students on the measure of Pornography Addiction."
3. "The college students would demonstrate average level of Academic Procrastination."
4. "There will be difference in the level of Academic Procrastination among male and female college students."
5. "Students with high level of Pornography Addiction will tend to have high level of Academic Procrastination."
6. "The Pornography Addiction and Academic Procrastination among the college students will be positively correlated."

Research Methodology

(A) Sample- The sample of the study was consisted of 100 college students in which 50 were male and 50 were female. They were selected from different colleges of Patna District. They were in

the age group of 18 to 25 years. Purposive sampling technique used in determining the sample.

(B) Research Tool- There were two scales used in this study. The details of them are as follows:-

1. Pornography Addiction Scale- This Scale was developed by Dr. Sujeet Kumar Dubey, Dr. Saba Farheen and Dr. Uday Shankar (2024). It has 15 items. 12 items are positive and 3 items are negative items. Each item has three alternatives- Yes, Probably and No. Positive items are scored as 2,1,0 while negative items are scored as 0,1,2. Variation of scores on this scale is from 0 to 30. The reliability and validity of this scale are 0.53 and 0.64 respectively.

2. Academic Procrastination Scale- The scale was developed by Savita Gupta and Liyaqat Bashir. It has 30 items in which 22 items are positive items and 08 items are negative items. Positive items are being scored as 5, 4, 3, 2, and 1 while negative items are being scored as 1,2,3,4, and 5. It has four dimensions- Time Management, Task Aversiveness, Sincerity and Personal Initiative. Variation of scores on this scale is from 30 to 150. High score indicates high level of procrastination and low score indicates low academic procrastination. The reliability of the scale is 0.76 and validity is 0.85.

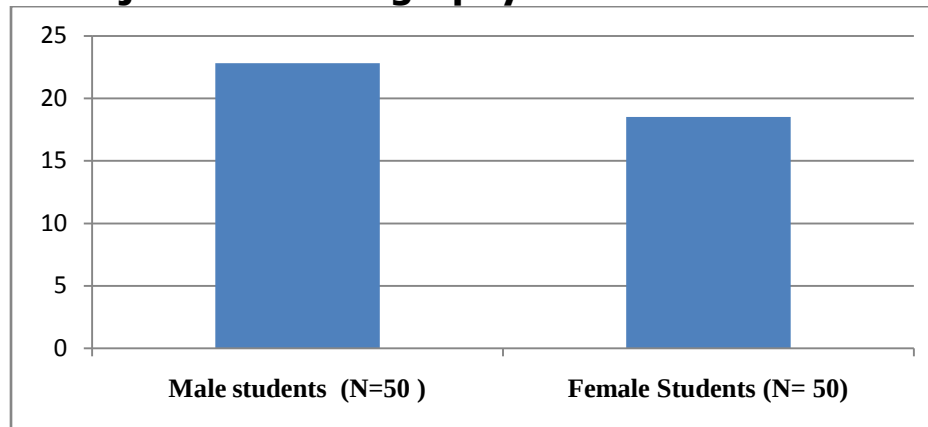
(C) Research Design- Between group research design has been used in the present study. The data was explained quantitatively.

(D) Data Collection Procedure- Each subject was approached individually. Before recording the responses, an attempt was made to develop a good rapport with the subjects. In course of conversation, the subjects were requested to respond honestly and genuinely on the both scales. If the subjects needed any clarification on any question, it has been clarified to them so that he/she could respond with full understanding.

(E) Data Analysis- The obtained data was analysed statistically with the help of Mean, SD and, t-test.

Results

The results of the study have been presented in the tabular forms with the help of Table- 1, 2, 3 and 4.

Figure-1: Graphical representation of mean of Male and Female Subjects on Pornography Addiction Scale**Table-1: Mean Scores of Male and Female Subjects on Pornography Addiction Scale**

S.No		Male students (N=50)	Female Students (N= 50)
1	Mean	22.81	18.53
2	SD	3.15	2.68
3	t-ratio	7.51P<.01	

Table-1 depicts the mean scores of male and female subjects on the measure of Pornography Addiction. From the table, one can see that the mean of male subjects is 22.81 and mean of female subjects is 18.53. It seems that subjects have high level of Pornography Addiction. This supports the first hypothesis of the study. Here in the table, the male subjects have gathered higher mean than the female subjects. This clarifies that the males are having high level of Pornography Addiction. There is significant difference among these two groups. It confirms the second hypothesis of the present study.

Here male subjects are very prone in watching porn videos. They are very frequently indulging in pornography addiction. And if they are addicted at this age, probably it will continue to their coming years. This makes them violent and aggressive because of the hormonal secretion. May be this is the reason why there are so many cases of violence against women in India. Females have many restrictions in the society. They are bounded with time limit of education, making career and getting married at the earliest. They have less time in getting addicted to pornography. Similar findings

have been seen in the studies of **Praveera, Anudeep and Junapudi (2021)**. Also **Chowdhury, Chowdhury and Kabir (2018)** found that males have higher pornography addiction than females.

Figure-2: Graphical representation of mean of Male and Female Subjects on Academic Procrastination Scale

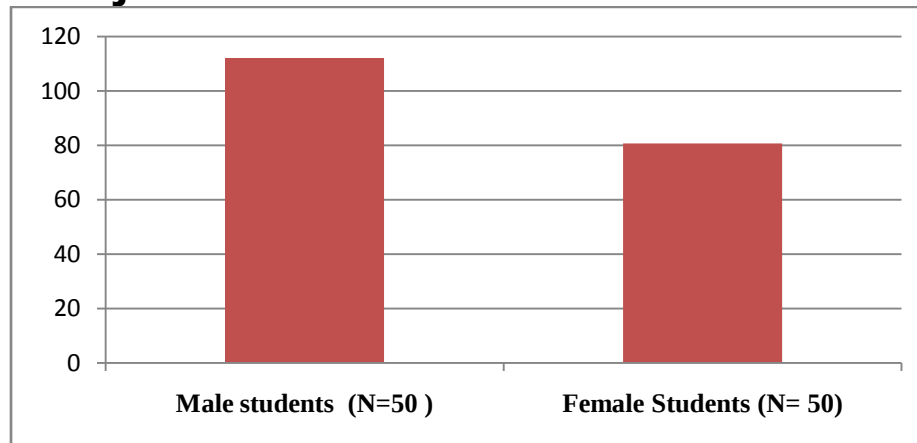
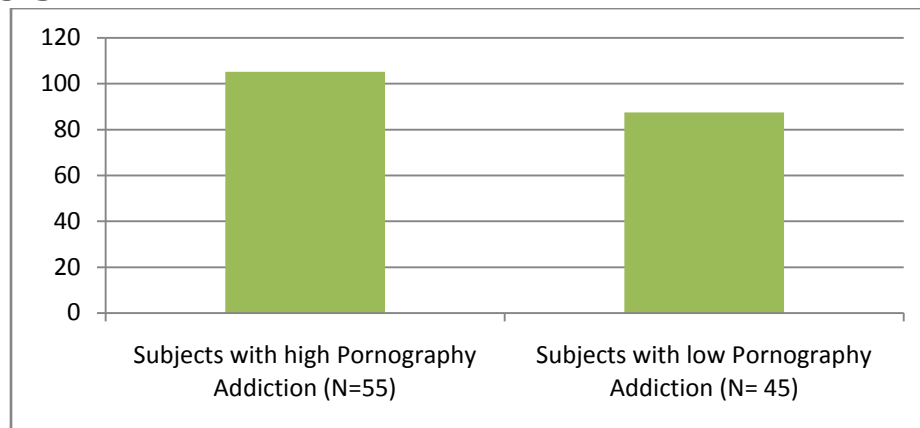


Table- 2: Mean Scores of Male and Female Subjects on Academic Procrastination Scale

S.No.		Male students (N=50)	Female Students (N= 50)
1	Mean	112.08	80.68
2	SD	13.11	9.54
3	t-ratio	13.71P<.01	

Table-2 illustrates the mean scores of boys and girls adolescents on the scale of Academic Procrastination. From the table, it can be observed that the mean of male students is 112.08 and the mean of female students is 80.68. They have average level of procrastination. This confirms the third hypothesis of the study. The standard deviations of the two groups are 13.11 and 9.54 respectively. The t-ratio between these two groups is 13.71 and is found to be significant. This depicts that both male and female students are different from each other on the scale of Academic Procrastination. Both groups are having different level of Academic Procrastination in their lives. It shows that gender is a determining factor in the resilience practices. This result is in the support of fourth hypothesis of the study. The finding is supported by earlier research of **Lu, He, and Tan (2022)**.

Figure-3**Table-3: Mean Scores of subjects with high and low Pornography Addiction on Academic Procrastination Scale**

Groups	Mean	SD	t-ratio
Subjects with high Pornography Addiction (N=55)	105.23	12.46	8.35 P<.01
Subjects with low Pornography Addiction (N= 45)	87.53	8.67	

Table 3 illustrates the mean scores of subjects with high and low pornography addiction on the scale of academic procrastination. Here we can see that subjects with high level of pornography addiction have secured high mean score than the subjects with low level of pornography addiction. These findings fully support the third hypothesis of the study. It is clear from the table that both groups are significant from each other. The level of pornography addiction of a person affects the level of academic procrastination. So, it can be said that pornography addiction is a determinant of academic procrastination among youths. This supports the fifth hypothesis of the present study.

Table- 4: Showing correlation between Pornography Addiction and Academic Procrastination

Variables	N	r	DF	Level of significance
Pornography Addiction Vs Academic Procrastination	100	0.66	98	P<.01

Table-4 presents the correlation between Pornography Addiction and Academic Procrastination among youths. The table clarifies that both variables have been positively correlated. High level of pornography addiction leads to high academic procrastination and low level of pornography addiction leads to low academic procrastination. This finding fully supports the sixth hypothesis of the study. Earlier study has shown that there is a positive relationship between internet addiction and academic procrastination (**Teyfur, 2017; Gurultu, 2016**). In the present study, Gender is a strong factor in Pornography Addiction and Academic Procrastination among college students.

Conclusion

On the basis of findings of the present study, the main conclusions that can be derived are below:

1. Male students have shown higher level of Pornography Addiction than female students.
2. Male students have displayed higher level of Academic Procrastination than female students.
3. College students with high level of pornography addiction demonstrated high academic procrastination while subjects with low pornography addiction tend to procrastinate more.
4. Pornography Addiction and Academic Procrastination are positively correlated among college students.

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Artificial Intelligence as a Strategic Enabler of Managerial Decision-Making in Business Organizations

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Abstract

Artificial Intelligence (AI) has increasingly become an integral component of strategic management and organizational decision-making in contemporary business environments. With growing complexity, uncertainty, and data intensity, traditional managerial decision-making approaches face significant limitations. This paper examines Artificial Intelligence as a strategic enabler of managerial decision-making in business organizations. Adopting a conceptual and analytical approach, the study systematically reviews existing literature and develops a structured framework explaining how AI capabilities enhance decision quality, speed, and strategic alignment. The paper also examines the interaction between human judgment and AI systems, along with organizational and ethical implications of AI-enabled decision-making. By presenting a comprehensive, theory-driven discussion, this paper contributes to international management literature and provides directions for future empirical research on AI-supported strategic decisions.

Keywords: Artificial Intelligence, Managerial Decision-Making, Business Strategy, Digital Transformation, Organizational Performance

1. Introduction

The contemporary business environment is marked by rapid technological advancement, intense global competition, and increasing uncertainty. Organizations operate in markets characterized by volatility, complex stakeholder expectations, and vast volumes of data generated from multiple sources. In such an environment, managerial decision-making has become more challenging and critical than ever before the quality of decisions

taken by managers directly influences organizational performance, competitiveness, and long-term sustainability.

Traditional decision-making approaches in business organizations have largely relied on managerial experience, intuition, and historical data analysis. While these approaches have been effective in relatively stable environments, they are often inadequate in dynamic and data-intensive contexts. Managers frequently face limitations such as information overload, time constraints, and cognitive biases, which restrict their ability to make fully rational decisions. These limitations have prompted organizations to seek technological solutions that can enhance decision-making effectiveness.

Artificial Intelligence has emerged as a powerful technological capability that supports managerial decision-making by augmenting human judgment with advanced analytical insights. AI systems are capable of processing large volumes of structured and unstructured data, identifying patterns, and generating predictive insights that inform strategic decisions. As a result, AI is increasingly embedded in decision support systems, analytics platforms, and enterprise applications across industries.

In business organizations, AI is applied to a wide range of decision-making contexts, including strategic planning, investment evaluation, market forecasting, risk management, and performance monitoring. AI-driven decision systems enable managers to evaluate multiple scenarios, anticipate future trends, and respond proactively to environmental changes. Consequently, AI is no longer viewed merely as an operational tool but as a strategic enabler of managerial effectiveness.

Despite the growing adoption of AI, academic research has largely focused on its role in automation and operational efficiency, with relatively limited attention to its strategic implications for managerial decision-making. Furthermore, existing studies often examine isolated AI applications without integrating them into a comprehensive decision-making framework. This gap is particularly evident in international management literature, where a structured understanding of AI-enabled strategic decision-making remains underdeveloped.

The present paper seeks to address this gap by examining Artificial Intelligence as a strategic enabler of managerial decision-making in business organizations. By adopting a thesis-style conceptual approach, the study provides a systematic analysis of theoretical foundations, literature insights, and organizational implications. The paper aims to contribute to international management literature by offering a comprehensive framework that explains how AI capabilities enhance managerial decision-making and organizational performance.

2. Conceptual Background: Managerial Decision-Making in Business Organizations

Managerial decision-making refers to the process by which managers identify problems or opportunities, evaluate alternatives, and select appropriate courses of action to achieve organizational objectives. Decision-making occurs at multiple levels within organizations, including strategic, tactical, and operational levels. Among these, strategic decision-making is particularly critical as it determines long-term direction, resource allocation, and competitive positioning.

Classical decision-making theories assume that managers act rationally by evaluating all available alternatives and selecting the optimal solution. However, empirical research has demonstrated that real-world decision-making is constrained by bounded rationality. Managers operate under conditions of incomplete information, limited cognitive capacity, and time pressure, which often lead to suboptimal decisions.

Behavioural decision theory further explains how cognitive biases such as overconfidence, confirmation bias, and anchoring influence managerial judgment. These biases can result in strategic errors, misallocation of resources, and failure to adapt to environmental change. Consequently, enhancing managerial decision-making has become a central concern in management and commerce research.

Advancements in information systems initially aimed to support managerial decisions by improving access to information. Traditional decision support systems provided structured data analysis and reporting capabilities. While these systems improved information

availability, they lacked the ability to handle complex, dynamic, and unstructured decision environments. The emergence of Artificial Intelligence represents a significant evolution in decision support by enabling predictive, adaptive, and learning-based decision-making.

3. Literature Review: Artificial Intelligence and Strategic Decision-Making

3.1 Artificial Intelligence in Business Contexts

Artificial Intelligence refers to computational systems capable of performing tasks that typically require human intelligence, such as learning, reasoning, and problem-solving. In business contexts, AI includes applications such as machine learning, predictive analytics, natural language processing, and intelligent automation. These technologies enable organizations to extract insights from large datasets and support decision-making processes.

Existing literature highlights the growing adoption of AI across industries, including finance, manufacturing, retail, healthcare, and services. Studies indicate that AI enhances organizational efficiency, improves forecasting accuracy, and supports strategic planning. However, the strategic implications of AI for managerial decision-making remain an evolving area of research.

3.2 AI-Driven Decision Support Systems

AI-driven decision support systems differ from traditional systems in their ability to learn from data and improve over time. Research suggests that such systems enhance decision quality by providing timely, accurate, and relevant insights. AI systems enable scenario analysis, risk assessment, and predictive modelling, which are particularly valuable for strategic decisions.

Several studies emphasize that AI-driven decision systems reduce reliance on intuition and enhance evidence-based management. However, scholars also caution that effective use of AI requires managerial competence, organizational readiness, and trust in algorithmic outputs.

3.3 Human–AI Interaction in Decision-Making

An important theme in the literature is the interaction between human judgment and AI systems. While AI provides analytical insights, human managers contribute contextual understanding,

ethical judgment, and strategic intuition. Research suggests that optimal decision outcomes emerge from collaboration between humans and intelligent systems rather than complete automation.



Figure : Role of Artificial Intelligence in Strategic Decision Support

3.4 Ethical and Governance Considerations

The literature also highlights ethical concerns associated with AI-driven decision-making, including algorithmic bias, transparency, and accountability. Scholars argue that organizations must establish governance frameworks to ensure responsible AI usage. Ethical AI practices are increasingly viewed as essential for maintaining stakeholder trust and organizational legitimacy.

Research Gap

The review of existing literature reveals that Artificial Intelligence has received growing attention in management and business research, particularly in relation to automation, operational efficiency, and data analytics. Numerous studies have examined the role of AI in improving productivity, reducing costs, and enhancing process efficiency across various industries. While these studies provide valuable insights, several significant research gaps remain, especially from a strategic and managerial decision-making perspective.

First, a substantial portion of existing research on Artificial Intelligence is technology-centric, focusing primarily on system design, algorithms, and technical performance. Such studies often overlook the managerial and strategic dimensions of AI adoption. The role of AI as a strategic enabler of managerial decision-making—particularly at the strategic level—has not been sufficiently explored. As a result, the literature lacks a comprehensive understanding of how AI reshapes managerial judgment, strategic control, and long-term decision outcomes in business organizations.

Second, many empirical studies examine AI in isolated functional contexts, such as marketing analytics, supply chain optimization, or financial forecasting. While these function-specific studies are valuable, they fail to provide an integrated perspective on decision-making across organizational levels. There is limited research that conceptualizes AI-enabled decision-making as a holistic organizational capability influencing strategic, tactical, and operational decisions simultaneously.

Third, existing literature often treats Artificial Intelligence as a substitute for human decision-making, emphasizing automation and the replacement of human effort. Comparatively fewer studies examine human–AI collaboration and the complementary relationship between managerial judgment and AI-generated insights. The behavioural and cognitive implications of AI-supported decision-making—such as changes in managerial roles, responsibility, and accountability—remain underexplored.

Fourth, although decision-making theories such as bounded rationality and behavioural decision theory are well established, there is limited research that integrates these theories with AI-enabled decision systems. Theoretical frameworks explaining how AI extends, reshapes, or constrains managerial rationality are fragmented and lack systematic development within international management literature.

Fifth, ethical and governance concerns related to AI-driven decision-making—such as transparency, algorithmic bias, and accountability—are often discussed independently of strategic decision processes. There is a lack of integrated studies that examine ethical considerations as an inherent component of AI-enabled

managerial decision-making rather than as an external compliance issue.

Finally, much of the existing research is either context-specific or descriptive, with limited emphasis on developing conceptual frameworks and research propositions that can guide future empirical investigation across diverse organizational and geographical contexts. This limits the generalizability and strategic relevance of current findings.

Positioning of the Present Study

In light of these gaps, the present study seeks to advance international management literature by adopting a theory-driven, conceptual approach to examine Artificial Intelligence as a strategic enabler of managerial decision-making in business organizations. By integrating insights from decision-making theory, strategic management, and AI literature, the study proposes a structured conceptual framework that highlights AI capabilities, human–AI interaction, and organizational context. In doing so, the paper addresses the identified gaps and provides a foundation for future empirical research on AI-enabled strategic decision-making.

4. Theoretical Foundations Linking AI and Strategic Decision-Making

From a theoretical perspective, Artificial Intelligence can be examined through multiple lenses. The concept of bounded rationality explains how AI extends human cognitive limits by processing vast datasets and generating predictive insights. However, AI does not eliminate decision constraints; instead, it shifts them to data quality and algorithm design.

The resource-based view conceptualizes AI as a strategic resource that contributes to competitive advantage when combined with organizational knowledge and routines. Similarly, the dynamic capabilities perspective highlights AI's role in sensing opportunities, seizing strategic options, and reconfiguring resources in response to environmental change.

Behavioural decision theory further explains how AI mitigates certain cognitive biases while introducing new challenges related to algorithmic bias. Integrating these theories provides a

comprehensive understanding of AI as a strategic enabler rather than a mere technological tool.

5. Conceptual Framework and Research Propositions

Based on the review of literature and theoretical foundations, this paper proposes a conceptual framework linking AI capabilities with managerial decision-making effectiveness. AI capabilities are categorized into data-processing capability, analytical intelligence, and adaptive learning capability. These capabilities influence decision quality, speed, and strategic alignment.

Human–AI collaboration is proposed as a mediating factor, while organizational context, including leadership support and governance structures, moderates the relationship between AI capabilities and decision outcomes.

Propositions

- AI capabilities positively influence managerial decision-making effectiveness.
- Human–AI collaboration mediates decision outcomes.
- Organizational context moderates the effectiveness of AI-



enabled decisions.

Fig: Conceptual Framework Linking Artificial Intelligence and Managerial Decision-Making

Source: Author's conceptual representation

Explanation

The framework illustrates how AI capabilities—data processing, analytical intelligence, and adaptive learning—enhance managerial

decision-making effectiveness. Human–AI collaboration mediates this relationship, while organizational context moderates outcomes

6. Managerial, Organizational, and Ethical Implications

From a managerial perspective, AI supports evidence-based decision-making and enhances strategic responsiveness. Managers must develop analytical literacy and critical evaluation skills to effectively utilize AI-generated insights. Organizations must align AI initiatives with strategic objectives and redesign decision processes accordingly.

Ethically, organizations must address issues of transparency, accountability, and bias in AI-driven decision systems. Responsible AI governance is essential for sustainable adoption and long-term organizational success.

Future Scope and Directions for Future Research

The rapid advancement of Artificial Intelligence and its increasing integration into business organizations present substantial opportunities for future research. While the present study offers a conceptual and strategic understanding of Artificial Intelligence as an enabler of managerial decision-making, several avenues remain open for further investigation. These future directions are essential for deepening academic understanding and enhancing practical relevance in evolving business environments.

1. Empirical Validation of the Conceptual Framework:

The present study adopts a conceptual approach and proposes a framework linking AI capabilities with managerial decision-making effectiveness. Future research can empirically test this framework using quantitative, qualitative, or mixed-method research designs. Large-scale surveys, structural equation modelling, and longitudinal studies may be employed to validate the proposed relationships across different industries and organizational contexts. Empirical validation would strengthen the generalizability and practical applicability of the framework.

2. Cross-Industry and Cross-Country Comparative Studies: Future studies may extend the scope of research by conducting comparative analyses across industries such as finance, manufacturing, healthcare, retail, and services. Different sectors exhibit varying levels of AI maturity, regulatory environments, and

decision-making complexity. Additionally, cross-country studies comparing developed and emerging economies can provide insights into how institutional, cultural, and economic factors influence AI-enabled managerial decision-making. Such comparative research would contribute to international management literature and policy formulation.

3. Longitudinal Analysis of AI-Enabled Decision-Making:

Most existing studies, including the present one, adopt a cross-sectional perspective. Future research can employ longitudinal designs to examine how AI-enabled decision-making capabilities evolve over time. Long-term studies can explore how managerial roles, decision authority, and organizational structures change as AI systems mature and become more embedded in strategic processes. This would provide a dynamic understanding of AI-driven transformation rather than a static snapshot.

4. Behavioural and Psychological Dimensions of Human-AI Collaboration: Although this study emphasizes the importance of human-AI collaboration, further research is required to explore its behavioural and psychological dimensions. Future studies may investigate managerial trust in AI systems, resistance to algorithmic recommendations, cognitive dependence on AI, and the impact of AI on managerial autonomy. Experimental and behavioural research methods could offer valuable insights into how managers interact with intelligent systems during strategic decision-making.

5. Ethical, Governance, and Regulatory Perspectives: The ethical implications of AI-driven decision-making represent a critical area for future research. Scholars may examine governance mechanisms, accountability frameworks, and regulatory policies that ensure responsible AI usage in organizations. Future research could explore how ethical AI practices influence organizational reputation, stakeholder trust, and long-term sustainability. Integrating ethics into strategic decision-making models would enhance both theoretical and practical relevance.

6. Integration of AI with Emerging Technologies: Future studies may also examine how Artificial Intelligence interacts with other emerging technologies such as big data analytics, blockchain, and the Internet of Things (IoT) in shaping managerial decision-making. The convergence of these technologies may further

transform strategic processes and create new decision-making paradigms. Exploring such integration would expand the scope of AI research within the broader digital transformation literature.

7. Policy and Education-Oriented Research: Another promising area for future research involves examining the implications of AI-enabled decision-making for management education and policy development. Studies may investigate how business schools can integrate AI literacy into management curricula and how policymakers can support organizational readiness through skill development initiatives. This would bridge the gap between academic research, education, and practical implementation.

Overall Future Scope

The future scope of research on Artificial Intelligence and managerial decision-making is extensive and multidisciplinary. As AI technologies continue to evolve, their influence on strategic management, organizational behaviour, and human capital will become increasingly complex. By addressing the identified research directions, future studies can contribute to a more nuanced, ethical, and globally relevant understanding of AI as a strategic enabler in business organizations.

7. Conclusion and Directions for Future Research

This paper examined Artificial Intelligence as a strategic enabler of managerial decision-making in business organizations through a structured, thesis-style conceptual approach. By integrating literature insights and theoretical perspectives, the study highlights how AI enhances decision-making effectiveness while reshaping managerial roles and organizational structures.

Future research may empirically validate the proposed framework across industries and regions. Longitudinal studies could examine how AI-enabled decision capabilities evolve over time. Further research may also explore behavioural and ethical dimensions of human–AI collaboration in strategic contexts.

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Sustainability Study of Open Defecation Free Villages in West Bengal: A Case Study of Karimpur Block Number- II

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Abstract

Individual health and hygiene are directly related, which largely depends on the adequate availability of proper sanitation. Inappropriate disposal of human excreta has severe implications on multiple dimensions of human life. It kills babies, impedes the physical and cognitive development of surviving children, and reduces the human capital of India's workforce, thereby reducing the efficiency, economy and safety of the society. Against this background, the Indian state launched a series of human sanitation programmes since 1986, the latest being Swachh Bharat Abhiyan, which has achieved praiseworthy results all across India, including West Bengal. According to the report of the Ministry of Drinking Water and Sanitation, after launching Swachh Bharat Abhiyan on October 2, 2014, the number of hardworking rural Indians has dropped from 550 million to 320 million, to make India ODF on October 2, 2019. Despite such success, many surveys indicate that despite having working latrine, at the household and community level a change in open defecation has been noticed. The present study would focus on the sustainability of open defecation free status of villages of Karimpur Block No II in Nadia District of the State of West Bengal. Purposive or subjective sampling would be used to select the ODF villages declared as ODF for more than two years. The present study would focus the community's perception concerning sanitation and hygiene issues in different terrains of the State of West Bengal.

Key Words: Health, Environment, Hygiene, Sanitation, Defecation, Sustainability

Introduction

Individual health and hygiene are directly related, which largely depends on the adequate availability of proper sanitation. Inappropriate disposal of human excreta has severe implications on multiple dimensions of human life. It kills babies, impedes the physical and cognitive development of surviving children, and reduces the human capital of India's workforce, thereby reducing the efficiency, economy, and safety of society. Against this background, the Indian State launched a series of sanitation programs in 1986, the latest being Swachh Bharat Abhiyan, which has achieved praiseworthy results across India, including West Bengal. According to the report of the Ministry of Drinking Water and Sanitation, after the launching of Swachh Bharat Abhiyan on October 2, 2014, the number of hardworking rural Indians has dropped from 550 million to 320 million; to make India Open Defecation Free on October 2, 2019.¹

Sanitation has been a severe headache for the Indian States since independence. Since the beginning of human civilization, sanitation has been the most basic need. It is inextricably linked with our daily living. Whether it is the development of human civilization or the environment, it cannot happen without proper sanitation. Nevertheless, most of the time, we have always neglected it. However, the concerted effort through comprehensive policy and planning could only be ensured in 1986 with the launch of the Central Rural Sanitation Program (CRSP). The fundamental goal of this program was to improve the quality of life of rural people and protect the dignity of women by maintaining their privacy.² But it could not run successfully for the dearth of community participation. The lacunae were later bridged with the launch of the Total Sanitation Campaign in 1999 and renaming it as Nirmal Bharat Abhiyan in 2012, whereby the APL population was included for service provision.³ The program was restructured as Swachh Bharat Mission (Rural and Urban) in 2014. The goal of this project was to achieve "Clean India" Status by October 2, 2019.⁴ The essential objectives of this program were to stop open defecation, improve living standards, protect women and achieve universal sanitation status.⁵ Women have to pay more for poor sanitation because the situation of women in the villages is deplorable. According to WHO and UNICEF, about 65% of

women defecate in the open. Most women are attacked, assaulted, and raped when they go out to defecate in the early morning or late evening.⁶ Added to this is the menstrual cycle of women and the secrecy of reproductive health. In tandem with the central government scheme, the State of West Bengal launched Mission Nirmal Bangla.⁷ The state sanitation program functions as a component of the Central Government Program by contributing 30% of the remaining incentive to the households under the Swachh Bharat Mission plan.⁸ Both the components have achieved praiseworthy results in making rural Bengal Open Defecation Free. Nadia of West Bengal was the first district of the country to achieve ODF status after the launch of the Swachh Bharat Mission (Gramin) [SBM(G)] Under the "Mission Nirmal Bangla".⁹ The district was declared ODF on April 30, 2015, after a rigorous verification process undertaken by the district involving multiple stakeholders and external agencies.¹⁰

After that, three more districts, namely Hooghly, North 24 Parganas, South 24 Parganas, and East Medinipur, have achieved ODF status.¹¹ The State reported that in the last four and half years, 8 Districts, 2,266 Gram Panchayats, and 28,1002 Villages had been declared open defecation free.¹² West Bengal currently has rural sanitation coverage of 95% and is on track to becoming ODF much before the national target of October 2019.¹³ Despite such success; Many surveys indicate that despite having a working latrine, a change in open defecation has been noticed at the household and community level. The present study would focus on the sustainability of the Open defecation-free (ODF) status of villages in ODF block of the State of West Bengal. Purposive or subjective sampling would be used to select the ODF villages that have been declared as ODF for more than two years. Different physical constraints and opportunities shape the sanitation practices of an individual and the community. Unfortunately, very few studies have concentrated on the effects of geography, in terms of terrain and climate conditions, on the individual and community's sanitation provisions and behaviour. The present study would like to compare the community's perception concerning sanitation and hygiene issues in different terrains of the State of West Bengal. Mahish Bathan, Rasikpur, Gandharajpur of ODF villages of Karimpur Block Number - II under Nadia district of West

Bengal to be surveyed. The research study would aim to make an analysis of two different ODF villages of West Bengal with different types of terrain and climatic conditions.

Research Questions

Research would try to focus on answering the following questions:

1. Have the villages declared open defecation-free (ODF) status for more than two years reverted to open defecation (OD)?
2. Has the Community-Led Total Sanitation (CLTS) intervention sustained households' sanitation views and behaviours to sustain ODF status?
3. What non-health factors are drivers for the usage and installation of sanitation facilities, particularly at the household level?
4. What are the main factors or barriers affecting a household's decision to upgrade, repair, maintain or abandon latrines?

Objectives of the Study

The earmarked objectives of this study are:

1. To review the existing conditions of family toilets, community, and public toilets.
2. To evaluate the actual position of rural sanitation and open defecation.
3. To analysis the health, hygiene levels, and conditions of the environment in Karimpur Block Number - I and Karimpur Block Number - II.
4. To understand cultural factors and social beliefs of the rural people.
5. To study the socio-economic outline of the sample households in the study area.
6. To analysis the actual scenario of Mission Nirmal Project in Karimpur Block Number - I and Karimpur Block Number - II.
7. To create awareness about sanitation and its linkage with public health.

Research Methodology

This research work is based Analytical and Empirical in nature. For this purpose, this research study has tried to establish perception

based on analytical-empirical analysis about the Sustainability study of ODF status. The present study is intended to identify those villages that have gone back to their old habits and defecating in the open, however, they have already achieved the ODF status. For that purpose, data would be collected from Primary and Secondary sources. The Internet is also a valuable source to trace the problem for this work. The participants would be selected through convenience sampling from the area of three villages from the Karimpur- II Number Block.

Innovativeness in the Proposed Research

Being interdisciplinary research, it would try to analyse the impact of topography and terrain on a particular locality's sanitation provisions and behaviour. It would also examine the non-health factors that act as drivers for the usage and installation of sanitation facilities, particularly at the household level. It would also examine the various cultural barriers and gender issues that hinder proper sanitation, especially toilets at home. Moreover, it would try to scrutinize the factors that have made the ODF villages revert to their original status.

Relevance of the Proposed Study for Policy

The government adopts different policies for the people according to the situation at different times. It is in the hands of the executive department of the government to implement that policy. The success of any government policy depends on the long-term sustainability of that policy. The success of any policy encourages policy-makers to adopt a new one. So, the sustainability of any policy is a fundamental issue for policy-makers. Swachh Bharat Mission (Gramin) has achieved praiseworthy results in rural Bengal. Many districts have achieved Open Defecation Free status under this mission since its launch in October 2014.¹⁴ Some districts will get ODF soon. However, maintaining ODF status is important after a village, block, or district is declared ODF. The elements required to maintain the stability of ODF status under the Swachh Bharat Mission (Gramin). To keep the Gram Panchayats, Blocks, Villages, Districts, States free of open defecation over a continued period. It is crucial to ensure that people use the toilets regularly, practice and maintain a hygienic environment. It is also important to the appropriate use of

resources under SBM and decentralization in using and maintaining those resources. Usually, once a village is declared ODF, the district administration lacks monitoring of the ODF villages because the goal has been achieved. The government takes the steps and initiatives for long-term behavioural change of the people. The local institutions, local leaders, and those given this responsibility do not maintain the continuity of those initiatives and steps in the future. Also, there is a tendency among many people to revert to the old practice of open defecation. Thus, it is essential to conduct a sustainability study of all those villages and blocks that have long achieved the ODF status. This study would help policy-makers understand the factors that can make the ODF villages revert to their original OD status. Thus, this research would help policy-makers understand the provisions required to increase household/village ODF status sustainability. This research study would explain why people are not using this toilet now after constructing toilets for West Bengal under the Mission Nirmal Bangla. It is why policy-makers will be able to observe policy errors.

Details of ODF Villages under the Karimpur Block No II

This block under the Tehatta subdivision of Nadia district in West Bengal, India, Researcher has chosen Mahishbathan village of Rahamatpur Gram Panchayat and Gandharajpur, Rasikpur villages of Dighalkandi Gram Panchayat of Karimpur II No Block.

Karimpur II No. Block under Nadia district, which is utterly different from Karimpur II No. Block in terms of terrain, geographical location, and climate. Karimpur II No. Block is a block in the Tehatta subdivision of Nadia District of West Bengal, India, whose total area is 224.38 Km². Under the 2011 census, the total population of the village is 217,136, of which 111,418 (51%) are males, and 105,648 (49%) are females. The literacy rate of this block is 119,778, about 62.04%. This block has 1 Panchayat Samiti, 10 Gram Panchayats, 161 Gram Sansads (village council), 71 Mouzas, and 65 inhabited villages. Rahamatpur is the headquarters of the Community Development Block. The study area under this Karimpur Block No. 2 is Mahishbathan village of Rahamatpur Gram Panchayat, Gandharajpur, and Rasikpur village under Dighankandi Gram Panchayat. The Scheduled Castes of this block are about 16.8% of

the total population, and Scheduled Tribes are 1.22%. The Muslim people in this block are 60.38% Hindus, 39.52%, Christians 0.66%, and people of other religions 0.04%. According to the 2011 census, 23.78% are Farmers, 55.52% are agricultural workers, 4.14% are domestic workers, and 16.56% are others. Since this block is primarily rural, most of its views hinder its overall development—about ten villages within 1 kilometre of the Bangladesh border and thousands of fertile areas across the border. The people work mainly in agriculture. The socio-economic situation is 79 fragile here. The picture is full of poverty, especially in human resource development and regular wage generation. The low literacy rate among women, lack of awareness about essential health and environmental issues, decreased education rate, child marriage has hampered the development process of society. In other words, both the villagers and administration constantly face some problems, and the administration has to solve them. Although the administration has been fighting with all its heart for a solution, significant efforts have been made so far. There is still a lot to achieve. HRD has been given special importance in line with government policies. It has been possible to increase the social awareness of women about the education rate and the situation in various government projects. The welfare of women is linked to multiple issues because women are the base of the family. It is possible to improve society through their development. In order to get maximum results, as per the government guidelines, all the Gram Panchayat and Panchayat Samiti in this block have been given more priority in social activities like women and child development, sanitation, and public health.²⁰

Figure:1



Karimpur Block Number - II (<http://karimpur2block.org/map.html>)

Karimpur Block Number - II

Rahamatpur Gram Panchayat is one of the 10 Gram Panchayats in Karimpur-II Block whose head office is located in Goas. The Panchayat has 21 Gram Sangsad. By the Census 2011, the total population of this Panchayat was 29,566. The total number of Households was 7702, out of which 4458 Households were listed in the Below Poverty Line. Five hundred eighty-four of the Household of this block were included in the Indira Gandhi National Old Age Pension Scheme.

General Information of Gram Panchayat

District	Nadia
Sub-Division	Tehatta
Block	Karimpur II Block
Gram Sansad	21
Population	29566
Household	7702
BPL Household	4458
IGNOPAS Beneficiary	584

Source: Census, 2011

584 Mahishbathan is a village under the Rahamatpur Gram Panchayat. According to the 2011 Census, the village has a population of 9831, 5054 are males (51%), and 4777 are females (67.09%).

Data of the Mahish Bathan Village

Particulars	Total	Male	Female
Total No. of Houses	2621		
Population	9831	5054	4777
Child (0-6)	965	467	498
Schedule Caste	1333	666	667
Schedule Tribe	64	3727	
Literacy	67.09%	69.83%	64.15
Total Workers	3373	3113	260
Main Workers	3084		
Marginal Works	289	200	89

Source: Census, 2011

General Information of Dighalkandi Gram Panchayat (Census, 2011)

District	Nadia
Sub-Division	Tehatta
Gram Sansad	17
Population	23484
Household	5259
BPL Household	3715
IGNOAPS Beneficiary	532
Block	Karimpur II No. Block

Source: Census, 2011

Gandharajpur and Rasikpur are two villages under Dighalkandi Gram Panchayat. Gandharajpur is a small village where 358 families live. The village had a total population of 1248, of which 655 were males and 593 were females, according to a Census report, 2011. The number of children who were 0 to 6 years old was 121. There were 66 male children and 55 female children. In terms of West Bengal, the Literacy rate of Gandharajpur is very low. The literacy rate in Gandharajpur village is 70.90%. The literacy rate in the whole of West Bengal is 76.26%. Male literacy was 71.48%, and Female literacy was 70.26% in this region. There are 51 Scheduled Castes and 2 Scheduled Tribes in total in this village. Here the number of main workers is 431, where the number of primary workers is 403, and the number of marginal workers is 28. Rasikpur is a village in the Dighalkandi Gram Panchayat of this block. The total population of this village is 2466, with 1252 males and 1214 females. (Census, 2011) The village is predominantly Muslim. The average sex ratio in this village is higher than in the state of West Bengal. The ratio of Rasikpur and West Bengal is 970:950, respectively. The child sex ratio of Rasikpur and West Bengal is 907:956, respectively. According to the 2011 census, the literacy rate here is lower than in West Bengal. The percentage of Literacy ratio is 64.89%:76.26%. Here, the literacy rate among males is 66.09%, and females are 63.67%. From the above discussion, it can be said that Karimpur II No. Block and Karimpur II No. Block is adjacent to Bangladesh. The geographical location, topography, and climate of these two blocks are entirely different from each other. Some areas of Karimpur II No. Block is modern, and most of the villages are rural while Karimpur II

No. Block is 82 completely rural. During the Nirmal Bharat Abhiyan Campaign, toilet construction and utilization rates have been much lower in all these areas. With the Swachh Bharat Mission (Gramin) launch, the construction and use of toilets in all these villages have increased significantly through the Mission Nirmal Bangla Campaign. The literacy rate of the total population is relatively high in these two blocks. Women are also far ahead in terms of education. As a result, awareness among families about sanitation and hygiene has increased. It is seen that far fewer children than before are suffering from various sanitation-related diseases in rural health. Even in the current era of the epidemic, it is seen that the infection rate of Covid-19 disease is much lower in all these rural areas, To hand over the responsibility of construction of toilets of Mission Nirmal Bangla to different NGOs. The block approves all these private NGOs. The NGOs build toilets and install them at home as per government guidelines. Teachers in various government high schools and primary schools have undertaken various programs to create awareness of sanitation and hygiene. Different local leaders, Anganwadi workers, and Asha workers have also taken up various awareness programs. Various promotional graffiti programs have been undertaken from block level to panchayat level. This whole picture will flourish more and more through the sample survey.

Field Survey of village households of Karimpur Block Number No - Ii in Nadia District

The Government of India has taken various initiatives to enhance sanitation facilities and maintain hygiene in India, especially in rural areas. The massive movement in it was the Swachh Bharat Abhiyan, and its main goal was to build a Clean India and promote India to open defecation-free status. In addition to the program adopted by the Government of India, the Government of West Bengal undertook a program called Mission Nirmal Bangla to upgrade West Bengal to ODF status. Already various districts have achieved the ODF status of West Bengal, of which Nadia was the first. According to the Government of West Bengal guidelines, Nadia district has achieved ODF status through various verifications and stages. It means that all the households in the district have working latrines, and each family member uses them regularly; no one

defecates in the open. All Primary, Junior, Secondary, Madrasas, and each educational institution have separate latrines and toilets for boys and girls; Anganwadi centres also have toilet facilities to inculcate hygiene in children. There are community latrines and toilets for families who do not have a home and accommodation, and there is a facility to clean and maintain them regularly. There is no excrement in the open space of Nadia district; besides, there are suitable arrangements for the extraction of solid and liquid waste. Nadia District achieved ODF status in 2015 by maintaining all these guidelines and complying with the conditions. The main target of this research study is that all villages in Nadia district achieved Open Defecation- Free status at least two years ago, standing at present and context, how much they have been able to maintain the sustainability of Open Defecation- Free status.

Sample Selection

For this research study, the block belonging to the Nadia district of West Bengal was selected, which is Karimpur Block Number - II. This block has entirely different features. Three villages with ODF status were chosen from the block. Thirty households from each village were selected in a simple random sampling method, and a household-based field study was completed in each of those households through a question-answer session. Twenty men from each village were also randomly selected and interviewed.

Data Collection Methods

This research was conducted in the Nadia district of West Bengal, 5,167,600 as per the 2011 census. These three villages Mahish Bathan, Gandharajpur, Rasikpur, were chosen from Karimpur Block Number - II. The primary data collection was based on empirical, analytical analysis, open-ended discussions, focused group discussions, interviews on sanitary practices, attitudes towards open defecation, latrines construction and use, solid and liquid waste management, and the reason for non-use despite having latrine at home. Data was collected from households using the survey method. A questionnaire was prepared for it. This questionnaire had many open-ended and closed-ended questions. The questionnaire was made on some structured and unstructured questions to facilitate the search for answers. They were asked to translate the question paper

into the local language Bengali and later, the answer sheet was changed back to English. All these techniques were adopted for the convenience of the respondents. A total of 40 questions were kept in the question paper. The questionnaire contained questions on each family's status, their sanitary aspects, handwashing, the role of government, and their claims and demands. I had to spend about 20 minutes per family 87 for personal and household interviews. In the same way questions, papers were prepared for interviews of NGOs, local leaders, School teachers, Anganwadi workers, and focus groups. As well as this, a focus group discussion was arranged with twenty men from each village. Because most of the men in the family are earning people and they usually make financial decisions. Whether they will build a toilet at home, pay for toilet maintenance, or invest money for other toilet-related issues, they take most of those decisions. An attempt was made to maintain symmetry in the case of focus group discussions. It was also ensured that participants could quickly share their views in the group setting without fear or favour of bias. Participants' differences in age, caste, occupation, latrine ownership, and education were confirmed as these features are related to latrine ownership, construction of latrines, open defecation preferences, etc. Overall, 40 minutes were spent to finish a focus group discussion, running shorter or longer depending on the participant's level of interest. The two focus groups' discussions with men were longer. Each interview of a household-level interview, focus group discussion, and others were digitally recorded. The record was transformed from Bengali to English. All participants were aware of this process and agreed to participate in this research study, and their interview was recorded.

Case Study of Karimpur Block Number - II

The block in Nadia district is Karimpur II No. Block. The study was conducted in this block of Nadia District using a non-participant observation method, a focus group discussion, and a personal household interview. According to the 2011 census, this block had a total population of 217,136. Ten-gram panchayats and 65 villages belong to this block. Most of the area of the block is rural. Most of the people in the block are cultivators, agricultural labourers. Karimpur II No. Block is adjacent to the plains adjoining Bangladesh.

This block is full of hot weather. Three villages had been selected from this block in a simple random method, and they had been studied.

Field Study of Mahish Bathan

Mahish Bathan is a village in Rahamatpur gram panchayat under the Karimpur 2 no. Block. In accordance with the 2011 census, the total population of the village is 9831. The village has four primary schools, one high school, and five Anganwadi centres. There are a total of 2621 households. The village is located 10.1 km from sub-district headquarters Rahamatpur and 72.8 km from district headquarters Krishnagar. The entire geographic area of this village is 1048.28 hectares.

Findings of Households of Mahish Bathan

Looking at the status of households through the survey, it was seen that out of 30 households, 25 households are classified as BPL, and five households are classified as APL. Twenty families were Hindus, and ten families were Muslims. The maximum number of members in the families was 7. It had been observed that there were more males than females in the households. The maximum monthly income of a BPL class household was 5000 rupees. Three out of five APL families claimed their monthly income is much lower; they fulfilled the claim to belong to the BPL class. Their monthly income was less than four thousand and eight hundred. For the disability of men in some families, women earn through various jobs. When respondents were asked if they had functional latrines in their house, 19 respondents said they had functional latrines in their house, and 7 had latrines, but it was unusable, and 4 had no latrines.

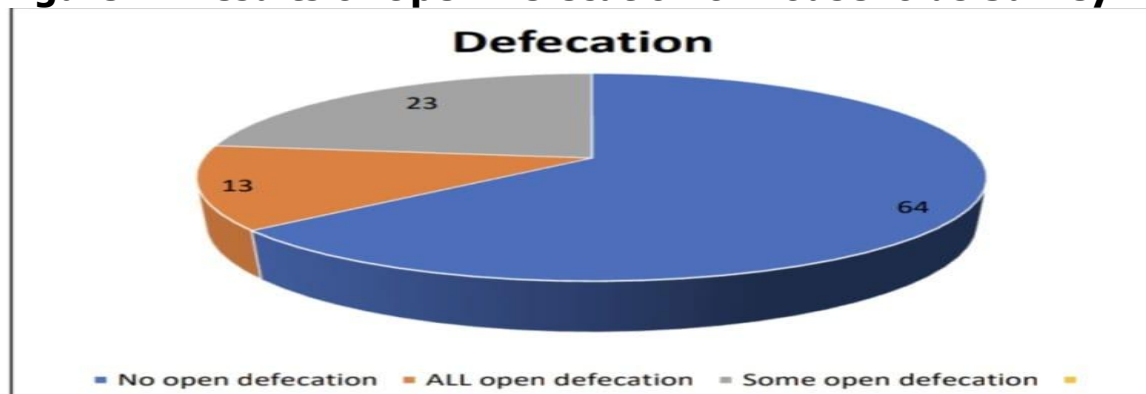
Twenty-two households got latrines from the government and four families-built latrines at their own expense. The lifespan of those who received latrines from the government was about four to five years. Those who built the latrines with their own money were many years old, about 18 to 20 years. Each member of the 19 households regularly defecates in their latrine, and the other seven families sometimes defecate in someone else's home or defecate in the open. Those who did not have latrines all defecate in the other's land. All the households that got latrines from the government had latrines with one pit and two pits. Except for one family, everyone had an

adequate water supply in their house. But no one had adequate arrangements for liquid waste management at home; they all had urinated either in the latrines or in the open space next to the latrines. In 20 households, toilets were constructed inside the house, and in six families, latrines were constructed outside the house. Twenty-six families had a habit of washing their hands with soap after coming out of the latrines, and four families just washed their hands with water.

Family Status and Sanitation Aspects

BPL	APL	Percentage (BPL)	Percentage (APL)
25	5	83	17
Hindu	Muslim	Hindu (%)	Muslim (%)
20	10	67	33
Latrines Had	Had No	Had (%)	Had No (%)
26	4	86	14
Getting latrines from govt.	Own latrines	From govt. (%)	Own (%)
22	4	73	13
Adequate water supply (Yes)	Adequate water supply (No)	Yes (%)	No (%)
29	01	97	03
Latrine inside the house	Latrine outside the house	Inside (%)	Outside (%)
20	06	66	20
Wash hands with soap	Wash hands with water	Soap (%)	Water (%)
26	04	87	13

Figure-1: Results of Open Defecation of Households Survey



During the interview, it was observed that many people defecate in the open and asked why? Then many respondents said that all the latrines that were given to them by the government by Rs. 900, at present, all those latrines have become ineffective. The lifespan of all those latrines is many years. The family with a maximum of 6 members used that latrine regularly, and now it is

ruined. They have paid thousands of rupees to get a new latrine, but the government has not taken any action to get new latrines or fix the previous latrines. For that, they are forced to defecate on their land in the field or on someone else's latrines. It was alleged that the proper rules did not construct the latrines during the earliest construction of latrines.

When asked why those who do not have latrines at home, they replied that they do not have the financial means to build latrines with their own money, and some replied that the old habit of going to their fields. So, they did not install latrines. They do not have any difficulty going to the latrines in the open.

Many of the respondents got toilets from the government by depositing rs. 900. Latrines were constructed in their homes by the government, and there were no complaints about their government facilities yet. They admitted that their standard of living had improved a lot after getting a latrine compared to before. Lifestyle has changed a lot. Before, they had to defecate in the open or go to their old, unclean latrines. Now they do not have to suffer all those difficulties.

When asked the family members about the reasons for constructing toilets outside the house, the respondents replied that it is better to build latrines backside. Otherwise, it looks terrible. There is not enough space inside the house for construction. When asked about the government's initiatives on sanitation, most of the respondents said that the government had taken no new initiatives for a long time.

The village has a community latrine and toilet in the bus stand used by the people from all communities, which NGOs maintain.

Findings of Focus Group Discussion

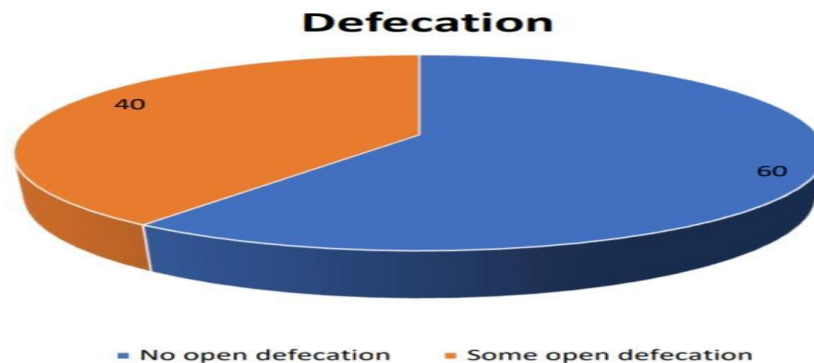
A focus group discussion was arranged with twenty male members of the village to know their sanitation views. In which all the members belonged to the BPL class. Of the 20 members, 15 were Muslims, and five were Hindus. All members were over 25 years of age. The monthly income of all families was not more than five thousand rupees. The maximum number of members in the family of two members was eight people. The rest of the member's families had less than eight members. Out of these twenty members, 12

members had functional latrines in their house, which they got from the government by Rs. 900, and everyone in their family used the latrine regularly. The house of 6 had an old simple one-pit latrine. In the house of 2 people, two pit latrines were made, but they became ineffective. There was no arrangement for liquid waste management in anyone's house. Everyone's house had an adequate water supply. A habit of washing hands with soap was noticed in all.

Of the 12 functional latrines, the family's toilet was constructed inside the house, while the other five were constructed outside the house. When asked about the reason for building outside the house, they said there is not enough space to build a latrine. When asked about the benefits of getting latrines from the government, they replied that the female members, children, young girls' children of the house do not have to defecate in the field anymore. The disease has decreased in children. The protection of girls has increased. Before, the women had to go to the toilet away from home, which was very deadly. Not that problem has been removed. They have no objection to constructing, maintaining and repairing latrines.

People who have to go to open defecation were asked about their difficulties, and they answered that it is a shame for a family to defecate in the open, but they have to go to the field at night and early morning, which is very dangerous. It is difficult for small children and the old aged to go far in the field from home in the rainy season. They have to defecate on their own and other lands. If they are caught, it becomes a very insulting thing.

When respondents were asked about the government's role in sanitation, they answered that in the past, the government used to advertise that everyone should use the toilet regularly to avoid leaving open defecation, but now it is no longer noticed. They shared an incident where some village wives were caught by the government members while defecating in the open, and at that time, BDO of Karimpur 2 no. Block had constructed a new latrine for them through a survey in their house.

Figure-2: Results of Open Defecation of Focus Group Discussion

There are a large number of schools in the village. The answers that were found during the interviews with the school teachers were the same in each school. Each school and Anganwadi centre has separate toilets and latrines. It is cleaned regularly during school hours. Every school has A drinking water system. There are facilities and adequate water supply so that the students can use the toilets and latrines properly. There is a dustbin for throwing sanitary pads for girls in high school. The concepts and awareness about sanitation and hygiene have increased among the students more than before, and the school teachers have taken many programs. New strategies and special techniques have been taken to streamline the concept and hygiene in schools in the worst case of Covid scenario. The government has also provided various assistance in this regard.

Initiatives had been taken to ensure that all people who belong to a community use the community toilet, where there is no need to urinate or defecate anywhere. The old dysfunctional community toilet and latrine had been broken down and the new one. Adequate water has been provided to properly dispose of their feces and urine and use it properly. Arrangements have been made to keep the necessary equipment. The responsibility of cleaning all those toilets had been handed over to the NGO.

The statement of the village members during the interview was no house in the village as well as it does not have a latrine. The government has taken various initiatives to prevent people from defecating in the open in the villages and still taking various 113 necessary steps. Toilets have been installed in many households by the government. Preparations are being made to build more toilets in

the future. But they think that at present, no one in the village leaves excrement in the open.

Field Study of Gandharajpur: Gandharajpur is a village under Dighalkandi gram panchayat in Karimpur II No. Block. In accordance with the census 2011, the total population is 1248 in this village. There is a total of 358 households in this village. Most of the people are engaged in labour, agricultural labour, and other agricultural work. There are a Primary School and two Anganwadi Centres.

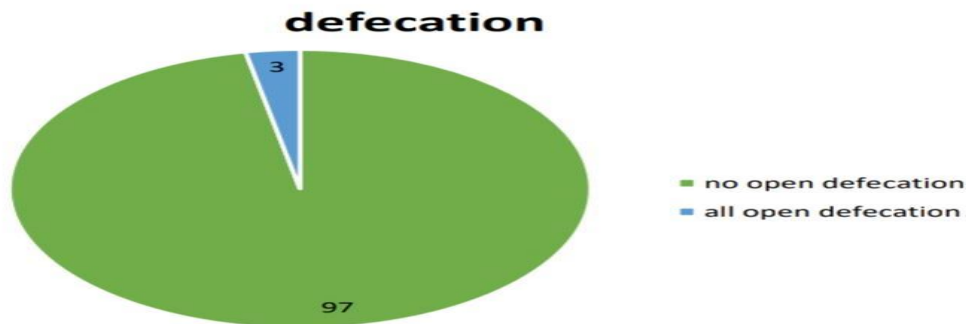
Findings of Household Survey

In a simple random way, 30 households were selected for the survey; through interviews, the first attempt was made to understand the family status of those families. Of the 30 households, 25 were BPL classified, and five were ALL classified. No family had more than eight members. The maximum monthly income of a BPL classified family was rupees 6000. The monthly income of the APL families depended on their occupation. The women of the family had no income. The number of females in 16 families was more than the number of male members. Every family in the village was associated with Hinduism. After finding out about the family status, various questions were asked about their sanitation aspects. The 29 households in that village had functional latrines, but one family did not have any latrines. Out of 29 households, 21 families were provided with latrines in their homes by the government. Three families had a simple one pit latrine, and the other five families built twin pit latrines with their own money. All the households had latrines, and all families used them regularly. The family that did not have a latrine had two members to defecate in the open. The toilets that were built by the government were twin pits for pour-flush toilets. All the toilets that the government made were about three years old. All families had an adequate water supply. Except for five families, the rest of the family had no provision for liquid waste management. The habit of washing hands with soap after coming out of the latrine was observed in all family members except one family. Some houses had latrines inside the house, and about six households had latrines at the back of the house due to lack of space.

Family Status and Sanitation Aspects

BPL	APL	BPL (%)	APL (%)
25	05	83	17
Family with more males	Family with more females	Male (%)	Female (%)
14	16	47	53
Had latrines	Had no latrines	Had (%)	Had no (%)
29	01	97	3
Got latrines from govt.	Made with own money	From govt. (%)	Own money (%)
21	08	70	27
Had liquid waste management	Had no liquid waste management	Had (%)	Had no (%)
5	25	17	83
Latrine inside the house	Latrine outside the house	Inside the house (%)	Outside the house (%)
24	06	80	20

Figure-1: Results of Open Defecation of Household Survey



All the households who received latrines from the government said that they had deposited Rs. 900 in the panchayat first. Then people from the panchayat came and built the latrine. They usually built latrines with two pits. Many families built well due to a lack of space. Put eight rings in a well. Asked if the latrines were built according to government guidelines, they had no idea if toilets had Y junctions, water seals, inspection pits, etc. however, it was found that in most households, the latrine house was not built according to the proper guidelines. The toilets were not very old, and they were still working very well, so there were no complaints about the construction of the toilets. Instead, they said that after the construction of the latrine, they had various difficulties. Before, many people used to go to the toilet in the open field. It was complicated for them to go to the open space. At present, they no longer have to suffer that difficulty. Now their way of life has changed a lot. Children are much less affected by the disease. Going to open defecation was

much more difficult for the girls. That is no more. At present, every member of the family uses the toilet regularly.

When one family that used to defecate in the open was asked why they were defecating and what difficulties they had to face, they replied that none of the two-member families had no income. They spent their days based on rations received from the government. They didn't have the money to build a latrine with their own money. So, they have to go to the open. Sometimes they have to face the most uncomfortable moments. However, despite telling the village member, they did not get any help. They were both older people. The male member was unable to move. So, it was challenging to go toilet at night or in the rainy season on a rainy day. Other families in the village also know that they defecate in the open.

All the families had a simple latrine for a long time; when asked about their problem, they claimed that it becomes ineffective from time to time after using this toilet for a long time. It is much more complex in the rainy season because then water and stool rise in the pan. Then they have to spend money to remove it. So, since they belong to the BPL class, it is better to get a toilet from the government.

When family members were asked about the government's plans to stop open defecation, they claimed that people from the government had visited all the houses where the government had formed the latrines. The government had carried out various publicity campaigns to stop open defecation, but it is no longer visited.

Findings of Focus Group Discussion

Focus group discussion was arranged with twenty male members of the village based on a simple random method. Of these, all members were BPL classified, only two were APL classified. No more than five members of a family. Everyone was a Hindu. Although their monthly family income was much lower. When they were asked if everyone had a functional latrine in their house, everyone said that they had functional toilets and used them regularly. Of the twenty members, 16 received toilets from the government, and four had simple old one-pit latrines. Everyone set up toilets inside the house, and all family members washed their hands with soap.

When those who received latrines from the government were asked what benefits they got after getting them, they mentioned the various advantages and disadvantages they had to suffer before. They all admitted that they used to defecate in the open before getting to the toilet. Now they do not have to defecate in the open. In the past, women had many difficulties going to the open. Now they do not have to face that difficulty. With less disease, every family now has to spend much less in the health sector. Those who had a simple latrine complained that they claimed to get latrine from the government, but they have not gotten it until now. Sometimes their toilets are ruined, and then they have to go to other people's toilets, which are very bad, so it would be beneficial to arrange a toilet for them very soon.

Each male admitted that the toilets were built in their homes by the government in the name of women. They had no objection to any kind of expenditure for the toilet. When they were asked about the government's activities related to sanitation and hygiene, they all said the same thing. They all said that the government ran various public programs. The government was made aware of the bad aspects of open defecation in various villages.

Inspections revealed that each school had separate toilets and latrines for boys and girls. Only one Anganwadi centre has no toilet facilities for children. However, during the interviews in school, it was observed that the sanitation facilities are now much better than before. It has been possible to create awareness about hygiene among the students. Satisfaction among the teachers about the government's sanitation program was noticed. But in the Anganwadi centre, where there was no toilet, the children had many difficulties. They used a bathroom next door to the toilet.

When a village member was asked about the village sanitation, he replied that no one defecates in the open. The government had constructed latrines in a large number of households in the village. All members use that toilet regularly. Efforts are being made to provide toilets to BPL families who have not yet received toilets.

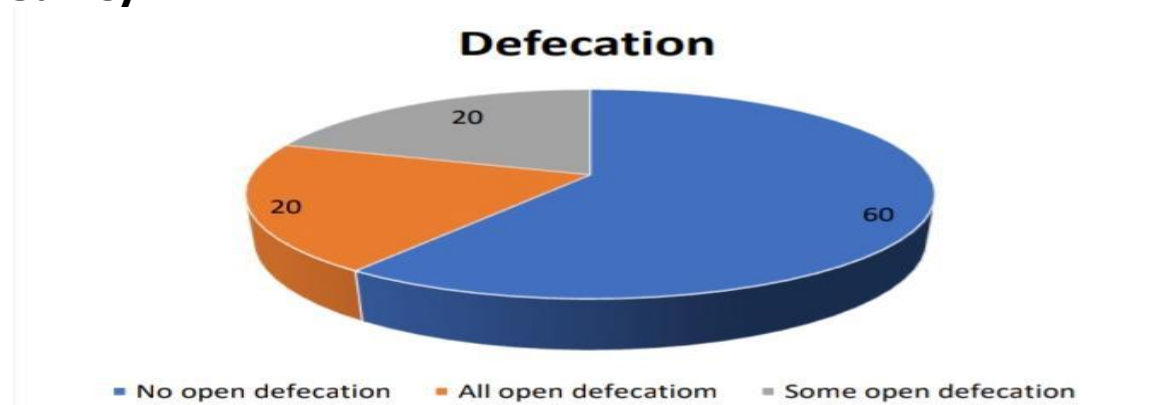
Field Study of Rasikpur Village

A village under Dighalkandi Gram Panchayat of Karimpur Block No. II is Rasikpur. According to the 2011 census, the village had a total population of 2466 and a total household population of 684.

Findings of the Household Survey

After analysing the family status of 30 households, it can be seen that the number of BPL class families was 26, and the number of APL class families was 4. It was initially a Muslim village. All 30 households were Muslims. The number of family members was different, and the number of boys and girls varied based on the family. Of the 30 households, 24 families had functional toilets, and six families had no toilets. Nineteen families built toilets from the government, and five families had their own toilets. Of those households with latrines, all 18 households used latrine regularly, while some older members of the remaining six households did not use the toilet despite having a toilet. Most families built their latrines outside the house. Toilets were constructed in about 15 households outside the house. Some home toilets were many days old, and some home toilets were made just two years ago. Most homes did not have separate urinals. There were only five households with proper liquid management. Of the 30 families, 18 households had the habit of washing their hands with soap. The other four family members wash their hands with soil and ashes. The rest of the families just wash their hands with water.

Figure-1: Open Defecation by Households of Household Survey



Those who did not have any latrines when asked where they go to the toilet? Then they answered that some of them go to the toilet

in the bamboo garden, some go to the toilet in the open space on their land. None of them got toilets from the government. Some of them had one pit latrine before themselves; it was all ruined. So, they go to the toilet in the open now. When asked about the difficulties of going out in the open, they replied that it is very shameful and embarrassing for most women to defecate outside. It is challenging for small children to go to the toilet at night. They claimed that they all belonged to the BPL class, but they did not get any toilets from the government. The village was repeatedly requested, but no action was taken.

Many family members admitted that despite having their toilets, the household elders still go to the field, because when asked, they said that they had been using the toilet in the field for a long time. They are accustomed to that way. They do not want to use the toilet again. The other members of the house interrupt, but they do not listen.

All households who got toilets from the government said that they benefited from getting toilets. Now they can lead a different kind of life. They can save a lot of time and spend that time on other things. Pregnant women used to have many difficulties. There were always a lot of worries about them among the rest of the family. However, now those difficulties are no more. But there were no claims on the construction. They think that most of the toilets were not built correctly. Because many toilets have been damaged after the construction of toilets, he had to repair them at his own expense. A lot of money has been spent on maintenance. In many houses, the builder had gone without installing gates and roofs. They think that new toilets being built are much better than the ones built 4 to 5 years ago. They have no idea about the guidelines for constructing toilets. So, most of the toilets were built without guidelines. Many families wanted to build one pit, but one pit was built instead of two with the extra Rs. 100. Eight rings were placed in the family and 7 in a house.

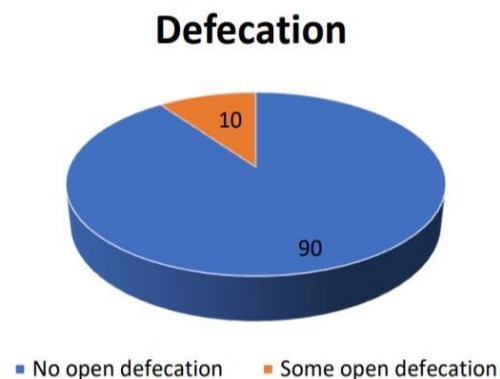
In all the houses where toilets were constructed outside of the house, when asked the reason, they answered that they are not accustomed to using the toilet inside the house. It is right to make the toilet outside the house. The closet in the house spoils the decoration of the house. As if their toilet is an unclean thing.

When asked about the government's work to maintain the continuity of toilet use, they all replied that the government is currently taking no particular program.

Findings of Focus Group Discussion

Twenty members of the Focus Group Discussion were all Muslims. All members belonged to the BPL class. There was a difference in the number of family members. Women had no income in any family. All of them were workers. Their monthly income was not as high as BPL. All twenty members had toilets in their homes. In the house of 18 out of 20 members, everyone used the toilet regularly. In the house of 20 members, some people did not use the toilet regularly. Everyone used to wash their hands with soap at home. However, some members of the family did not have the habit of washing their hands with soap. They just washed their hands with water. There was no separate arrangement for urinating in anyone's house. However, all the houses had an adequate water supply, and all the toilets were built inside the house.

Figure-2: Households Open Defecation of Focus Group Discussion



The toilets were constructed by all the 20 families with a deposit of Rs. 900 from the government. Everyone agreed that they had benefited a lot from getting a toilet. Now they don't have to go to the field. However, many were dissatisfied with the structure of the toilet. They claimed that there were many family members but only one toilet. There was a toilet in the name of the eldest old lady of the family. Many of them are boys and girls, all of them use the same toilet. As a result, the toilet is sometimes damaged. Then they have to spend their own money to repair it. Sometimes the stool did

not go down the toilet even after giving much water. There were defects in the structure of the toilet. When family members who used to go to the toilet outside were asked why they could not give up the old habit because they were old-fashioned people, they had no other statement about the government's program.

The village has a primary school and two Anganwadi centres. One centre is in primary school, and the other has another separate centre. Each school and centre have a separate toilet and latrines and adequate water.

Findings from NGOs

'Binoy Badal Dinesh Club' was in charge of constructing toilets in these three villages. It was an NGO registered in the Karimpur 2 No. Block. Which covers many villages? Its members said that they had been involved in the construction of this toilet for many years. They used to construct toilets for the Swastha Bidhan project, but now they are constructing toilets for Mission Nirmal Bangla. They said that since the launch of the Mission Nirmal Bangla project; approximately 150 toilets had been constructed in Mahishh Bathan village, 160 to 170 in Gandharajpur, and even in Rasikpur Village. However, no toilet will be installed in Mahish Bathan village in 2021. They set up house to-house toilets based on the list provided by the Gram panchayat. However, they complain that it was not possible to set up toilets as per the government's guidelines with the number of funds given to them. Also, many households are forced to place one pit instead of two pits due to a lack of space. Many of them make their own with more funds just with the materials. People from the panchayat are allowed to use the toilet only after it is completed. However, they feel that the rate of open defecation has gone down a lot through this project. Arrangements are being made to build more toilets. But they have no idea whether any village is now open defecation-free.

Results of the Survey through a Comparative Study in Three Villages

Combining and analyzing the findings of the family-based survey, the picture of defecation status, sanitation aspects in three villages emerge. It was found that 86% of the households in Mahish Bathan village had toilets, 87% of families wash their hands with

soap and 13% of households defecate in the open. In Gandharajpur village, 97% of the households had toilets, 100 % of the households had a habit of handwashing with soap, and only 3% of the houses used to defecate in the open. In Rasikpur village, 80% of households had built toilets, 60% of people washed their hands with soap, and 20% of people still defecate in the open.

Figure-1: Sanitation Aspects of Three Villages

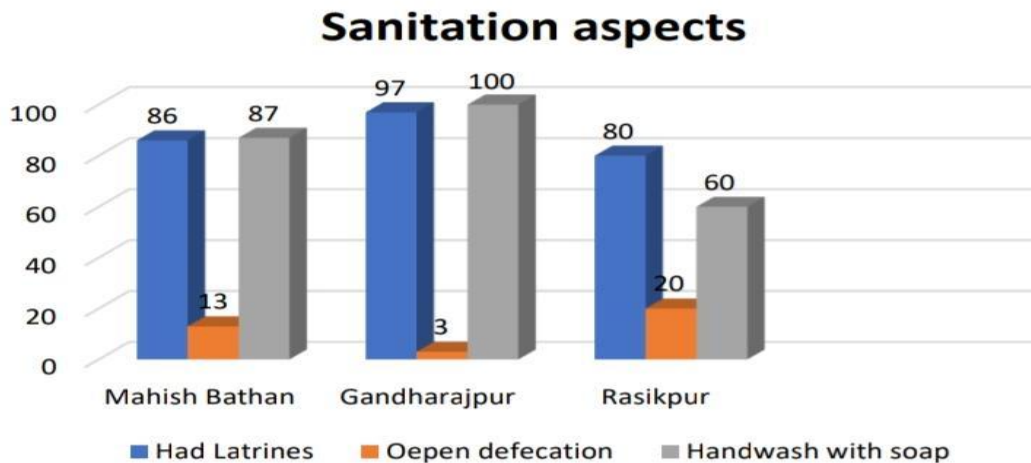
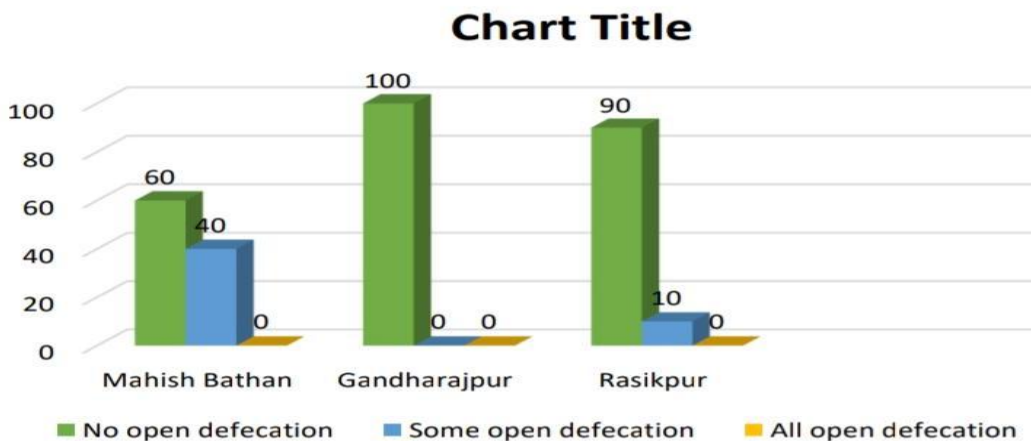


Figure-2: Defecation Status of Focus Group Discussion



Analysis of the above statistical data shows that there is much doubt about the veracity of the government's claim that every village in Nadia district has achieved open defecation status. Because it has been seen that there is a minimum number in the three villages of this block, but people still defecate in the open. Families were also found in two villages where several people use the toilet regularly, but some members do not use the toilet, despite having a toilet.

From this, it is understood that there is still a lack of awareness among the people. Family members of each village also claimed that the government had taken various measures after the launch of the project to ensure that no one left open defecation, but for the last 2 to 3 years, the government has made no effort to maintain its continuity. However, the data analysis also shows that many families now go to less open defecation than in the past; the government has built toilets in large parts of the house, and now there is a continuous effort to build toilets. In the past, there was no habit of handwashing in many homes. Now a large part of the family cleans their hands regularly with soap. But the problem is that no village in this block has a separate system for urinating—only those in good financial condition-built toilets with their own money. The rest of the houses did not have a proper liquid waste management system. However, there was no problem with an adequate water supply. The male members of each village had no problem spending on toilets. They were also very conscious of women's health and safety. The survey revealed that in the only village of Rasikpur, cultural barriers were set up to form toilets inside the house. Some families insisted that toilets be built on the outside. It doesn't look good inside the house.

Mashis Bathan village has a community toilet. Everybody uses the community toilet. But the rest of the village members had no idea about the community toilet. They also claimed that many people urinate anywhere.

It can be said that the concept and awareness about sanitation have increased in all the educational institutions of the villages. By inspecting the schools and conducting interviews, it can be concluded that the sanitation facilities in each school have increased more than before.

Conclusion

The overall purpose of sanitation is to provide a healthy living environment for everyone, to preserve natural resources, as well as to provide them safety and dignity while defecating. Effective sanitation systems disrupt waste, excreta, and humans in a way that breaks the cycle of infection. But one of the major challenges is the provision of sustainable sanitation, especially in developing countries.

The barriers to maintaining and sustaining are inherently technical, institutional and social.

Although open defecation has improved in India, still India has the highest number of open defecations in the world. In spite of the central government's Swachh Bharat Abhiyan campaign project, open defecation is still a major concern. It can be said that after a long-time effort, India's stubborn condition is unchanged. As a reason for this, many people of rural India prefer to defecate more frequently in open spaces than using affordable latrines. Again, India's economy is developing. Where per capita income is very low. It is extremely difficult to use latrine for people and carry it.

In the case of India, when the filled pit is emptied, the feces are often dumped in a nearby pond. Both contaminate the water and have a negative impact on the health of the community. To implement the policy of proper management to avoid water pollution and harmful effects on human health. All these policies exist on paper but their implementation is practically non-existent even during the implementation of the policy and even during the Swachh Bharat Abhiyan Campaign. All these policies need to be implemented in the field. Open defecation will largely be stopped if all these policies are adopted.

Karimpur Block Number - II of Nadia district conducted a ground level interview to study whether ODF status has returned to their old habits of open defecation after studying and analysing all the data and issues obtained from there, it can be concluded that there is a difference between reported data and ground reality. It is known from various government information, government portal, news reports, etc., that the Nadia district of West Bengal has achieved open defecation-free status long ago. Karimpur II No. Block has achieved ODF status as a village under Nadia district. But the data collected from various sources showed that some people, including some families from all villages and some households from all the villages in both the blocks, still defecate in the open.

13%, 3%, and 20% of households in Mahish Bathan, Gandharajpur, and Rasikpur villages under the Karimpur II No. Block still now defecates in open space. Some of these people have been defecating in the open for a long time because they never had a functional toilet and now, they have not; some people are defecating

in the open because they didn't get a toilet from the govt. However, now it is not working; it is ruined or because they have not developed the habit of using the toilet yet. These data prove the validity of the above claim. It can be said that the first question of this research study is whether the households of all the villages which have got ODF status for two years have returned to their previous position? It can be said in its favour that there are doubts about the validity of the ODF status of all those villages. At the same time, it can be said that many people in the village who used to defecate in the open now use their functional toilets and are aware of the harmful effects of open defecation.

Also, more people are now aware of hygiene than before, and they maintain hygiene in households. 87%, 100%, and 60% of households of MahishBathan, Gandharajpur, and Rasikpur under Karimpur II No. Block wash hands with soap after using the toilet respectively. It means that not all the awareness programs that the government has taken have failed. The idea of using the toilet, maintaining hygiene has been developed for people. The Government of West Bengal has funded various NGOs in the rural, urban area to carry out this work and change the people's behaviour and has organized various social behaviour change campaigns. All the shots were largely successful.

An analysis of all the villages showed that the community Total Sanitation Program has not been successful in any villages. Despite the need, there was no community toilet facility in any village except Mahish Bathan village in Karimpur II No. Block. Community-Led Total intervention has not been effective in any village. No such program has been taken at the local level to make the program a success. People had no idea about this. In villages where there is no community toilet, community level people are forced to defecate in the open, the people of the nomadic community sometimes live-in huts in any village. They have no idea about hygiene. There is no toilet facility with proper drinking water system. As there is no community toilet, they leave excrement in the field and open space. Since there is no water supply, they use pond water after defecation. As a result, the water in the pond is polluted. The habit of washing hands after defecating with soap, soil or ash has not been formed in

them till now. It pollutes the surrounding natural environment as well as the social environment.

However, in most of the households in the village, there are no such non-health factors in the construction of toilets. People are much more aware now than ever before. They are much more aware of stigma to open defecation. Men of any family do not give any obstacle to the construction of toilets. On the contrary, they are angry that the government has not provided proper latrines. Through the Focus Group Discussion, it was seen that the men of any village had no objection to spending money on toilet construction, reconstruction, and toilet repair.

So many claims in favour of the fourth question of the research study have come from the households through the household survey. Surveys have shown that in many households, building a toilet inside the house is a big issue. In the case of the construction of toilets inside the house, a cultural barrier arises, about half of the 30 households in Rasikpur, a Muslim-majority village in Karimpur II No. Block built toilets outside their house for this reason. Many households in other villages-built toilets outside their houses, but this cultural barrier did not come up because they did not have enough space in their house.

The biggest problem in this village was the problem of urination. There was no separate space for urinating in most of the households of the villages. Only those APL households who made separate arrangements at their own expense could urinate separately. No family has received any help from the local government or the Block level. Proper management of liquid waste is currently a big challenge for the West Bengal State government. All issues arose from the various data obtained through the survey.

There is no doubt that maintaining sanitation and hygiene is very important for human health and child health. Many countries, including India, face public health challenges and need to adopt more effective strategies. Failure in this regard limits the individual's chances of development as well as hurts economic productivity. As a result, the potential of low-economic countries is further limited. There is already an urgent need for governance progress in other countries, including India. Programs for rural sanitation development in India will only be successful if local people play a transformative

role in their development process. India is in the midst of a sanitation crisis that needs to be addressed critically. The government needs to focus politically on the issue of sanitation, giving priority to the poorest and marginalized peoples in the country's decision-making process, giving priority to communities and individuals in the decision-making process, So that all the people can get the proper information and access the service. After analysing everything, the following instructions can be given to stop open defecation. Such as:

1. Political will
2. Attempts to change the behaviour of people at all levels
3. Proper way that gives value to stop open defecation
4. Potential public sector
5. Proper local service and delivery system
6. Creating the right encouraging structure

Finally, this research paper shows that there is still very little demand for gelatine use, a change in sanitation preferences, and a large-scale campaign to improve latrine use. It would help researchers and policy-makers to better understand the barriers and the hurdles of latrine uptake. The research would help to understand the results, the successes, the obstacles in achieving the goals of the Swachh Bharat Mission and the Mission Nirmal Bangla of West Bengal (as part of Swachh Bharat Abhiyan) in a better way so as to make it a success. As a result, this research study would develop a new approach to adopt a government policy and implementation, which would help to fulfil the needs of the public in a better way.

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Women and Livelihood : Reflections on entitlements, opportunities & challenges

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Abstract

Women experience multiple identities and intersectionalities based on gender, caste, class, ethnicity, age and many more. There are several hidden social constraints that inhibit women's free choice of what they want to do. The same is the condition with their participation in income generation activities and struggle for livelihood. The paper talks about livelihood of women as active agent in income generation activities. It is a reflection based on field level engagements in PRADAN (Professional Assistance for Development Action), a development organization. Here an attempt is made to develop a conceptual understanding from two vantage points. Firstly, process of livelihood intervention involving women and the subterranean inertia and obstruction from the patriarchal social structure. Secondly, to argue how strong and effective mechanism could foster empowerment of women leading to their effective participation in the process of not only income generation but also in decision making.

Introduction

The provision and entitlement of livelihood is considered to be an imperative component under the Social Security and Human Rights framework of creating and promoting livelihood. It is right to peruse a dignified life. In its essence, the right to livelihood offers people the opportunity to realize other rights with dignity (Discussion paper: PWESCR; No 3, July 2011). Also the UN Declaration of Human Rights does mention livelihood in relation to social security concern for all. Article 25 (1) states that "everyone has the right to standard of living adequate for the health and well being of himself and his

family, including... food and the right to security in the event of unemployment, sickness, disability, widowhood, old age and other lack of livelihood in circumstances beyond his control". Further, the Constitution of India also emphasizes the entitlements regarding the right to livelihood and the right to work under Directive Principles of States Policy instructing that "the state shall, in particular, direct its policies towards securing..... that the citizen, men and women equally have the right to an adequate means of livelihood" (Article 39[a]) and "... that there is equal pay for equal work for both men and women" (Article 39[d]). In recent years the Government of India has taken this right to work seriously by enacting the National Rural Employment Guarantee Act (2005) and also by introducing the National Rural Livelihood Mission as its major livelihood flagship programme. The rationale obviously is to reduce down the grave impacts of poverty on the life of underprivileged households and contributing to their wellbeing at micro perspective and augment the country's ideal of reaching to the last at larger map (Krishna, 2007).

Methodology of the Study

It is a reflection based on field level engagements in PRADAN (Professional Assistance for Development Action), a development organization. In doing this, methodology for data collection adopted is case study as David Silverman (2012) has also put emphasis to adopt this methodology as effective mean to explore socio-economic issues embedded in a particular physical and socio-cultural context. Here observations and learning of almost two and half year while working with poor and backward women are presented for discussion. Data collections of one year were done of the real life context of poor women belonging from most backward community of Dalit (locally called Ravidas, Bhunya and Paswan) through participant observation where the attempt was made to establish a direct relation between different social actors and factors while staying in the community.

Women and Livelihood: A Review

A sound and peaceful life of women in society can be imagined by increase in their strength in the different sphere of life such as economic, political and social, etc. The major landmark in this respect was the year 2001. The government came up with detailed and

comprehensive policy in the form of National Policy for the Empowerment of Women. The goal of this policy is to bring about the advancement of development and empowerment of the women and to eliminate all forms of discrimination against women and to ensure their active participation in all spheres of life and activities. Focus was made on the increased access to resources like micro credit, better resource allocation through Women's Component Plan, Gender Budgeting, etc. Various programmes of the Ministry of Rural Development are formulated keeping in view the above perspective. Ministry of Rural Development is implementing various poverty alleviation and rural development programmes. These programmes have special components for women. Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA), Swarnjayanti Gram Swarozgar Yojana (SGSY) now restructured as National Rural Livelihood Mission and Mahila Kisan Sashaktikaran Pariyogna (MKSP) as its major component are some major programmes that we will examine here.

Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA)

The MGNREGA guarantees 100 days of employment in a financial year to any rural household whose adult members are willing to do unskilled manual work. It is provided that priority shall be given to women and one third of the beneficiaries shall be women who have registered and requested for work under the Act. Operational guideline for 2013 states that:

- ☐To identify widowed women, deserted women and destitute women

- ☐To ensure work for pregnant women and lactating mothers which require less effort and are close to their houses.

- ☐To ensure 50% of the worksite supervisors (mates) at all worksites are women.

- ☐To ensure that worksite facilities such as crèches, drinking water, shade etc. are provided through convergence with Women and Child Development Schemes like ICDS.

- ☐To encourage participation of women groups, including Self Help Groups (MGNREGA 2005 Operational Guideline 2013, Sharma, 2013).

National Rural Livelihood Mission (NRLM)

A Self Help Group (SHG), of 10-20 women in general (5-20 in difficult areas) is the primary building block of the NRLM institutional design. The SHGs and the federation of these SHGs at village and higher levels shall serve the purpose of providing women member's space for self-help, mutual cooperation and collective action for social and economic development. The following factors define women SHGs under the NRLM:

- ☐ Homogeneous, affinity groups of poor women, their federation and clear cut conditions for admission in the federation.

- ☐ Approximately 10 years of continuous and nurturing support to come out of abject poverty.

- ☐ Financial accessibility for 6-8 year to strengthen portfolio of livelihoods.

- ☐ Enabling them to actively play roles in taking up social issues affecting their members – issues of domestic violence, alcoholism, girl child marriages, etc. This is one of the hallmarks of a genuine self help movement.

- ☐ To develop ability work closely with the Gram Panchayat - to access entitlements of the Government for their members and also to lend constructive support to the efforts of the Gram Panchayats for public good. (National Rural Livelihood Mission, 2015)

Case Study

This case is based on 2.5 years of engagement and 3 months stay at Gohal one of the poorest village of Koderma Dist., Jharkhand under the development projects of PRADAN that addresses theme of wellbeing including livelihood, gender, hygiene, water and sanitation, NRM as its major component. Coming to the village that moves from west to east and with its topographical gradient also in the same direction may draw the attention of many investigators. Altogether there were 4 hamlets in the village, all in sequence and more interestingly in Indian sociological chemistry of Caste Hierarchy- moving from west to east, the 'Pande Tola' where both Pundits and Rajputs were living together; then the 'Yadav Tola'; Paswan Tola and at the end the 'Bhunya and 'Ravidas Tola'. Moving far ahead in the east, the slope gets upward as there was a railway track locally called 'Dilli-Howrah' line. So the last hamlet becomes a small valley and in

the rainy season water flow from both the direction (west & east) and gets jammed in the Bhunya Tola causing severe problems to the residents in general and women and children in particulars as they were full time residents and males being the migrant. Their main source of income was working at bricklaying site, piggery and manual scavenging. Women were mainly involved in managing children and household work. Rest of the time they were abused, beaten and humiliated by the husband and in laws.

Discussion

This case study leaves very deep rooted impression about the ground reality pertaining to women's life in the village with respect to various constraints and challenges from different points that restricts their freedom and potential capabilities. Sen has long argued that poverty is best understood as capability failure, not just as shortage of commodities or even of income and wealth. Poverty involves heterogeneous failures of opportunity, which are not always well correlated with income; moreover, people in positions of social exclusion may have difficulty converting income into actual functioning (Nussbaum, 2011). Providing the opportunities in the name of policies and flagship programmes puts the least impact as the subterranean inertia in term of patriarchy as discussed by Sylvia Walby (1990) shackled women in oppression and neglect. Patriarchy is an open social system that takes a variety of forms (Sayer, 1992) and discovery of which is key to our understanding of gender relations (Bhasker, 1979). In this scenario, the liberation and participation in the decision making process is distant dream until a grounded and insiders' approach of change is induced in a more participating manner and that too should involve both men and women. In this case study, the subterranean inertia of patriarchy has been analyzed in the form of given diagram that depicts 3 major levels of discrimination and exclusion as well as major contributing factors.

Conclusion

Nussbaum (2011) emphasizes about the inequalities between men and women all over the world and sees it as an enormous problem of justice. She further relates it with the developmental problem because the denial of opportunity to women holds back the

productivity of many nations. All together the given approach provided a holistic perspective of viewing the situations and circumstances of marginalized women who were shackled with oppression and exclusion on the dual front of poverty and patriarchy. Coupled with vivid self view and self respect, skill orientation is central to develop their capacity to participate proactively and productively in the process of income generation at the micro level and their strong associations in the form of clusters of SHGs and further their federations pull their unity towards empowerment at the local and governmental level. The same also equate with the capability approach as proposed by Amartya Sen and his followers where choice of focus rests upon the moral significance of individuals' capability of achieving the kind of lives they have reason to value. As far as women's livelihood leading to their liberation and empowerment is concerned the central human capabilities (Nussbaum 1990; 1995; 2000; 2011) are core to be focused and channelized in a direction to bring effective change in the lives of the women. Hence, it is proposed here that any policy, programme or intervention dedicated to equality and justice to women should be based on enhancing their self worth and skills so that they can confront issues coming their way.

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An awareness of physical education in informal worker's children : facts and issues

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Abstract

Physical education is an educational course related to the physique of the human body, taken during primary and secondary education that encourages psychomotor learning in a play or movement exploration setting to promote health. A lot of informal worker's children are as child worker. With the rise of household income, availability of schools and passage of child labour laws, the incidence rates of child labour fell. Child labour refers to the employment of children in any work that deprives children of their childhood, interferes with their ability to attend regular school and that is mentally, physically, socially or morally dangerous and harmful. This practice is considered exploitative by many International Organisations. Legislations across the world prohibit child worker. This study focuses on the facts and issues relating to informal worker's children who are not aware of physical education at any costs.

Keywords: Physique, Psychomotor, Integral Component, Income

Informal sector and informal worker's children

The word 'Informal sector' was first discovered by Keith Hart in the 1970s (Hart k. (1973). The International Labour Organization (ILO) then embraced this Informal sector to refer to the part of economy that does not fall under the preview of Organized Economic Activities. This view largely saw the Informal sector as "Covering marginal livelihoods and Survival activity outside the regulatory reach of state and yet able to be absorbed by industry (and) emphasized the role (or failure) of Formal Sector employment in defining the Informal workers (Papola T.S., 1981). In the late 1960s and 1970s, a large section of population in the developing countries was still

suffering from poverty and still working outside the organized sector in activities that were later broadly termed as "Informal".

Relation of physical education in informal worker's children

Physical education, an integral part of education, has different types of programs and sports are one of the most important of them. Sports can further be sub-divided into several groups on different basis (Encyclopedia of modern education). Adventure sports can be one of the classifications of sports which can be taken as those sporting activities which involve a large percentage of adventure in comparison to other sports. A lot of informal worker's children are as child worker. These children worked in agriculture, home-based assembly operations, factories, and mining and in services such as working in hotels, restaurants, Shops of tea stall, canteens, repairing vehicles workers. Some worked night shifts lasting 12 hours. With the rise of household income, availability of schools and passage of child labour laws, the incidence rates of child labour fell. Child labour refers to the employment of children in any work that deprives children of their childhood, interferes with their ability to attend regular school and that is mentally, physically, socially or morally dangerous and harmful.

Fact and issues of educational status of informal worker's children

The dramatic increase in the number of informal worker's children has been linked to societal stress associated with rapid industrialization and urbanization conversely, in industrialized countries, inner city decay and chronic unemployment accompanying economic downturns are held responsible. In agricultural societies, drought and famine may be to blame.

Some facts and issues are responsible for street children and child labor, this are :

- ☐ Absence of compulsory education at the primary level
- ☐ Parental ignorance regarding the bad effects of child labor
- ☐ The ineffectivity of child labor laws in terms of implementation
- ☐ Non-availability and non-accessibility of schools
- ☐ Boring and unpractical school curriculum and encourages the phenomenon of child labor
- ☐ Parental illiteracy

□ Exploitation of cheap and unorganized labor

In a report in 1993, WHO offered the following list of causes for the phenomenon?

- | | |
|--------------------------------------|------------------------------------|
| 1. Family breakdown | 2. Armed conflict |
| 3. Poverty | 4. Natural and manmade disaster |
| 5. Famine | 6. Physical and sexual abuse |
| 7. Exploitation by adult | 8. Dislocation a through migration |
| 9. Acculturation | 10. Urbanization of over crowding |
| 11. Disinheritance or being disowned | |

Role of guardian to their's children

Guardians of informal workers' children are not careful as well as aware about education and physical education comparison to formal' children. One side education is natural, harmonious and progressive development of man's innate powers and another side physical education can contribute directly to the objectives of health, worth use of labor and ethical character and indirectly to the objectives of citizenship, command of the fundamental processes, worthy home membership and vocation. Wage and earning condition of guardians of informal workers' children is not satisfied to all. Low wage rate and pitiable condition of earning is not enough to fulfillment of requirement of worker as well as theirs family. Irregularity in finding of jobs is another big problem in the upgrading of quality of life of workers in informal sector, due to irregularity of job average monthly income of the family of workers is very low.

Law and policy for informal worker's children

Child labour is a reality in spite of all the steps taken by the legal machinery to eliminate it. It prevails and persists as a world phenomenon in spite of child labor laws. The causes of child labour in the contemporary world are the same as those in U.S. hundred year ago namely poverty, lack of education and exposure, poor access to education, suppression of workers' rights partial prohibition of child labor and inadequate enforcement of child labor laws (Bhalla Shaila (2007)). The existing law and code of conduct regarding child labour are blatantly violated by the beneficiaries and the victims of this risible practice all over the developing world. There are ambiguities in the export and manufacturing sector, which means multiple layers of

outsourcing and production making the monitoring of labour performers not only difficult but impossible. Extensive subcontracting also makes it possible to identify the use of child labour whether intentional or unintentional. Even when laws or codes of conduct exist, they are often violated. The Indian constitution categorically states that child labour is a wrong practice, and standards should be set by law to eliminate it. The child labour act of 1986 implemented by the government of India makes child labour illegal in any regions and sets the minimum age of employment at fourteen years.

There are specific clauses in the draft of Indian constitution dated 26th January 1950, about the child labour policy in India. There are conveyed through different articles in the fundamental rights and the directive principles of the state policy. They lay down four specific policy rules regarding child labour. They are as following :-

(Article 14) No child below the age of 14 years should be employed to work in any factor or mine or engaged in any other hazardous employment.

(Article 39 E) the state shall direct its policy towards securing the health and strength of workers, men and women and the tender age of children are not abused and that they are not forced by economic necessity to enter vocations unsuited to their.

(Article 39 F) children shall be given opportunities and facilities to develop in a healthy manner and in conditions of freedom and dignity and that childhood and youth shall be protected against moral and material abandonment.

(Article 45) the state shall endeavor to provide within a period of ten years from the commencement of the constitution for free and compulsory education for all children until they complete the age of fourteen years.

It was also decided that both the union government and the state government could legislate on matters concerning child labour various legislative initiatives were also taken this regard at both state and union level.

The main legislative measures at the national level are the child labour prohibition and regulation act- 1986 and the Factories Acts- 1948. The first act was categorical in prohibiting the employment of children below fourteen years of age and identified 57 processes and

13 occupations which were considered dangerous to the health and lives of children.

Governmental awareness to these communities

Basically in Indian context, the 'Environmental Education, Awareness and Training (EEAT)' is a flagship scheme of the Ministry for enhancing the understanding of people at all levels about the relationship between human beings and the environment and to develop capabilities/skills to improve and protect the environment. This scheme was launched in 1983-84 with the basic objective to promote environmental awareness among all sections of the society and to mobilize people's participation for preservation and conservation of environment.

EEAT Scheme has the following objectives :

- (i) To promote environmental awareness among all sections of the society;
- (ii) To spread environment education, especially in the non-formal system among different sections of the society;
- (iii) To facilitate development of education/training materials and aids in the formal education sector;
- (iv) To promote environment education through existing educational / scientific / research institutions;
- (v) To ensure training and manpower development for environment education, awareness and training;
- (vi) To encourage non-governmental organizations, mass media and other concerned organizations for promoting awareness about environmental issues among the people at all levels;
- (vii) To use different media including films, audio, visual and print, theatre, drama, advertisements, hoarding, posters, seminars, workshops, competitions, meetings etc. for spreading messages concerning environment and awareness; and
- (viii) To mobilize people's participation for preservation and conservation of environment.

Education must teach citizens to respect the cultural heritage, protect the environment, and adopt methods of production and patterns of consumption, which lead to sustainable development, Harmony between individual and collective values and between immediate basic needs and equity at the national and international

levels in the perspective of a balanced and long term development. Physical education promotes to physical exercise, opportunity for hard labor, physical fitness, healthy and energetic time utilization to the children. Physical education develops concentration, decision making ability, enhances power of imagination and analysis, mental hunger and curiosity, exploration, quest of knowledge, enhance communication skill, makes us courageous and fearless, increases tolerance and self-efficiency, improves problem solving attitude in children (Shukla, N.B.,2011). Physical education improves leadership qualities, builds character, lessons of unity and integrity, punctuality and responsibility, tolerance and respect to others, makes us believe in supreme power and helps us in becoming a professional person in the society.

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Concept of welfare state and relevance

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Abstract

Absenteeism and turn-over in Indian industries can be reduced by the provision of adequate welfare facilities. For the first time the establishment of canteens of factories was statutorily laid down by the Factory Act of 1947. Subsequently laws were framed to promote welfare facilities in several industries such as coal, mica, mines, plantation and sugar. With the passage of time a progressive labour code has been enacted. General standard of living and wages of workers have risen.

Introduction

The concept of social welfare in its narrow contours has been equated with economic welfare. Conceptually as well as operationally, labour welfare is a part of social welfare, which is, in turn, closely linked to the concept of social welfare and the role of the state. The Welfare State is everywhere in the news. The idea has captured the imagination of many statesmen.⁽¹⁾

The old philosophy of the greatest good of the greatest number seems to be lost in obscurity, was gradually substituted by a new thinking the 'good of all'. The social revolution of the past has proved that economic welfare alone can exhaust all the aspirations of human welfare. But, now as the welfare concept is conceived not only in material terms of human freedom and progress, the state is regarded as an "Institution of human welfare which is supposed to endeavor for a free and full development of human personality". It is then the duty of the State that it should follow the principles of welfare economics in the ultimate human value to secure a proper development of human personality.⁽²⁾

According to Willensky and Labeaux, social refers to "those formally organized and socially sponsored institutions, agencies and programmes which function to maintain or improve the economic

conditions, health or interpersonal competence of some part of population'. According to T.W. Kent welfare state 'is a state that provides for its citizens a wide range of 'social services', the primary purpose is to give the citizen security'. The welfare state is 'Based on two principles the right of every one to job and a guaranteed social minimum of health, welfare and leisure".(3)

Aim of the welfare activities

Labour Welfare implies the setting up of minimum desirable standards and the provision of facilities like health, food, clothing, housing, medical assistance, education, insurance, job, security, recreation, etc. Such facilities enable the worker and his family to lead a good work life, family life and social life. Labour welfare also operates to neutralize the harmful effects of large-scale industrialization and urbanization.(4)

The aims and objectives of labour welfare have progressively changed during the last few decades. From the primitive policing and placating philosophy of labour welfare, it gradually moved to the era of paternalism with philanthropic objectives. Even today there is evidence of humanitarian outlook of some of the employers in many employee welfare programmes. The recent thinking on labour welfare, however, is more oriented towards increasing productivity and efficiency of the workers. An outstanding trend today is that it has become a comprehensive concept concerned with the development of the total human personality embracing physical, mental, social, psychological and spiritual aspects of the employee well being.(5)

After independence, the national government paid much attention to the improvement of the conditions of labour in industry. The prosperity of a country depends upon the development and growth of industry. No industry can flourish unless there is industrial peace and cooperation.(6)

The laissez faire mentality of the producers and the adverse consequences of the unfettered capitalism on the workers compelled the governments in most countries, especially in the west, to intervene by compelling the producer through statutory measures to provide welfare amenities.(7)

Constitution of India

The ideals of the welfare state in India are embedded in the Directive Principles of State Policy enunciated in the constitution of India. They are the principles on which the Republic of India founded and which give direction to the state action in unambiguous terms translated to action that will make India a Welfare State.⁽⁸⁾

There is no gain saying the fact that till the end of British rule in India, the government was virtually concerned only with its primary duties like maintenance of law and order. The British administration was nothing more than a police man's administration which believed in ruling by force and force only. However with the advent of our independence the idea of the police state has been replaced by that of India.⁽⁹⁾

It is needless to say that making out welfare state of success is no doubt a gigantic task. In his crisis in civilization, "Rabindranath Tagore" observed that the wheels of Fate compelled the English to give up their Indian empire. But what kind of India they will have behind was stark misery. Obviously the British rulers left a legacy of widespread poverty, ignorance and disease in the country. Despite their social melodies of an active nature, free India is rapidly marching towards the goal of a welfare state.⁽¹⁰⁾

The ideal of a welfare state in India was given added significance by the frames of the fundamental law of the land which came into force on January 26, 1950. In conformity with the objective as specified in the preamble of our constitution it is incumbent upon the state to strive for securing to all its citizens, justice – social economic and political, liberty of expression, belief, faith and worship, equality of status and opportunity and for promoting among them all fraternity assuring the dignity of the individual and the unity of the nation.⁽¹¹⁾

The directive principles of the state policy under Article 38 and 51 embodied in the constitution by Special Stress on the goal of the welfare state by directing the state to follow the certain principles which are essential to secure a social order for the promotion of the welfare of the people. These principles however aim at extermination of poverty, disease and ignorance, rooting out exploitation, inequality

and injustice providing equal opportunity for decentralization of power, employment, social security and welfare to all.(12)

The philosophy of labour welfare rests on bridging the gap between the haves and have-nots is accepted by the government as well as by the public for effective translation into action. Welfare programmes statutory and non-statutory, within and outside the factory, and for the benefit of worker as well as his family, are undertaken by various agencies, namely government, employer and trade union.(13)

Naturally, higher wages and more welfare measures improve the employees moral and their commitment to the industry, which are very much needed, thereby the basic needs for improving productivity and at the same time to achieve industrial harmony.(14)

Thus, opportunities are provided to the worker and his family to have a socially, physically, morally, economically and culturally contented life. A worker who is physically strong, mentally alert, psychologically happy and materially contented is always an asset to the community, apart from the industry, he belongs to. In view of this, labour welfare is not more interpreted as a charity or as an unwise investment or as a barren liability.(15)

The labour welfare is assigned a pioneering role in building up an abiding mutual faith between the management and employees and in establishing proper industrial relations firmly based on peace, discipline, and devotion to the industry. Therefore, as capitalist and labour are two wheels for an industry to run, wage and welfare are two wheels on which the employee performance and morale rolls.(16)

"The state shall strive to promote the welfare of the people by securing and protecting as effectively as it may a social order in which justice in social, economic and political systems of the national life". "The state shall, in particular, direct its policy towards securing (a) that the citizens, men and women equally, have the right to an adequate means of livelihood (b) that the ownership and control of the material resources of the community are so distributed as best to sub serve the common goods, (c) that the operation of the economic system does not result in the concentration of the wealth and means of production to the common detriment: (d) that there is equal pay

for equal work for both men and women, and the tender age of children are not abused and that citizens are not forced by economic necessity to enter vocations unsuited to their age or strength (f) that childhood and youth are protected against exploitation and against moral and material abandonment".⁽¹⁷⁾

Article – 42 : "The State shall make provision for securing just and human conditions of work and for maternity relief".

Article – 43 : "The state shall endeavor to secure, by suitable legislation or economic organization or in any other way, a living wage, conditions of work ensuring a decent standard of life and full enjoyment of leisure, social and cultural opportunities and in particular, the state shall endeavor to promote cottage industries on an individual or co-operative basis in rural areas".

James Todd has defined labour welfare as "anything done for the comfort and improvement, intellectual and social, of the employees over and above the wages paid, which is not necessity of the industry".

For building up a stable and efficient labour force, it is essential to bring about a marked improvement in the conditions of workers' life and work. In order to make them integrate with the industrial system detaching them from the rural links, they must be relieved of several worries arising out of urban and industrial way of life. The Bombay Textile Labour Enquiry Committee has pointed out that in all pursuits, a high standard of efficiency can be expected only from persons who are properly housed properly fed and properly clothed.

Shyam states in his article that major reforms to promote health include ensuring water safety, sanitation, strengthening of nutritional food practices, hygiene in homes and eateries, preventing early marriages, health, education in schools and target groups, public education against habit forming factors (alcohol and tobacco) safely in work place and agricultural operations, promotion of exercise, sports, promotion of establishment of bicycle tracks in towns, health management information recovering both public private medical sector.

However, the concept of labour welfare changes from time to time and from one country to another. It changes from time to time in the same country depending upon the value system, social

institutions, and degree of Industrialization and general level of social and economic development.

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