

ISSN-0976-5484

SOCIAL WORK JOURNAL

A Bi-annual Journal

VOLUME 1

NUMBER 2

DECEMBER 2010



Department of Social Work

Assam University

(A Central University)

Silchar-788011, Assam, India

Phone: +91-3842-270821

SOCIAL WORK JOURNAL

A Bi-annual Journal

Department of Social Work

Assam University

(A Central University)

Silchar-788011

Assam, India

Phone: +91-3842-270821

Advisory Board

Prof. Tapodhir Bhattacharjee

Vice-Chancellor, Assam University,

Silchar, Assam

Prof. K.V. Ramana

Former Vice-Chancellor, Andhra University,

Vishakhapatnam, Andhra Pradesh

Prof. S.V. Sudhakar

Vice-Chancellor, Dr. B.R. Ambedkar University,

Shrikakulam, Andhra Pradesh

Prof. G.S. Bidarakoppa

Retd. Professor, Department of Social Work,

Karnataka University, Dharwad, Karnataka

Prof. Gopalji Mishra

Professor, Department of Social Work,
Dean, School of Social Sciences,
Assam University, Silchar, Assam

Prof. Y.S. Sidde Gowda

Professor, Department of Social Work,
University of Mysore, Mysore

Editorial Board

Prof. R. Parthasarathy,

Department of Psychiatric Social Work
NIMHANS, Bangalore,

Prof. Sunanda Kaushik

Retired Professor and Former Director,
Karve Institute of Social Sciences, Pune.

Prof. Asok Sarkar

Professor, Department of Social Work,
Vishwa Bharati, West Bengal.

Dr. B.T. Lawani

Director, Social Science Centre,
Bharati Vidhyapeeth University,
Pune.

Dr. Subabratha Dutta

Reader, Department of Social Work,
Assam University, Silchar, Assam.

Dr. Molankal Gangabhushan M.

Asst. Professor, Department of Social Work,
Assam University, Silchar, Assam.

Dr. Tineshowri Devi

Asst. Professor, Department of Social Work,
Assam University, Silchar, Assam.

Dr. Tarun Bikash Sukai

Asst. Professor, Department of Social Work,
Assam University, Silchar, Assam.

Dr. Sanjay Roy

Asst. Professor, Department of Social Work,
Assam University, Silchar, Assam.

Dr. B.S. Gunjal

Editor-in-Chief

Department of Social Work

Assam University

(A Central University)

Silchar-788011

Assam, India

Phone: +913842-270821

Email: bsgunjal@gmail.com

SOCIAL WORK JOURNAL

A Bi-annual Journal

VOLUME I

NUMBER 2

DECEMBER 2010



Published by:

Department of Social Work

Assam University

(A Central University)

Silchar-788011, Assam, India

Phone: +91-3842-270821

©Department of Social Work
Assam University, Silchar

VOL.I, December 2010

Subscription	Annual Subscription	Life Subscription
India	Rs.300	Rs.2500
Overseas	\$ 25	\$250

Published by:

Department of Social Work

Assam University

(A Central University)

Silchar-788011, Assam, India

Phone: +91-3842-270821

EDITORIAL

It gives me an immense pleasure to bring out the second issue of Social Work Journal by the Department of Social Work, Assam University, Silchar. This issue is an outcome of the contributions of Social Work educators, practitioners and social science researchers across the country on diverse fields. There are 17 papers contributed by eminent personalities for the second issue of the journal. Hope that this journal get better touch compare to the first issue.

An overview of the same is summarized for the benefit of the readers:

Prof. Y.S. Siddegowda, in his paper 'Educational and Professional Concerns of Social Work Education' brings forward the need of recasting the curricula of Social Work education in changing global scenario. He has discussed the scope and importance of social work practice by throwing light on the dimensions of its height, breadth and depth as a profession.

A paper on 'Women Pensioners and Their Leisure Pursuits' by Prof Vineeta B Pai emphasized the significance of the pre-retirement education and anticipatory socialization.

The paper 'Gandhi and his Resistance to Hegemony' by Prof. M.L.P Raju delineates the concept of Hegemony and brings forward the significance of Gandhi, who applied the concept of hegemony in explaining the domination of super structure of Indian Society and the same has been questioned to reform it. The author tries to highlight the significance of harmony in attaining an egalitarian society dreamt by Gandhiji.

A research paper on 'Impact of Integrated Child Development Services Scheme' by Dr. B.S.Gunjal and Prof Gopalji Mishra made an attempt to assess the Impact of various components of ICDS scheme in improving health status of mother and children.

The paper contributed by Dr. Onkar Kakade on 'The Role of Radio in Disseminating Agricultural Information' draws the attention of the readers on the significant role of Radio to disseminate agricultural information. According to him the Communication is an important means to reach the large number of farmers.

Dr. Patil R.R. in his paper 'Ambedkarism and Social Work practice: feasible linkages' highlights the Ambedkar's ideology and revolutionary work and its relevance to Social Work practice in contemporary India .

A research paper on 'Women Empowerment through Self-help group: A case study' by Dr. Yelene and Dr. Shivaji Gaikwad advocates the need for inculcating the spirit of empowerment to women through Self-help groups and brings forward the factors affecting their participation, income generation and mobility. The benefits of self-help groups are seen as an increasing tendency of savings, participation in the meetings, initiating income generation programmes and financial management.

The paper 'Women Participation in Forest Management: A Model Study of Community Based Management and Role of NGOs' by Subhabrata Dutta highlights the role played by women in the conservation of forest by contributing to the richness by way of support system such as land, water , flora and fauna.

Adarshapally Nataraju and Manju C in their paper 'Social Transformation, Theology and Self-regeneration: A Gandhian Perspective'. Make an attempt to present the views of social transformation from the point of socialist, traditional, communist, and Gandhian in the light of global markets and wealth on the one hand and the widespread unrest, disorder and suffering on the other.

Dr. M. Gangabhusan in his paper 'Ensuring Right to Work through National Rural Employment Guarantee Act-An Antidote to Migration' highlights the relevance of NREGA in ensuring right to work in the context of minimal industrialisation in Barak Valley. The paper advocates for the need of proactive role of civil society organisations in seeking transparency and accountability in the implementation process.

Dr.Ramesh B. and Ms.Savitha Y.D. in their paper entitled ‘Role Conflict of Women Workers in Industry’ highlights the role conflict of women workers in industry. Mainly focuses on work related, family related, attitude related, Personal related conflicts. Further, authors explored the means to overcome the conflict and stress resulted due to strenuous situation in industry.

Dr. Tarun Bikash Sukai in his paper ‘Crime against Women in Assam: A Critical Review’ attempted to highlight the problem of women empowerment is the only answer to check the crime against women. Further he suggests that every institutions and other developmental agencies and citizens of civil society will have a major role to play in enlightening the society to create safe zone for women.

The research paper on ‘Socio-economic Condition of Commercial Sex Workers; A Case Study of Dharwad District of Karnataka, by Sangeeta R. Mane, Mr.M.Ravindra and Mr. Ravikanth B, Lamani brings forward the plight of women commercial sex workers. The authors argued that the poverty is the main reason to choose sex work as profession. Further they highlighted the role of government, Non-government organisations and media in disseminating the knowledge and information about the safe sex in preventing the HIV/AIDS.

Dr. Sanjoy Roy in his paper ‘Emerging Trends of Field Work in Social Work Education in India: An Empirical Study’ reviews the trend of the field work practice/ training mainly concentrated on new emerging areas of field work. Further he proposes to deal with emerging field work problems.

Dr. Subhasis Bhadra and Ms. C. M Pratheepa in their paper ‘ A Model of Prevention of HIV/AIDS in Disaster Affected School: A Case from Tsunami Intervention’ highlights the responsibilities of having a comprehensive understanding among the professionals to deal with the problem.

Another research paper by Ms. Pavithra Alur and Dr.Channavir on ‘A study on Gender analysis of Sexual Health’ made an attempt to highlight the need of improving the status of sexual health of the rural, tribal, and urban community, they suggest that the issues of justice and equity need to be addressed especially with regard to the sexual health status of the socially excluded groups of the slum population.

Mr. Chikkala Kranthi Kumar in his paper ‘Women Labourers in Tobacco Cultivation and Occupational Health Hazards in Prakasam district of Andhra Pradesh’ highlights the peculiar problems of women labourers working in tobacco industries. And gave a detailed account of the consequences and suggested the measures to overcome the same.

I must grateful to our Hon’ble Vice-Chancellor Tapodhir Bhattacharjee for his consistent encouragement and support in bringing out the second issue of Social Work Journal.

It is my proud privilege to acknowledge with sense of gratitude to all the paper contributors, referees, members of the advisory board, editorial board who have made my task by being responsible in preparing the papers, editing and sequencing .I hope that this academic exercise will go a long way in strengthening the Social Work profession through collective effort and enriching the social work literature.

Dr. B. S. Gunjal
(Editor-in-Chief)

SOCIAL WORK JOURNAL

VOLUME I

NUMBER 2

DECEMBER 2010

CONTENTS

Editorial

Page

Educational and Professional Concerns of Social Work Education
Prof.Siddegowda Y.S.

Women Pensioners and Their Leisure Pursuits
Prof.Vineeta B. Pai

Gandhi and his Resistance to Hegemony
Prof.M. Lakshmipathi Raju

Impact of Integrated Child Development Services Scheme
Dr. B.S. Gunjal and Prof. Gopalji Mishra

The Role of Radio in Disseminating Agricultural Information
Dr.Onkargouda Kakade

Ambedkarism and Social Work Practice: Feasible Linkages
Dr.R. R. Patil

Women's Empowerment through Self-Help Group: A case study
Dr.G.S. Yelne and Dr.Shivaji Gaikwad

Women Participation in Forest Management:
A Model Study of Community Based Management and Role of NOGs
Dr.Subhabrata Dutta

Social Transformation, Theology and Self-regeneration:
A Gandhian Perspective
Dr. Adarshapally Nataraju and Ms. Manju C

Ensuring Right to Work through National Rural Employment
Guarantee Act-An Antidote to Migration
Dr.Gangabhushan M. Molankal

Role Conflict of Women Workers in Industry
Dr.Ramesh. B and Savitha Y.D

Crime against Women in Assam: A Critical Review
Dr. Tarun Bikash Sukai

Socio-economic Condition of Commercial Sex Workers:
A Case Study of Dharwad District of Karnataka
Dr. Sangeetha R. Mane,Mr. M. Ravindra, and Mr. Ravikanth B. Lamani

Emerging Trends of Field Work in Social Work Education in India:
An Empirical Study
Dr.Sanjoy Roy

A Model of Prevention of HIV/AIDs in Disaster Affected School:
A Case from Tsunami Intervention
Dr. Subhasis Bhadra and Ms. C. M Pratheepa

A study on Gender analysis of Sexual Health
Ms.Pavitra Alur and Dr.Channaveer R.M.

Women Labourers in Tobacco Cultivation and Occupational Health
Hazards in Prakasam district of Andhra Pradesh
Mr. Chikkala Kranthi Kumar*

Educational and Professional Concerns of Social Work Education

Siddegowda Y.S. *

Abstract

The author tries to highlight the need of recasting the curricula of Social Work education in changing global scenario. He has discussed the scope and importance of social work practice by throwing light on the dimensions of its height, breadth and depth as a profession.

Key words: *Social Work Education, Individualism, Social Work concerns, Social Work curriculum.*

*Dr. Siddegowda Y.S, Professor, Department of Social Work, University of Mysore, Mysore, Karnataka. Email: yssgowda@yahoo.com

Introduction

Due to the impact of Liberalization, Privatization and Globalization (LPG), there has been an immense expansion in the use of Information Technology (IT) in Social Work practice. This expansion has affected nearly every area of the profession. At the individual practitioner level, e-mail and the Web make Internet-mediated direct practice possible. At the agency level, case management programs can generate reports, track personnel, automate billing, forecast budgets, and greatly assist service planning and delivery; global level consultation and conference abilities are at hand.

On a global scale, social workers and clients can uncover vast Web-based sources for information that can enhance the likelihood of effective interventions; support groups for people at risk can be easily created and moderated. Emerging geographic information systems can pinpoint community assets and needs. The future promises even more changes. These current and near-future technologies are changing the nature of professional social work practice in countless ways. As a result, the roles for social workers are changing and they may need to adjust to the new demands for practice in the

Information Age. In this backdrop, it is quintessential that the social workers should address the concerns, acquire adequate skills - both educational and professional to ensure competent and ethical practice.

Educational and Professional Concerns

The goal of higher education is to contribute to local and global sustainable development that is socially and humanly fair and in line with ethical and moral values. For Social Work Education to be more competitive, it has to develop its knowledge and professional base. Training in Social Work needs to be more rigorous and apt to the changing conditions. After a thorough introspection, following are the important areas wherein emphasis has to be given so that Social Work as a profession can reach the zenith of excellence:

Curricular Aspects

Curriculum constitutes the fulcrum of the education process. Social Work Education needs to be constantly alert to the changing social needs and changing personnel requirements. A good curriculum should make allowances for change as well as for stability. It should place great emphasis on the development of students, their critical thinking, feeling and doing. It should also develop their skills in analysis, self-awareness, empathy, relationship and competency development.

Skills being the hallmark of professional practice, the curriculum should impart knowledge not only for the sake of knowledge but also for use in problem solving activities (Boehm, 1959). Social Work Education should enhance the capacity of the student to be a significant player to build a civil society, and institutions that would challenge the existing social order and strengthen people's participating processes of development (Desai, 2001). A futuristic perspective is very essential in curriculum building and revising.

Some of the important aspects that are to be taken care in curricular aspects are:

- Needs greater responsiveness and innovation in retaining pioneer-innovator role
- Utilization of institutional space for innovation

- Attempt to benchmark the curriculum with the best world-wide and
- Internationalization of the curriculum and greater comparative perspective.

Teaching, Learning and Evaluation

In Social Sciences, the pedagogy introduced in the later part of the 19th century and relevant to society at that time remains unchanged. The ‘factories school’, cramming and boring classes and strictly regimented syllabus continue to prevail. It continues to be the traditional education system with a few occasional improvements and automatic adjustments.

If pedagogy is indeed static, has the role of the teacher changed or does it remain the same? Is the ‘black board, chalk and duster teacher’ still relevant or is there a need for a teacher to realize that a change in his role is necessary and inevitable? The key word today is Individualism. This is the ‘go getter’ generation who when grown up continually update themselves with new technologies and the changing nature of occupation.

The teacher’s role has to be examined against this change – the change that students should receive an education to survive effectively in the new world. Hence, introspection has to be made by the teachers to adopt and incorporate appropriate pedagogic practices to meet the new challenges and respond to the plurality of Indian Society.

Therefore, there is a need for:

- Technology-aided learning
- Adequacy of institutional efforts to attract and develop young faculty
- Adequacy of theoretical training in basic social sciences.

Research, Consultancy and Extension

Social Work consultation is defined as a problem-solving process with a Social Work component (Kandushin, 1997). A Social Work consultant acts as a catalyst, facilitator, classifies consequences of different options to the client and helps the client think more systematically and objectively about the problem the client faces by providing new knowledge or by freeing old knowledge for utilization (Ibid, p.152). The teacher should note that there should exist:

- Balance between consultancy and scholarly research
- Balance between extension and classroom
- Standard of publications
- Synergetic leveraging between research-consultancy-extension-teaching-training for better outcome.

Infrastructure and Learning Resources

Social Work Education involves laboratory learning on interview skills, presentation skills, counselling skills and other related skills. Before a student goes to the field for his/her placement, he/she should know how he/she comes across to the clients, the way she/he talks, the tone of voice, facial expressions, gestures and body language. Audio-video tapping and replay could be of immense use to the student as a learning experience. Students must also familiarize themselves with meta cards, posters, charts and flannel graphs.

Overhead Projector, LCD Projector, good furniture, library with a plethora of books on social sciences, Journals, Magazines, Reports, Encyclopedias on different areas should be made available to the students.

The importance of encouraging and facilitating the use of Internet, by the students, needs to be recognized. Appropriate and selective use of resources on the World Wide Web may significantly enhance the quality of learning-teaching. In this perspective, it is necessary to provide a fillip to:

- IT-enabled teaching-learning process and
- Adequacy of utilization

Organisation and Management

The teacher's role is that of a participate learner, a mature elder friend and facilitator who engages himself in experimentation along with his other younger participants. The role of a teacher has changed from 'a sage on stage'; he has become a 'guide by the side'. A guide teacher will have to pass on his own gifts of knowledge, his computer awareness in sharing experiences, finding out for his students the professional development across the world, accessing for them classroom and teaching resources, books and periodicals.

- IT-enabled learning
- Mobilization of community support

Continuing Education

Continuing education in Social Work is defined as “Training taken by Social Workers and other professionals who have already completed formal education requirements to enter their field (Barker, 1991).

Continuing education involves participation in educational activities relevant to a Social Worker in carrying out a job or a career in social service – and undertaken beyond the point of formal educational preparation (Sancier, 1987). The following aspects would go a long way in spreading the wings of continuing education:

- Orientation courses for policy makers, elected representatives, directorial/managerial level administrators
- Certificate courses for middle level functionaries of Voluntary Organisations, directorial/managerial level functionaries of Voluntary Organisations.
- Active Academic Staff Training College
- Publication of Journal containing scholarly articles on continuing education
- Practice-based/sector-specific teaching/training material
- Development and use of methods of measurement to assess effectiveness of continuing education programmes and transfer of skills
- Innovative teaching methodologies like video, audio CDs, television/cable TV, satellite communication, internet mode and self-study material
- Documentation of training needs of the target groups belonging to academic, government and other relevant sectors
- Linkages with relevant departments, voluntary sector and other related agencies
- Sector-specific expertise of the faculty as evidenced by publication in national and international journals/documents
- Methodological innovations and best practices in continuing education.

Student Support and Progression

Dr. Radhakrishnan's view on the new role of teachers is valid for all time. He says that the teacher has an academic, personal and moral role to play in teaching. He has to be a catalyst, activating the spirit of enquiry. On the personal level, the teacher must be capable of sympathy and concern for his students and interact with them informally. On the moral level, a teacher must be a role model, reflecting elegance of behaviour and an appropriate sense of values, which could be emulated by students. He says that more than intellectual efficiency, the love of the student is the essential quality of a successful teacher. Care should be taken on the:

- Adequacy of benefits to students
- Attention and faculty time to Ph.D. students
- Scope for interdisciplinary programmes
- Contribution of alumni
- Attention to students from marginalized sections

Professional Associations

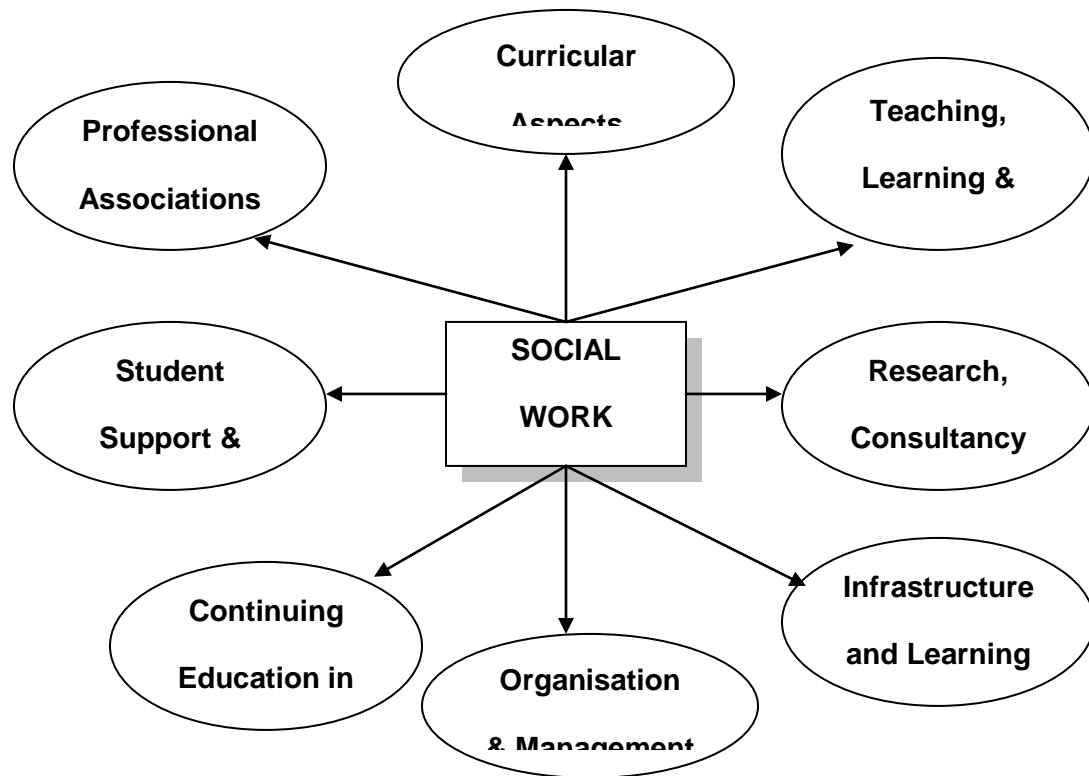
The history of two national level professional association's viz. Indian Institute of Trained Social Workers (IATSW) and Association of Schools of Social Work in India (ASSWI) is a checkered one. In addition to these Associations, Regional Associations of trained professional social workers are situated in different States. However, only a few of these Regional Associations are active.

It was observed that absence of professional obligation and involvement in Social Work faculty in the two professional associations was the major reason for the repeated inactivity of the organizations (Nanavatty, 1997; Desai, 1994).

Professor Armaity Desai (1994) observed, "One of the hallmarks of profession is the activity of its own professional bodies... and... (they) can only be strengthened by support of its members. The two are interlinked" (p.1553). Obviously, the strength of the profession is drawn from its professional bodies which could be either regional or national. In this backdrop, it is necessary to:

- Increase the membership
- Mobilize financial resources

- Regional level associations to be affiliated to national level Social Work professional organisations
- Publishing newsletters and periodic Journals
- Planning, designing, organizing, and conducting workshops, seminars, conferences on current trends in Social Work.



Conclusion

Change in Social Work needs to be three dimensional – in height, breadth and depth as a profession. In terms of height, Social Work has tremendous potential for contributing to social development and social welfare provision in all countries. Not only height, we must also have breadth. The third dimension is that of depth i.e., depth of our knowledge, skills and commitment. With a rich history backed by the principles and values, we can be known as the profession in which the call to service is supreme. Ours is a profession on which one can rely for commitment to people and their needs beyond self-interest.

References

- Barker, R.L., 1991, *The Social Work Dictionary* (2nd Ed.), Silver Spring, MD, NASW Press,.
- Boehm, Werner, W., 1959, 'Objectives of Social Work Curriculum of the Future', Vol.1, *Council of Social Work Education*, New York,.
- Desai, A, 2001, "Challenges for the Voluntary Sector in India at the Beginning of the Twenty-First Century", *Perspectives in Social Work*, Vol.XVI. No.3, September-December, Mumbai,.
- Desai, A.S., "A Study of Social Work Education in India": *Student, Educator and the Educational Process*, Vol. I and II, Government of India, New Delhi.
- Deviprasad, B., 2003, *Continuing Education in Social Work, Consultation in Development Work and Contribution to Professional Associations*, Tata Institute of Social Sciences, Mumbai,.
- Joseph Xavier, S.J., 2003, *Standards for Infrastructure and Learning Resources*, Tata Institute of Social Sciences, Mumbai,.
- Kandushin, A, 1977,*Consultation in Social Work*, Columbia University Press, New York,.
- Kumar, A, 2003,*Standards for Process of Learning-Teaching and Assessment for Social Work Education*, Tata Institute of Social Sciences, Mumbai,.
- Lata, N and Freny I., 2003,*Standards for Field Action Projects in Institutions of Social Work Education*, Tata Institute of Social Sciences, Mumbai,.
- Mohite, A, 2003,*Organizational Management of Social Work Education*, Tata Institute of Social Sciences, Mumbai,.
- Nanavatty, M.C., 1997, "Professional Association of Social Work, An Analysis of Literature", *The Indian Journal of Social Work*, 58 (2), 287-300,.
- Sancier, B., 1987, *Continuing Education, Encyclopaedia of Social Work*, Vol.1-2, (18th Edition), Silver Spring, MD, NASW Press.

Women Pensioners and Their Leisure Pursuits

Vineeta B. Pai *

Abstract

The present study attempts to test the view generally expressed by feminists about exclusion of women especially the older women from certain leisure pursuits and the deprivation of their right to a space of their own. The findings not only prove and confirm their view, but also reveal a growing consciousness among women about their right for a quality life. It is therefore inferred that emphasis on the pre-retirement education and anticipatory socialization are the need of the hour.

Key words: Gerontology, Leisure time, Women Pensioners, Retirement

*Dr. Vineeta B. Pai, Professor, Dept of Social Work, Karnatak University, Dharwad-580003, Karnataka. Email: vbpai1122@gmail.com

Introduction

The feminist movement which challenges the deprivation and discrimination of women in various spheres of our social structure is based on the premise that 'Gender' is a social construct. Feminist literature, which has emerged consequent of this thought and movement, which is engaged in the politics of identity, thus emphasized equality, empowerment and social change for women (Henderson et al, 1989). Similarly, 'Critical gerontology requires that age be looked upon as a social construction too, and that the 'oppressive concepts about old people be challenged and changed', (Teo, 1997).

Consequent of these developments, there appears to be a shift in the attention of academicians and researchers to issues which address the experiences, structures and processes, which shape and mould the lives of one specific group-older women (Bernard and Meade, 1993a; Ginn and Arber, 1995) who face the double jeopardy –the 'Sexism' and 'Ageism'.

Leisure and free-time in the lives of older women is one such issue, which has caught the attention of the researchers only lately, despite it's being one of the major aspects considered in the gerontological research. The non-cognizance of this issue is pointed out by Rosemary Deem (1986), who opined that, the feminist scholars and leisure researchers had failed to take cognizance of this issue. Hence, she suggested that, there

was a pressing necessity of including 'Right to leisure' in the agenda of women's liberation movement. She further justified that, work and family commitment took up much of women's lives. But it was very much true that, the way adults "play"- seeing friends, doing community work, or recreational activities, reading, watching television, and traveling were equally important, as these shape their lives and give them meaning. Developing the ability to balance different social roles and gaining satisfaction from a variety of sources was important throughout the life cycle, particularly during old age, when work and family obligations became significantly reduced and leisure or discretionary time expanded greatly.

Putnam (2000) reiterated that older people were more likely to have more time and money to spend on leisure. However, both Putnam (2000) and Schor (1999) agreed to the need to undertake an in-depth study in this regard as many older people perceived that they did not have enough time or enough money to do the things they liked.

Despite the emphasis on the importance of leisure in the lives of older people to develop the 'Social Capital' and enhance the 'Quality of Life' in general and that of old women in particular, the literature pertaining to older women's leisure was so minimal that it was 'invisible' (Bernard and Meade, 1993a); Henderson (1990) while reiterating that women's leisure was not 'taken seriously', drew the same conclusion that the issue of women's leisure did not receive the same attention as that of men's.

Deducing from the data collected from various sources, Peggy Teo (1997) reported that, in many leisure and recreation studies, the social composition of leisure groups had been a research pivot. Initially, it was income and ethnicity, which determined research objectives, documenting first the demographic and socio-economic characteristics of these groups, and then, secondly, the types of leisure activities they preferred and the rates of participation of these groups.

In India also, while many-a-study on ageing and the aged have included 'leisure' as one of the issues for research, the focus of these studies practically limits to probing into the types of activities pursued and the quantum of time spent on them. Seldom there is any gender based analysis, though in the West, lately the 'age' and 'gender' groupings have taken over as significant categories.

Such an analysis appears essential obviously because, the general experience of many-a-woman show that, all public spaces and facilities are not freely accessible to everyone alike. Even within the so called private sphere, it cannot be assumed that everyone has equal opportunity in the consumption of resources, including opportunity to enjoy leisure and to pursue an interest of one's choice. The situation appears to grow grim and exclusion more apparent as one grows old. The old age being a penultimate stage of one's life cycle, such an exclusion is likely to cause several psychological problems for one, and affect his/her quality of life. This is because, with retirement and withdrawal from one's active work life, one may have an increased free time. But without any achievable goal in life, one is likely to experience a void. A meaningful activity or engagement in leisure is likely to fill this void. Thus, the importance of leisure increases at this stage.

Ajzen (1991) suggests that mental health is facilitated by leisure activities in a social context, as the social networks, developed while pursuing leisure activities, are known to mitigate depression and other psychological difficulties, or, the stress is relived by solitary leisure activities in the natural environment. Baum (1991) also reiterates this view of Ajzen, and suggests that having 'enough' leisure maintains the status quo in satisfying psychological needs, which enhances, both physical and mental health and directly or indirectly facilitates life satisfaction and personal growth. Hence to enjoy the penultimate phase of one's life, one has to have leisure.

However, exclusion or less opportunity to enjoy leisure may affect older women adversely. Therefore an examination of their leisure pursuits, and truth about the argument generally put forth by the feminists of the exclusion of women from certain leisure activities, assumes great importance. Hence this study.

Review of Literature

Leisure or free-time activities are considered to be vital for every individual as these contribute to one's subjective well-being and life satisfaction. The leisure involvement has reported to bring physiological (Mannel and Styne, 1991) and psychological (Wankel and Berger, 1990) benefits. It is also intrinsically rewarding (Driver, et al, 1991)

as the process of spiritual experience may occur during leisure, and leisure settings may be seen as places appropriate for spiritual expression (McDonald and Schreyer, 1991).

While an increase in the interaction between couples and families because of leisure participation is suggested by Orthner and Mancini (1991), Alien (1991) suggests that, recreation and leisure play a significant role in enhancing community life. McPherson (1991) suggests that leisure contributes to life satisfaction and that it provides a context for social interaction, for enhancing personal self-worth and for testing self-competence.

Sutch (1993) suggested that leisure programmes can be useful tool in health care to meet the physical, psychological and social needs of clients. Putnam (2000) therefore must have observed that, without good health and leisure skills, financial security will not be sufficient as an investment for 'social capital' or a 'quality of life'.

Leisure thus, has been given considerable attention, practically in almost all human cultures. Josef Piper (1963) offers historical, religious and philosophical examples, while stating that the Greeks, as did medieval Europeans, understood and valued leisure. 'He points out that religion can be born only in leisure-a leisure, that allows time for the contemplation of the nature of Gods. He concludes that leisure has been and always will be, the first foundation of any culture', (Benjamin Frederique Samuel, 2003).

Despite all these observations about the importance of leisure by various scholars and researchers, a number of studies maintain that the issue of women's leisure is neglected. This is mainly because, in many-a-culture, women are seen as properly belonging to the domestic sphere (Rose, 1993) i.e., the home domain, 'a private, domestic, feminine space, where the work revolves around reproductive work-both physical and biological reproduction, which is difficult to be quantified and measured. Moreover, in social sciences, as leisure is generally construed as the time left out after one's 'work', construing women's leisure goes difficult as women's participation in social and biological reproduction is seldom considered as work.

Rosemary Deem (1986) states that, full time homemakers have unclear boundaries between various aspects of their lives, and the amount of time they have for leisure is not necessarily greater than for women who are employed. Yet, the perception

of leisure among these two groups differs because, the employed women tend to compartmentalize their time spent on work and on leisure. Hence, they are capable of exercising more control over their lives and perceive their leisure in a different way from women who are homemakers whose work or time spent on work is not easily compartmentalized.

For home-makers and retirees, therefore, less time spent at paid work does not necessarily lead to having more time for leisure. Despite the pervasive myth that the elderly are a leisure class who make creative use of free-time, retirement is not uniformly associated with greater involvement in a variety of out-of-home social activities, but more time spent in sedentary and solitary pursuits like watching television, reading etc.

Further, it is also noticed that, some groups especially those of older women are excluded from certain leisure/free-time activities. Viz., sports, physical exercises travelling and tours, spectator sports, participation in organizations, out-door activities, etc. This is either because of their own inhibitions developed owing to a differential socialization which disapproves women's participation in the activities which are generally considered as masculine domains, or because of lack of necessary resources to pursue such activities (Hutchison, 1994).

Samuel F. Benjamin (2003) also reported that the reasons for women aged between 50 to 65 years, in his study, not being able to pursue leisure were being busy and not having enough time or enough money. Lack of sufficient time for not pursuing leisure was also mentioned by Rosemary Deem (1986). However, women viewed leisure as time available for relaxation, to play and /or have a healthy life style. Thus women derive different meanings from leisure.

Research Methodology

In the light of this reviewed literature, various issues related to women pensioners' pursuits of leisure, notion that old women are excluded from leisure completely or partially are attempted to be examined by obtaining empirical evidence, following are the specific objectives of this study:

- To explore and compare the pre-retirement and post-retirement interests of the women;
- To examine the free-time activities pursued by women pensioners;

- To examine the constraints or barriers experienced by women in pursuing the free-time activities.

Research Design: Keeping in view of the objectives of the study, an exploratory research design was considered.

Sampling Design: Snow-ball sampling technique was used in identification of 200 respondents. An interview schedule was administered to elicit the requisite information for the study. The collected data were computed and analyzed with the help of SPSS (Statistical Package for Social Sciences).

Interpretation and Discussion

Retirement is often considered to be a well earned leisure after a life time's rigorous work. However, this is likely to weigh on retirees if he/she does not manage it carefully. With increasing longevity-especially for women-and a decrease in the time spent at the place of work, people today are quite often confronted with the question as to how to spend this free time available to them in retirement. The disruption of their daily schedule, loss of contacts which had previously provided a basis for many of their associations, loss of the sense of being a contributory member of society, etc., are likely to cause several psychological problems for the retiree, should she not manage her free time in retirement by re-scheduling it and utilizing it satisfactorily.

Quite a few researchers have opined that women generally do not feel concerned about their free time in retirement because of their reversion to the domestic sphere. These studies maintain that the free time of women in retirement is generally occupied by their domestic tasks, owing to this, women do not feel it weighing heavily on them. They also indicated that because of women's reversion to their domestic sphere on a full time basis, they seldom have much of free-time over which they would brood.

Our examination showed that, majority of our respondents perceived an increase in their free-time. This was obviously because, the time which they had spent on job, now in retirement was viewed as free time by most of our respondents. Thus, on an average they had 9.165 hours of free time. Hence, there was a need for adjusting themselves to this increased free-time.

However, our exploration showed that as many as 18.5 percent respondents had not changed their daily routine as they were so habituated to it. The never-married, class I officers were in a majority in this category, who seem to have pursued their careers seriously by making it a central aspect of their lives. Now they were reluctant to change the routine because of their limited imagination about the alternate sources to keep themselves reassured of the feelings of being youthful and energetic.

Among those who had changed their routine, a majority had slowed down their pace in such a manner that they could fill their extra free time with the same domestic tasks which they used to perform at a faster pace before retirement. Besides, they had attempted to revive some of their interests which they were unable to pursue when in service.

This finding of ours agreed with the finding of Wiliming C.L. and Heather J. Gibson (1999) who stated that women in the middle class families, who were employed outside the family presented the image of super woman, who could juggle multiple roles with ease. Thus, the pace of women's lives would be rapid while in service. In retirement it slowed down.

The strategies used by our respondents to spend their free-time in retirement by and large conformed with the findings of the previous studies undertaken on free time in retirement and the role of leisure. These prove that there is not much of a change in leisure after retirement. This emphasizes a continuity of life style from pre-retirement period to post-retirement period with a marginal change occurring at times (Zborowski, 1962). Havighurst and Albrecht (1953) also point out that, despite a persistent interest, as one grows old, one is likely to give up some leisure time activities, than cultivating new interests (Havighurst, 1957). These findings appear quite true in case of women retirees. (table 1)

The data in table 1 clearly indicate that women retirees have not cultivate any new interests in retirement, instead a pattern of declining interests of the women pensioners is observed. Further a close examination reveals that, the decline is high in interests such as cultural production, home embellishment, embroidery, knitting, participation in sports, games, exercises, travelling, and visiting friends and relatives in other places, etc. These are interests, pursuance of which are strenuous and / or require assistance of somebody.

It is also found that the interests of women are culturally conditioned, because, a majority of our respondents, despite being employed and earning, had such interests which did not entail their moving out of their houses when pursuing them. While the most common interests pursued by our respondents were reading, home embellishment and interacting with relatives, the interests pursued rarely were those of participation in sports, games, exercises, intellectual discourses etc. This could be attributed to the excessive role overload which results in the inability to balance other role obligations. For women this may manifest itself as a leisure gap (Henderson, Bialeschki, Freysinger & Shaw, 1996).

Table 1 Interests of the respondents before and after retirement

Sl. No.	Special interest	Not interested even before retirement	Interested before and even now	Not interested now in retirement	Total
1	Resting, Enjoyment of Solitude, etc.	97	101	02	200
2	Watching Television	102	98	-	200
3	Cultural consumption	80	104	16	200
4	Reading	40	150	10	200
5	Movies/Theatre, etc. Cultural Media	87	96	17	200
6	Spectator sports	143	51	06	200
7	Entertaining / Socializing etc.	109	85	06	200
8.	Religious interests	72	123	05	200
9	Outdoor activities	124	71	05	200
10	Travel/Visiting relatives, friends, etc.	57	103	40	200
11	Participation in organizations	133	54	13	200
12	Cooking/Fixing food for self or others, etc.	125	66	09	200
13.	Home Embellishment, Embroidery, Knitting, etc.	58	92	50	200
14	Discussions / Intellectual discourses etc.	150	40	10	200
15	Cultural Production	108	57	35	200
16	Participation in sports, games, exercises, etc.	169	21	10	200

The studies have also found that for women, who mothers are, the likelihood that their leisure will occur within the boundaries of the family unit's increases. This could be because of the consideration of domestic responsibilities as central to women's identities in societies where conformity to gender roles is practiced (Wiliming and Gibson, 1999). Hence, women may often be content with seeking home bound leisure activities while in service and this tendency appears to continue even in their retirement as they are either habituated to a life style or that there are other constraints, which curtail women's choices of leisure pursuits. Thus, it appears to be an unrealistic expectation that the role of leisure will increase in retirement. (Parker, 1982)

Our examination of women pensioners daily routine more or less confirmed this, as our enquiry showed that, by and large, the routine of women pensioners had remained the same even in retirement except that, they had stopped working outside their residences. Hence, their routine domestic tasks had been stretched to cover the time spent at work. A majority of these respondents stated that, they were attending to their daily chores and tasks leisurely now, as there was no hurry for them to go anywhere. The slackened pace of daily routine itself was viewed as leisure by some women as it enabled them to enjoy their life, at a slower pace sans the hurry burry and pressure experienced while in service.

Ms. M G., stated excitedly that she waited for her retirement eagerly, so that, she could have her meals leisurely, savouring every bit of it. This is what she has been doing now. Ms. SP., also confided that, she is enjoying her morning coffee over the news paper now, which looked like a remote possibility, while in service.

These admissions not only bring out the stark reality about the leisure starvation of employed women, but also exhibit inability of women to think beyond resting and relaxing in retirement. It appears that they are so tired of carrying double burden, that they have had no time to comprehend the meaning and / or their right to leisure.

Even in retirement, it appears that, their life is largely centered around their family and domestic roles. This is because, our exploration revealed that, there was little congruence between the free-time activities and the interests of our respondents. This is because, the data revealed that, these women relied heavily on home-bound activities

despite for some of these retirees, their interests lying in activities which required them to move out to their residences.

Free-Time Activities Pursued by Women Pensioners

From the examination of the free-time activities pursued by our respondents, it is observed that, on an average, each of our respondents pursued at least four of the activities shown in table 2, to spend their free-time. Among these, 77.50 percent respondents spent their time on domestic chores other than cooking; 62.50 percent on reading; 61 percent on relaxing at home; 50.50 percent on watching television, listening to music; and 44.50 percent on chatting with neighbours and friends. As such, these activities did not necessitate their moving out of their residences. (table 2)

Table 2 Free time Activities pursued by the Respondents

Sl. No.	Type of activity pursued	Number of respondents pursuing it	Percentage
1	Domestic chores other than cooking	155	77.50
2.	Cooking	126	63.00
3.	Reading	125	62.50
4.	Relaxing, Enjoyment of solitude, etc.	122	61.00
5.	Watching T.V., Listening to music etc.	101	50.50
6.	Socialising, chitchatting, etc.,	89	44.50
7.	Religious and spiritual interests	43	21.50
8.	Baby sitting, spending time with grandchildren	41	20.50
9.	Sewing, embroidery, knitting, etc.	41	20.50
10.	Economic activity such as, business, tuitions, jobs, etc.	38	19.00
11	Shopping, marketing etc.	34	17.00
12.	Gardening, agriculture, etc.	26	13.00
13.	Bank, post-office, and attending to other official matters	24	12.00
14.	Exercise, walking, etc.	21	10.50
15.	Social service, organisations, etc.	15	7.50
16.	Creative activities-writing articles, poetry, plays, etc.	8	4.00
17	Nursing the sick at home	8	4.00
18	Supervising house construction	6	3.00

Note: Percentage are worked out to the total number of respondents i.e., 200 retirees.

However, further, our in-depth exploration revealed that all these respondents had not indulged in these activities willingly. We noticed an interesting trend, though not so well pronounced, yet important from social work point of view, which left us wondering whether the endearingly eulogized role of a grandparent does not appeal to the educated old now-a-days. It also raised questions about the changing relations and values, the rights of women vis-à-vis the rights of children and those of families as groups, etc. This is obviously because, a small number (though) of our respondents openly expressed their unwillingness to be burdened with the responsibility of looking after their young grandchildren.

For instance, Ms. VK., had to seek premature retirement to facilitate her daughter, who had got a seat for a post-graduate course in medicine and that she could not have joined the course without somebody's help in taking care of her infant child. Now that another daughter of Ms. VK., who is employed, expects Ms. VK., to take care of her children when she is away on duty, Ms. VK., over 60 years of age now, openly expressed despondently that she had worked enough throughout her life, and that she now desired to relax and pursue activities near and dear to her. Hence, she felt that it was rather unjust for her children to overburden her with such strenuous responsibilities by infringing her personal right to leisure and to enjoy her life as she wished.

Ms. GP., also past 60 years of age, bemoaned, "only if there was somebody to relieve me from the responsibility of these grandchildren, and the domestic chores, I could pursue my most favourite interests."

Ms. RN and Ms. LD., both sisters living together with their sons and nephews, also expressed their unhappiness. They would have been happier to pursue their interests, than looking after the present day boisterous and impertinent children-this task was very trying and exhausting.

Further, we were in for surprise even with some, who filled their free-time by engaging in domestic chores, because, not all of them really relished those chores. They attended to them as they had little escape from socially ascribed roles or because they had limited imagination, creativity, support or resources to pursue other activities which interested them the most.

Women Pensioners, their interests and changes in their pursuance

Quite a few respondents of ours perceived the constraints and the deprivation they were subjected to in enjoying their interests or in managing a space for themselves and an individual identity.

Ms. SD., shared the master pieces of her embroidery, typical of Dharwad, known as 'Dharwad Kasuti', which has international market now, wanted to transfer her knowledge to younger women by conducting classes. But for her openly antagonistic and abusive daughter-in-law, she would have definitely succeeded in her dream. She is now dejected and depressed, puts the blame on the cultural stereotypes developed against the old in a conservative society like that of Dharwad.

However, for successful retirement, meaningful leisure activities and interests are vital (Howell, 1953). Dr. Joseph Murphy (1985) also stated that, 'one grew old when one lost interest in life, when one ceased to dream, to hunger after new truths, and to search for new interests, one remained young regardless of the chronological age'. These observations highlight, explicitly, the need of having hobbies and interests for one's satisfactory adjustment to the penultimate stage in one's life.

We, therefore attempted to find out whether women pensioners had any interests?; If they had, what was the type and nature of their interests? Whether they experienced any constraint in pursuing them?; What meanings these pensioners drew from their interests?; etc.

The respondents were quite eager to share their experiences. It was found that these pensioners had varied interests, which could be broadly classified under sixteen heads (table 1). A scrutiny of these showed that the interests of these women pensioners, while in service, as well as in retirement were by and large culturally conditioned. This we deduced because, irrespective of their educational back ground, the occupational status, economic conditions, etc., many of our respondents exhibited an inclination for sedentary, home bound interests such as reading, religious interests, cultural consumption, resting and enjoyment of solitude, etc. While in service, however, owing to the nature of their employment and the available opportunities, a significant percentage of the respondents mentioned travelling / visiting relatives and friends; and visiting movies /theatres also as some of their favourite interests (table 1). Unfortunately,

however, all of them could not continue to pursue these high intensity interests after retirement. We therefore attempted to probe in to the changes in the patterns of activities pursued after retirement by women pensioners and identify the constraints, if any, experienced by them in pursuing their interests.

Our examination and exploration in these issues was obviously because, time and again the scholars have brought out the importance of interests and leisure activities for individuals of all ages, as these serve different purposes in their lives. According to Dumazedier (1974), Relaxation, Entertainment and Personal Development, or in other words Relaxation, Diversion or Broadening Knowledge are the main proposes served by leisure. While reiterating the importance of leisure in one's life, Ajzen (1991) also suggests that leisure helps in maintaining one's mental health in a social context, because, social net works known to mitigate depression and other psychological difficulties, or that stress is relived by solitary leisure activities.

In the context of this observation, we tried to find out what did these interests and leisure activities mean to women pensioners. Our examination showed that the free-time leisure activities pursued by them virtually helped them to relax or to have diversion. A very small percentage (25.00%) of women viewed leisure as an instrument helping them for personal development. (table3).

Table 3: Respondents' perception about the purpose the Interests / Leisure time Activities served in their life.

Marital Status of the Respondents	Purpose served by the Interests/Leisure time Activities			Total
	To kill free time and overcome boredom	Helps to better organize one's life & relationships	Helps to keep away idle thoughts & worries and promotes mental peace & satisfaction	
Single	16 (39.02)	08 (19.51)	17 (41.46)	41 (100.00)
Currently married	21 (32.30)	30 (46.15)	14 (21.53)	65 (100.00)
Currently Unmarried	37 (39.36)	12 (12.76)	45 (47.87)	94 (100.00)
Total	74 (37.00)	50 (25.00)	76 (38.00)	200 (200.00)

Note: Figures in the parentheses are percentages.

Despite these observations by the women pensioners, an obvious change in their pursuance of leisure time activities observed. A conspicuously high rate of decline in the high intensity activities such as participation in sports, games, exercises, travelling and visiting friends/relatives in other places, cultural production, home-embellishment, embroidery, knitting, etc., was reported by our respondents. Correspondingly an increase in the pursuance of low intensity activities such as, reading, religious interests, cultural consumption, resting enjoyment of solitude, was noticed.

The reasons for such a change could be very many. Besides their age related debility, non-friendly environment and lack of infrastructure necessary at that stage of life in which these women are, the disapproval and/or unfavorable attitudes of the family members are also identified as the factors affecting old women. This is because, once they are out of service and have grown old and infirm, the society practically stereotypes them and treats as if they do not have/cannot have any developmental goals at that stage. Perhaps because of this, women also tend to resign and choose to pursue only such activities, which they can carry on without depending on anybody. This often makes them pursue only home bound, solitary, sedentary interests, despite their persisting interests in the rigorous and strenuous ones.

Table 4: Reasons for change in interests/leisure time activities and Respondents' reaction towards the change.

Reasons for change in the interest / leisure activity	Whether felt despondent at the inability to pursue one's interests				Total
	Yes	No	Some times	Not applicable	
Physical debility and unfriendly environment	14 (21.87)	29 (45.31)	21 (32.81)	-	64 (100.00)
Unfavourable attitudes of family members.	22 (56.41)	05 (12.82)	12 (30.76)	-	39 (100.00)
Engagement in other activities viz., caring the old/ailing/grand children	05 (26.31)	08 (42.10)	02 (10.52)	04 (22.05)	19 (100.00)
No change or more time for leisure now	-	09 (11.53)	-	69 (88.46)	78 (100.00)
Total	41 (20.50)	51 (25.50)	35 (17.50)	73 (36.50)	200 (100.00)

Note: Figures in the parentheses are percentages.

Our data showed that while 64 (32%) respondents had given up their earlier interests whom they had pursued independently, without anybody's help, 19 (9.50%) respondents

were forced to give up or change their interests because of their changed role and additional burden of caring the old/ailing or the grandchildren. A noticeable number of respondents (39 i.e. 19.50%) confided that they had to change their interests because of the unfavourable attitude of the family members. (table 4)

The change in their leisure pursuance was not without any upsets. It was found that, 33.60 percent among those who had an inability to continue with their leisure activities pursued while in service, were depressed and despondent about the change. Another 28.68 percent sometimes felt depressed.

Ms. SD, confided to us that she was very much interested in socializing, movies and theater. But she was not able to pursue her interests as members of her family would not even allow her to talk much. Discretely or blatantly, they tried to muzzle her, not even allowing her to enter into a casual conversation. They did not like to take her out with them because they thought that taking care of her would be a nuisance. Such an open and un-veneered dislike exhibited by her family members had forced her to curb her desires and interests.

Ms. GD, confided to us that she was deprived of even her morning constitutional now, by her dictatorial daughter-in-law, who felt that her services in the kitchen were more important than her health. Indeed her daughter-in-law did not mince words in openly saying that after her retirement she was duty-bound to cook and cater to other needs of the members of the family.

Ms. PS., a spinster revealed that she was very much interested in travelling visiting pilgrim centers and historical places. When she was young, she pursued this interest independently. Now that she had grown old, she was no longer confident of undertaking the journey all alone. But there was hardly any-one who was willing to give her company. Therefore, she had perforce called it a day for her wanderlust and stay put at home.

Ms. CH., another spinster, ruefully shared that only if her brother who is in a distant place arrives here to take care of their old ailing parents and relieves her, she could be able to enjoy her life at least for some days.

There were several such experiences narrated by our respondents, bemoaning the circumstances under which they had to bid adieu to their hobbies and interests. One

important point to be noted here is that none of our respondents has attributed the reduction in the frequency of pursuance of their interests to the decline in their economic conditions. This clearly indicates, therefore, that women's leisure and pursuance of their interests are mainly affected by familial and social situations. (Pai, 2000)

We also observed that, women are so constrained by their familial roles that more than 60 percent of them have to first finish off their domestic chores to pursue their interests or hobbies. The priority is for their familial/domestic responsibilities, otherwise the spouse and children start openly objecting and bickering.

Ms. SH., bemoaned that she is very fond of doing the cross-words in the news paper. But never she gets to do it first, because of her domestic responsibilities of attending to the needs of members of her family. By the time she finishes her chores some one or the other will have worked on it, and what she gets to fill is only the left out items.

Ms. RP., an another respondent expressed her unhappiness stating that she never gets to listen to the political and other interesting discussions, debates and interviews on the television, which are generally telecast late in the evenings when she is busy fixing dinner for the family. Same is the case with watching art films telecast, which she never gets to see them in one sitting. She complained, only if everyone at home shared these chores and facilitated her to relax and enjoy her interests, she would be so much more obliged.

While the constraint in enjoying their interests and hobbies was experienced more acutely by the currently married women living with spouse and children, those who were single or currently unmarried did not experience it so much. More number of them could control their time and devote it to the pursuance of their interests and hobbies at any time of the day. This again proves that women's leisure depends largely on their familial conditions.

Conclusion

In conclusion it can be stated that, the expectation that retirement ushers in an uninhibited free-time, which women pensioners can use in the manner they wish, seems to be a distant dream. The socially ascribed domestic roles and obligations, age-related taboos,

and the lackadaisical attitude of the members of the family seem to tether them, thereby constraining and restricting pursuance of their leisure activities.

While the ethic of care urges women to value their domestic responsibilities above all other priorities of theirs, the Western education and introduction to liberal ideologies provoke them to assert their right for leisure. Torn by this dilemma, a majority of the women have come to the conclusion that discretion is the better part of value. Within the frame work of traditional value systems, they have tried to find space for themselves and enjoy independent identities by evolving their own individual strategies not only for managing some time for, but also for the choice of activities which gratify their need of leisure to certain extent. One such strategy is to duck the sledge-hammer of disapproval either of the spouse / children or of the in-laws, by pursuing their interests and hobbies after attending to their daily domestic chores.

Nonetheless, though a small percentage, yet significant to note, that women today are conscious about the positive impact the leisure has on their identity. They visualize leisure as an opportunity which helps them in reorganizing their life and relationships. Hence in a rapidly changing society of ours, it does not seem fair to deprive old women from their right to leisure, enjoying a sense of achievement and identity through it and managing to have their own individual space. So, pre-retirement education to plan and think about the ways they can utilize their free-time in retirement appears to have become a need of the hour. An extensive empirical research in this field in different cultures, economic classes, social back-grounds, is vital to understand the dynamics of feminization of leisure and women's deprivation from enjoyment of leisure-especially that of old women.

References

- Bernard, M and Meade, K.1993a, '*Perspectives on the Lives of Older Women*', In Bernard, M. and Meade, K. (eds), *Women come of Age: Perspectives on the Lives of Older Women*, Edward Arnold, London.
- Chambre Susan Maizel .1990,'Book Review-All Work and No Play? *The Sociology of Women and Leisure*, by Rosemary Deem', in *Gender and Society*, Vol.4, No.2, Sage Publications Inc., 281-283.

- Cynthia L. Wilimings., & Heather, J. Gibson, 1999, '*A View of Family Life and Leisure in the 1990's*', Canadian Association of Leisure studies, Acadia University, Wolfville Nova Scotia.
- Deem Rosemary.1986, '*All Work and No Play? The Sociology of Women and Leisure*', Milton Keynes, Open University Press, GB.
- Dumazedier, Joffre (YNK) 1961, 'Les Loisirs dans la vie quotidienne', Encyclopaedie Francaise, TXIV 54.5, quoted in Anderson Nels , *Work and Leisure, London*, Routledge and Kegan Paul, P.36.
- Ginn, J. and Arber, S. 1995, '*Connecting Gender and Ageing: A Sociological Approach*', Open University Press, Buckingham.
- Hanson, S. and Pratt, G.1991, '*Job search and the occupational segregation of women, Annals of the Association of American Geographers*', 81, 229-253., In Peggy Teo (1997), '*Older Women and Leisure in Singapore*', *Ageing and Society*, 17, 649-672.
- Henderson, K.A., Bialeschki, M.D., Shaw, S.M. & Freysinger, V.J. 1996, "A Leisure of one's own: '*A Feminist Perspective on Women's Leisure*', Venture Publishing, Ins. University Park, P.A.
- Henderson, Karla A, Hodges, Sonja, Kivel, Beth D .2002, '*Context and dialogue in research on women and leisure*', *Journal of Leisure Research*.
- Henderson, K.1990, 'The meaning of Leisure for Women: an integrative review of Research, *journal of Leisure Research* 22, 228-243.
- Hutchison, R. 1994, 'Women and the elderly in Chicago Public Parks', *Leisure Sciences*, 16, 229-247.
- Havighurst R.J. and R. Albrecht ,1953, '*Older People*', New York Longmans.
- Havighurst R.J. 1957, 'Leisure Activities of the Middle Aged', *American Journal of Sociology*, 22, 152-162.
- Kaplan, M.1960, 'The uses of Leisure', In C. Tibbitts (ed). *Hand book of Social Gerontology*, The University of Chicago Press, P.407-443.
- Mannel, R. and Stynes, D. 1991, '*A Retrospective: The Benefits of Leisure*', In Driver, B., Brown, and Peterson (eds): *Benefits of Leisure*, Venture Publishing Inc. PA., 461-473.

- Pai. Vineeta B. 2000, '*Coping with Retirement-Portraits of Female Pensioners*', UNESCO Club, Nagapur. India.
- Parker S. 1982, '*Work and Retirement*', George Allen and Unwin (publ) Ltd.
- Rose, G. 1993, Feminism and Geography: '*The Limits of Geographical knowledge*', University of Minnesota Press, Minneapolis, In Teo Peggy (1997): Older Women and Leisure in Singapore. Ageing and Society, 17, Cambridge University Press, 649-672.
- Samuel B.F. 2003, '*Perceived Leisure of Women 50 to 65 years of Age*', Ph.D. thesis submitted to Purdue University, UMI Microform 3108410, Pro Quest Info. & Learning Co-Ann Arbor, MI 48106-1346.
- Sutch, L., 1993, '*Working at Play: The Role of Recreation in Health Care*', Professional Nurse, 8: 745-747.
- Teo Peggy. 1997, '*Older Women and Leisure in Singapore*', Ageing and Society, 17., Cambridge University Press. 649-672.
- United Nations Organization . 1948 , '*Universal Declaration of Human Rights*', G.A. res 217A (III), U.N. Doc A/810 at 71,
- Wankel, L, and Berger, B. 1990, 'The Psychological and Social Benefits of Sport and Physical Activity', *journal of Leisure Research*, 22, 167-182.
- Zborowski, M. 1962, 'Aging and Retirement' *Journal of Gerontology*, 17, P. 302-309., In Hurlock, E.B. (1968) *Developmental Psychology*, Tata McGraw-Hill, New Delhi.

Gandhi and his Resistance to Hegemony

M. Lakshmipathi Raju *

Abstract

The paper delineates the concept of Hegemony and brings forward the significance of Gandhi, who applied the concept of hegemony in explaining the domination of super structure of Indian Society and the same has been questioned to reform it. The author tries to highlight the significance of harmony in attaining an egalitarian society dreamt by Gandhiji.

Key Words: *Hegemony, Resistance, Freedom, Democracy*

* Dr. M. Lakshmipathi Raju, Professor (Retd.), Department of Social Work, S.P. Mahila University, Tirupathi, Andhra Pradesh, Email: laksmipathiraju@yahoo.com.

Introduction

“Hegemony” was most likely derived from the Greek *egemonia*, whose root is *hegemony*, meaning, “leader or ruler (Williams, Keywords). Since 19th century ‘hegemony’ has been commonly used to indicate, “Political predominance, usually of one state over another”, (Williams, Keyword). According to Lenin, hegemony refers to the leadership exercised by the proletariat over the other exploited classes.

Italian communist thinker, activist and political leader, Antonio Gramsci (1819-1937) defines hegemony as form of control exercised by a dominant class, in the Marxist sense of a group controlling the means of production. The Bourgeoisie are the class of modern capitalists – owners of the means of social production and employers of wage labour. The subordinate class was the proletariat who are the class of modern wage labourers; they have no means of production of their own; they are reduced to selling their labour-power in order to live.

Hegemony means the influence that ideas wield over people and shape their thinking and actions. Our thinking and ideas in language is hegemonic in so far as they influence people. When ideas are used as instruments of an overpowering nature, we refer to a hegemonic situation.

Resistance is a sort of a dialectical struggle to eliminate the dominating nature of the former social structures and former dominant classes. Hegemony is different from

ideology. Hegemonic ideas and structures are far more deeply enveloping a social fabric than ideology. Gandhi both resisted hegemony and the one that he himself created. Gandhi resisted the western paradigm which is dominant and engulfing Indian ethos. He regarded westernisation as the bane of Indian Society. Gandhi found many aspects of western civilization as unworthy legacy. Though Gandhi adopted many beliefs and practices of Hindu ideas, he expressed his righteous indignation to some of the practices like untouchability.

Gandhi applied the concept of hegemony in explaining the domination of super structure of Indian Society, the indigenous patterns of domination, modernity and modernization, which are affecting autonomy and freedom of the individual. He dreams about an equalitarian society to curtail the domination of the above factors in India. He defends tradition as foundation for autonomy, but he challenges its defects in order to reform it.

Gandhi challenges the deep inequalities in India and offers a powerful defence of autonomy. He attacks colonialism and untouchability, because they subordinate the individual. He shows resistance to modernity and modernization, because he thinks that they disable men and there are hidden costs to community and individual freedom. He confronts violence because; he thinks that people are used as means for the benefit of the powerful. Gandhi has deep commitment to the autonomy of everyone, since he has expansive view of power which he finds in the state, economy and society. He shows resistance to hegemony - political, economic and social. He treats power as a form of dominance and he holds that everyone should take charge of his or her own life. He asks Indians to get their country freed from the indigenous patterns of domination.

Marks and Engels used ideology as a device by ruling classes to rule over masses. For ideology Lenin Hegemony is a strategy for revolution; it is a strategy which the working class adopt to win the support of the majority.

Gramsci expanded the concept of hegemony as a full-blown concept. A social group exercises 'leadership' before assuming governmental power.

State and Civil Society

For Gramsci, hegemony refers to the control exercised through society's superstructure. Raymond Williams identifies three ways in which 'superstructure' is used by Karl Marx.

- (1) The legal and political forms which express real relations of production.
- (2) Forms of consciousness in which a particular class view is expressed.
- (3) Men becoming conscious of a fundamental economic conflict and then try to fight it out.

Gramsci divides the superstructure into two major levels – called 'civil society', and the 'political society' or the 'State'. Civil society includes organizations such as churches and trade unions. According to Gramsci, civil society corresponds to hegemony; political society or 'state' corresponds to 'direct domination'. Gramsci describes these two forms of control as follows.

Social hegemony is 'spontaneous' consent given by the masses to the dominant fundamental group (i.e. the ruling class – in Gramsci's Western Europe, the Bourgeoisie); This consent is given by the masses because of the prestige which the dominant group enjoys because of its position in the world of production.

Political Government devises "apparatus of the state coercive power for enforcing legally discipline on the groups which do not consent, when spontaneous consent failed. Gramsci does not treat 'social hegemony' and 'political government' as distinct categories. He brings them together under the "Integral State". Integral state includes both the functions of social hegemony and political government.

State is "dictatorship + hegemony".

"State = political Society + Civil Society, in other words hegemony protected by the armour of coercion. State represents both the practical and theoretical activities by which it maintains its dominance and manages to win the active consent of those over whom it rules over.

Gramsci emphasises the importance of civil society by suggesting that it is stronger than the state in acting as coercive apparatus. Political struggle for Gramsci involves a struggle of hegemony, a class's struggle to become a state and take up the role of state as educator.

Hegemony as Education

For Gramsci, one of the important functions of the state is to educate the masses, to raise the masses to a particular cultural and moral level – a level that corresponds to the needs of productive forces – that is to say – to promote the interests of the ruling class. The ruling class in Gramsci's Italy was the bourgeoisie.

According to Gramsci, the State is equivalent to the 'fundamental economic group' or ruling class (bourgeoisie). The state implements its educative project through various channels; the school performs the positive educative function while the court acts as negative educative agencies. Hegemony is a process by which, the individual's consent is obtained by applying educative pressure, by exploiting their necessity; the ruling class thus moulds the free subject to the needs of economic system.

Educative practices, particularly literary studies have been used to establish hegemony in a colonial setting. The English studies in colonial settings –served to strengthen western cultural hegemony in many complex ways. The study of literature by the Indian Colonial subjects was linked to the consolidation and maintenance of British rule in India (Viswanathan, G; 1989)

Struggle and Resistance

Gandhi seeks a peaceful world, a stable society and a coherent, spiritual life. Gandhi sees these goals as desirable but elusive in the modern world. He argues that struggle and resistance are requirements for a self-governing life. Gandhi offers materials to struggle with both ancient and modern enemies of autonomy. Gandhi is interested in such critical issues as how, we are implicated in the politics and practices of our government and society.

When Gandhi works to abolish untouchability, he turns to Hinduism, to supply him with moral resources for his assault. Because any tradition can decay, he wants the members of defective tradition to repair it to counteract the expressions of domination, both ancient and new, that appear in any society.

Gandhi as deconstructionist, questions some of the practices and ideals – our views of modernity, and necessity for violence. He challenges their worth and utility, he exposes their heavy costs in the lives of ordinary persons. The pain caused by violence makes many persons captives to fear and dependent on powerful. He wants victims to

show resistance to their victimisers. He demands courageous, non-violent action in the face of injustice. He tries to reintroduce principles for the care of traditions to serve as guardians of autonomy in the struggle with domination and violence. Postmodernism, for many, is a rebuttal to modernism. Gandhi's encounters with domination and violence often bring him close to post modernism.

Freedom

Freedom is defined as the absence of constraints. There are many kinds of constraints such as social, political, economic, religious, and psychological and so on. There are two aspects to the problem of freedom; one is freedom from 'interference' and the other is freedom 'for action'. Outside interference with freedom of man frustrates the ethical development of man. It also destroys individual's initiative and self-reliance. The interference may be caused by church, State, or society with the freedom of man. The individual can develop his talents, skills and moral nature in a free and open society. But freedom cannot exist in isolation. Freedom can exist only in society. One can enjoy freedom only in an organized society. Men have struggled against religious tyranny, political despotism and restrictions imposed by unequal society. If economic and social privileges are confined to a minority, then the freedom of the individual will be reduced. The individual can enjoy freedom and develop his personality only when society is free from social inequalities, economic exploitation, fear of the future, hunger, poverty and so on.

Order is an essential condition of society. One cannot enjoy absolute freedom since it curtails the freedom of others. One can enjoy freedom only when it is not jeopardizing the freedom of others. When there is order, the freedom of the individual can be protected. But order may curtail the freedom of the individual. Hence we have to strike a balance between these two social aspects, 'freedom and order'. Freedom cannot consist in the complete absence of restraint. Absolute absence of restraint may lead to anarchy. As order and anarchy are contradictory, freedom and restraint are complementary. There is contrast between individualism and collectivism. Human race will enjoy collective freedom in the future society.

Gandhi's concept of Freedom

Gandhi resisted the coercive character of the state. He looked upon "the state as an organ of violence in an organized form. Gandhi believed in the good nature of man. He stood for self regulation and self control. The regulation of the state is not called for. According to Gandhi the compulsive nature of the state will take away the moral value of individual action. Gandhi developed his anarchistic views of the state. He said that though the state minimizes the exploitation of the individual, it destroys individuality which contributes to all progress.

Gandhi viewed political power as means for bettering human conditions. The sovereignty of the state will challenge the moral right of man to shape his own destiny. What he wanted is the sovereignty of the people based on pure authority. He treated the state as soulless machine; it cannot be free from violence. Gandhi preferred non-violent democratic government which governs least. If people consciously hold political power, the state interference with the freedom of the individual would be reduced to the minimum.

Gandhi on Democracy

Gandhi believed that democracy will harmonize the interests of the individual and the State; it can protect the weak and respect the individuality of man. He did not accept the Western capitalist democracy, since any kind of exploitation is treated as violence by Gandhi. For Gandhi centralization of power is an evil and it is conducive to violence. He pleaded for a decentralized democratic form of government. He visualized a non-violent state based on federation of self-governing autonomous village republics with equality pervading every sphere of life. The essence of democracy lies in the individual freedom. Referring to majority rule, he observed that the opinion of an individual should have greater weight than the opinion of many, provided that the opinion is sound on merits. He believed in individual liberty. If individual liberty goes, then surely all is lost. If individual is deprived of freedom, man becomes automation and society is ruined. For Gandhi both individual and society are inseparable. Unrestricted individualism is the law of the beast of the Jungle. Willing submission to social restraint enriches both the individual and the society.

Individual Freedom

According to Gandhi, the individual freedom in capitalist society is reduced to the freedom of few and leads to exploitation of the weak. By individual freedom, Gandhi meant the freedom of the lowliest and the weak in the society. Gandhi's concern is for human dignity and individuality. The society must sub serve the growth of the individual. For Gandhi political obligation denotes the reciprocal obligations of the ruler and the ruled. The state has to create favourable conditions for individual's life and growth. Freedom according to Gandhi does not descend upon people as a gift from above, but they have to raise themselves to it by their own effort.

Gandhi wrote, that he will work for an India in which the poor have voice in its making there are no high and low class of people; all communities live in perfect harmony; there is no curse of untouchability. All interests are not in conflict with one another.

References

- Adamson, Walter L, 1980, *Hegemony and Revolution – A Study of Antonio Gramsci's political and cultural theory*, Berkely University of California press.
- Chandrasekhar Rao, Prof. RVR, 2009, Key note address on, "Vagaries and varieties of resistance to Hegemony, National Seminar on Hegemony, Resistance and Gandhi 30th -31st, March, 2009 Andhra University, Visakhapatnam.
- Choudary, G.P (Ed) 1985, *Relevance of Gandhism*, Capital Publishing House, Delhi.
- Gangrade, K.D. 2005, *Gandhian Approach to Development and Social Work*, Concept Publishing Company, New Delhi.
- G.Gramsci, Antonio,1994, *Antonio Gramsci Pre-prison Writings*. Cambridge UP
- Gramsci, Antonio *Prison Notebooks*, I – II .Ed and trans .Joseph A Bultigieg Trans. Antonio.
- Ray, B.N. 2008, *Reading Gandhi*, Authors Press, Delhi
- Singh R.R (Ed) 1995, *Association of Schools of Social Work in India*, Delhi School of Social Work., Delhi.
- Viswanathan, Gauri 1989, *Masks of Conquest: Literary Study and British rule in India*, New Delhi

Willams, Raymond, 1997, *Marxism and Literature*. Oxford: Oxford UP

Impact of Integrated Child Development Services Scheme

B.S.Gunjal * and Gopalji Mishra **

Abstract

An attempt has been made in this paper to evaluate the various components of ICDS on Mother and Child beneficiaries. The study examines the opinion of the beneficiaries, of the utility of services in improving health status of Mother and Children. It also focuses on difficulties faced by the implementing personnel, their efforts to make the scheme to reach the needy.

Key words: Mother and Children, Health and Nutrition Education, Health Immunization, Supplementary Nutrition, Non-Formal Pre-School Education, Community Participation

* Dr.B.S.Gunjal, Associate Professor (EOL) in the P.G.Department of Social Work, Kuvempu University, Shankaraghatta, Shimoga Dist. Karnataka. 577451. Email:bsgunjal@gmail.com

** Dr. Gopalji Mishra, Professor, Department of Social Work, Assam University, Silchar, Assam Email: gopaljimishraaus@gmail.com

Introduction

India has a long history of Mother and Child Care services. The traditional social institutions like joint family, caste and the community were concerned much for the welfare and development of their members and particularly for the weaker sections like the women and children. Voluntary organizations played a pioneering role in the areas of education, health, nutrition, welfare and recreation services for children. Some of these programmes were related the growth and development of children specially belongs to the pre-school age group. After independence the state assumes a greater responsibility towards the care and welfare of children and mothers.

The Background

It is well-established fact that the future of any nation depends upon its child segment of population. It can well remember here that today's children are tomorrow's citizens.

They are the potential assets of the nation. The physical, mental and social development of children determined the future health of nation.

Hence, the children have to be protected and looked after for building a strong nation. Therefore, it is pertinent that the welfare of children and their mothers, who are directly connected with the conceiving and rearing, is not only desirable but also essential.

India has the second largest child population in the world. Forty percent of one hundred cores population is children up to 14 years of age; children under the age of six constitute about 18% of the total population of the country (Census of India – 2001). Consequently, India has a long history of not only the childcare service but also services for the mothers.

Various voluntary organization like Indian Council for Child Welfare (ICCW), Indian Red Cross Society (IRS), All India Women's Conference (AIWC), Children's Aid Society (CAS), and Kausturiba Gandhi Memorial Trust (KGMT) have made significant contribution in the welfare of women and children. It is well known fact that Mahatma Gandhi experimented with pre-school education and Kausturiba Gandhi also organized Balwadis as part of the programmes for women and children.

After the independence, the state assumed greater responsibility towards the care and welfare of the children and mothers. The constitution of India also has provision relating to their welfare. In the Directive Principles of State Policy, one of the directions given to the state is to adopt policies, which would help children below the age of 14 for compulsory and free education and to promote their overall development in their sphere of life.

The government's concern for child welfare is therefore, reflected in the declaration of National Policy for Children; constitution of National Children's Board, National Children's Fund and National Programme of Integrated Services for Pre-School Children etc.

In view of these facts, the government has been greatly concerned about safeguarding and enhancing the development of children, particularly those from the weaker sections of the society. Welfare services for the children have become the integral part of the nation's developmental plans. Government has adopted special

policies for children to provide nutrition, sanitation and health services and infrastructure for their development. These policies have been found on the conviction that the child development programme can be catalyst for social change and can serve as an entry for improving the quality of life of present and future generations.

Recognizing the abject poverty conditions in which a large sections of the population live the young suffer the worst impact of poverty and ignorance by deprivation of the its essential nutritional intake. The government of India in co-operation with the United National International Children's Emergency Fund (UNICEF). Food and Agriculture Organizations (FAO) and World Health Organization (WHO) developed different nutrition intervention programmes like Applied Nutrition Programme (ANP), Balwadi Nutrition Programme (BNP), and Special Nutrition Programme (SNP) etc.

The adoption of a resolution of the National Policy for Children by the Government of India, in August 1974, was one of the most significant child welfare movements in India. The Policy resolution recognized children as the nations supremely important asset and declare that the nation is responsible for their nurture and development. It derived its inspiration from provisions for children enshrined in the United Nations Declaration of the Child.

About the ICDS Scheme

Integrated Child Development Services Scheme (ICDS) is one of the most ambitious, multi-dimensional welfare programme to reach millions of children and their mothers who are suffering from, malnutrition diseases, illiteracy, ignorance and poverty. The scheme of Integrated Child Development Services (ICDS) was introduced in 1975-76 in India.

The specific objectives of the scheme are:

- To improve the nutritional and health status of children in the age group of 0-6 years,
- To lay the foundation for proper psychological, physical and social development of child,

- To achieve the effective co-coordinated policies and its implementation amongst the various the departments to promote the child development,
- To reduce the incidence of mortality, morbidity, malnutrition and school drop-outs and
- To enhance the capability of the mother to look after the normal health and nutritional needs of the child through proper nutrition and health education.

Further, ICDS scheme is a preventive and developmental effort, and it is the country's major childhood intervention programme for providing an integrated package of services, which consists of six main components:

Immunization of children and expectant mothers, providing supplementary nutrition, health and nutrition education for mothers, Non-formal pre-school education, health check-up and referral services. These are most essential for the physical, mental and social development of children. Therefore, the target group of ICDS consists of children in the age group of 0-6 years and expectant and nursing mothers. Under the purview of ICDS, at the national level, there are more than six lakh Anganwadi's functioning covering more than 3.44 cores child beneficiaries and 71 lakh pregnant and nursing mothers through 5652 ICDS projects (The Telegraph, February 29, 2004, p10). In Assam 15647 Anganwadis are presently functioning (GOI, HRD-2000).

There are 107 ICDS projects under operations, out of which 100 are in rural, five are in urban and two are in tribal areas in Assam (Department of Economic and Statistics, 1999-2000). In order to know the impact of ICDS scheme various studies have been made. These studies have indicated various lacunae/shortcoming in the implementation of the scheme.

Review of Literature

Since its inception the programme of ICDS has generated interest among planners, administrators and academicians. A large number of research studies have such conducted to assess the impact of the programme on the beneficiaries. These studies mainly covered the isolated programme component like immunization, health check-up Health and nutrition education and so on.

The Evaluation undertaken by the Programme Evaluation Organization (PEO) of the Planning Commission (1977-78) revealed that most of the beneficiaries belonged to scheduled caste, scheduled tribes and families in the lower income group. The study conducted by Krishnamurthy and Nadakarni (1983) on behalf of UNICEF, is a significance study taking an overall perspective of ICDS including nutritional, medical, social and economic aspects. It concluded that ICDS is less expensive and therefore, showed by extended in covering and more resources allocated for the scheme. The study conducted (Sharma, 1987) on the physical setup of Anganwadis revealed that most of the Anganwadis were located in areas accessible to the beneficiaries but the surroundings were un-hygienic. In rural areas the beneficiaries were not aware of immunization and health check-up services though they had adequate knowledge and were aware of the services provided under ICDS. However, in urban and Tribal ICDS, blocks, there was optimum utilization of health services.

The programme Evaluation Organization (PEO) survey (1982) pointed out that the most of the Anganwadi were so poorly located that it was difficult for the target population to avail the services. It was further found, that around 60 percent Anganwadi had clean surroundings with respect to cleanliness, and shows seem to have remained unchanged for rural and urban projects.

Health and Nutrition Education (HNE) activities were rarely conducted in a group and the areas covered were only like immunization, childcare and family planning and hygienic. Discussion was the major technique used for imparting education. Expectant mothers were reported to be attending the classes in higher number of compared to older women and girls in the age group 6-14 years (Sharma, 1987).

Poor infant feeding practices have a direct bearing on malnutrition and are one of the major problems in social and economic development. Breast feeding favourably affected child survival by its value in nutrient intake, in birth spacing and in its anti-infective. Preparation is further affected by the type of supplements given, age of weaning and the manner in which they are given. There were only two studies available to compare the infant feeding practices prevalent in ICDS and non-ICDS areas.

Prasad's (1985) pointed out that the percentage of children weaned below the age of six months increased from 3.6% during the base line survey to 12.5 during the repeat

survey, but a majority of children were weaned during the second year of their life only. Prasad's (1985) study has supported the fact that mother's milk was the main source of nutrients for infants as 99.5% infants in the base line and 98.8% during the repeat survey were breast feed. Gupta (1982) found that the mean duration of breast-feeding was 17.2 months in an ICDS area and 17.4 months in a non-ICDS area and age of weaning was 11.2 months and 15.4 months in an ICDS and a non-ICDS area respectively.

Chaudhuri (1991) found that increasing the knowledge of husband as well as peer group would help mothers to receive support in bringing about improvement in child health.

Basic living and social conditions of farm workers required improvement and the health services must be re-oriented to deliver comprehensive primary care observed Edginton (1992).

Srivastava et al (1986) found that there was a positive relationship between education, family income, family type and health habits of respondents. After the programme significance positive relationship between family size and health habits was established.

Sweeny (1992) opined that the Children Health Education Programme (CHEP) addresses the need of child-care providers in upstate New York using the services of nurse practitioners who are well prepared to provide child care education.

Mathur (1992) stated that the beneficiaries in the families of medical students had better attendance and immunization coverage, more weight gains and less episodes of illness.

Malnutrition has been reported as the major cause of mortality in studies conducted by Jugal Kishore (1983), Sunderlal (1983) and Thakur (1984). The other common causes of infant mortality were fever, respiratory infections, diarrhoea, prematurity and pneumonia (Sunderlal, 1983; Aswath, 1982; Subramanyam, 1984).

Krishnamurthy (1983) stated that the childhood morbidity was high especially in rural areas where fever and diarrhoea episodes recurred most frequently. The various diseases leading to morbidity in children were Urinary Respiratory Infections (URI) diarrhoea, fever, kwashirkar, Marasmus and bronchopneumonia (Kubde, 1985).

A few research studies also reported varied causes of childhood mortality in non-ICDS blocks. In ICDS group respiratory infection and marasmus and in the non-ICDS group diarrhoea and marasmus were found to be the major killers (Gupta, 1982) Jugal Kishore (1983) observed that early childhood mortality was mainly due to malnutrition (28%), diarrhoea (20%) respiratory diseases (16%) and unspecified causes (36%).

A study conducted by Kubde (1985) revealed that the health status of expectant and nursing mothers was not satisfactory and most of them were anaemic and the diseases leading to morbidity were Upper Respiratory Infection (URI), Urinary Tract Infection (UTI) etc.

In a study Nahata (1992) expressed that traditional practice and experience gained in organization responsible for child health would drastically improve the level of child health. It was hoped that governmental and non-governmental agencies will embrace these goals and formulate plans to markedly reduce childhood morbidity and mortality.

Behera (1992) views that more than two third births have been attended by untrained traditional birth attendant. Further, in the same study it was stated that 80 to 94% of pregnant women in different blocks had deliveries in their respective homes and only 1 to 2% of women to PHC.

Lobo (1987) mentioned that maximum measles incidence occurred between 1 and 4 years of age but infants of 6 months and above were also affected. The most frequent was diarrhoea followed by bronchopneumonia. Kapoor (1991) viewed that measles immunization by annual pulse method to eligible children will bring down mortality in 1-4 years old related diarrhoea and malnutrition in a big way provided more than 70% coverage is achieved and immunization is carried out using the epidemiological aspects of measles.

Behera (1990) reported that 70% of pregnant mothers received at least one dose of Tetanus Toxide (TT) injection. Further, the same study shows that the coverage of TT immunization was found to be relatively better in higher income groups and for upper caste groups not for SCs and STs, it was quite poor 80% of children of families having income below Rs. 1000/- P.A. have received complete immunization.

The incidence of vaccine preventable diseases varies with the immunization services higher the coverage, lower the incidence rate and vice-versa. The incidence of

diseases was definitely on the decline in ICDS project area as the immunization status of children had improved significantly (Subramanyam, 1984). There was also an improvement in the immunization services provided in Anganwadis. Devadas (1986) found that 78 to 90% children had been immunized in an ICDS block.

Pre-School Education brings about an improvement in various inter-related dimensions of child development such as social, emotional and cognitive development (Adish, 1985; Paranjpee, 1985). Children attending Anganwadis have been found to be better than non-ICDS children in the development of motor skills, language skills and pre-school behaviour. A Study conducted by Devadas, (1986) had children attending Anganwadis performed significantly better tasks of listening comprehension, object vocabulary, sequential thinking and time perception (Khosla, 1985; Saha, 1984).

Referral services were not satisfactory (Sharma, 1987). Anganwadis had not referred expectant and nursing mothers with serious problems to any referral centre. Only 20% Anganwadis were advising parents to take their children to PHC doctor when the illness was severe Krishnamurthy, 1983).

Community participation had not received the emphasis in ICDS programme. There was a tremendous scope for enhancing community participation to make the programme successful (Sharma, 1987). It was observed that participation and involvement of the beneficiaries and local organizations was minimal. Contributions by the Panchayath and families to the programme were in the form of land, building, fire wood, and equipment and food commodities. Urban poor were unwilling or were not able to contribute anything in kind to the centre. Even, Anganwadis lacked skills in involving the community and utilizing the community resources Sharma, 1987; Krishnamurthy, 1983).

Methodology

For the purpose of the study three ICDS projects and three Non-ICDS areas were selected in Brahmaputra Valley and Barak Valley of Assam. From each of these projects three villages were selected in such a way that one small, one medium and big village (on the basis of population) were selected. Thus $3 \times 6 = 18$ villages in aggregate were selected.

Thirty beneficiaries from each village were selected at random. Thus making an aggregate of 540 i.e. (30 X 18) beneficiaries as respondents for the study.

Further, out of 18 villages data were collected from nine Anganwadi Workers, nine Auxiliary Midwives, and each of ICDS project three Anganwadi Supervisors and from Non-ICDS areas three Lady Health Visitors making total of 24 as respondents and further from three ICDS projects all the CDPOs and from three Non-ICDS areas all the Medical Officers were considered for the study.

The number of respondents was thus as follows:

Sl. No	Category	Number
1.	Beneficiary	540
2	AWW	09
3	ANM	09
4	AWS	03
5	LHV	02 (One post is vacant)
6	CDPO	03
7	MO	03

The selection of the respondents was done strictly using Fisher and Yates (1948) table. For the four categories of respondents four different research tools were prepared and administered on the respondents for the collection of data. The secondary data were mainly collected from the registers / records and files maintained by the Anganwadi Workers / Auxiliary Nurse Midwives. The data collected from the beneficiaries were computerized and Chi-square Test was mainly used in the analysis of data.

Findings of the Study

Profile of Anganwadis

Anganwadis were found functioning in the remote villages of the ICDS project areas selected for the study. A majority of them were situated at easily accessible distance from the habitats of the beneficiaries. Out of 18 villages selected for the study almost 56% of them were located in forward / backward class colonies were found functioning in

hygienic surroundings. The study conducted by Programme Evaluation Organization (PEO), Survey (1982) not corroborating the findings of the present study.

A little over 55% of the Anganwadis had the facility of safe drinking water and a little over 66% of them were having the toilet facilities. A large majority (70%) of the Anganwadis had adequate indoor and outdoor space.

Profile of Beneficiaries

A majority (47.8%) of them belonged to SCs / STs followed by General category with 38% and Other Backward Classes (OBCs) a little over 14%. A good majority (54.3%) of the beneficiaries come under less than 36 years of age. The women beneficiaries of 16-25 years constitute 40% and remaining 5.7% of beneficiaries come under the age group of 36 – 45 years.

The findings show that an overwhelming majority (85%) of the beneficiaries were literate. Almost 42.5% of the beneficiaries were actual cultivators followed by almost 22% business, 19.1% government service and 17% coolies. It is observed that 79.3% of the beneficiaries belong to nuclear families followed by joint families with 20.7%. Monthly Income of Rs. 1001-3000 = (50.6%), followed by Rs. 3001-5000 and Rs. 5001 and above with (36.5%) and (12.2%) respectively. Majority of beneficiaries on an average 3– 6 members in their families.

The study therefore, provides a very abject picture of women beneficiaries who were overwhelming poor, landless and engaged in petty business and in jobs with all the uncertainty of daily wages carrying big families on their back to be supported.

Profile of AWWs / ANMs

An important functionary working at grassroots level of the ICDS scheme is the Anganwadi Worker. The present study reveals that almost 39% of them belonged to general caste and 33.4% SCs / STs and remaining 28% belongs to other backward communities. In the Socio-cultural context of India higher percentage of women from the socially high caste group were generally found in job than the women belongs to SCs /

STs / OBCs. But the present study indicates that only a little over 33% of the women from SCs / STs were working as AWWs. It may be because a good number i.e. almost 56% Anganwadis were situated in General / OBC colonies, hence, the Anganwadi workers belonging to SCs / STs were working in those Anganwadis. The study perhaps seems to point out that caste factors still plays its indomitable role particularly when a women is called for to take up jobs in the localities like SCs/STs colonies.

Age wise distribution of AWWs / ANMs shows that a majority (33.3%) of them were in the age group of 31 – 35 years followed by lower age group 26 – 30 years with 22.2% and 21 – 25 years with 16.7%. AWWs / ANMs who come under the middle age group i.e. 36-40 years are just 11.1%. This perhaps, suggests that women of middle age group didn't desire to take up jobs for various family reasons.

The findings further, show that over 94% of AWWs / ANMs were trained. The untrained were about 6%. A majority (95%) of the worker pointed that the training was adequate enough and useful and they were satisfied with their job. It was reported that nearly 66% of AWWs / ANMs desired to continue in the present job.

Profile of Anganwadi Supervisors / LHV's

In the administrative set up of ICDS the supervisors has the vital role to play at the circle level. The study indicates that on an average 15 – 17 Anganwadis were assigned to one supervisor. She is supposed to be in constant touch with them. The data were collected from 11 Supervisors / LHV's for the study. All though the number is too small to draw any conclusion, yet it portrays broadly the profile of Supervisors. 45.4% of the Supervisors in the age group of 30 – 40 years and followed by 40 – 50 years with 45.4% and 50 and above years with 9.2%. An overwhelming majority (82%) of the supervisors had put in 10-15 years of experience in the present job. Cent percent of Supervisors / LHV's were married. A majority of (72.8%) of the Supervisors completed HSLC/HS and remaining 27.2% of them were graduates. All the Supervisors / LHV's had undergone three months job training and all of them attended refresher courses.

Profile of CDPOs and Medical Officers

The CDPOs / MOs are the chief administrative functionary at the project level. Among the six CDPOs / MOs three were 50 years old. Five CDPOs / MOs were Hindu and another one was Muslim. Educationally CDPOs possessed Graduate Degree and MOs possessed MBBS degree. Out of six CDPOs / MOs four belongs to General Caste and remaining one each of them belonged to SCs/STs. All of them were married. In regard to present job experience four CDPOs / MOs had 15 and above years of experience and remaining two had 10-15 years of their job experience. All the six CDPOs / MOs had completed job training cum refresher course and short term training programme arranged for them.

Health and Nutrition Education (HNE)

A little over 91% of the beneficiaries in the Brahmaputra valley ICDS villages irrespective of their educational background they reported that they satisfied with HNE services. Whereas a little over 64% of the beneficiaries in the Barak valley ICDS villages said that they satisfied with HNE services. As regard to Non-ICDS villages of Brahmaputra valley Cent percent of the beneficiaries irrespective of their educational background reported that they did not satisfy with HNE services. But, in case of Barak valley Non-ICDS services almost 52% of the beneficiaries satisfied with the HNE services irrespective of their educational background.

As regard to occupation and satisfaction about HNE services, a little over 91% of the beneficiaries irrespective of their occupational background were satisfied with the HNE services in Brahmaputra valley ICDS villages. Similarly a little over 64% of the beneficiaries did express their satisfaction about HNE services in the Barak valley ICDS villages. The Cent percent of the beneficiaries irrespective of their occupational background did express their dissatisfaction about HNE services in the Non-ICDS villages of Brahmaputra valley. While Barak valley, almost 52% of the beneficiaries from different occupational background had expressed their dissatisfaction about HNE services.

A significant difference was noticed between Brahmaputra valley ICDS villages and Barak valley ICDS villages irrespective of their family income had received the services of HNE, breast feeding and immunization. As regard to Non-ICDS villages of

Brahmaputra valley and (66.6%) of the beneficiaries of Barak valley Non-ICDS villages irrespective of their family income Cent percent of them received knowledge on HNE services.

Out of the total sample size a huge majority (92%) of the beneficiaries in both the valleys stated that they had received the knowledge of HNE and all most 60% of them opined that AWWs and PHC staff were more effective in communicating them this knowledge of HNE than others.

In view of the poor acceptance of methods family planning by the beneficiaries in general by the lower age group in particular in Brahmaputra and Barak valley, it is necessary to step up efforts vigorously to motivate them accept any of the methods of family planning, explaining its importance in the maintenance of the health, although the family planning programme is not directly linked with ICDS. The study conducted by Vasundara on the impact of ICDS, on fertility regulation, points out that the acceptance of family planning was comparatively higher after launching ICDS scheme. But, the present study does not confirm with his findings.

Health of a person depends much upon the consumption of wholesome food every day. As components of food, cereals, milk, fruits etc. constitute an item of high nutritional value. The study reveals that use of cereals was higher in bigger familiar and nearly 70% of the beneficiaries used every day in their meals particularly during pregnancy in both the valleys. The level of formal education and the use of cereals are not found to be related to each other. However, the economic status of the beneficiaries was found to be directly related to use of cereals.

Nearly 50% of the beneficiaries in both the valleys stated that they started semi solid food to child when it was 12 months and above, while a little over 19% of the beneficiaries reported that they started feeding semi solid food when child was 6 months old and over 17% said that they did so when the child was between 6-12 months. However, it could be said that a small percentage of beneficiaries started feeding semi solid food when the child was 3 months old (4%) and 4-5 months old (10%).

All most 65% of the beneficiaries in both the valley said that they gave mixed food (i.e. semi solid and solid) to the children of 3-6 years of age. While 35% of them stated that they did not provide such food to their children.

Health Check up

Health Check up covers ante-natal care of expectant mothers and post natal care of nursing mothers and care of children less than 6 years of age. This is mainly rendered by the ANMs / LHV's and health care of simple nature is also rendered by AWWs. The study shows that a little over 92% of the beneficiaries from different social background in the ICDS villages of Brahmaputra valley had received the Iron and Folic acid tablets whereas in Barak valley ICDS villages only 52% of the beneficiaries from different social background received less than 100 tablets. In case of Non-ICDS villages of Barak valley 83% of the beneficiaries had received 100 Iron and Folic acid tablets and 59% in the Brahmaputra valley. It was reported that 82% of AWWs / ANMs had supplied these tablets to the beneficiaries. Whereas 18% of them stated that they did not distribute iron and folic acid tablets either because of inadequate supply of tablets by the PHC, or because of the refusal to such tablets by beneficiaries. Nearly 78% of the beneficiaries in the ICDS villages of Brahmaputra valley and 72% of the beneficiaries in the Barak valley from different social background, they did not go for periodic health check up programme. Similarly 95.6% and nearly 77% of the beneficiaries had similar view in the Non-ICDS villages of both the valley.

Cent percent of the beneficiaries from different social background in Brahmaputra valley ICDS villages stated that they were satisfied with health check up programme conducted for children. While 50% of the beneficiaries in the ICDS villages of Barak valley reported that they were satisfied with the same. As far as Non-ICDS villages of Barak valley are concerned 50% of the beneficiaries opined that they were satisfied with the health check up services. Whereas nearly 96% of the beneficiaries in the Non-ICDS villages of Brahmaputra valley were not satisfied with the health check up services. Further, the findings indicates that a majority (78%) of beneficiaries in the ICDS villages of Brahmaputra valley irrespective of their educational background reported that they did not go for periodic health check up of their children. While 77% of the beneficiaries in the ICDS villages of Barak valley also had similar view. As regard to Non-ICDS villages in both the valleys 96% and 77% of the beneficiaries did not go for periodic health check up of their children.

A majority (79%) of the beneficiaries had received vitamin tablets for their children in both the valleys from AWWs. This was also being corroborated by nearly 95% of AWWs. Whereas only 5% of the AWWs could not distribute the same because of inadequate supply of tablets from PHCs.

An overwhelming majority (85%) of the beneficiaries from ICDS villages of the both the valley said that their children weighed once in every month. However, there was Cent percent positive response from the AWWs who reported that they did not maintain the weight, record of all the children. It is perhaps interesting to note that a majority (65%) of the beneficiaries had received medicines for fever followed by body ache (55%), cold and cough (48%) from the AWWs for themselves. Further, it is seen that a very small percentage of beneficiaries had availed medical help from AWCs for different ailment of their children like cold, cough, worms, sore eyes etc. This perhaps indicates either the beneficiaries did not desire their children to be given medicines or that the functionaries have failed in these areas of health check up.

Immunization

A majority (65%) of the beneficiaries were aware of immunization meant for women and children in both the valley. Distribution of beneficiaries into different groups of educational background also point out that a good number of them were aware of immunization programme. This was largely created in them by the AWWs (70%) health staff (80%). Immunizing pregnant women against T.T. will not only protect the mother but also the new born infant. The finding of the study shows that 70% of the beneficiaries had taken TT doses during pregnancy.

The grouping of villages on the basis of size (into population) of villages from the project Head Quarter into those which were small, medium and large villages to areas the differential impact if any on the children of the beneficiaries indicating that the factor of size of the village had not made any noticeable impact on children either in case of BCG, polio, measles vaccination and DPT booster dose in either valley. On the whole, however, more than 50% of the beneficiaries were found to be satisfied with immunization.

It was observed that almost 54% of the child beneficiaries were given BCG vaccination in both ICDS and Non-ICDS villages of both the valley. Further, it was reported that 60% of the beneficiaries reported that they were aware of TT doses as regard to number of TT doses taken at the time of pregnancy, 40% of them had taken first dose of TT followed by second dose and not taken TT doses with 28% and 32% respectively.

Supplementary Nutrition

It was in the form of kichidi, rice, laddu etc. A majority (60%) of the beneficiaries reported that food supplied by the AWs contributed to maintain good health. While 40% of the beneficiaries from both the valleys opined that the food supplied was not properly boiled and was not nutritious, hence it did not contribute to maintain good health. A majority (72.2%) of the beneficiaries were satisfied with the quality of food supplied by the AWs. Majority (85%) of AWWs expressed that they faced difficulties to transport food articles from the project office. The nature of difficulties of transportation was mainly observed in respect of non-motorable roads to the villages, hilly and forest tracks. The nature of complaints among others was such that there was irregular and untimely distribution of food articles to the AWs. The concerned CDPOs and Supervisors should discuss matters with the AWWs to find out suitable ways of distribution of food articles.

Nearly 60% of the beneficiaries in both the valley reported that there was remarkable improvement in respect of the health as well as their school education after the inception of ICDS programme in these villages. The study corroborate with the findings made by Tandon (1981) and Mehendale (1982) on the improvement of nutritional status of children.

Non-Formal Pre-School Education

It is interesting to note that the finding of the study in the contest of attendance of children of 0-3 years also, along with children 3-6 years of age at AWCs. A huge majority (93%) of the beneficiaries from both valleys said that from each of their familiar three male children in the age group of 0-3 years had attended the AWS. On the other hand it is gratifying to note that a majority (97%) of the beneficiaries said that from each

one of their families only 2 female children in the age group of 0-3 years had attended the AWs. Further, a majority (75%) of the beneficiaries stated from each one of their familiar only one male child attended AWCs for Pre-School Education. In case of attendance of female children 68% of the beneficiary's only one child attended the AWs. It is evident, therefore, that 80% of beneficiaries their children attended regularly.

Regarding the developmental activities conducted by AWWs excepting in cases of few activities such as storytelling, use of posters and charts, singing, dancing and number counting in all other activities an overwhelming majority of the beneficiaries in many cases more than 94% reported that such activities were not conducted by the AWWs. But, the majority of AWWs reported that they had conducted activities for child's physical, emotional, language, intellectual and creative development.

Primary School Education

As a corollary to Pre-School Education, the data were collected from beneficiaries to know the trend of enrolment and incidence of drop out of their children at Primary Schools. The study reveals interesting result as per the beneficiary's opinion, that enrolment of female children was more (89%) at primary schools. But in the case of drop out the response pattern was that it was nearly 9% and in case of female children it was nearly 4%. That is the retention rate was slightly high in case of boys than girls at the primary schools in the ICDS villages of both the valley.

Although these results have their own limitations in the view of the fact that the pertaining data were collected from the beneficiaries, yet they help gauge the impact of Pre-School Education on children on their Primary School Education. Kothari Commission report on education (1966) and the study conducted by Paranjape (1985) and many others point out that those children who had early education at Pre-Primary level fair well at Primary School level – their retention rate in the school is better and dropout rate is less than other children. The findings of the present study is not corroborating with observation made by these studies in view of their limitations.

Community Participation

Community participation in the ICDS programme may be assessed in terms of awareness of perception of beneficiaries and its extent of contribution for the effective implementation of the programme and also by the opinion of the village level organizations to make the programme a truly community based programme.

It was observed that almost 90% of 270 beneficiaries were aware of Anganwadis in their villages, nearly 55% of them had received knowledge regarding health care, nutrition, breast feeding, infant care and immunization from the AWWs (60%) Health Staff (50%). But they said that they had very low level of awareness and knowledge regarding these earlier to the introductions of Anganwadis in their villages. In regard to Child Care and Pre-School Education a majority (70%) of the beneficiaries perceived that there was sound health and better schooling of their children, further a majority (50%) of the beneficiaries opined that the weight of their children had improved because of nutrition food supplied by AWWs. They said that they could get awareness and find improvement in healthy and education of the children mainly because of the impact if ICDS programme started in their villages.

Opinion of the Respondents

AWWs/ANMs

The study shows that 75% of the AWWs/ANMs had sought the help of Supervisors/LHVs to undertake the survey of families to identify women and children in need of ICDS and health services. The CDPOs and the School Teachers also helped them in this task. The main difficulties faced by the AWWs was beneficiaries could not supply them the correct date of birth, lack of road communication etc. from the families.

A good majority (80%) of the AWWs/ANMs stated that there was awareness on the part of the beneficiaries on the various service programmes of the ICDS and 79% of them were frequently making home visit particularly for the purpose of post natal care of nursing mothers and children. It is interesting to note that 60% of AWWs/ANMs reported that they maintain health card supplied by all the AWWs. 40% of them said that they did not maintain such cards because they were not supplied with them by the office.

The response pattern of AWWs/ANMs was found to be very good mainly in case of minor child diseases and beneficiaries were supplied with the first aid medicines as and when they required for it.

A majority (80%) of the AWWs/ANMs said that a good impact on children in regard to their health, cleanliness, education discipline etc. This reflected 90% of the AWWs said that there was remarkable improvement in children in all these aspects in both the valley.

A good majority (73%) of the AWWs/ANMs opined that they were regular in follow up cases and remaining percentage of them did not do so far due to lack of time. Further maintenance of referral card was observed in case of 20% of AWWs, others does not maintain the cards either because they were not supplied with them by the project offices or they did not have the knowledge of their maintenance.

Most of the AWWs/ANMs reported that ICDS has made noticeable impact on aspects like health, education, cleanliness on the children in the ICDS villages of both the valley. On the aspects of referral services only 30% of the AWWs/ANMs said that they maintain referral cards. The feedback information supplied by the research staff confirms them. As reported by them referral services were not carried out by this. A majority (70%) of them express their ignorance of referral services and maintenance of such cards either because of the cards were not supplied by the office or lack of time on their part to attend such work. It was not clear as to why the AWWs developed indifferences to carry out such an important component like referral services. Co-ordinated efforts by the PHCs and office of the CDPOs are needed in this area of services.

Most of the AWWs express that they could get supervisors help in mobilizing the support of the local leaders and community to carry out their activities. But, such of their experiences as reported by the research staff were to appear the Supervisors, but it will not actually the practice. Most of the AWWs faced difficulties to transport the food articles supplied to their centres, sometimes from the project offices and more often than not from the main road to AWCs at the villages as such. A majority (80%) of the AWWs were supplied with required quantity of food. But 70% of the AWWs informed that they face the problem of storage of food articles due to inadequacy of space and lack of security at the AWCs.

A good majority (68%) of the AWWs reported that Supervisors visited the centre regularly once in a month mainly to inspect the food articles, register and also at times to guide them in the discharge of their activities and they were satisfied with their visits.

Further, it was observed that a majority (55%) of the AWWs stated that the CDPOs visited them once in three months followed by once in a year (30%) and remaining 15% said that they visited once in a month. Only 30% of the AWWs had received help and co-operation from other departments such as health, education, family planning, field publicity etc in both the valleys.

Supervisors / Lady Health Visitors

Majority of the Supervisors / Health Visitors said that most of the cases there were non-motorable roads to reach the villages and the centre out of the 11 Supervisors /Health Visitors interviewed for the study. Six of them said that they were in-charge of a circle for the past three to six years as Supervisors, while three of them said that they were in-charge of the circle for the past six to nine years as supervisors.

Most of the Supervisors said that they maintain regular contact with health staff in order to chalk out programmes on immunization, health check up, HNE, etc. and health staff extended their co-operation in conduct of health camps in both the valleys. They reported they were also instrumental to organize joint programmes on immunization, health check up. HNE, village leaders camp etc.

The Supervisors kept in touch with NGO's also to take their help in ICDS activities. They visited local level organizations to elicit their co-operation and help. Further, the Supervisors reported that people helped them providing scholarship for handicapped and school children, Baby shows, AWWs days, Mahila days etc. Besides helping them in Pre-School Education, supply of fire wood etc.

CDPOs and Medical Officers

The CDPOs and Medical officers reported that they made sincere effort to ensure participation of the community in the ICDS programmes and people helped them right from identifying beneficiaries to cooking and serving food to children whenever there was a need.

As CDPOs, MOs, they had co-coordinated and monitored the activities of governmental as well as NGOs so as to enable their functionaries to implement ICDS services satisfactorily. They reported that they made 30 individuals visits to the

Anganwadis with the MOs. However, they said that the number of MO's visits were less than the required.

Suggestions

- There is a need to improve the infrastructure for the location of Anganwadi Centre in all the villages. Other facilities like adequate play and recreation materials, cupboard, black board, storage, kitchen and allied facilities are required to be provided in AWCs.
- Conducting of mothers meeting weekly/fortnightly should be made obligatory on the part of the AWWs and the mothers should be given importance during demonstration of nutrition food etc. and during discussion with them.
- District level authorities like Social Welfare Officers, Health Officers should give clear instructions to encourage and develop better liaison to co-ordinate the activities of ICDS functionaries and health functionaries under them respectively. In the matters of HNE, Health Check up, immunization, referral services etc. It is necessary to bridge the gaps and short comings in this area of task performance and to strengthen their co-operation to deliver services with a sense of belongingness.
- There is a need to educate and examine the expectant mothers thoroughly before distributing the Iron and Folic acid tablets, desires. The beneficiaries, by and large express their ignorance of usage and importance of such tablets. There appear to be uneven distribution of vitamin tablets and drops supplied to children. Steps should be taken for proper supervision of the same. All though AWWs said that they had followed up the pre-and post natal care for the mothers. The beneficiaries seem to be disagreeing with the same and special care and attention need to be exercised this regard.
- The Health worker needs to get the co-operation participation of the local organizations like Mahila Mandals, Youth Clubs, Gaon Panchayets etc. to help them motivate such mothers constantly. The health staff is suggested to inform well in advance the AWWs to collect children as well as mothers for such immunization and vaccination programmes to avail the maximum use of health services.

- The transportation of food articles is very difficult in the hilly areas and villages of non-motorable roads and during flood and forest tracks, it is necessary that the difficulty in need to be specially attended too. It may be necessary to provide transportation or accommodation facilities as special case of Anganwadis of these areas.
- Success of ICDS programme depends upon the co-operation and participation of people concerned. ICDS functionaries, no doubt, try to seek community participation to achieve their objectives, but while delivering their services, they seem to have side tracked to it an extent of findings of itself on a low web. That perhaps hampered optimum utilization of the ICDS services. The CDPOs and Supervisors particularly require having a committed approach and assist the AWWs to elicit the people's participation in the programme. Once again it is suggested that the functionaries to update their knowledge and practical skills on the subject like community participation.

References

- Adhish, S Vivek. 1985, *"The Impact of Integrated Child Development Services (ICDS) Scheme on the Health, Nutrition and Mental Development of Children after Exposure of Six Years of ICDS"*. Aligarh (Uttar Pradesh), Jawaharlal Nehru Medical College, Department of Preventive and Social Medicine.
- , 1985, *"Impact of ICDS on the Nutritional Status of Children"*. Aligarh(Uttar Pradesh), Jawaharlal Nehru Medical College, Department of Preventive and Social Medicine.
- Aswath, P.V. et al; 1982, "Simplified Scoring System for Identification of High-Risk-Births-Evaluation in a Rural Community", *Indian Journal of Paediatrics*, 19. pp .913-915.
- Basu, Mahuri et al ; 1984, "Feasibility of An Immunization Programme Against Measles in the Community", *Indian Journal of Paediatrics*, 28. (3): p.159.
- Behra. Shanti Ranjan. 1992, *"Impact of ICDS on SC/ST Population in Orissa"*, DIPS, Communication Centre, Bhubaneswar.

- Chaudhri, S. 1991, "Mother as a Child Health Worker", *Indian Journal of Paediatrics*, 58, (3):May-June, pp. 287-294.
- Devadas, Rajammal P. 1986, *Monitoring and Evaluation of Social Components in ICDS: Report on Indepth study of pre-school Education component under ICDS. Coimbatore (Tamil Nadu), Sri Avinashilingam Home Science College for Women.*
- Ediginton, M.E. and Gear, G.S. 1992, "Child Health in Farm Workers Communities", *South Afrcan Medical Journal*, 15, 81, (4): Feb, pp. 213-215
- Gupta K.B. Walia, BNS. 1982, "Utilization of Health Facilities by Rural Children", *Indian Journal of Paediatrics*, 10, pp. 217-221.
- Government of India. 2001, "*Census of India, 1991*", Office of the Registrar General and Census Commissioner for India, Ministry of Home Affairs, New Delhi. (Census Report).
- Jugal Kishore K. et al: 1989, "*Comparative Study of Infant and Early Childhood Mortality in Rural ICDS Blocks*". In: (eds.) Punhani, R. and Mahajan. R. Research on ICDS: An Overview, NIPCCD, Vol. I, New Delhi.
- Kapoor, S.K. and Reddaiah, V.P. 1991, "Effectiviness of Measles Immunization on Diarrhoea and Malnutrition in 1-4 Years olds", *Indian Journal of Paediatrics*, 58, pp. 821-823.
- Kubde, S.S. et al; 1989, "*Evaluation of Health Services for Pre-school Children, Pregnant and lactating Women*", Tribal areas of Maharashtra", In: (eds.) , Punhan, R. and Mahajan, R. Research on ICDS : An Overview, NIPCCD, Vol., I, New Delhi.
- Krishnamurthy, K.G. and Nadakarni, M.V. 1983, "*Integrated Child Development Services: An assessment*", UNICEF, New Delhi.
- Lobo, J. et al; 1987, "Epidemology of Measles in A Rural Community", *Indian Journal of Paediatrics*, 54, pp.261-265.
- Mathur, S.S. et al; 1992, "An Integrated Commnity Based Approach in Under-graduate Medical Teaching of Maternal and Child Health – an Experiment", *Journal of Post-graduate Medicine*, 38, (1), Jan-March, pp. 16-18.
- Nahata, M.C. 1992, "*Status of Child Health World Wide*", Annual Pharmacother, 26, (4), April, pp. 559-561.

Planning Commission. 1982, *Evaluation Report on the Integrated Child Development Services Projects (1976-78)* New Delhi, India, Planning Commission, Programme Evaluation Organization.

Paranjpe, Rajni K and Paranjpe, Nitin M. 1985, *A Study of Impact of ICDS Scheme on School Enrolment and Dropout Rate in Maharashtra*. Bombay (Maharashtra), Nirmala, Niketan, College of Social Work.

Prasad, R. et al. 1985, *A Long Term Study (1981-85) of ICDS Scheme on the Health Status of Indian Pre-School Children*. Agra (Uttar Pradesh), S. N Medical College, Department of Pediatrics.

Sharma, Adarsh, 1987, *Monitoring Social Components of Integrated Child Development Services: A Pilot Project*, New Delhi, NIPCCD.

Subramanyam K. 1984, *Comparison of Nutritional and Immunization Status of Children in the Age Group 0-5 Years in an ICDS and A Non-ICDS Area*. Madras (Tamil Nadu) Stanley Medical College Department of Pediatrics.

Srivastava, P.L. et al; 1986, "Impact of Health Education on Personal Health Practices of home-Makers in Selected Villages of Ludhiyana Block", *Indian Journal of Social Research*, Vol. XXIV, No. 3, pp. 268-275.

Sweeney-Peterson, K. and Stevens, J.1992, "Educating Child Care Providers in Child Health", *Paediatric Nursing*, 18, (1), Jan-Feb, pp. 37-40.

Thakur, S, et al 1984, *Some Observation on a Few Vital Statistics in a Captive Population of urban Slums of Lucknow*. Lucknow,(Uttar pradesh) K G Medical College and G N Associated Hospital Department of Pediatrics.

(The paper is an outcome of a part of major research project entitled "Impact of ICDS Scheme in Assam: A Comparative Study between Brahmaputra Valley and Barak Valley" funded by the Indian Council of Social Science Research, Govt. of India, Ministry of Human Resource Development, New Delhi)

The Role of Radio in Disseminating Agricultural Information

Onkargouda Kakade*

Abstract

Communication channels play pivotal role in disseminating information. But when the bulk of population is illiterate and inaccessible to modern means of communication, the challenge is all the more difficult. In this situation mass media like radio can play a significant role in disseminating information. Radio is a very popular and powerful communication medium and has proved very effective in helping to disseminate agricultural information. One of the special features of All India Radio is its 'farm and home units', which are engaged in disseminating scientific information about farming to needy people living mostly in poorly accessible villages. A desk literature review was conducted to establish the effectiveness of radio broadcasting as an appropriate means of disseminating agricultural information and technologies. Various individual reports and consultant reports were also used. The several studies have clearly indicated that radio communication is an important means to reach large number of farmers and to provide necessary agricultural information to the farmers. Some specific studies have revealed that radio ranked first in providing agricultural information. Some of the studies have also clearly revealed that information through radio broadcasts had brought about the behavioural changes among the farmers. Thus the research evidences cited above have identified the great potentialities of radio in bringing of about favourable changes among farmers.

Key Words: *Agricultural information, technologies; Dissemination; Rural Farmers, Extension.*

* Dr. Onkargouda Kakade Associate Professor and Chairman, Department of Journalism and Mass Communication, Karnataka State Women's University, Toravi campus, Bijapur 586109, Karnataka. E-mail: onkarkakade@gmail.com

Introduction

India has the second largest population among Nations of the world, but, is only seventh biggest in geographical area. The country possesses a wide and varied resource and has a rich tradition of science, technology and culture. The Indian economy is primarily

agrarian in character with over 60 percent dependent on it for living. The development of the agricultural sector is therefore has just end in itself; it has a direct and beneficial effect on overall economic development.

Several programmes have been initiated to bring about qualitative change in rural India in a phased manner since independence. These programmes aim to improve socio-economic conditions of the rural people. Amongst several developmental programmes, agriculture has been given top priority besides; breakthrough in agricultural technology has opened new vistas for desirable socio-economic transformation. This task can be achieved only when people are stimulated and motivated to accept and adopt newer techniques to improve their living standards.

Indian agriculture sector is in the process of transformation from traditional to modern type. In a developing country in India, it is often said that it is not the technology that is lacking but it is the transfer of technology to the local people that needs the attention. Mass media channels played an important role in disseminating the needed information (technology) to farmers in addition to interpersonal channel.

Communication channels play a pivotal role in disseminating the agricultural information. But when the bulk of population is illiterate and inaccessible to modern means of communication, the challenge is all the more difficult. In this situation, mass media like radio can play a significant role in disseminating developmental messages. Radio is one of the powerful mass media used by a source of information by the village people and the innovative use of this medium is beginning to show some impressive results.

The present day world is characterized by multi-media explosion. The mass media now possess cafeteria where a person can exercise wide options. Of late, the media needs of a person have also expanded (Chandramouli A.S.1987). Till recently, the supremacy of radio as a mass medium was absolute in developing countries. With the advent of television, enhanced by satellite broadcasting it would be easy to jump in to a conclusion that radio as a medium is losing popularity. But the existing experiences prove otherwise, even in the developed countries, with a wealth of available viewing channels on television, radio has still remained a popular medium. This is because; radio and television serve different functions. Radio being an aural medium has its own advantages.

Among mass media channels, radio is very popular and powerful communication medium and has proved very effective in helping to disseminate agro-information. The potentiality of Radio in rural development programmes can be very well seen in the following statement of Wilbur Schramm (1964). “It is not difficult to see why radio should be particularly useful in rural development programmes. It covers great distances and leaps all kind of natural barriers. It is swift in reaching listeners. It is the cheapest of the major media in production, and reception can also be inexpensive. Now that transistor receivers are widely available, radio communication can be received even where there is no electricity. It is usually effective with literates and illiterates and it lends itself to a great variety of content and forms”.

Discussing the importance of farm broadcasting in agricultural extension, Bharadwaj (1968) commented: “Farm broadcasting, through radio, is one of the powerful media of communication. Radio can reach large audience at the same time. In terms of cost, it is an extremely economical medium as compared to other extension media and methods involving individual and group contacts. Radio is considered as a credible source of information and is taken as authentic, trustworthy and prestigious medium of communication.”

Status of Radio in India

The regular broadcast in India was started at Bombay and Calcutta in the year 1927. These stations were started by the Indian Broadcasting company which had received a license from the government. At the time of independence in 1947 there were 11 radio stations altogether in the country six owned by the government of India and five by the former princely states at Mysore, Baroda, Trivandrum, Hyderabad and Aurangabad (Awasthy 1965). At the end of 1950, AIR network was in a position to serve listeners in all regional languages but the medium wave service reached only 21 percent of India's population and 12 percent of its area (Luthra 1986).

Today, AIR has a network of 232 broadcasting centres with 149 medium frequency (MW), 54 high frequency (SW) and 171 FM transmitters. The coverage is 91.79% of the area, serving 99.14% of the people in the largest democracy of the world.

AIR covers 24 Languages and 146 dialects in home services. In External services, it covers 27 languages; 17 national and 10 foreign languages (Anonymous - 2010).

Programmes for rural listeners are broadcast from almost all AIR Stations in different languages and also in local dialects to provide educational and informational support to agriculture and rural development programmes. Intensive Agricultural programmes and programmes for rural audience in general were commenced by almost all the AIR stations having a farm and Home unit in each. The basic thrust in the rural broadcast has been the ways and means for making healthy living in villages. Special programmes are also broadcast to support the implementation of poverty alleviation programmes for rural women to inform them about their socio-economic welfare, mother and childcare services etc. Rural programmes generally consist of talks, dialogues and discussions on agriculture, rural health and other problems. Folk music is a dominant feature of the programmes (kuppuswami 1976).

Rural Forums

The setting up of Radio rural Forums in 1956 was an interesting venture jointly sponsored by the Ministry of information and Broadcasting and UNESCO at Pune from February, 19 to April 26. Each Forum comprised 15 to 20 people, and had its own chairman, and a convener who acted as the secretary. The state Government appointed an organizer in each of the five Districts of Maharashtra (Ahmednagar, Kolhapur, Nasik, North satar and pune) in which the Forums functioned covering a total of 150 villages. Each programmes was of 30 minutes, on two days of the week related to agriculture and allied subjects. At the end of the programme, the Secretary of the Forum filled in the form regarding attendance, along with comments made and queries raised in the post broadcast discussions with the chairman and forwarded these to the District organizer. The replies to the queries given by the experts concerned were read out at a subsequent Forum meeting (Luthra 1986).

Farm and Home Units

One of the special feature of All India Radio is its' , Farm and Home units, which are engaged in disseminating scientific information about farming to needy people living

mostly in poorly accessible villages. The first attempt to introduce agricultural broadcast was made in 1935 at Allahabad. An interesting development later was that in 1965 the ministry of information and Broadcasting, in consultation with the ministry of Agriculture and Education, decided to establish, Farm and Home units' at ten AIR stations (Jallundur, Lucknow, Patna, Cuttack, Raichur, Pune, Hyderabad, Bangalore, Tiruchi and Delhi). In order to provide relevant, timely and problem-oriented technical information to farmers of small homogeneous areas with similar agro-economic conditions. Each such unit works under the administrative control of the station Director as a part of the overall rural unit. Each unit is headed by a farm Radio officer and Farm Radio Reporter are generally drawn from amongst the extension personnel of the local areas, and have vast experience in extension activities.

The emphasis in these Farm and Home programmes is on a to convey hardcore scientific and technical information and quick timely guidance. Due stress is also laid on soil and water management, social forestry, environmental protection and ecological balance in addition to family welfare, nutrition and eradication of social evils (Luthra 1986).

By and large all station of AIR have the Farm and Home Unit. The dependence on Radio in rural India became more and more especially after the advent of transistor. Villages without power supply could also receive radio signals. That way radio became the people's medium. Radio today is regarded as the informal school master of the farming class. In fact, they look up to radio for information on various aspects of farming. Further, the farmers regard the radio as a reliable source of information for farming and community development programmes.

“Farm-School-on-the-air”

The Farm and Home unit of All India Radio is relaying agriculture programmes through krishiranga (Farm broadcast), Rytarige Salahegalu (hints to farmers) and Farm Radio lessons (Farm-school-on-the-Air). For the first time Farm Radio Lessons programme was introduced in India during 1975-76. This programme concept was originally formulated by Philippines broadcasters.

“Farm-School-on-the-air” (Radio Krushi pathagalu) was, introduced in 1973 at two stations: Trichur and Vijayawada. The results of these early experiments were very encouraging as revealed by the evaluation studies carried out by the audience Research unit (ARU) of AIR. Thus, in subsequent years, a few more Farm and Home units namely Bangalore, Coimbatore and Calicut also introduced this programme.

In Karnataka, a committee of experts drawn from the University of Agricultural sciences at Hebbal near Bangalore and the Department of Agriculture of Karnataka Government was constituted to suggest the subjects that could be taken up. It was decided to give lessons in paddy cultivation as most of the farmers in the state were engaged in that. A detailed syllabus was worked out encompassing all aspects of paddy cultivation including its history. Experts in various fields were asked to write the lessons for broadcast.

The Farm radio Lessons were developed in to a series of courses on topics selected according to the local needs. After selecting a topic, syllabus for the course is decided after detailed discussions with subject experts, and progressive farms and development agencies working in rural areas. One course generally contains about 15 to 25 lessons and completed in 3 to 4 months. The lessons are devised with the objectives of giving latest information on the subject to the farmers in the regional language.

The Farm-school-on-the-Air programme consisted of a farmer; an agricultural extension worker and members of the farm and home unit of the Bangalore station of All India Radio as students. The expert lectured to them and answered the questions put to him. The entire lesson was recorded and 46 such lessons were broadcast. Farmers were requested to enrol themselves as “Students”, so that they could take an examination at the end of the course. The response was encouraging; 17,000 farmers enrolled over 10,000 took the examination and the successful ones were suitably rewarded (Jayanna 1979).

The Farm-school-on-the-air of the Bangalore station of the all India radio has been a trend-setter in many ways. The variety of programmes that the Farm-School-on-the-Air has organized over the past several years has attracted the attention of the most of the radio stations in the country. The farmers of Karnataka who were the beneficiaries of the programme are now an improved a lot.

Necessary Information to the Farmers

In order to catalyze the distribution of information and the uptake and adoption of novel technologies it is imperative to employ efficient and cost-effective tools and methods. Radio effectively fits in the category of the most efficient means for dissemination of knowledge, information and technologies to catalyze adoption of technologies. A desk literature review was conducted to establish the effectiveness of radio broadcasting as an appropriate means of disseminating agricultural information and technologies. Various individual research studies, reports and consultant reports were also used. This review sought to determine the impact of radio broadcasting as a medium for dissemination of agricultural information and technologies with a view to strengthening the uptake of information and technologies for increased production. The study/review also aimed at documenting the success of radio broadcasting in disseminating information and technologies in a cost-effective and economic manner.

Gallup (1948) based on the compilation of the findings on radio research in USA inferred that radio programme provide the best means and media for reaching large number of persons with educational information on agriculture and home making. Houser (1952) reporting on a Maryland study in the USA observed that radio was superior as a mass communication medium especially those to be reached were of low educational status and read little. In a study conducted at Kansas state of the USA, Jaccard (1954) noticed that local leaders placed radio first, magazines second and newspapers third, for getting information regarding agriculture. Wilkening (1956) reported that mass media were the first sources of information in providing detailed (new technology) information to farmers. Schramm (1964) contended that it is not difficult to see why radio should be particularly useful in rural development programmes. It covers grew and leaps all kinds of natural barriers. It is swift in reaching listeners. It is the cheapest of the major media in production and reception can also be inexpensive.

Wilson and Gallup (1967) indicated that 60 percent of the country extension workers and 87 percent of the state subject matter specialists utilized radio and also 93 percent of farm families and 98 percent of other families possessed radio sets. Rogers and Shoemaker (1971) revealed that mass media like radio are the important means to create

awareness and interest with respect to innovations. Colle (1974) indicated that in Guatemala, radio school was successful in communicating considerable information regarding improved health and agricultural practices. Gangappa (1975) stated that even the small farmers of Mysore district attached 5th rank to radio as a source of information out of 15 sources presented to them.

Hiriyannayya (1977) found that out of the seven sources of information radio has received second rank in respect of source of information by the graduate and educated farmers. A study by AIR Bangalore (1979) stated that out of 300 respondents interviewed, 80 percent were aware that AIR, Bangalore station beamed a series of lessons on dairying in the "Farm-School-on-Air" programme. Patil (1980) in a study conducted in Bijapur district of Karnataka State has brought to light that amongst ten sources of information small farmers have accorded fifth rank to radio compared to other farmers who have accorded second rank.

Perraton (1982) in his study in Malawi inferred that radio appeared to be an important source of information for a considerable number of farmers and already reaches some 30 percent of them directly. In terms of cost involvement, he stated that the mobile van was 44 times as expensive as radio, while extension agents cost 55-80 times as much as the mobile unit; extension services are 2000-3500 times as expensive as radio. Pramila (1989) stated that agricultural broadcast of All India Radio had proved beyond any doubt as a secondary source of agricultural information in the villages of Dharwad district of Karnataka state.

Chandra Mouli (1990), reported in a study that according to the respondents radio has been helpful to the farmers in knowing the present day market situation. This view has been shared by 48 percent of the respondents. About 35 percent have said that they could learn a great deal about the improved methods of cultivation from Radio, between 4 to 6 percent of the farmers have said that radio has been useful in giving tips on how to store the crops, and in giving weather forecasts. A study by the Indian Institute of Mass communication (1993) noted that a large number of farmers (94 percent in Tamil Nadu) were exposed to radio. The reach of radio was more among contact farmers in comparison to non-contact farmers in all the states except Tamil Nadu where more non-contact farmers listen to radio.

The above studies have clearly indicated that radio communication is an important means to reach large number of farmers and to provide necessary agricultural information for the farmers. Some specific studies have revealed that radio ranked first in providing agricultural information. Some of the studies have also clearly revealed that information through radio broadcasts had brought about the behavioural changes among the farmers. Thus the research evidences cited above have identified the great potentialities of radio in bringing of about favourable changes among farmers.

Conclusion

Radio can be a superb intermediary, one that easily reaches rural communities, sending out knowledge, and is able to profit from new technologies. Radio is a powerful communication tool. Experience with rural radio has shown the potential for agricultural extension to benefit from both the reach and the relevance that local broadcasting can achieve by using participatory communication approaches. The web was first used to deliver agricultural content to rural US farmers' almost ten years ago, but its use remains at an early stage around the world (Shepherd A. W. (2003).

References

- AIR Bangalore, 1979, Audience research report No. 43, Report of Evaluation study
Krishi patahashale, The Farm School on AIR Programme of AIR Bangalore.
- Anonymous, 2010, Annual Report, Prasara Bharati, New Delhi.
- Awasthy, C.S. 1965, Broadcasting in India, Allied Delhi.
- Bhardwaj D.P. 1968, the Farm Broadcasting in Agricultural Extension, Indian J. Extn.
EDn 1 (4): 315-317.
- Chandra Mouli, 1987, A Report on Agricultural Marketing Lessons Programme. All
India Radio Bangalore.
- Chandra Mouli, 1990, A Report on Sasya Sanjeevini, Serial Programme, All India Radio
Bangalore.

- Colle R D, 1974, The frontiers of Communications. Communication Strategies for Rural Development. (Eds.) Crawford, R.H. and Ward W B., New York State College of Agriculture and Life Sciences Cornell Univ. Ithaca, New York, pp- 28-45.
- Gangappa, G N, 1975, a study of adoption behaviour consultancy pattern and information source credibility of small farmers in Mysore district of Karnataka State. M.Sc. (Agri) Thesis. Agricultural University Bangalore.
- Gallup, G, 1948, Radio as a source of agricultural and home making information- A summary of recent extension radio surveys, US. Fed Extn Serv. Circular. 453.
- Hiriyannayya Y T, 1977, A Comparative study of adoption behaviour, communication pattern and value orientation of the graduate, non-graduate and illiterate farmers of Malaprabha Command area of Dharawad district, Karnataka State. M.Sc (Agri.) thesis (un publ.) Univ. Agril Sci Bangalore.
- Houser, P M, R E Galloway and Hoffsommer 1952, rural reading habits. A study of country library planning. Prince George Country Madison; Agri.Exnt. sta. pp 31.
- Indian Institute of Mass Communication, 1993, New Delhi, Agricultural Extension Review Nov-Dec- pp-3-7.
- Jaccard C R, 1954, Listening habits station-KSAC. Manhattan Kanas.
- Jayanna M T, 1979, All India Radio: Bangalore Glimpses of Farm and Home Programmes; Note for private circulation; Prepared by Farm and Home Unit of AIR, Bangalore, pp- 4-6.
- Kuppuswami B, 1976, Communication and Social Development in India, Sterling publishers, Delhi.
- Luthra H R, 1986, Indian Broadcasting, New Delhi, Govt. of India publication, Ministry of Information and Broadcasting.
- Patil L H, 1980, The impact of radio lessons on knowledge and adoption behaviour of groundnut cultivators of Dharawad district, Karnataka State, M.Sc (Agri.) thesis (un publ.) Univ. Agril Sci Bangalore.
- Perraton, Hillary, 1982, Agricultural Extension and mass media, Media in Education and Development. 16 (4): 159-162.

- Pramila B K. 1989, Impact of Agricultural broadcasting: A Case Study of All India Radio Dharwad. Ph.D. thesis, (un. pub), Dept. of Journalism and Mass Communication, Karnataka University, Dharwad.
- Rogers E M and Shoemaker SF F, 1971, Communication of Innovation: Model of mass communication. The Free Press, New York, pp- 203-209.
- Shepherd A. W. 2003, Farm Radio as a Medium for Market Information Dissemination
- Wilbur Schramm 1964, Mass Media and National Development; Stanford University press, California, UNESCO, Paris; pp- 43-91.
- Wilkening, 1956, Source of Information improved practices in some selected areas of western Nigeria, Rural Sociology, 15, 661-662.
- Wilson M C, and Gallup G, 1967, Extent of use of radio by extension worker in North Central States. Indian J. Extn.-3, pp164.

Ambedkarism and Social Work Practice: Feasible Linkages

R. R. Patil *

Abstract

Dr. B. R. Ambedkar was among the leading personality of millennium. His contribution to the Indian society is unique and multi-faceted in nature. He was an architect of Independent India's Constitution, intellectual, prolific writer and social revolutionary. He was not a mere armchair intellectual or philosopher but the great socio-political leader and organizer whose life mission was to liberate former untouchables or dalits from the centuries old caste oppression and translate his ideology and philosophy into action to create new social order. He was in real sense social revolutionary, who worked relentlessly for the annihilation of caste system and emancipation of marginalized communities of India. This paper aims at highlighting Ambedkar's ideology and revolutionary work and its relevance to social work practice. The paper is divided into three parts, the part one, briefly overview the social work education/practice in India. Part two describes the Ambedkar ideology and work for the emancipation of marginalized communities and part three tried to relate Ambedkar philosophy as emerging perspective for social work practice.

Key Words: Ambedkarism, Social Work Practice,

* Dr. R.R. Patil, Associate Professor, Department of Social Work, Jamia Millia Islamia, New Delhi-25

(Above paper entitled, '**Ambedkarism and Social Work Practice: Feasible Linkages**' has been presented in the National Seminar on "Relevance of Dr. B.R.Ambedkar to Social Sciences and Social Work", Faculty of Social Work, M.S. University of Baroda, Baroda, February, 2009)

Social Work Education/Practice in India: Overview

The Social work Education/practice has been addressing the various issues of people. Its mission is to enable people to enrich their lives and develop their full potential to make them self-dependent. The broader definition of it describes that the social work profession promotes social change, problem solving in human relationships and the

empowerment and liberation of people to enhance well-being. Utilizing theories of human behaviour and social systems, social work intervenes at the points where people interact with their environments. Principles of human rights and social justice are fundamental to social work (IASSW & IFSW, 2002). It is a discipline comprises the concepts and perspectives of social science discipline and developed intervention strategies based on its own knowledge, skills and methods. The Social work education roots can be traced in Britain and some European countries in the end of the 19th century. From Europe, later it spread and flourished in United States, Africa, Asia and South America.

In India the social work education is 72 years old. The first school of social work established in India in 1936 namely, the Sir Dorabji Tata Graduate School of Social Work (now Tata Institute of Social Sciences) in Mumbai under the leadership of Dr. Clifford Manshardt. It was the first social work institution started imparting social work education with aim to prepare trained manpower for the state welfare activities. Later years seen emergence of various social work institutions in various parts of the country. The recent survey conducted by Tata Institute of Social Sciences shows that there are total 182 social work institutions in India (TISS, 2006). These figure shows that the social work institutions are mushrooming in India. Moreover, imparting social work education through distance mode or correspondence course by some universities is new trend emerged in the dissemination of social work education in India.

The 72 years of social work education in India has trained thousands of professional social worker who have been catering knowledge and service to the state welfare department, civil society organization and academic institutions. The social work education is continued on the path of human service and committed to the human value and issues. It has greater potential to reach up to all those who have been suffering and marginalized in the society. However, the different studies conducted by scholars lament that there are inherent factors with in and around the social work education that hampering the systematic growth and development of social work education in India. In this regards Pawar writes, "The American influence, remedial education model, dated curricula, certain professional issues related to a national professional association and social work training and various other factors have hampered the development of the

profession, and thereby reduced the opportunities to reach the most needy” (Pawar, 1999: 584). Further he suggested some reorientation and practical strategies to overcome the factors that hamper social work education such as an emphasis on social development and poverty alleviation, the development of indigenous social work knowledge and accordingly revision of curricula, professional development and a professional approach to deal with various issues (ibid).

It is also my own experience of being a student of social work student and social work educator that the social work education India is highly based on the western model. It is heavily dependent on the literature of European and American social work education. The concepts, methods and skills of American social work model are the inherent part of Indian social work education. Since, it is based on western model; it has its own limitation and doesn't fit into Indian context. This is the reason why existing social work knowledge and method seldom succeeded to make an effective contribution to resolve conventional socio-cultural issues of Indian society and therefore, unacceptable and unpopular among larger civil society. The whole problem of mismatch and unacceptability to social work is due to adaptation of knowledge and practice developed in one particular alien context and trying to use it in another context/country. Therefore the need is to excavate the Indigenous social work knowledge to build and strengthen indigenous social work education and professional practice to resolve country specific socio-cultural issues with country specific approaches and strategies. Thus, it is essential to generate country specific indigenous social work knowledge and skills based on indigenous social reform and revolt to achieve the larger mission of human rights and social justice.

Keeping above things in view, the present paper designed to relate Ambedkar's vision, mission and work as landmark contribution and prospective indigenous perspective and model of social work/reform for Indian socio-economic reality. The objective of the paper is to emphasis on vision and strategies of Ambedkar to emancipate dalit and marginalized communities and proposed his contribution as effective indigenous social work perspective and model for building anti-oppressive society.

Ambedkar's Ideology and contribution for the emancipation of Marginalized Communities

The Ambedkar ideology is the counter-ideology to the Hindu ideology of inequality and injustice. The major tenet of Hindu ideology is that the human beings are not born equal and they cannot claim equal status in any sphere of life such as religio-spiritual, social, economic, civil and political etc. It strongly supports the notion of karma and dharma and finds it determining factors for deciding individual varna-jati status and religio-spiritual growth. Further, it proponent's the strict adherence of varna-jati duties is good deed and the way to improve one's varna-jati status and religio-spiritual progress in the next life. Most significantly the hierarchical division of Hindu society into several varna and jati, purity-pollution based fixed traditional occupation and endogamy is the characteristics of Hindu ideology. The worst suffer of this Hindu ideology and varna/caste system is the former untouchables or ati-shudra, which are variously referred today as depressed class, harijan, dalit and scheduled castes etc. They made to suffer multi-dimensional caste discrimination and deprivation due to their lowest varna/caste status and so called impure traditional occupation. Unfortunately, their suffering had justified as appropriate by the mainstream Hindu society and the majority people were not morally concerned about their problem and liberation. It is in this context that the Ambedkar's ideology emerged as a counter-ideology in the Indian society. It set a goal and formulated strategies and activities for the advancement and emancipation of the untouchables in India.

Contrary to the Hindu ideology, Ambedkar philosophy is based on the values of liberty, equality and fraternity derived from the Buddhist philosophy. It rejects the Hindu philosophy of karma and dharma and advocating new social order, where there is broader scope for individual freedom, equality and sense of fellowship among all the human beings. Highly relevant in the Indian context to annihilate caste system and revolutionize the Hindu/Indian society. It has greater potential to emancipate all oppressed and marginalized section from discriminatory practices and injustice and provide them freedom, equal status and opportunity. Thus, Ambedkar ideology can be regarded as anti-oppressive and revolutionary and has potential value framework for social work education.

Ambedkar never used his ideology for mere societal analyses or propagation. He practically executed his ideology for the emancipation of oppressed in general and dalits in particular. To put his ideology into practice Ambedkar strategize action and initiated various attempt after meticulously understanding dalits situation. He had began work by reformist measures such as raising consciousness and awareness of untouchable against evils of caste system, assertion for the rights of untouchables to access sources of drinking water, places of worship/temple and education. Although he had began work by reformist measure but soon realized about the importance of using political means to gain larger benefits in favour of untouchables. He had used his outstanding parliamentary and political skills during pre and post independence period for demanding special benefits and reservation facilities in favour of untouchables. For this purpose, he had used all tools of mass mobilization from local level public meeting to formal organizational intervention. However, most importantly to use of Education as a tool for the emancipation and systematic organizational effort for promotion of education has generated new educated class among untouchables and later, torch-bearer of Ambedkar ideology. Further, making more statutory provisions (protective and rehabilitative) in favour of untouchables in the Indian constitution, Ambedkar enforced Indian state to remain committed to the welfare and development of untouchables. Thus, to put Ambedkar's contribution in nutshell, Gore writes, "Self-esteem, liberation and the opportunity to develop one's potential was the goal. Politics and laws were the means. Organization and unity were necessary for success in political conflict. Education was important in itself, but also as a means to gain economic opportunity and administrative office. The call to 'Educate, Agitate and Organise' which Ambedkar had given at the time of the founding of the Bahishkrit Hitkarini Sabha was repeated in different ways and with newer emphases through many years of political travail" (Gore, 1993:214).

Relevance of Ambedkar ideology to Social Work Practice

In the contemporary world of hegemony, marginalization and oppression, the ideal role of social work practice is to work for social justice and social transformation and simultaneously provide social services to needy. The major trend in today's social work practice is to lend social service and help individual and groups to adjust and adapt within

inappropriate social institutions and condition. Although, the critical social work practice advocates social justice as main goal and work for societal transformation but the mainstream social work practice seldom addresses the issues of larger oppressive practices such as growing capitalism in the form of Globalization, Liberalization and Privatization, increasing gap between the “haves” and the “have-nots”, existence of racism, regionalism, castes etc. It is in this context, the primary responsibility of social work practice to devote itself to emancipator forms of social work practice to achieve the goals of social justice and equity.

It is in this regards, Ambedkar ideology and his unique contribution to the welfare and development of Indian society in general and emancipation of dalits in particular would be an ideal example of holistic social work practice. In the caste-ridden Indian society, the majority of people’s social problems and issues are due to caste system and those who are at the bottom of the caste hierarchy suffers more and remain marginalized. It is in this context Ambedkar’s approach and contribution to liberate oppressed dalit masses is one form of radical and emancipator approach. Its primary goal is annihilation of caste system and creation of equitable society. The key aspects of Ambedkar approach is to identify and understand multiple forms of oppression and discrimination committed against dalits at the personal and social levels and analyze it’s negative effects on dalits personality formation as defile, low, powerless, guilty and with low self esteem and self-respect. To erase these negative effects, Ambedkar had created critical consciousness and developed positive self-image and identity among dalits and logically built their struggle against the caste oppression to transform oppressive system.

Social action and Empowerment were other key aspects of Ambedkar approach relevant to social work practice had helped dalits to assert for their basic rights and demand for equal representation in the education, employment and political power. This social action model of Ambedkar approach has generated further empowerment process among dalits in terms of increasing their self-esteem, self-confidence, ambitions, knowledge, employment and socio-political awareness etc. Thus, the Ambedkar approach has potential to emerge as holistic social work practice, which is not only removing the negative effects of exploitative and oppressive social order but also working for the empowerment of oppressed and transform society.

The Ambedkar ideology and contribution can prove as the perspective and model for the current social work practice to address the issues of structural inequality and injustice and strategies the action to build emancipator movement and gain larger benefits in favour of oppressed in the constitution of the country. It is in this sense, Ambedkar effort particularly relevant to current social work practice, which is largely individual specific and alienating itself from larger issues of oppression and injustice. This approach of current social work not only responsible for deserting disadvantaged and marginalized groups from social work intervention but also making social work practice as an exclusive state support activity hardly concerned about the structural issues of the society. It is in this sense, Ambedkar ideology and contribution has potential of not only emancipating the oppressed masses from injustices but can also liberate Indian social work education/practice from colonial and American social work model and emerged as indigenous social work literature and model for Indian social reality.

Conclusion

Ambedkar ideology and approach is a unique contribution for the emancipation of oppressed in general and dalit in particular. The broader vision of equality, liberty and fraternity and holistic approach of intervention with strategies such as identity formation, social action, and empowerment, political and legal action are mainly responsible for changing socio-economic condition of dalits. Historically also Ambedkar struggle is significant because it emerged during a period when entire mainstream society and leaders were demanding for freedom of India from British rule and on the other side Ambedkar had led struggle for freedom of untouchables from exploitative caste system and worked for emancipation of dalits. Ambedkar contribution in real sense is valuable framework, approach and strategies for social worker committed to the cause of marginalized section and pursuit of social justice and equality. All the more, it has potential to reform mainstream current social work practice and emerged as indigenous social work perspective and model for struggle for social justice and the emancipation of oppressed and marginalized section.

References

- Gore, M.S 1993, *The Social Context of an Ideology: Ambedkar's Political and Social Thought*, Sage Publications, New Delhi.
- IASSW & IFSW, 2002, *Second Reviewed Discussion Document: Global Qualifying Standards for Social Work Education and Training*, IASSW & IFSW, Chile.
- Pawar, M. 1999, Professional Social Work in India: Some Issues and Strategies, *The Indian Journal of Social Work*, 60 (4), 566-586.
- Thorat, S and Aryama, (ed.) 2007, *Ambedkar in Retrospect: Essays on Economics, Politics and Society*, Rawat Publications, New Delhi.
- TISS, 2005, *Profile of Institutions for Social Work Education in India*, Social Work Education and Practice Cell, Tata Institute of Social Sciences, Mumbai.

Women's Empowerment through Self-Help Group: A case study

G.S. Yelne * and Shivaji Gaikwad **

Abstract

With increasing focus on the place of women in development by both government and non-governmental organisations, various strategies of intervention are employed. One such intervention is empowerment of women through Self Help Groups. Self-help is often perceived as an important means for women's empowerment. Role of SHGs has been recognised as enabler in directing the marginalised to take responsibility for improving their own condition.

This article explores the above mentioned benefits through a case study of self-help groups (SHGs) in Nanded, Maharashtra. It brings forward the factors affecting their participation, income generation and mobility. The benefits of self-help group are seen in increasing tendency of savings, participation in the meetings, initiating income generation programmes and financial management.

Key Words: *Self Help Groups, Empowerment of women.*

* Dr. G. S. Yelne, Assistant Professor, School of Social Sciences, Swami Ramanand Teerth Marathwada University, Nanded, Maharashtra-431601; Email: yelnenanded@gmail.com

** Mr. Shivaji Gaikwad, Research Scholar, School of Social Sciences, Swami Ramanand Teerth Marathwada University, Nanded, Maharashtra-431601

Introduction

The concept of women's empowerment originated from the idea of the Brazilian educationalist Paulo Freire. The term 'Empowerment' has been recognised by the World community particularly from the last quarter of the twentieth century (1975 to data). The concept of empowerment is to describe a process where the powerless gain greater share of control over resources and decision-making, and women are generally accepted as being the most powerless members of the oppressed classes. Women are being the victims of a multiple socio-economic and cultural factors.

The empowering claims of self-help proponents are based on the idea that the disempowered must empower themselves, with no one able to 'empower' another person (Kabeer 1999; Mosedale 2005). Thus, empowering the disempowered to have greater

agency over their lives, implying the necessity of *self-determination* in empowering programmes. Empowerment programmes need to bring about increased opportunities and choices towards changing their socio-economic status. The role of SHGs is to provide women access to economic resources and enable them to acquire the ability and opportunity to participate in decision-making.

The paper is an outcome of study undertaken in Nanded District with an objective to examine the role of SHG in women's empowerment. One of the major objectives of initiating SHGs for women, especially the poor women is to help them take up and manage on their own productive activities which could supplement their household income leading to improved living standards. The impact of SHGs are analysed on the basis of initiation of income generation activities, income of the family, utilisation of benefits under SHG etc. The study also found the social, economic and cultural factors as the important role in influencing the participation of women in a complex way.

SHGs consist of 'any small group of persons who come together with the intention of finding a solution to a common problem with a degree of self-sufficiency' (Deshmukh-Ranadive 2004: 5). Groups of usually 15 to 20 economically homogenous forms as a unit of 'self-help'. SHGs primarily start as savings and credit groups, with rotational lending occurring within the group once a corpus of funds is collected. Having proven their credentials in managing these transactions, groups are able to obtain external loans either through the implementing NGO, or directly through a bank. In this way the women can theoretically become self-sufficient using their own efforts to improve their economic position. SHG members are being imparted training on various aspects like how to maintain accounts, document decisions taken in the meetings etc. The participants are also been oriented on health and hygiene, participation in gram sabha meetings etc.

Research Methodology

The study intends to address the four sets of objectives such as to examine the effectiveness of SHGs in promoting thrift and savings among women of lower strata of the society; to understand the role of SHGs in the process of women's empowerment; to assess the implications of women's participation in SHG's; to know the extent, the SHGs have facilitated to bring about awareness and empowerment among the women. Data

have been collected both from primary as well as secondary sources. The primary sources includes using check list schedules which includes personal and family information, saving and thrift, role played by SHGs in women empowerment development and problems faced by women in managing the activity. Besides, secondary data has been collected from government records, books, journals etc. The Self-Help Groups of women (SHGs) for credit and thrift activities have been proliferated with the efforts of Mahila Arthik Vikas Mahamandal (MAVIM) in some districts of Maharashtra. Nanded is one such district where MAVIM started its activities in rural areas in 1995. As of now, 1723 SHGs have been formed representing 280 villages in the district. According to the available data this covers 19056 women who are the members of various SHGs have saved an amount of Rs.6.00 and through small internal loans, 1479 women have started their small entrepreneurial activities in Nanded district. (MAVIM, 2009). Out of this universe, Two high performance SHG's have been selected by using purposive sampling method. The research has been carried out in Nanded district of backward Marathwada region of Maharashtra. The collected data has been interpreted by using case study method. Two detail case studies two SHG's has been taken from two villages to see the qualitative strength of the role of SHGs in the women empowerment

Profile of the selected Villages for the Study

Nasratpur village is located about 5 Kms. away from Nanded City. The village is predominantly based on agriculture. Majorities of the people in this village are marginal or small farmers and remaining are landless agricultural labourers and milk dairy is a major source of economic activity. In this village near by 50 families, among them 35 belongs to Dhargar Community and remaining are New Boudha, Mang and Muslims. This is the group, which formed on 27th August 1996 with the effect of *Sahayogini* of Mahila Arthik Vikas Mahamandal Ltd. After 3 - 4 successive groups meeting with the women and the village leaders, this group come into existent.

Initially when the group was started there were 20 members and all the members are from Dhargar Community, which shows that caste homogeneity among the SHG members. Most of them have pursuing engaged in agriculture and dairy as the major economic activity. Average age of member is 30 years, Majority of them from belongs to

31 to 35 age group. Majority of them belongs to the nuclear family except 3 respondents. With regards to education, except for two who are having primary and middle education all are illiterate and *Navsakshar*. Majorities of them are married and remaining one is unmarried and two are widow. Their yearly income varies from Rs.1000/- to Rs.10,000/- Average income of respondents is Rs.10, Rs.500/-. Out of 20 members, 5 are working as house wives, one is working under contract service at landlord's house, 2 are engaged in business activities, and 8 are working as wage labourer and remaining 4 are looking after their own agriculture.

Examination of socio-personal characteristics of its members shows that there is homogeneity among its members in of Caste, occupation and economic status. The group started its activity with initial savings of Rs.20/- per head per month. The total amount saved from August 96 to 98 was amounted of Rs.15,200/- and the total amount disbursed as loan to its members amounted to Rs.82,000 includes Rs.80,000 bank loan in two instalments for which they received an interest of Rs.12,500 from utilising rate, frequency of saving rate and saving to few months charged 5% interest per month for the loan and later on reduced it to 3%. During the initial stage of its inception the amount of loan disbursed varies between Rs.100/- and Rs.200/-. Later on it went up to Rs. 5000/-, which is utilised by members 78 times, and in this amount every member purchased minimum 1 to maximum 2 milt animals investing some amount from pocket also some of them used the amount for fertilisers and seeds.

Process

The special feature of this group is that equal access to the borrowing, wherever the credit is advanced to SHG, the amount is advanced equally among all the members of SHG. This strategy eliminated any differences of opinion in the group and ensured unity and unanimity. The members have a sense of unity and common interest as they belong to one community. The loans are regularly issued to its members with condition that the amount of interest should be returned every month if the amount is big additional time might be permitted. The decision regarding the disbursement of loan to its members is made by the members themselves.

All the members are prompt in contributing the monthly savings. Attendance of the members in group meeting is 100%, for irregular member should have fine of Rs.21/- is charged by the group and they having clock of conduct for their own group. Every month the group conduct one monthly meeting for money transactions, in that meeting they also discuss organisational and management problems as well as social problems, politics of the village and health. The date and time of meetings are fixed, and usually attendance is cent percent, except some genuine reason.

As both leaders known as *Sanghatika* and *Sahasanghatika* are with little education background, collection of money and book keeping are doing by *Sanghatika* with the help of *Sahayogini*. Both the leaders are continuing the leaders post since its inception. Now they have decided to change the leadership every year.

Promoting agency also helped the SHG in establishing linkage with bank to mobilise loans for the group and also provide the training on book keeping, entrepreneurial activities and vocational training.

With the help of SHG loan every member have purchased buffaloes. Members like *Chandrakalabai* and *Dhanalaxmibai* were not having any milk animals before joining the group now they having one each with the increase in number of milch animals the female folk also got involved in milk business. With the improvement in their income they also stopped approaching moneylenders.

Nine members of this group participated in various training activities like Entrepreneurship Development Programme, Maintenance of kits of SHGs, which is outside the village which, indicate that mobility of women outside the village. The SHG members have more vocals after becoming a member of SHG, which shows that there level of confidence. After becoming a member of SHG women have acquired better economic values position with male counterpart of the family. The confidence of group leader of handling money matters has increased and members have become familiar with filling challans and other transactions of the bank system. Also women started participating in V.D.C. and V.D.A. meetings and to keep the group solidarity women have started celebrating many festivals in the group like Haldi Kunku, Tilsankrant Savitribai Phule Jayanti, Worlds Women's Day etc.

Ramabai Self-Help Group, Pimpalgaon

Profile

This is the group, which formed on 20th March 95 with the effect of *Sahayogini* of Mahila Arthik Vikas Mahamandal Ltd. (MAVIM) After 3 - 4 successive groups meeting with the women and the village leaders, this group came into existence. Initially, when the group was started there were 20 members and all the members are from Boudha Community and most of them engaged in wage labour activity. Out of 20, 12 are Below Poverty Line (BPL) members and 8 are Non-Below Poverty Line, which shows that caste homogeneity and poverty background of the SHG members. Average age of members is 25 years, but majorities of them are in the age group of 31 to 35 years age group. Majority of the women belongs to the nuclear family except 3 respondents. With regards to education, except for two who are having primary and middle education, all are illiterate and *Navsaskshar*. Majority of women are married and remaining one is unmarried and 6 are widows. Their average annual income is Rs.8000/-, but majority of women is from 4001 to Rs.8000/- annual income group. All the members of this group are working as a wage labourer.

Examination of socio-personal characteristics of its members shows that there is homogeneity among its members in Caste, occupation and economic status. The group started its activity with an initial saving of Rs.25/- per head per month. The total amount saved from March 95 to 98 was amounted to Rs.13,300/- and the total amount disbursed as loan to its members amounted to Rs.32,000, which includes Rs.32,000 bank loan in one instalments for which they received an interest of Rs.7367/-. The rate of interest for internal lending is 5%. During the initial stage of its inception the amount of loan disbursed varies between Rs.100/- and Rs.200/-. Later on it went up to Rs.5000/-, which is utilised by members 48 times, and in this amount every member purchased minimum 1 to maximum 10 goats investing some amount from pocket also some of them used the amount for fertilisers seeds and medicines in the emergencies.

Process

The special feature of this group is that equal access to the borrowing, wherever the credit is advanced to SHG the amount is advanced equally among the members of SHG. This strategy eliminated any differences of opinion in the group and ensured unity and unanimity. The members have a sense of unity and common interest as they belong to one community. The loans are regularly issued to its members with condition that the amount with interest should be returned every month. If the amount is big additional time may be permitted. The members make the decision regarding the disbursement of loan to its members themselves in the monthly meetings.

All the members are prompt in contributing the monthly savings. Attendance of the members in group meeting is 100%, for irregular member should have fine of Rs.2/- is charged by the group and they having code of conduct for their own group.

The date and time of meetings are fixed, and usually participation is cent percent, except some genuine reason. And in this meetings women are started discussing problems of society, politics and health. Also two members of this agency having the membership in VDC, and women are attending the VDA meetings and taking part in decision making.

As both leaders known as *Sanghatika* and *Sahasanghatika* are little education background. Collection of money and book keeping are doing by *Sanghatika* with the help of *Sahayogini*. Both the Leaders are continuing the leaders post since its inception. Now they have decided to circulate the leadership every year. Promoting agency also helped the SHG is establishing linkage with bank to mobilise loans for the group and also provide the training on book keeping entrepreneurial activities, and vocational training.

With the help of SHG loan most of member have purchased goats members of the group were not having any asset before joining the group now they having minimum one & maximum 10 goats, the female folk also got involved in business. With the improvement in their income they also stopped approaching moneylenders. Nine members of this group participated in various training activities, which is outside the village, which indicates that mobility of women outside the village. The SHG members have more vocal after training.

Performance

The nature of participation and kind of value prerequisite is based on will different depending on social, economic and cultural aspect of society or social group (Pinto, 1992). But before going into the details of the above-mentioned factors it is essential here to focus upon the indicators of high performance of these two villages.

Attendance and Frequency of Meetings

In both of these villages, the attendance of the members of SHGs is 100%. Meetings are held on a regular basis. Every month meetings are generally organised at the community hall or Panchayath building. For irregular member Rs.2/- is charged as fine for each absence. Because of the regular meetings with good attendance the members gain confidence and knowledge pertaining to the benefits of saving. *Sahayogini* and other officers of MAVIM help the members. The date and timings of the next meetings are fixed well in advance when the groups conduct their monthly meetings for money transaction. The loans are regularly advanced to its members with the condition of repayment within stipulated time along with monthly interest. If the amount of loan is big, additional time may be permitted. Also, the SHG members take the decision regarding the disbursement of loan themselves in their monthly meetings.

Rate of Recovery

Another indicator of good performance is the high recovery rate, in these two SHGs. The rate of recovery in both of the groups is 100%. This can be attributed to the local economic conditions of these two villages, which will be discussed in detail under the local factors contributing to participation. Here, it is sufficient to note that the families in these two villages earn good income through the sale of milk and wage labour. They have kept a reasonable sum as deposit in the local Banks. Hence, even if they take Rs.80, 000/- as loan from SHG account they are able to repay the amount with interest. In this process, the Bankers have developed a good working relationship with the SHGs.

Observations

It has been noted by (Pinto, 1998) the social, economic and cultural aspects of society influence the participation, the present study also comes up with some interesting findings in this regard. Following factors have played a vital role, increasing better participation of members in SHGs.

Caste Structure

The Nasratpur village is chiefly inhabited by a middle caste called Dhangar. This caste constitutes 80% of the village population. Dhangar is identified as a Nomadic Tribe category by the Govt. of Maharashtra. The other communities in the village are Carpenter, Blacksmith, Waders (NT), Muslims and Mahars. All these form the rest 20% of the village population. The traditional occupation of *Dhangar* community was goat and sheep rearing, but now they are settled as agriculturists. All of the SHG members 100% are drawn from *Dhangar* community giving the group a homogenous character in caste terms. This gives a feeling of oneness to all these members and there is no conflict found in terms of difference of opinion among the members. Also the members are bound by close kinship network

Contrary to this situation, the Pimpalgaon village is a mixed caste village. The *Deshmukh* (Maratha's) are the dominant caste and the *Mahars* (Boudhs) are at the lowest range of caste hierarchy in the village. But, it is the dominance of *Deshmukh* and the resistance of the Boudhs that has contributed to the participation in SHGs. The *Deshmukh* feel threatened because of the SHG programme and other government measures to ameliorate the position at lower castes and classes that will transform the power matrix of the village. The Boudhs who are pertained, as the labour force by the *Deshmukh* needs to be docile and obedient according to their viewpoint. But, there is new exposures have made the Boudhs little conscious about their identity and subordination and they have become resistant.

It is to be noted here that around 90% of the SHGs members are drawn from the Boudhs. The Boudhs, in recent times, have organised themselves to counter the power and domination of *Deshmukh*. Their resistance is reflected in their decision to stop working in the agricultural fields of *Deshmukh*. Since, the Boudhs are faced with an

economic problem, as they do not work in the fields owned by Deshmukhs; they had to migrate in search for other source and means of livelihood. But, the woman folk, of the community have organised themselves by forming the SHGs.

Economy of the Village

It is observed that the economy of both villages is more market oriented due to the irrigated land and commercialised agriculture. Banana, Sugarcane and Cotton are the major cash crops. Majority of people from both the villages is engaged in milk production, which is supplied to the Nanded City. Every household, irrespective of their caste posse's milk producing cattle's. It is noteworthy that many families have bought buffaloes and cows with the help of money allotted in loans and benefits by the SHGs. Near about 1000 litres of milk from Nasratpur and 2000 litres. Milk per day supplied by Pimpalgaon. This in turn generated income to the respective families involved in milk business. Hence the members are able to save, borrow and repay the loan taken from SHGs.

Role of Government Agencies

The government agencies make their frequent visits to these villages because they are located at a very short distance from Nanded City. These villages are better exposed to the various extension actives e.g. IRDP, JRY, DPEP, DPAP etc., carried out by the officials turned out to be the model villages in terms of the successful demonstration of extension activities. Hence, frequently visited by senior officials. This has created an environment in the villages.

There are certain agencies, primarily focused on eliciting women's participation in various developmental activities Mahila Arthik Vikas Mahamandal Ltd. (MAVIM) is playing a vital role in this regard at certain pockets of Nanded districts. It is playing a key role in nurturing and developing SHGs. Because of the short distance from the city, it is very convenient for the *Sahyoginis* and officers of MAVIM to visit and regular follow up.

Saving Habits

It is generally observed that women have a better saving habits among the lower middle and poor classes. As women are the main providers of the family they are always positively inclined to invest in the long term interests of the family. While, it is also observed that men are more concerned with immediate consumption and they do not mind spending their earnings on liquor and other bad habits. So, the women of Nasratpur and Pimpalgaon were already had positive attitude towards saving and that adds to the success story of the SHGs.

Mobility outside the Village

Nine members of this group participated in various training activities, which is arranging outside the village, which indicates that mobility of women outside the village. The SHG members have more vocals after training. It has been noted the social, economic and cultural aspects of society influence the participation; the present study also comes up with some interesting observation in this regard. Factors like caste structure, economy of the village, role of Government agencies saving habits, mobility of the women outside the village have played a vital role, in increasing better participation of members in SHGs.

Observations

The emergence of SHGs has had a great impact on the lives of the local people, particularly the women in Nanded District. It was found that women have gained a great deal of self-confidence and self -esteem is being elevated. The women, who felt helpless, now realised that they are secure not only in terms of credit support but also in terms of “feeling as members of the group” which shows that group solidarity.

The economic activities started by respondents’ shows that, economic development among the respondents. The SHGs do not touch common savings for any purposes other than lending, which shows that enormous collective strength among the womenfolk.

Conclusion

These small thrift and credit groups are mostly informal, where these women pool their savings and re-lend in groups on rotational basis. Loaning is mainly based on mutual need and trust with the minimum documentation and without any tangible security. Economic transactions apart the periodical meetings of women in these villages become a *raison d'être* for the mobilization. Despite skepticism and apprehensions expressed about micro-credit as a tool for social transformation many see a massive mobilization of women worldwide. What needs to be underlined here is that, in the periodical meetings of different groups in the villages, the women are also expected to involve in discussions related to rural socio-economic problems apart from economic transaction. This component of group meeting may take a novel turn engendering group action, which was rather unanticipated. In the villages under study the women are basically found to discuss 'personal problems'; these personal problems are many a times the issues which become the concern of all members. Many of the group members identify with the narratives of a particular member and they intensely feel to do something about it.

Sahyoginis or animators whose work is to facilitate group formation and provide leadership until such time as the local leadership emerges and takes over the organisation, are a vital agent who infuse the issue of gender sensitivity in the group discussion with their limited understanding of feminist vocabularies and agendas. The *Sahyoginis* are recruited from the local villages and they are imparted certain training in mobilising women to form SHG and to facilitate credit and thrift business among (poor) rural women. The component of gender sensitisation is integral to these training programmes attended by *Sahyoginis*. In a discussion with these *Sahyoginis* it was found that they have partially imbibed feminist vocabularies and language. The *Sahyoginis* work in some ways as catalytic agents whose presence definitely energises the group. The group in turn has provided space to its members to discuss, share and articulate their (oppressive) experiences both within and outside the domestic boundary.

Women in general perceive a change in their life situation after joining and actively participating in SHGs for over three four years. This change cannot be reduced to or expressed through mere "economic empowerment". The group is more than a source of credit and one can gauge the importance of the institution called SHG and what it

means to many women in these villages, if not all, in their own terminology. Being asked how SHG is useful and beneficial to them, they say in Marathi—*dhistpana aala, himmat wadhali aani pratishtha wadhli*—which means that these women have learnt to become obdurate, unyielding and recalcitrant. “They are courageous now and not always taken for granted in the village”. They have some prestige conferred upon by the family members as they have some savings at their disposal and they can arrange some money through credit. They refer to SHG and compare it with their natal home as they have received protection and shelter during various crises.

It is concluded that a process of SHG has brought change among the women to some extent, as they have started to organise themselves in a social group, which is known as SHGs, which was, absent prior to the initiation of SHGs in these selected villages. It shows the increased participation of women at community level in the direction of empowerment of women.

References

- Deshmukh-Ranadive, J. 2004, *Women's Self-Help Groups in Andhra Pradesh: Participatory Poverty Alleviation in Action*. Washington, DC: World Bank.
- Kabeer, N. 1999, 'Resources Agency, Achievements: Reflections on the Measurement of Women's Empowerment', *Development and Change*, 30 (3): 435–64.
- MAVIM, 2009, Mahila Arthik Vikas Mahamandal annual report.
- Pinto, Maya, 1998, Participation and Governance, Vol. 5. No.11, Pria, New Delhi.

Women Participation in Forest Management: A Model Study of Community Based Management and Role of NOGs

Subhabrata Dutta *

Abstract

Forests play crucial role in providing livelihood opportunities to human society. They provide productive as well as protective functions to human society and other organisms of the global ecosystem. Conservation of natural surroundings is a part of maintaining the harmony of life for women. It is they who have been teaching humankind for centuries to love, to conserve to be compensate. Women have played and continue to play a key role in the conservation of basic life support systems such as land, water, flora and fauna. The issue of development by understanding the rural women's social mobility, participation and involvement in group activity for the management of natural resources is crucial which have been discussed in this paper through a model study. The model appears as- the model of community- based forest management, especially through women. Who is protecting the bio-diversity, earning for themselves and for their daily sustenance. The need of the hour is to give special attention to their contribution by making them as equal partner in the policy framing and implementation.

Key Words: *Common Property Resources, Forest Management, Rural Environment, Women Participation, NGOs*

*Dr. Subhabrata Dutta, Reader & Head Dept. of Social Work Assam University: Silchar
(A Central University) Silchar-788011, Assam

Introduction

In rural India, even today local communities derive benefits from available natural resources, which provide sustainable livelihood to the rural poor in general and reduce the drudgery for women in particular. The direct benefits from Forests and Common Property Resources (CPR) include food, shelter, raw materials, capital equipments, fuel wood, medicines, fodder, grazing sites, and means of livelihood, shade, ornaments and

religious items. The indirect benefits are prevention of erosion, moisture conservation, water conservation, nutrient recycling, prevention of drought or reduction of its impact, provision of leaf manure, fixation of nitrogen through plants, regulation of climate and rainfall, providing 'greenery', etc.

But all kinds of interventions / policies / actions by the vested interests caused disturbance to the harmonious relationship between local poor with the nature (Mishra: 2005) like increasing deforestation due to commercial exploitation, dams, mining and construction activities, commercial logging; setting up of protected areas for conservation purposes; closure of parts of forests for setting up of industries; and impact of economic liberalization policies during the last one decade. The destruction of biomass with deforestation and devegetation and its transformation away from rural and household needs is having a major impact on the lives of all those who live within the non-monetized biomass-based subsistence economy. Such interventions / policies led to adverse socioeconomic and ecological impacts on local communities such as loss of habitat and damaged eco systems; crises of food, fuel, fodder and wood without any alternative; reduced accessibility and increased deprivation; and deprived socio-economic and legal status in an exploitative framework. Marginal cultures like tribals and nomads are the first to face total social destruction. But women, not only within these cultures but also in rural cultures, face the maximum threat. Probably no other group is more affected by environmental destruction than poor village women.

Forests play crucial role in providing livelihood opportunities to a large human population all over the world. They provide productive as well as protective functions to human society and other organisms of the global ecosystem. They are source areas of fuel, fodder, timber and numerous minor products (e.g. medicinal herbs, gums, resins, food items). They also perform important protective functions such as storing atmospheric moisture, regulating water flows, reducing soil erosion and conserving biological diversity etc. Forests play crucial role in sustainable development of mountain region that are home to about one tenth of human population (Mountain Forum, 2000). It is in fact their important economic and ecological roles that have made forests highly contested spaces, the arena of struggles and conflicts. The high visibility of these

unresolved conflicts has spurred theoretical debates, policy interventions and institutional changes in forest management strategies. (Ramalakshmi: 2000).

Forests are significant part of the land use in India as they occupy 20.64 % of the total geographical area of the country. The latest available information shows that only 11.88 % of forests are in the category of moderately to very dense (> 40 per cent canopy cover) and the rest are open forest (The Hindu, Delhi edition, 18th July, 2005). Forests continues to be very important for Indian society because more than 100 million people are actually forest dwellers and another 275 million are dependent on them for their livelihood and means of survival.

Before independence, the forest area of the country stood at 75 million hectares. But due to increasing urbanization, industrialization and infrastructural development, the total area is now reduced to 64 million hectares, if the recent forest surveys are to be believed (Forest Survey of India, 2002). It constitutes 19.5 per cent of the total geographic area. Massive deforestation and devegetation led to a large-scale environmental degradation affecting the life of the poor and the marginalized like tribals and nomads. They are facing total social destruction (Fernandes & Menon: 1987). In the dry arid and semiarid regions of the country, the situation is extremely bad. The importance and linkage of forest and its products in the economy and environmental benefits is explained properly through a diagram by Raza (2001) which has been narrated below.

Forest Products and Benefits

Jobs & Income	Household Income	Environmental Benefits
Fuel Wood Charcoal Poles & Logs Gum/Resin/Oil Saw Milling/ Carpentry/Handicrafts Medicines Mushrooms Leaves, Silk, Wild Life Tourism	Fuel Wood Charcoal Building Poles Fodder/Forage Fruits, Nuts, Honey Agriculture Use Thatch Weaving Medicines	Erosion Control Soil Facility Flood Prevention Landslide Water Availability Green Manure Bio-diversity

--	--	--

The great importance of forest is increasingly being realized in recent times all over the world. An extensive forest cover can provide enough protection from environmental degradation, specifically climate change. Greenhouse gas emissions do not endanger the life of those who live near the forest. According to IIPC (Intergovernmental Panel on Climate Change), the share of CO₂, originating from deforestation ranges between 11 and 28 per cent of total emissions (Agarwal: 2002). That is why they realize the great value of forest in their lives and sustainable livelihood. The intimate relationship of people's life with forest provides the necessary inspiration to protect the existing forest, to expand the forest area and to regenerate "the degraded forest land".

The forest area in the State of West Bengal now stands at 14.16 per cent of the total land area. The West Bengal Government has been stressing the importance of increasing the forest area in the state as global warming poses a serious threat.

Traditionally, all over the world men are earners providing the family income, food, clothing etc. and women are the homemakers performing the household tasks like cooking, cleaning, washing, taking care of the elders and children in the family. These are the established stereotyped gender roles. Control of natural resources has been masculinized for centuries. Today we are witnessing a remarkable convergence of policy objectives between themes of sustainability, environmental conservation, and the advancement of women. Women's roles and concerns in environmental conservation remain poorly understood and incompletely acknowledged (Sarkar & Das: 2002).

Women's environmental concerns were first highlighted in 1975, the International Women's Year, which was declared in honor of the 25th anniversary of the United Nations Commission on the Status of Women (Agarwal & Narain : 1985).

In recent years, with environmental degradation, availability of wild food from common property resources shrank to a large extent and almost became negligible. The Rural women have become the first victims of their capacity to hedge against food insecurity of their households was enormously strained (Mukherjee N. *et. al.* 1997). There has been an increasing awareness and recognition of the fact that women who constitute half of the total population cannot be confined to the four walls of the household. An increasing role of women in protecting and conserving environment, particularly forest protection is becoming very important. Women in rural areas are seen performing various duties. They are responsible for preparing food, for collecting fodder, fuel and leaf, tending the fields and domestic animals. Most of the male migrate to cities in search of jobs. As woods and leaf foliage become scarce, women folk walk substantially long distances to collect fuel and fodder. Women continue to be the primary custodian over food acquisition, fodder and fuel collection, food preparation. Lack of literacy, poverty, migration of the male population, tough topography and the environmental degradation has intensified their problems.

Forest Act in West Bengal:

The forest conservation Act, 1980 was enacted to benefit the people and the dwellers. But the benefits remained unattainable. It was only in January, 2008, after the lapse of 28 years, these people got justice with the notification of the “ST and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006”. This Act has the potential of giving a new lease of life to the most disadvantaged and poorest of poor families living in Midnapore in West Bengal. Pattas of forest land were distributed among the tribal's of Midnapore. The Government of West Bengal had also handed a cheque of Rs.19 cores to 1,115 Forest Protection Committees of Midnapore West, Bankura, Purulia and Birbhum as award for their efforts to protect forest in South Bengal. Of them, Midnapore FPC's share (Rs.9.18 crore) was the highest followed by Bankura (Rs.6.33 cores), Purulia (Rs.79.6 lakhs) and Birbhum (16.7 lakhs).

The recognition and cash award is a notable step in the right direction for protecting the forest. But this should be followed in all other cases.

Against this background, a study was undertaken on the participation of women in the management and protection of a mini-forest in the district of Birbhum in the state of West Bengal.

The Model Study

Conservation of natural surroundings is a part of maintaining the harmony of life for women. It is they who have been teaching humankind for centuries to love, to conserve to be compensate. Women can perhaps foresee the impending ecological crisis. Women have played and continue to play a key role in the conservation of basic life support systems such as land, water, flora and fauna (Jaggi, Chako & Grover: 2005). So, the focus of this study is the issue of development by understanding the rural women's social mobility, participation and involvement in group activity for the management of natural resources, the resource of forest.

The objectives of the study

- To know the socio-physical background of the mini forest,
- To understand the nature of participation of women in forest management activities and benefits received by them and
- To identify the existing gap that needs to be taken care to improve the socio-economic betterment of the participating women

Source of Information

The primary information and data for this paper has been collected from women who are working in this forest and the impression of the other important male members engaged for looking after the forest. Little secondary information has taken from News papers and government office documents made available to the researcher.

Sampling Design

Approximately 80 women from 52 families are involved for this forest resources management and 20 of them are actively working while rests 60 are working as support volunteers to them. The researcher interacted with the all 20 active members and randomly selected 20 supporting women.

Methods and Tools of Data Collections

The information for the paper has been collected through interview, discussion and observation. A structured interview schedule with 21 related questions has been prepared and administered to the respondents personally by the researcher. The researcher also participated in the group meetings with respondents and conducted focused group discussion with the help of interview guide.

Forest Location

An express highway runs from Siliguri to Panagarh covering the districts of Murshidabad, Birbhum and Burdwan. Thousands of vehicles are moving along the road everyday. By the side of the road are lying agricultural lands, rural habitations. Some industries are there by the side of the road. After crossing Nalhati, a green forest has arrested my attention which is located near a village in the district of Birbhum. It appears that a part of a tropical jungle has been hewn and set. It seems to be surprising to see that such a forest came up and still exists where a small piece of land is valuable enough for the farming operations. It stands in the midst of the land which is rich in fertility and famous for multi-cropping. The uniqueness of this forest is that quite a few numbers of women are working for the protection and management of this forest most of them from tribal. One sacred place where a tomb of a holy man stands who is popularly known as 'Palloyan Baba' around the locality.

Physical Description

The area of the forest is not vast enough. It covers merely several hundred acres of dense mix forest surrounded by fertile and multi-crop agricultural lands. It is a mix of different tall trees and other plant species. I entered into the heart of the forest and felt a unique sensation. The entire environment is refreshingly tranquil. Sometimes deep

silence is broken by the voices of the singing birds. The jungle appears to be evergreen offering cool shades by its roof of greenery. The sunlight scarcely comes into the heart of the forest. The land is fully covered with vegetating plants. Such a forest patch is the rarest of the rarities for conservation.

It sustains a wide range of flora and fauna and is the cradle of a very biologically diverse life system. It has also several rare species of flora and fauna. Among the large variety of lands are the neems. Neem tree is very well-known in India and its adjoining countries for more than 2000 years as one of the most versatile medicinal plant. This kind of tree has a wide spectrum of biological activity. Each part of tree has been used as a traditional medicine for household remedy for various ailments from antique days. So, this kind of tree has enough scope for commercial exploitation. This importance of Neem trees has been recognized by the US National Academy of Sciences which published a report in 1992 under the title “Neem – A Tree for solving global problems.” Neem is highly eco-friendly and always protects from environmental pollution. It is really a herbal garden for a large presence of neem. Many traditional healers collect medicine from this forest.

A Sacred Forest

The existence of such a forest by the side of a busy road, thickly-populated and fertile agricultural area becomes possible because of its holy association. It is really a ‘sacred jungle’ or ‘grove’. To-day such place becomes a centre of importance where we are seriously engaging ourselves in preserving bio-diversity and forest land. All over the country the existence of such ‘sacred groves can be seen around the localities inhabited mainly by the tribal and marginalized people. These sacred groves” are living examples of our ancient and original natural forestry and bio-diversities. ‘Cavu’ in Kerala, ‘Oran’ in Rajasthan, La Kiangtan’ in Meghalaya are some of the good examples. These sacred forests are closely associated with the culture and lifestyles of the local people. This jungle provides the people all they need both at physical and spiritual levels and by turn they help the jungle to survive the onslaughts of civilization, industrialization and aggressive market-economy.

Such religious belief has been handed down from generation to generation and this rich heritage came from our original worshippers of nature and still survives after long centuries of evolution and progress of civilization. The upholders of this tradition are really the protectors of the rural environment and forest. In physical shape, it is either a tomb or a piece of a stone or a big tree. But at spiritual level, they are the souls of the place. Each object of this forest - a tree, a creeper each animal and bird and even water is holy to the local people. They are under the impression that any harm to any object of this forest can cause terrible disaster. Consequently, nobody, even any outsider is allowed to do any harm in any form to the forest. What is unique is that this holy forest becomes protected without any government-appointed forest workers or officers.

Results and Discussions

- The active participants group of women providing average timings three hours a day for the forest management and support group of women are working average one hour a day. The families have supported them to be engaging with this activity. The average per capita monthly family income of these women are not so impressive, it is between Rs.650 to Rs.1200.
- The direct income opportunity from this forest management is not so high for these women. Direct opportunities comes when they prepare some goods from the raw materials available from there like, basket, leaf plate etc, but indirectly they are highly contributing to their family incomes like selling vegetables, fruits and other forest produced materials which is mainly looking after by the male members by providing labour with the investment of fund.
- As expressed by the women, they are not only engaged with the forest management for earnings but also to protect it as a feeling of its needs and as a scared forest.
- **Social development opportunities** of these women is obvious here as they are getting opportunity to work beyond their family surroundings, getting a fellow felling with other community women by sharing each of their daily life feelings. All the women under study expressed that their opinion considered in the decision

making process in their family especially for taking decision for their children education, daughter's marriage etc.

- **The major gap as the researcher identified is that, still these women didn't form any SHG though** are functioning in almost in similar way as SHG should function and naturally they are deprived of getting the facilities especially of getting loan.
- **The working women in this forest lack skills also.** They are working here with the traditional method and the benefit and result against their efforts are less what the researcher felt could be enhanced.

Concluding Observations and Instructive Importance:

The manifold benefits of this protected piece of forest are no longer unknown to any one. It now appears as a model- the model of community- based forest management, especially through women. The environmentalists have brought to the forefront how this protected jungle is important in protecting bio-diversity, local environment, and in providing daily sustenance to the people of the locality. In this sacred grove, a large number of medicinal plants grow up which are not available elsewhere. A large number of birds, animals and insects are there which are extinguished elsewhere. In many cases, this piece of forest plays an important role in harvesting water, and in preserving the fertility of the land. According to the modern environmentalists, such piece of forest is rich in potentialities and possibilities. The local people who, poor tribal and marginalized in majority, protect these forests, are never inspired which such thoughts or ideas. Yet they protect them by shedding the last drop of their blood. They ensure total ban on cutting of green wood. They also regulate the distribution of the dead and dried wood to the needy for house building. They also ensure that no fruits, vegetables and other forest products will be sold commercially. These conservation practice succeeds because the ancestors and elderly people of the locality connect it to the indigenous belief system that danger would occur to them who cut a tree or pick up a single twig from the inside of the forest. Expansion of education, modernization and urbanization do not destroy the belief system. These people do not have any legally recognized rights of ownership control and

management of the forest. But they have exercised 'de facto' control over it with absolutely no involvement of the forest department in conservation, preservation and management. It reflects a sense of ownership and belonging.

This model has several positive implications of wider significance. First of all, it assumes a special dimension in the context of already disturbed equilibrium of natural resources which adversely affects pace and pattern of the over-all socio-economic development. Secondly, the productivity of the remaining forests is declining due to over-exploitation, deforestation, encroachment and illegal sale of timber, and other forest products. The Government has been trying to address the problems of the forestry through reform, legislation and afforestation. Historically, Indian forest policies were utilization-Oriented, but the national forest policy of 1988, for the first time, considered forest as an ecological entity. There is an urgent need to improve forest protection and management in order to achieve the important forest policy goals. This requires the co-operation of the agencies connected with forest protection, management and development and the local population.

This model has also an instructive importance. It provides a good of how a forest can be protected and managed through the active participation of the local populace, particularly women. Such community-based management is generative of equality, fraternity and dignity and will go a long way in fashioning a new building-block for a new national forest policy.

The success of this model is equally inspiring, although unknown. This community-based management through women participation becomes successful because of the involvement of the local populace, particularly women. They mobilized local resources for their cause. All the villagers come forward to help the women for protecting the forests. As they come forward, their potential to protect and expand the green cover is likely to be realized.

Participation of women in forest management makes a significant impact of their empowerment, both in social and economic aspects. Participation helps women to share their views in the decision making process of their families especially for the education of

their children and girl children and to discuss their problem. It also helps to bring about awareness among these women about savings, education, health, environment, cleanliness, family welfare, social forestry and makes them self-reliant. In that direction the opinion of Karl (1995) is important. He expressed that increased participation of women at all levels will help to adjust the goals perused through development.

The successful model of protecting forest through women's participation can be followed in all other parts of India to save the remaining forests in an effective way as well as to increase the green cover by well-planned a forestation drive through community-based management.

Suggestive Measures and Role of NGOs

The role of women in the protection of forest and in the promotion of environmental protection activities has been the strongest because it was only they who could perceive and feel it. Gradually the contribution of women in natural resource management is being recognized but there is still a need to give special attention to making them an equal partner in the policy framing or in program implementation. There should have been focused on empowering and strengthening these institutions that have come up in their own process of evolution. These Women Groups should be empowered through the formation of Self-help Groups (SHGs) to get benefit from government sources and to get an access to and control over the natural resources.

Women's knowledge, skill, their traditional values and experiences must be recognized. Today various major forest act and environment policies are being formulated but hardly any attention and recognition has been given to these women groups who are engaged in forest protection and created a worldwide awareness. Various Civil Society groups should accelerate the efforts not only at policy level to pressurize the Government to include women's participation in decision making but also promote environmental education and activism at local level. Environmental education and activism are the priority areas where women should be given opportunities to enhance their capabilities. Women have less opportunities of exposure to new ideas and technologies, thus a movement to empower women must become a major focus of any

policy and developments program everywhere. Women's views, opinion, their needs, problems and priorities must be addressed in the national and international agenda. The successful and innovative efforts of women like this model in every region must be highlighted to sensitize the planners and policy makers. The learning's of these successful case studies, indigenous knowledge of women must be incorporated in the sustainable development. As women have deep relationship with all the components of ecosystem they should be given opportunity to participate in the 'Village-Eco System' management trainings. The perfect ecosystem can be maintained only when women will be recognized as the best manager of eco-system. The inter-relationship of land, water, forest and animals with each other can be understood only by women in a broader and more holistic way than any one else.

Especial efforts are needed to strengthen and promotion of women groups at grassroots level with the help of Panchayati Raj Institutions (PRIs). Already 33 per cent women representation of rural women at each three level of panchayat and in many places they are heading that institutions. Women have potential of taking leadership, so their capacities must be enhanced by providing them education, training, new technologies to reduce their work load and exposure to outside world. Lack of access to legal, technical, developmental and financial information is the major stumbling block in the path of women development and in achieving sustainable development. In that direction NGOs can play an effective role of forming, nurturing and skillfully developing the group by making training opportunities. Even the NGOs can foster the message of this successful model in various parts of the country and to raise fund for the betterment of this forest by increasing its size and activities with the involvement of more rural women beyond this groups.

The model could be linked with the 'Sustainable Development Institute' (SDI), a non-governmental, non-profit organization, has been studying the trends in policy among the major donor agencies that support the role of communities in managing forests and natural resources. There are some shifts in policy thinking, there is increasing language in some donor agency portfolios about the need to incorporate local communities and NGOs into forest and protected area management plans.

SDI selected World Bank forestry projects in **India, Indonesia, Thailand and Brazil** for their size, emphasis on local communities/ indigenous peoples' involvement in project management and activities to improve community socio-economic status; and innovativeness in trying new methods of participatory planning and implementation: In **India**, the Bank is supporting several projects, including the Andhra Pradesh (AP) and Madhya Pradesh (MP) Forestry Programs, and India Eco-development Project. The MP project seeks to create a statewide forestry project to include institutional reform; improved production of timber and non-timber forest and biodiversity conservation. "Income improvement" of populations living in and around forest areas, is an element of the project, and will involve "introducing local participation" into forest protection and management. An indication of the Bank's move towards more innovative methods of involving local peoples is a Village Resource Development Plan (VDRP) to be created through participatory planning and management of forest resources (www.teriin.org).

References

- Agarwal, S.K ,2002, *Eco Information and Green Management*, New Delhi, APH Publishing Corporation: 05-39.
- Agarwal. A & Narain. S , 1985, Women and Natural Resources, *Social Action*, Vol.-35 (2): 55-61.
- Chandra, S, 1997, 'Women and Empowerment', *India Journal of Public Administration*, 55(3): 45-52
- Devasia, L & Devasia,V.V,1994, *Empowering Women for Sustainable Development*, New Delhi, Ashish Publications: 08-26 & 45-62.
- Fernandes. W & Menon. G, 1987, *Tribal Women and Forest Economy*, New Delhi, Indian Social Institute:12-30.
- Ghosh, B.N. and Dutta, S ,2008, *Women Speak*, New Delhi: Mittal Publications,
- Karl, M (1995), *Women and Empowerment, Participation and Decision Making*, London and New Jersey, Zed Books Ltd:04-22.
- Karmakar, K.G. 1999, *Rural Credit and Self-help Groups: Micro-finance Needs and Concepts in India*, New Delhi: Sage Publications:05-28.
- Linda, L 2008, 'Water, Rights and Women', *Social Welfare*, 55(3): 31-34.
- Mishra, N , 2005, 'Ecofeminism: A Global Concern', *Social Welfare*, Vol- 52(3), pp-1-8.
- Mishra, Sadangi, Pandey & Das , 2008, 'Role of Women in Family and Food Security', *Kurukshetra*, 56(8): 41-44.

- Mukherjee. N, Kumur. V, Jayaswal. M & Jena. B, 1997, *Learning to Share: Experience and Reflections on PRA and Community Participation*, Concept, New Delhi:19-40..
- Pandey, Srivastav & Mishra , 2009, 'Sacred Groves: The Indian Way of Biodiversity Conservation', *Social Welfare*, 56(3): 22-25.
- Peeper, D ,1996, *Modern Environmentalism: An Introduction*, London, Routledge:106-112.
- Ramalakshmi. C.S,1998, *Forest Management and Poverty Alleviation* (Unpublished Report), Govt. of Andhra Pradesh, Huderabad: 12-30.
- Raza, A. M, 2001, 'Rural Development Through JMF: A Case Study', in Mishra, G.P & Bajpai, B.K (Eds.) *Community Participation in Natural Resource Management*, Rawat Publications, Jaipur :293-309.
- Sarain, M , 1995, 'Joint Forest Management: Achievement and Unaddressed Challenges', *Unasyuva*, Vol.-46(1):55-61
- Sarkar, D & Das, N, 2002, 'Women Participation in Forestry: Some Theoretical Issues', *Economic and Political Weekly*, Vol.- XXXVII (10), Oct, 26:4407-4412.
- Shao, B.B,2008, 'Indian Agriculture: Retrospect and Prospect', *Kurukshetra*, 56(7): 28-32.
- Swaminathan, M.S ,1991, *Women in Agriculture*, New Delhi, Northern Book Centre:323-327.
- The Statesman 2008, News Report, 28/06/08: pp-04.
- Tyagi, S, 2008, 'Strategic Model for Effective Functioning of SHG', *Kurukshetra*, 57(2): 17-19
- <http://www.teriin.org>

Social Transformation, Theology and Self-regeneration: A Gandhian Perspective

Adarshapally Nataraju * and Manju C **

Abstract

The ever expanding global markets have necessitated the movement of finance, goods and services. Capitalist tendencies increased and seem to be ever expanding and consolidating their base. There is a necessity to revisit the 'methodology of social transformation' from the stand point of socialists, traditional communists and Gandhians, in the light of global markets and wealth on the one hand and the widespread unrest, disorder and suffering on the other. De-regulated, unstable global economy had come a cropper in the recent times and different countries are still reeling under its impact making slow recovery. Indian and Chinese economies have shown some resilience due to the safeguards they have adopted and the way they selectively opened-up their economies to global forces. In the light of this rapidly changing global scenario, in this paper, I would make an assessment of self-regeneration and social transformation from a Gandhian perspective.

Key-words: *Social transformation, Self-regeneration, Socialism, Communism, Religion, Polity, etc.,.*

* Dr. Adarshapally Nataraju, Assistant Professor, Department of Philosophy, Assam University, Silchar, Assam. E-mail-adinatraj@gmail.com

** Manju.C, Research Scholar, Department of Philosophy, Assam University, Silchar, Assam.

Introduction

The 'Social Transformation' has broader connotation than one could imagine. It encompasses a change in the state of affairs in polity, economy, morality, theology etc. A dramatic change in the existing social structure is only a misguided notion, rather it is kind of constructive programme, brick by brick, of bringing necessary changes with a methodology that is distinct from what the socialists and traditional communists have

adopted thus far. Social perfectibility with an open textured vision of human nature based on twin principles of Truth and non-violence, which many socialists and communists would reject, has been the core of Gandhi's thought. In this paper I would make an effort to discern the ethical preconditions for permanent social reform based on the methodology suggested by Gandhi.

Self-regeneration, levelling up, down:

On closer examination we come across subtle differences in the methodology adopted by socialists, traditional communists and Gandhians in bringing social perfection. There is no denying the fact that the ideal more or less remains the same, however, the means vary, and methodology varies. By Gandhians I mean Gandhi and the later socio-political thinkers and activists who engaged themselves in bringing about perfection in polity, economy, morality and theology based on the twin principles of truth and non-violence. Theological bent of mind that Gandhi exhibited contained firm faith in cosmic order(rta) and moral ruler of the universe. He puts forth ethical preconditions wherein the distinction between two species of human beings, those who need socio-economic reform and those who advocate but do not practice, is not acceptable.

“Gandhi expressed it in Euclidean terms; the ideal society is not a closed circle, but an open one in which all its citizens work toward extending the horizons of human perfectibility, knowing that they can always do much better. This powerful realization came from a penetrating insight into the complexities of human nature and social structures. Gandhi uncompromisingly insisted that those who would be responsible leaders of a socialist society must lead the way in making tangible sacrifices. Failure to do this voided all claims to wisdom, insight and credibility”¹(Raghavan Iyer, ed. 2006.p.17).

The question that arises due to this predicament is: should a society depend upon State authority for social reformation? Is it desirable to look at the State as the chief instrument for furthering the socialist ideal? Or should we look at the morally enlightened to uplift the masses with their exemplary leadership?. On this question Raghavan Iyer

observes, “when Gandhi advocated non-violent socialism as a wider political and social ideal, rooted in the philosophy of sacrificial action, non-possession, global trusteeship and collective welfare, with a primary emphasis upon the emancipation of the least favored in society, he could never look to the State as the chief instrument for furthering the socialist ideal”²(Raghavan Iyer, 2006,p.10).

Gandhi felt that an inspired and morally committed individual would motivate millions without words or gestures. He had a firm belief based on his experience that non-violent revolution has to come from bottom up. “I shall bring about economic equality through non-violence, by converting the people to my point of view by harnessing the forces of love against hatred. I will not wait till I have converted the whole society to my view, but straight away make the beginning with myself”³. Gandhi felt that the intellectuals needed to identify themselves with the masses and merge themselves with the downtrodden for bringing substantial reform. Here he differed from many who held the view that intellectuals conveniently lead the proletariat from revolutionary cloisters and then be drawn along by the current generated by the masses. Constructive programmes need to be initiated by all those who wish to regenerate the society. A change in social institutions or political setup is not going to alter the fate of the masses. Intellectuals need to identify with masses and work out slowly toward social perfection.

Gandhi never endorsed a class war, since he had immovable faith in ahimsa and unshakable conviction in theory that unethical means can never justify ends. Social reform of Gandhi included a) reform of capitalist as well as worker b) voluntary inclusion and not coerced c) distinction between necessary inequities that remain while ending inequalities.

Political power too needs to be understood in a new light. He never attached great importance to political setup. A lofty ideal has been the focus of debate among thinkers who speak about enlightened anarchy. This phrase basically scans for that form of society where in the State governs the least. It is too distant an ideal to be realized, still it never lost its significance. “In an ideal State there will be no political institution and therefore no political power. That is why Thoreau has said in his classic statement that that government is the best, which governs the least” ⁴ (M.K.Gandhi, 1939, P.402). Social

reform was acceptable if it was by all means non-violent. On this principle of non-violence that he differed from many socialists and communists as they did not share his idea.

I have elaborately discussed on the economic reforms that were needed to avoid violent clash of capital and labour classes in my paper in the last issue of same journal. Therefore, I do not write in detail on global trusteeship and sarvodaya or welfare of all in this paper. Instead I would look at the relation between religion and social service in this section.

Religion and Social service

Nationwide rural reconstruction, social reforms and constructive programme are part of true religion. Any religion which wants to separate religious life from secular does great harm to the society. One cannot be blind to the problems confronting the people around and work out ones one salvation. Selfless service of the weak is at the heart of true religion. Gandhi often invoked Upanishad statement to renounce and enjoy the world. “Happiness consists in giving and serving others. He that would be great among you, said Christ, let him serve”. 5(Henry Drummond, 1983, P.71).

Dr. S. Radhakrishnan had once asked Gandhi to answer the question: what is the bearing of religion on social life? To this Question Gandhi replied that one’s daily social contact signifies the bearing of religion on social life. “There is no escape from social service” 6. Realization of Truth is the goal of religion and that is not possible without identifying with the ocean of life. “To be true to such religion one has to lose oneself in continuous and continuing service of all” 7.(S. Radhakrishnan, 1935, P. 21). Escaping from such social responsibility and retiring to Himalayas is not the heart of Hinduism.

Conclusion

My effort in this paper has been to look at the methodology adopted by the many socialists and traditional communists who spoke about total revolution brought about by the handful intellectuals, who lead the proletariat on the one hand and a Gandhian model

on the other, which believes in the capacity of the masses and reduces the place of an intellectual to that of the masses. Reformers need the very reform that they are talking about. The morally committed with their exemplary life would inspire the millions toward undertaking constructive programme. The other aspect that I discussed in this paper has been the role of the State in furthering socialist ideal. What role does a State play in bringing social transformation? As I have repeatedly observed, the principle of non-violence is a distinguishing feature in Gandhi's thought. In the changing global scenario how far this ethical pre-condition holds ground is a million dollar question. We can still have some hope as the experiments with this methodology conducted by the likes of Martin Luther King Jr, Nelson Mandela and many others have met with considerable success. Hope survives, and fusing of timeless principles with new evolving strategies to work toward collective human welfare would bring lasting social good.

References

- Gandhi M. K. 1939, Enlightened Anarchy- A Political Ideal, Sarvodaya, January, 1939,p.402.
- Gandhi M. K. 1946, Answers to Questions at Constructive Workers' conference, Madras, The Hindu, January 26
- Henry Drummond, 1983, The Ministry of Christ, Santa Barbara: Concord Grove Press, p.71.
- ibid.,p.10.
- ibid.,p.21.
- Radhakrishnan S. 1935, Contemporary Indian Philosophy, Delhi: S Chand Publishers,p.21
- Raghavan Iyer, 2006, The Essential Writings of Mahatma Gandhi, New Delhi: Oxford University Press, p.17.

**Ensuring Right to Work through National Rural Employment
Guarantee Act-An Antidote to Migration
Gangabhushan M. Molankal ***

Abstract

Creation of employment opportunities has always been an important objective of developmental planning in India. The relatively higher growth of population and labour force has led to an increase in the volume of unemployment and under-employment in rural areas. The National Rural Employment Guarantee Act, 2005 (NREGA) is a mile stone towards achieving right to work which can arrest rural-urban migration. NREGA can address this through programmes directed at water conservation, flood prevention and raising the water table. The paper brings forward the relevance and constraints of effective implementation of NREGA in the context of Barak Valley. Delayed payments, lack of awareness about the Act, lack of transparency, non compliance with legislative provisions and lack of women's involvement in the decision-making are the major constraints. NREG Programmes will be effective in arresting the migration only by making the process of implementation more transparent and accountable to people.

Key words: Right to Work, NREGA, Migration

* Dr. Gangabhushan M. Molankal, Assistant Professor, Department of Social Work, Assam University, Silchar, 78011, Assam, India. Email: gangabhushan@gmail.com

Introduction

With the increasing modernization of the farming process and increase in population, unemployment and underemployment are rapidly increasing in our country. Unemployment and underemployment being the root cause of poverty, all poverty alleviation programmes are designed to reduce these. Although organizing of public works programmes for employment generation is not a new idea in India. Such programmes were often undertaken during times of droughts and scarcities. But the idea of taking such programmes during normal time for the eradication of poverty is definitely a new. The National Rural Employment Guarantee Act, 2005 (NREGA) is a proactive initiative in this direction. The Act has come into force with effect from February, 2006

in 200 districts initially and later on extended to all the rural districts of India from the financial year 2008-09. The Act as an intervention in rural labour markets, and ask what the consequences of this are likely to be for wages and employment (Basu, Chau and Kanbur 2005a). NREGA is the most significant Act in the history of Indian polity in many ways like grass-root level participation of every citizen and beneficiary through democratic process, multi-layered social audit and transparency mechanism by involvement of civil society, comprehensive planning at village level towards sustainable and equitable development. Important salient feature of the Act is to enhance livelihood security of the households in rural areas of the country and to improve the quality of life of rural households who are vulnerable to out-migration in search of daily wage employment by channelizing the wage workforce towards developmental activities at the village level itself.

NREGA and Right to Work

The status of right to work largely depends upon the legislative frame work, judicial system of the country. The relevance of right to work stems from the constitutional provisions enshrined in part IV of the Indian Constitution of India i.e., Directive Principles of State Policy. The Act is an initiative towards ensuring right to work as stated in the Article 39 and 41 of the Constitution of India. Article 39 says, “The state shall, in particular, direct its policy towards securing:

- That the citizens, men and women equally, have the right to an adequate means of livelihood
- That the ownership and control of the material resources of the community are so distributed as best to sub-serve the common good
- That the operation of the economic system does not result in the concentration of wealth and means of production to the common detriment
- that there is equal pay for equal work for both men and women

Article 41 states- “The State shall, within the limits of its economic activity and development, make effective provision for securing the right to work, to education and public assistance in cases of unemployment, old age, sickness and disablement and in other cases of underserved want”. (Government of India; 2005)

Salient Features of NREGA

The NREGA extends to all rural areas of India, including Fifth and Sixth Schedule areas, except the State of Jammu and Kashmir. The main salient features of NREGA are:

- It offers hundred days of work in every financial year to unemployed families in rural areas on fulfilling the two conditions i.e., they must be living in a rural area and they must be willing to undertake unskilled manual labour for which they would receive the minimum wage.
- The willing members of the village need to furnish details of the members in the family who would like to work under NREGA to the Gram Panchayat.
- The job card should be issued within 15 days of application from the willing members.
- Employment will be given within 15 days of an application of job holder. In case of failure to provide employment, unemployment allowance is given as per the Act and it is to be paid as liability of state governments.
- Applicants who are provided with employment are informed in writing, by means of a letter sent to the address given in the job card and by a public notice displayed at the Panchayat Offices at the district, intermediate or village level.
- As far as possible, the work site is to be within a five km radius of the applicant's village- in case it is not, it must be provided within the Block and the labourers must be paid 10% of their wages as extra wages to meet the additional travel and living expenses.
- The wages are to be paid according to the Minimum Wages Act, 1948. Equal wages are paid to both men and women.
- Facilities of safe drinking water, periods of rest, first-aid box with adequate material for emergency.
- Treatment for minor injuries and other health hazards connected with the work being performed are to be provided at the work site.

- In case the number of children below the age of six years accompanying the women working at any site is five or more, provisions shall be made to depute one such woman to look after the children. She will be paid the wage rate.
- At least 50% of works are allotted to Gram Panchayats for execution.
- The National Rural Employment Guarantee Scheme also involves participatory planning and implementation of the scheme through proactive role of Gram Sabha (rigorous and continuous monitoring by way of social audit).
- No contractor or machinery is allowed.
- For ensuring transparency in the implementation of the works undertaken, all accounts and records should be available for public scrutiny.
- It addresses (i) chronic poverty, (ii) drought, (iii) deforestation, (iv) soil erosion etc.
- It also aims at (i) generating productive assets, (ii) protecting the environment, (iii) empowering rural women, (iv) arresting rural-urban migration.

Significance of NREGA

A fundamental shift from National Rural Employment Scheme to National Rural Employment Guarantee Act has paved a way towards achieving right to work. The NREGA differs from most poverty mitigation schemes so far in one fundamental way: It recognizes employment as a legal right. Its fringe benefits include inclusion of the rural poor in the banking system, regeneration of community assets and gender equality. The obligatory role of Government to implement NREGA is the crux of the matter. It puts judicial enforceable obligation on the part of State and the right of legitimate claim on the part of labourers. These are the two important factors which makes the initiative more permanent.

The major advantage of NREGA is in providing gainful employment to the aspiring needy labourers. One of the major objectives of the scheme is to improve the income levels and enhance the quality of life of village folks who are thus far eking out with meagre income, constraints of low wages, frequent interruptions in wage earnings etc. by providing 100 days of wage employment at prescribed minimum wages applicable in the region.

Another important contribution of NREGA is in terms of ensuring availability of work in proximity. Works of NREGA gives people an opportunity to get wage labour during lean season in and around their own village. Indirectly it is going to address the problem of non-availability of work to the landless labourers. Ensuring employment for at least one person from the family plays a supplementary role in ensuring minimum income for his/her work, giving minimum purchasing power necessary for a dignified human existence.

Ensuring minimum wages

NREGA provides an opportunity to work for the minimum wages without being discriminated. Minimum and equal wages to both men and women is an important provision of NREGA. People in need of work and willing to work come forward to avail employment. This would avoid many bureaucratic problems and corruption in defining who needs the job. Generally women in migration are being exploited by wage discrimination, long working hours unhygienic, hazardous working condition and non implementation of welfare amenities.

Arrest out-migration

With increasing pace of unemployment amongst the masses has further deteriorated the condition of vulnerable sections of the society. Lack of employment avenues at the rural areas lead to increasing migration of poor from the rural to urban areas in search of employment. The employers tend to adopt casualization and feminization of labour force. They are more vulnerable to exploitation in the unorganized sector. Lack of collective bargaining power amongst the unorganized gives rise to exploitation as cheap labour. Migrant workers being poor and illiterate are not aware of their rights under the law. Lack of information about labour market conditions and their basic rights under the Constitution increases their vulnerability.

To reduce the vulnerability of the migrant labourers and protect them from conditions of extreme exploitation, the right to work approach would be more appropriate. The key features of NREGA is to reduce vulnerability and increase the capacities of the targeted social groups. Ensuring work within accessible distance is the

prime factor of preventing distress migration by ensuring 100 days of wage employment within their proximity so that this guaranteed wage employment can be judiciously and rationally utilized by the landless peasants during lean and distress seasons. It would be more beneficial to the women headed households who could not migrate to other places due to security reasons and vulnerability. So, preventing distress migration of women will have positive implication of child education and health. Indirectly it would benefit retention of children in the school.

There is a commendable role to be played by local bodies such as GPs to arrest the out-migration from rural to urban areas. The NREGA has given impetus to these local bodies to generate work within the village framework by sustaining the local resources through creating irrigation, agricultural asset base in the village itself.

Infrastructure building

Like other projects the NREGA has been successful in creating sustainable assets like construction of roads, tank de-silting etc. in the rural areas. The major thrust areas of the NREGA are water conservation, social forestry and reclamation of wasteland. These projects not only help in creation of jobs and assets but also increase the efficiency and productivity of the land in the long run. Infrastructure building will create sustainable assets to generate wage employment within the village. NREGA can be a milestone initiative in creating useful assets in the rural areas. For instance strengthening rural livelihood systems, forest conservation, rejuvenating natural resources etc. Through this programme, effective use of existing human resources is done for rural development. Indirectly, it is going to bring a remarkable change in the socio-economic and political power structures in the village and eventually foster towards equitable social order.

Implementation of NREGA at National Level

NREGA from its inception has played a significant role in rural areas by providing employment opportunities to the rural masses. It is more beneficial to the vulnerable sections of the society especially scheduled castes and scheduled Tribes. About 31% of the labourers belong to Scheduled Castes (SC) and 24% to Scheduled Tribes (ST) communities. In terms of women's work participation, it was found that more than 30% of

the work force is comprising of women. Through NREG programmes, the present financial year (i.e., 2010) could generate 13.2 lacks of person days in Assam. In terms of women's involvement, around 8.1 lacks of person days for women have been created. (Table 1)

Table 1. Implementation of NREGA at National Level

Sr. No	Indicator	2006-07	2007-08	2008-09
1	Employment provided to the Households	2.1 crore	3.39 crore	3.51 crore
2	Generated Men days	90.5 crore	143.59 crore	138.0 crore
3	Participation of Women	367.9 (41%)	611.5 (43%)	676.8 (31%)
4	Scheduled Castes (SC)	229.5 (25%)	393.6 (27%)	429.5 (31%)
5	Scheduled Tribes (ST)	329.8 crore	420.7 (29%)	334.2 (24%)
6	Budget Outley	11300 crore	12000 crore	30000 crore
7	Total Expenditure	8823.35 crore	15856.89 crore	17076.18 crore
8	Expenditure on Wages	5842.37 crore	10738.47 crore	11648.57 crore
9	Works Initiated	8.35 crore	17.88 crore	20.71 crore
10	Watershed Works	45.1 (54%)	87.5 (49%)	97.5 (47%)
11	Land Development Works	8.9 (11%)	28.8 (46%)	322.2 (16%)
12	Provision of Irrigation Facilities to SC/ST/BPL persons	8.1 (10%)	26.3 (15%)	40.1 (19%)

Source: www.nrega.nic.in

Relevance of NREGA in Barak Valley

In rural India, one major problem is of seasonal employment, i.e. a large number of people have to face lack of employment during certain times of the year. Because of this, many communities in the rural areas have to migrate seasonally to other parts of the country in search of work. This annual migration is a painful and disruptive process. Even when communities do not migrate they suffer a great amount of distress at such times.

The work participation rate in Barak valley is agrarian based. The number of existing industries (factories and small scale industries) in the valley constituted about 8% of the total number of industries in the state of Assam during 2000. (Government of India, 2000) With the advent of minimal industries, the availability of employment in the organized sector is difficult.

Agricultural work being seasonal in nature is unable to generate regular employment for majority of the agricultural workers. Employment, therefore available to them is casual in nature. With growing demographic pressure and minimal industrialization, the avenues of employment for agricultural labour is declining. This phenomenon has made rural labour circulatory in nature generating several streams of migration in search of livelihood.

In Barak valley, the availability of employment to the rural masses is only in the unorganized sector, which is characterized by seasonality, irregularity in availability of work, low wages etc. Earnings drawn from work in unorganized sector is not sufficient to meet the basic needs of the family. Minimum wages are also not guaranteed. NREGA is a proactive initiative in the direction to recognize human labour as an asset to create capital assets and accelerate economic growth. In order to provide employment opportunity to all, labour intensive approach is being recognized, in which work to labourers is given importance by discouraging the massive use of machines which generally displaces labour. Eventually this will give rise to strengthen rural livelihood systems and benefit the people in general and poor in particular. In case of Barak Valley also the participation of the vulnerable sections of the society and women is clearly visible.

Constraints and Problems of Effective Implementation

It has been found that the actual beneficiaries are not informed about the procedures of access to employment.

Lack of awareness

Lack of awareness amongst people is the major constraint in making right to work effective in addressing the problem of unemployment. Demand of employment from the job card holders in Assam is not encouraging. Only few could demand employment under

NREGS. It may be because of the fact that they are not being informed about the procedure of access to employment. Due to lack of proper information, the actual beneficiaries are not able to make use of the programme well (Table 2).

Table 2: Implementation of NREGA in Assam
(Financial Year : 2010-2011)

Sr. No	Indicators	Total
1	Job Card Issued to Rural Household	175.27
2	Employment Demanded as %age of job card issued	8.58
3	Employment Provided as %age of employment demand	97.89
4	Women Person days in Lakhs	8.1 (20.9%)
5	Person days of Employment Provided to a family in current FY	13.2
6	%age of water conservation works against total works	25.1
7	%age of Rural Connectivity works against total works	59.95
8	(Provision of Irrigation) % of works against total works	0.48
9	On Unskilled Wage (Expenditure in Lakhs)	52.1
10	On Material (Expenditure in Lakhs)	40.44
11	Administrative Expenditure (Expenditure in Lakhs)	5.5
12	Avg. wage paid per person days	109.99

Source: www.nrega.nic.in

Identification of families for NREG programmes:

The operational guidelines of the NREGA, a household as a nuclear family comprising mother, father and their children. In addition, a household refers to a single-member family. Despite this explanation, there is still a lot of confusion about the definition of this critical term. For instance, in many cases, the gram panchayats treat joint families as one household, thus issuing them a single job card. Our country has historically followed the system of joint families; such practices will put joint families in a disadvantageous position. (Tanushree, 2010)

Distribution of job cards

According to data provided on the NREGA website (<http://www.nrega.nic.in/>), maintained by the Ministry of Rural Development, the percentage of job cards issued to registered households varies across states. For some states like Maharashtra it stands at 12%, while for others such as Andhra Pradesh it is over 90%. In Barak Valley out of 451369 registered households only 438466 households received job cards. It was also found from the field that many families have not been registered for the NREGA programmes (Table 3).

Table 3: Employment Generated in three districts of Barak Valley during the Year 2010-2011 up to the Month of August 2010

District	No. of Registered		Job Card Issued	Employment demanded		Employment offered		Employment Provided			On going works
	HH	Persons		HH	Persons	HH	Persons	HH	Persons	Person days	
Cachar	171915	210633	171841	11234	11490	11226	11482	11137	11386	142494	1282
Hailakandi	115792	144276	115708	23001	23526	22735	23248	21521	21999	273499	1746
Karimganj	163662	176327	150917	10004	10034	9989	10019	9896	9920	102474	342
	451369		438466	44239	45050	43950	44749			518467	

Source: www.nrega.nic.in

Delay in distribution of job cards

The point of concern, however, is not just the percentage of *issue* of job cards but the percentage of *distribution* of job cards. Though job cards have been prepared but not being distributed to the people, thereby restricting their right to demand work. A probable cause for this is the workload of the panchayat members who undertakes the task of distribution.

Lack of worksite facilities

The NREGA provides for facilities for safe drinking water, shade for children, periods of rest and a first-aid box at the worksite (Section 27, Schedule II of the NREGA). But a lot has to be done to ensure these facilities, the notable absence of which is a problem that cuts across states. It was observed a complete lack of facilities at the worksite. The workers manage on their own like drinking water.

Small children remain unattended, in the heat. As a consequence, women are hesitant to bring their children to the sites. It also forces them to rethink about applying for work in the first place.

Delay in wage payments

Delays in wage payments have always been a matter of concern in previous employment programmes and this issue continues to plague the NREGA. Equal wage shall be paid to both men and women. The payment of wages shall be made atleast once in a fortnight. Wage payments are delayed for weeks, in few cases even exceeded months.

While I have highlighted some of the constraints in implementation of the NREGA, it is important to note that the Act is still in its infancy. It takes years to put in place the tools and instruments needed to actualize the right to employment through a scheme, even in the best of circumstances. The NREGA addresses itself chiefly to working people and their fundamental right to live with dignity. The success of the NREGA, however, will depend on people's realization of the Act as a *right*.

Recommendations

The employment generation projects under NREGA should sensitive to local needs decided by the local people through Gram Sabha participation. If effectively managed and supervised, the NREGA can be an effective initiative towards ensuring right to work and can arrest migration of the poor.

Ensuring transparency and accountability

Ensuring transparency and accountability is possible only through effective implementation of transparency safeguards. Information with regards to number of workers engaged and material used needs to be meticulously recorded. Record-keeping system should be properly monitored by the panchayats. Worksites need to be effectively managed and supervised to ensure quality of work. In order to ensure transparency, the records must be made available to the beneficiaries and common public. People can adopt innovative ways of displays. Boards can be displayed showing the details of the number of the list of works sanctioned, days of work provided and payments made, the

expenditure on labour and material and item-wise expenditure on material in each work in the Panchayat etc. This gives an easy access of information to every interested visitor who wants to examine.

The political class would do well to understand that the most important solution is an assertion of its will to respond to people's voices. The NREGA can give people an opportunity to make the entire system truly transparent and accountable only when people are made vigilant about their rights and duties. Properly supported, people's struggles for basic entitlements can, in turn, become the strongest political initiative to strengthen our democratic fabric.

The role of civil society organisations is more crucial in optimizing NREGA in ensuring right to work. They need to be more vigilant in terms of making the implementation of NREGA transparent and accountable to people. With the advent of illiteracy and ignorance among the masses, the need is to empower the masses through information dissemination. To make the payment of wage highly transparent and to make it clear to every beneficiary about the details of payments made, it is mandatory to publicly announce the names, number of days of wages and total amount to be paid to respective participant in order to rule out the ambiguity among the beneficiaries. Since the NREGA guidelines have been prepared on the basis of experience with public monitoring of employment programmes, and after several rounds of public consultation it is important to widely disseminate knowledge of these provisions so that workers and their organizations can use them to fight for their rights. Right to Information Act can be effectively used not only by the civil society organisations but also by the people in general to bring out the discrepancies of implementation into public.

Gram Sabha and Social Audit

Gram Sabha can play a pivotal role in effective implementation of National Rural Employment Guarantee Act. There has to be several modes of dissemination of information detailing the work allocation so as to inform all the HHs falling in the jurisdiction of GP such as (a) notice board, (b) drum beating, (c) public announcement etc. The GP's prime responsibility includes mobilizing the people to utilize the availability of opportunity, identify the poor families needing employment, monitoring

the performance of various actors engaged in giving employment. Social audit is an important area where the NGOs need to play a pivotal role. Section 17 of the NREGA mandates that regular social audits be conducted in the Gram Sabhas at least once every six months. The NREGA guidelines identifies 11 stages of the program where an individual or group can intervene to ensure public vigilance. It is an effective mechanism of ensuring transparency and accountability of the implementation of the programmes to the people. The NGOs can collect the information regarding the details of the work to be undertaken under National Rural Employment Guarantee Act. It is mandatory on the part of the officer to publish the same in advance. The NGOs need to create awareness programmes at village level regarding the modalities of getting work under NREGA. Encouraging people to participate effectively in the Gram Sabha meetings. They can raise the issues of misappropriation in both Gram Sabha meetings and also in the Social Audit gathering. These meetings are open to all members of the community, who shall be free to raise any issue regarding implementation of the programme. If there are any grievances with regard to the implementation of the NREGA by the implementing agencies including proper payment of wages, representation can be made in the Social Audit meetings. It is the responsibility of the concerned authorities to look into the matter and redress the grievances in an appropriate matter without any delay. The concerned authorities should follow up the issues raised in such meetings and action taken is informed to Gram Sabha in its next meeting.

Organizing rural labour

The main advantage of NREGA is that it gives social action groups an effective opportunity to organize the rural poor against exploitation and oppression. Although, the rural labourers work in different places and with different employers in a village, which makes it difficult to organize them, the social action groups can organize them to fight against injustice. Right to information can be effectively utilized in getting the information in time and also make them accountable in the people.

It is an opportunity to create a space for the unorganized and informal labour to get united and assert for their legitimate claim of employment, minimum wages and question the gender-based discrimination in terms of working conditions, welfare

facilities and unequal wages. The positive social impact of NREGA is likely to empower workers in the unorganised sector to resist unfair treatment more effectively, because they would have an alternate employment opportunity. Even without traditional trade unionism. It would strengthen the rights of the poorest working people. As a result, various forms of gender, caste and religious discrimination in the work place can be resisted more effectively.

The Right to Information Act would provide a legal basis for demanding transparency and accountability at various levels, including that of the financing and execution of employment generation projects/ works. Capacity building of panchayat staffs engaged in NREGA is an essential component of ensuring proactive role of panchayat. There are several guidelines to be followed by GP officials such as (i) allotment of work on time, (ii) time-lag between application for work and allotment of work, (iii) distance between worksite and residence, (iv) communication and dissemination of information about works and other activities under NREGA, (v) extent of women participation in all the activities carried under NREGA, (vi) facilities at worksite, (vii) Redressal of grievances and complaints, (viii) record keeping of attendance, (ix) wage implementation and awareness, (x) procedure to be followed for payment of wages, (xi) delay in providing employment within stipulated time and unemployment allowance etc.

Gram Panchayats need to undertake more works to provide employment for longer periods. This will improve food security on a sustained basis and also reduce outmigration. The work allocation and better utilization of allocated funds should be done without any discrimination. To adhere to the spirit of decentralization the involvement of people through PRIs should be effective. Planning for works should be done by improving the people's participation.

Monitoring procedure need to be strengthened to reduce/eliminate unintended beneficiaries (inclusion error). The *Gram Sabha* should be involved in planning, implementation and monitoring. Information on works done, amount of expenses under different heads and number of person days of employment should be compulsorily put on the panchayat notice board during as well as after the completion of works. Poor

maintenance of records is a larger issue. Accurate and uniform maintenance of records is also essential for monitoring and evaluation.

Concluding remarks

The NREGA is an important step towards realization of the right to work. It is expected to enhance people's livelihood security on a sustained basis, by developing economic and social infrastructure in rural areas. The success or failure of this initiative largely determined by the extent of people's participation, political will of the implementations and the proactive role of civil society organization in organizing the unorganized and vigilant in the whole process of making right to work a reality. Effective levels of awareness and sustained public pressure are crucial to ensure that the implementation problems are addressed and the objectives met. Facilitating climate need to ensured so that the poor take the ownership of the initiative.

References

- Basu, Arnab K, Nancy H. Chau and Ravi Kanbur 2005a. "A Theory of Employment Guarantees", processed, Department of Applied Economics and Management, Cornell University, Ithaca, NY.
- Government of Assam, 2000, Directorate of Economics and Statistics, Guwahati.
- Government of India, 2010, Employment Generated during the Year 2010-2011 up to the Month of August 2010, Department of Rural Development, Ministry of Rural Development. www.nrega.nic.in.
- Government of India, 2010, NREGA Guidelines, Department of Rural Development, Ministry of Rural Development. www.nrega.nic.in.
- Government of India, 2005. Constitution of India, http://india.gov.in/govt/documents/english/coi_part_full.pdf
- Government of India, 2010. National Rural Employment Guarantee Act (NREGA). Department of Rural Development, Ministry of Rural Development. www.nrega.nic.in
- Selod, L. and Shalizi, A.S. Oberai and R.E. Bilborrow, 2006. Theoretical Perspectives of Migration.

Tanushree, S., 2010. NREGA: Challenges in implementation. InfoChange News and Features, September. www.infochangeindia.org/features

Wikisource, 2010. Constitution of India, 2010 accessed [http://en.wikisource.org/wiki/Constitution of India/Part IV#Article 41](http://en.wikisource.org/wiki/Constitution_of_India/Part_IV#Article_41) .7BRight to work.2C to education and to public assistance in certain cases.7D

Role Conflict of Women Workers in Industry

Ramesh. B * and Savitha Y.D**

Abstract

The present study attempted to analyse the problems of Role conflicts of women workers in industry. The sample consisted of 165 women workers from different industries in Bangalore city. The study mainly focuses on the nature of work, sharing of responsibility by husband and other family members at routine activities of the house hold, Children, type of work, hours of work, etc,. The researcher explored the means to overcome the role conflict experienced by women in work place.

Key Words: *Role Conflict, Garment Industry, Other Industries, Married Women, Family related Conflicts, Work related Conflicts.*

*Dr. Ramesh B, Assistant Professor, Dept of Social Work, Kuvempu University, Shimoga Dist.Karnataka. Email:drrameshbmsw@yahoo.com

** Ms. Savitha Y.D, Research Scholar, Dept of Social Work, Karnataka State Women's University, Bijapur, Karnataka.

Introduction

Woman who constitute more than half of the world population are facing problems since ancient times, their oppression is persistent and universal, and its solutions are complicated. In spite of this, women's question has of late attracted the attention of social scientists who find plenty of areas still unexplored. It is a well expected fact that women have been denied equal opportunities all over the world for their personal and social development. In India, it is still worse because of the sex segregated structure of the society, acute poverty and traditional value system.

The condition of working women in India as well as in the entire world in general is considered to be very distressing. Working women in general are subject to discrimination at various levels. The problems and difficulties of working women are multi-dimensional, varying from woman to woman at personal level, and section to section at general level and hence need to be analysed in depth.

The major problems for working wives arise out of the dual responsibilities of the women worker's –house work and the factory work. Even though the employment of women is accepted, most of her in-laws and majority of the husbands have not accepted the changing life pattern. They are not prepared to share the responsibilities of the household and of looking after children. These duties are still considered to be exclusively of the wife. It is a common sight that the women get up early in the morning, prepare break-fast, and the lunch, dresses the children for school and goes to factory. In the evening when she returns the house job is waiting for her. She prepares tea and serves the husband and children, attends pending work and prepares dinner. If it is a joint family the mother-in law or the sister-in laws feel that they work for the whole day in house when she in is the factory. Now it is her turn to work. If she is with her husband or children, they feel that she is not doing enough work for the house. They criticise and abuse her. They even comment loud that she is not earning for them or she is not obliging them by working, that they also work a lot. At times her share of work is kept apart. Sometimes they remark that she has a change to go out in the name of work, while the other sisters-in law are totally confined to home. They are jealous of her freedom and the status she enjoys. Even derogatory stories are fabricated to hurt her. If the husband is sensible and sympathetic and does are share some work to help her he is blamed as a “hen packed” husband. The in-law do not like his attitude and criticise him also. However, even such husbands are only a few (Patel, 1984).

In addition to the above described burdens on the women, the dual role also demands of her two different sets of values. Difficulties arise because often these two roles make a simultaneous demand on the person whose physical capacity, energy, endurance and time have definite limits. Often the fulfilment of these two roles requires qualities of different and diverse kinds-one requiring cooperation and self-negation and the other calling for competition and self-enhancement. Women's business functions require such qualities as efficiency courage, determination intelligence, sense of reality, responsibility and independence. In the professional sphere they are expected to act in ‘business like’ manner, to be straightforward and non-sentimental. In addition to these characteristics, and partly in conflict with them, women who is a wife also expected to be sweet and soft, sensitive and adaptable, gentle, unassertive, good-humoured,

domesticated, yielding and in most cases, not too intelligent. Hence a kind of conflict arising from a lack of adjustment between two competing roles is likely to be faced by those persons who have to comply with dual obligations at a time. This problem would not arise if job and home were considered as two mutually exclusive fields of life. The typical woman is dedicated to her family. She may feel that one way of serving her family is by earning additional money. At the same time she might feel that her husband would prefer her staying at home, and rendering more domestic service, that and her children need her presence at home and that her presence there would have prevented the emergence of some of their problems. She wonders whether the additional money---which she may earn by working outside and which might not be large after meeting additional expenses---is really worth the sacrifice. Often she is heard to make statements like a woman worker cannot be outstanding both at home and in job, she had to make a choice or 'it is hard to stay happily married while working', or the 'quality of motherhood will suffer when the mother engages in a full-time job outside.' Further religious rituals and customary practices are expected to be preserved and perpetuated by the women. Despite her heavy work burden, women, more than the men, are the loud-wearies of the rituals, thus the problem of adjustment of women workers becomes more serious. (Chakraborty, 1984).

That the two roles, the role of an employee and of a home-maker, are distinct and different by nature, and that there is a wide possibility of role conflict and role strain being perceived by persons who want to reconcile them simultaneously, have been amply Proved by sociologists and social psychologists. Myrdal and Kelien (1971) write. "The characteristic feminine, dilemma of today is usually summarized under the heading 'Career and Family'... Today the conflict has become 'internalized' and continues as a psychological problem which may assume many different variations and shades; and just because there is no longer an absolute 'either or' to be decided on at the beginning of adult life, the pull in two direction goes on practically throughout a women's life."

In fact carrying out almost all responsibilities single headedly the women are over-strained and get exhausted. The illusion of having new experience and variation from drudgery of the routine house-work soon fades away. All the aspirations are shattered. All these make a combined effect on her nature. They get irritated in trivial

matters; get angry on children and husband. The home (family) which is expected to be better than paradise, get disturbed and thus happiness and peace vanish.

In some houses, of course, the women workers are appreciated. They are treated with great respect; her burdens and feelings are understood. Development of her personality and emergence into an enlightened status is encouraged in such families women workers have a comfortable position. They enjoy their work and aspire to do their best to be outstanding in their fields. But unfortunately this type of situation is found rarely.

Review of Literature

India being a traditional society, adherence of sex roles is widely prevalent in all section of society. However, increasing urbanization, education, contact with other cultures and the influence of media exhorting the equality of sexes have brought some changes in the sex role attitudes of Indian people. Mathur (1996) has conducted a study to examine the gender differences, age and professional status of women in sex role attitudes and found that the women in academic career and younger generation are more liberal and open-minded in comparison to the women in other jobs and older age.

Walker and Best (1991) compared perceived conflict levels and health promotive lie styles in 148 mothers with infants below one year. They found that employed mothers reported greater conflict in their lives and less healthier lifestyles when compared to home makers. Employed mother's life styles showed diminished attention to their own personal health and well-being. This led to pattern of self-neglect adopted to cope with work overload.

There is considerable controversy in the literature over the effects of young children in the home on the psychological well being of the working women: some researchers report that the presence of young children in the home is associated with greater conflict 1975; Brown and Harries, 1978; Cleary and Mechanic, 1983). Others, however have been unable to replicate these findings (Kessler and McRae, 1982; Krause, 1982;) . However, two potentially important conditions have been identified in the literature in which children in the homes become a source of conflict for working women. The first deals with the interface between sex role beliefs, the presence of children at

home and conflict. The second factor is as Cleary and Mechanic (1983) argue that having children at home is particularly conflict when working mothers are from lower income groups.

Higgins, Duxburg and Irwing (1992) report that work conflict was the most important predictor of family conflict lending support to the contention that the work and family domains cannot be considered as separate, independent entities. Work conflict was the most important predictor of work family conflict possibly because people have less control over their work lives than their family lives. Work-family conflict was shown to have a significant negative influence on an individual's quality of work-life and family life which in turn were highly related to life satisfactions. It has also been found that perceived work life interference was related to a desire for a reduced work schedule for both husband and wife (Moen and Dempster- McClain, 1987).

According to Pestonjee (1992) attempts have been made to trace the particular stress which are dominant among working/non-working women. In one of the Indian studies, Surti (1982) studied the psychological correlates of role stresses in working women belonging to different professional groups such as researchers, doctors, nurses, social workers, school teachers, university and college teachers, gazetted officers, bank employees and women entrepreneurs. The sample comprises 360 working women. An attempt was made to determine the extent to which demographic, personality and organizational factors contributed to various role stresses.

Wiersma (1994) used critical incident analysis to identify sources of work-home role conflicts among dual-career couples and linked these to specific coping behaviours. Conflict due to role overload was handled most often by obtaining support from non-family members, dividing tasks among family members, setting priorities and cognitive reappraisal of the situation.

Lakshminarayanan (1998) carried out an investigation to identify and compare conflict resolving strategies of housewives and working women. The sample comprised of 120 women (60 house wives and 60 working women.) The investigation revealed that accommodating and collaborating and least preferred avoidance strategy. It may be because women in order to strike a balance between family and job have to accept the restraints of the job and the family and provide emotional support to their family

members. Also conflict resolutions tend to differ possibly because of the attitudinal differences in the perception and way of living among these women.

The marital relationship itself may also be a source of conflict for women. Russo (1987) noted that marital difficulty is a precursor to depression and is the most frequent problem presented and discussed by depressed women in outpatient treatment. Hirsch and Rapkin (1986) reported that working women who were highly dissatisfied with their marriages had higher levels of psychological symptomatology than did women who were satisfied with their marriages or who were dissatisfied with their jobs and satisfied with their marriages. Baruch and Barnett (1986) found that marital concern such as conflicts over children or problems with a spouse's physical health or work was associated with psychological conflict in women. McLaughlin et al (1988) reported that multiple role women with higher levels of marital adjustment had significantly lower levels of conflict than did multiple role women with low levels of marital adjustment. Aneshensel (1986) reported that current marital role strain was significantly related to conflict in women. Brennan and Rosenzweig (1990) noted that both work and family represent crucial life domains for women and must be considered together in order to understand women's psychological development and functioning.

Krause and Geyer- Pestello (1985) found that the conflict between work and home roles significantly predicted depression among narrated women. Tiedje, et al (1990) using a sample of married professional women with young children, reported that women who perceived their roles as conflicting were more depressed than were other women. Stewart and Malley (1987) in their study found involvement in multiple roles by women is associated with lower levels of stress and higher of physical and mental health and well being.

According to Parikh and Shah (1994) although the Indian family setting provides eventual support to women working in organisations it also creates tremendous guilt and stress. At each new step the women takes, she is confronted with the process of being a victim or a martyr. Her won ambition, achievement and improvement in work generates threats and anxieties in the significant role holders of the family – the husband, in-law and children. The husband puts her in the middle of two systems and question her loyalty

to the family setting. The in-laws demand traditional mother who is forever present at all times.

Husband-wife relationship in dual career families has been studied by Robert Blood (1963). According to him dual income couples expect more interaction and joint activity in their leisure time. The reduction in the amount of leisure time available when housework must confine to off work hours interferes with the more time consuming uses of leisure's. There is in-out –in pattern where the return is successfully negotiated. The length of out period varies due to environmental circumstances as well as personal level of ambition and husband' attitudes. In periods of social change it is found that one who marries and has children and does not work, may either be a satisfied conventional housewife or dissatisfied 'captive housewife'. One who marries and has children and this the work out of economic necessity may be a reluctant worker, the one who workers out of boredom to fill in time may be a low commitment worker. This does not mean that the high aspiring and highly committed married women careerist- classic partner in the dual career family is necessarily happy and satisfied.

Mathur (1997) reported findings on some psychological and organizational correlates of role conflict on women working in different organization. The sample constituted of 400 women viz., doctors, school teachers, bank employees and college teachers. The findings indicated that there was hardly any difference between the various dimensions of role confliction the total sample. However, the score of inter-role distance and role overload as higher than other dimensions of role conflict. It could be because working women occupy more than one role, carry a heavy workload and have a variety of commitments. Of the various professions, role stress on all dimensions of role conflict was comparatively higher in case of doctors whereas university and college teachers experience least role conflict compared to other professional levels. Doctors had the highest score on role over load, followed by inter-role distance and role inadequacy. Bank employees experienced highest conflict on self-role distance and role inadequacy. Bank employees experienced highest conflict on self –role distance dimension, followed by role stagnation. Women in all the four professions had least score on role ambiguity.

Specific objectives of the Study

- To understand the Role conflict of Women workers in industry,
- To explore differences experiencing in role conflict between women working in Garment industries and other industries.

Methodology

The study was conducted among women workers in large scale private industries in Bangalore city. An exploratory research design was considered keeping in view of the objectives of the study. The sample comprising 165 women workers from 44 industries randomly selected by using purposive sampling technique.

Tools used in the study

The scale was developed by B.A. Parikh in the year 1981 was used. It consists of 40 items which can be divided according to the role performance like mother's role, wife's role, social individual role, role as a society member etc. The scale also provides the information about women workers feeling towards their husbands, children and other family members role and responsibility in the house. It also gives the adjustmental behaviour of the husband, children and other family members. The scale further provides the information about Boss's, supervisors, co-workers opinion on working women. The scale also gives the information about adjustmental problems of women workers and their dual role.

Results of the Study

Majority (72.4%) of the women workers of the Garment industries and 48.7% of women workers of the other industries disagree about 'performing duties as a mother satisfactorily'. Only 15.2 percent of the total respondents agree with the same. The chi-square test shows that the results were found to be statistically significant ($P=.000$).

With regard to 'performing duties as a wife satisfactorily', a majority of the women workers (63.2%) of the Garment industries and 38.5% of the respondents of the other industries disagree. Whereas 19.2 percent of respondents of the other industries and 10.3 percent of the respondents of the garment industries agree with it. The chi-square test shows that the results were found to be statistically significant ($P=.000$).

A huge majority (86.2 %) of the women workers of the Garment industries and 38.5% of the respondents of the other industries disagree with 'performing duties as a care taker of the house'. Whereas 29.5 percent of respondents of the other industries and 11.5% of the respondents of the Garment industries agree to it. The chi-square test shows results were found to be statistically significant.

It was also observed that more than 48.3% of the women workers of the garment industries and 43.6% of the respondents of the other industries disagree with 'making other family members feel that they were financial supporter', whereas 44.4 percent of the respondents of the Garment industries and 23.1 percent of the other industries respondents agree to it. The chi-square test shows that the results were found to be statistically significant ($p=.001$).

A little over 56 percent of the respondents of the Garment industries disagree and 44.9% of the respondent of the other industries agree that 'husband adjusts his needs to suit wife's job'. Whereas 36.8% of the respondent of the Garment industries and 29.5% of the respondents form among the other industries were disagree about it. The chi-square test results were found to be statistically significant ($p=.000$).

Majority (47.1%) of the respondents of the Garment industries disagree and 52.6% of the respondents of the other industries agree with the 'children adjust their needs to suit their mother's job'. Whereas 36.8% of the respondents of the Garment industries and 19.2% of the respondents of the respondents of the other industries were disagree. The chi-square test results were found to be statistically significant ($p=.000$).

Majority (48.3%) of the respondents of the garment industries disagree whereas 56.4% of the respondents of the other industries agree with 'husband's appreciation because of two responsibilities'. The chi-square test results were found to be statistically significant ($P=.000$).

Majority of the respondents of the Garment industries (43.7%) and 52.6% of the other industries agree that 'children and family members appreciate because of two responsibilities'. Whereas 37.9% of the respondents of the Garment industries and 29.5% of the respondents of the other industries were undecided about it. While, 18.4% of the respondents of the Garment industries and 10.3% of the respondents of the other

industries disagree to it. The chi-square test results were found to be statistically significant ($p=.039$).

A large majority (73.6%) of the women workers of the Garment industries 30.8% from among the other industries strongly agree with 'acceptance of family members while coming late from the job'. 21.8% of the respondents of the Garment industries 47.4% of the other industries also disagree to it. The chi-square test shows that the results were found to be statistically significant ($p=.000$).

The results further shows that 63.2 percent of the respondents of the Garment industries 24.4 percent of the other industries women workers, disagree with the item 'performing dust as a social individual of the house satisfactorily'. Whereas 29.5% of the other industries respondents and 25.3 percent of the respondents of the Garment industries undecided about it and 16.4 percent of the total respondents agree to it. The chi-square test shows that the results were found to be statistically significant ($p=.000$).

The results reveals that a majority of the respondents of the Garment industries (94.3%) and 55.1% of the other industries strongly agree with the 'feel tired and bored to do household duties after coming from job'. Whereas a small percentage of total respondents (1.2%) disagree to it. The chi-square test shows that the results were found to be statistically significant ($p=.000$).

It was observed that a majority (77%) of the Garment industries and other industries (70.5%) women workers agree with the 'husband should share the responsibility in the household'. 21.8 percent of the respondents of the Garment industries 15.4 percent of the respondents of the other industries also strongly agree to it. The chi-square test shows that the results were found to be statistically significant ($p=.013$).

Majority (48.3%) of the respondents of the garment industries agree with the item 'husband feel that running the house is the responsibility of wife'. Whereas the majority (48.7%) of the respondents of the other industries disagree with it. 28.9% of the respondents of the Garment industries and 16.7% of the respondents of the other industries were undecided about it. The chi-square test shows statistically significant results ($p=.000$).

The study reveals that 67.9 percent of respondents of the other industrial and 54 percent respondents of the Garment industries agree with the 'feeling that you should compensate your absence in the house in some special ways' 29.9 percent of respondents of the Garment industries and 19.2 percent of the respondents form among the other industries strongly agree to it. According to chi-square test, the results were not found to best statistically significant ($p=.285$).

The results further depicts that 47.1% respondents of the Garment industries and 42.3% of the respondents of the other industries disagree with the item 'feeling that social status is high in the house and social circles because of earning', whereas 31.0% of respondents of the Garment industries 28.2% of respondents of the other industries agree to it. The chi-square test shows the results were found to be statistically significant ($p=.206$).

It was observed that 42.5% of the women workers of the garment industries 24.4% of the respondents among the other industries agree with the item 'friction because of household duties'. Whereas 36.8% of the respondents from Garment industries 53.8% of the respondents from other industries disagree with it and 8.5% of the total respondents ($N=165$) strongly disagree to it. The chi-square test shows results were not found to be statistically significant ($p=.068$).

Majority of the respondents of both the industries (Garment industries – 48.3% and Other industries – 53.8%) strongly agree with 'guilt feeling for not to paying attention to the family as should'. Also 39.1% of the respondents of the Garment industries and 23.1% of the respondents of the Other industries agree to it. Whereas a small percentage of 12.6% of the respondents of the Garment industries and 1.3% of the other industries strongly disagree to it. The chi-square test shows that the results were found to be statistically significant ($p = 000$).

It was reported that 64.4% of the respondents of the Garment industries 64.1% of the respondents of the other industries agree that 'other members of the family should share the responsibilities in the household'. 13.8 percent of the respondents of the Garment industries, 12.8% of the respondent of the other industries also strongly agree to it. The chi-square test shows that the results were found to be statistically significant ($p=.028$).

Majority of the respondent of the Garment industries (46%) and 46.2% of the respondents of the other industries disagree with the 'family should give special treatment to them as they are earning'. Whereas 31.8 percent of the respondents from the Garment industries and 21.8 percent of the respondents from the other industries agree to it. The chi-square test shows that the results were found to be statistically significant ($p = .024$).

Majority (49.4%) form among the respondents of the Garment industries and 48.7% of the respondents of the other industries were undecided with the item 'agreeably synchronized between two roles'. 20.7% of the respondents of the Garment industries and 26.9% of the respondents of the Garment industries and 14.1% of the respondents of the other industries disagree to it. The chi-square test shows that the results were found to be statistically significant ($p = .000$).

Majority of the respondents of the Garment industries (57.5%) and 28.2% of the respondents of the other industries disagree with the 'supervisors appreciation because of dual responsibilities'. 11.5% respondent of the Garment industries and 34.6% of the respondents of the other industries agree, whereas 23.0% of the respondents of the other industries were undecided about it. The chi-square test results were found to be statistically significant ($p = .000$).

A majority of the respondent (60.9%) of the Garment industries and 67.9% of the respondents of the other Industries agree with the 'opinion of co-workers about a woman doing a job' Whereas 35.6% of the respondents of the Garment industries disagree to it. The chi-square test results were found to be statistically significant ($p = .000$).

A majority (70.5%) of the respondents of the other industries and 56.3% of the respondents of the Garment industries agree and 41.4% of the respondents of the Garment industries and 20.5% of respondents of the other industries strongly agree with the 'limitations in performing the job efficiently as a married women' The chi-square test shows results were found to be statistically significant ($p = .010$).

Further results also present that a majority of the respondents (73.6%) of the Garment industries and 39.7% of the respondents of the other industries strongly agree with 'married women should be granted with the special concessions'. 24.1% of the respondents of the Garment industries and 53.8% of the respondents of the other

industries also agree to it. The chi-square test show results were found to be statistically significant ($p = .000$)

Both respondents from Garment industries (32.2%) and other industries (57.7%) agree with the item 'agreeable adjusted with role as working women'. Whereas 29.9% of the respondents of the Garment industries 28.25% of them from Other industries undecided about it, The chi-square shows results were found to be statistically significant ($p=.000$).

Majority of the respondents of both the industries (Garment industries 59.8%, their, other industries (56.4%) strongly agree with the 'married woman doing a job'. 32.2% of the respondents of the Garment industries and 33.3% of the respondents of the other industries also agree to it. The chi-square test shows results were not found to be statistically ($p=.740$).

The results shows that majority of the respondents of the industries (Garment industries -58.6% and other industries (55.1%) agree with the 'boss's opinion about a woman doing a job'. 29.9 percent of the respondents of Garment industries and 16.7% of the other industries disagree to it. 10.3% of the respondents of the other industries undecided about it. The chi-square test results were found to be statistically significant ($p=.012$).

Majority of the respondents (60.9%) of the Garment industries and 67.9% of the respondents of the other industries agree with the 'opinion of co-workers about a woman doing a job'. Whereas 35.6% of the respondents from the Garment industries and only 2.3% of the respondents of the other industries disagree to it. But 25.6% of the respondents of the Garment industries were undecided about it. The chi-square test results were found to be statistically significant ($p=.000$).

Majority of the respondents of the Garment industries (44.8%) disagree and undecided (24.1%) about 'attitudes of superiors' whereas 62.8% of the respondents of the other industries agree and 24.4% of them were undecided. The chi-square test results were found to be statistically significant ($p=.000$).

An overwhelming majority (69%) of the respondents of the Garment industries and 61.5% of the respondents of the other industries agree with 'attitudes of co-workers'. While 10.3% of the respondents of the Garment industries and 21.8% of the respondents

of the other industries were undecided about it. 16.7% of the respondents from among the other industries strongly agree to it. The chi-square test show that the results were found to be statistically significant ($p=.000$).

It can be inferred from the results that 65.5 percent of the respondents of the Garment industries 39.7% percent of the respondents of the other industries disagree with 'attitude of bosses during late and leave'. Whereas 26.9% of the respondents of the other industries agree and 29.3% of the respondents of the Garment industries strongly disagree to it. The chi-square test shows that the results are found to be statistically significant ($p=.000$).

Further, the results indicates that majority of the respondents (65.9%) of the other industries and 46.0% of the respondents of the Garment industries agree with 'pleasure in doing the job'. While 23 percent of the respondents of the Garment industries 24.4% of the respondents of the other industries strongly agree to it. The chi-square test shows that the results were statistically significant ($p=.008$).

Majority (34.5%) of the respondents of the Garment industries and 64.1% of the respondents of the other industries agree with 'satisfaction in the job'. Whereas 31% of the respondents of the Garment industries and 24.4% of the respondents of the other industries strongly agree to it. But 31% of the respondents of the Garment industries disagree to it. The chi-square test results were found to be statistically significant ($p=.000$).

It was revealed that 46.0% of the women workers of the Garment industries and 51.3% of the respondents of the other industries agree with the 'doing job most efficiently' whereas as 32.2% of the respondents of the Garment industries and 10.3% of the respondents of the other industries disagree to it. The chi-square test shows result were found to be statistically significant ($p=.000$).

Majority of the respondents from both the industries (52.6%) of the Garment Industries and 52.6% of the respondents of the other industries agree with the 'doing job without grumbling while adjusting to the type of work and hours of job' 33.3% of the respondents of the Garment industries and 33.3% of the respondents of the other industries disagree to it. The chi-square test results were found to be statistically significant ($p =.000$)

A majority of the respondents of the Garment industries (48.3%) and 73.1% of the respondents of the other industries agree and 32.2% of the respondents of the Garment industries 12.8% of the respondents form among the other industries, strongly agree with the 'worries about the home while on the job'. The chi-square test shows results were found to be statistically significant ($p=.005$).

Majority (92%) of the respondents of the Garment industries and 56.4% of the respondents of the other industries strongly disagree with the 'feeling of giving up job', 19.2% of the respondents of the other industries also disagree to it. The chi-square test results were found to be statistically significant ($p=.000$).

Majority of the respondents from both the groups (Garment industries – 63.2% and other industries (78.2%) agree with 'decision about doing the job', while 19.5% of the respondents of the Garment industries and 11.5% of the respondents of the other industries also strongly agree to it. 17.5% of the respondents of the Garment industries and 7.7% of the respondents of the other industries were undecided with it. The chi-square test results were found to be statistically not significant ($p=.086$).

A little over 55% of the respondents of the Garment industries and 33.3% respondents of the other industries were undecided about 'preference of job'. 35.6% of respondents of the Garment industries and 33.3% of the respondents of the other industries agree and 19.2% strongly agree to it. The chi-square test results were found to be statistically significant ($p=000$).

Further, the results shows that the mean value of Role conflict of the respondents of the Garment industries were 114.28, while the mean value of the respondents of the other industries were 104.24. The t-test value shows that there is highly significant difference in role conflict between the respondents of the Garment industries and the other industries ($p=000$). The respondents of the Garment industries experienced severe role conflict compared to the respondents of the other industries.

Conclusion

The study brought out many underlined patterns and relationships among the variable of role conflict experienced by the women workers working in Garment industries and other industries. A role conflict was being experienced by women while

performing their job. Multifactor's are having a direct bearing on women's performance. The compelling factors for women to get in to this industry has lead to further vulnerability to social, psychological and managerial problems.

Integrated strategies and policy of planning, especially from the perspective of social work profession and human resource management can be utilised in furthering the interest of the women which in turn facilitates the well being of women workers in inducing natural growth and in creating a healthy society.

Suggestions

The coordinated efforts of industries, government, voluntary organisations and trade unions is pivotal in organising the family education programme for the benefit of the women workers. This will facilitate: the family members in understanding the problems of the women workers with more sympathy and respond to the same with wholehearted cooperation; A greater sense of self-discipline will be inculcated among the children and other members in the family; The family education programmes emphasizing the economic independence of the women workers will result in making the women more economic self reliant. Social work intervention will help in reducing the role conflict experienced by the women both at family and work place will enhance the efficiency of women workers leading to achieve both individual and organisational goals.

References

- Aneshensel, C.S.1986, "Marital and employment role strain, support and depression among adult women", In S. Hobfoll (ed.), *Stress, Social Support and women*, (pp. 99-114) Washington D.C.: Hemisphere.
- Baruch, G., Barnett, R and Rivers, C. 1986, *Lifeprints: New patterns of love and work for today's women*, New York: New American Library. Brown, G. and Harris, T. 1978, *Social origins of depression*, London: Tavistock. Brennan, E.M. and Rosenzweig, J.M. 1990, "Women and work: Toward a new developmental model", *Families in Society*, Vol. 71, pp. 524-532.

- Chakraborty 1984, *Conflicting Worlds of Working Mothers - A Sociological Enquiry*, Calcutta: Progressive Publishers.
- Cleary, P. and Mechanic, D. 1983, "Sex differences in psychological distress among married people", *Journal of Health and Social Behaviour*, Vol. 24, pp. 111-121.
- Higgins, C, Duxbury, L. and Irving, R. 1992, "Work-family conflict in the dual career family", *Organisational Behaviour and Human Decision Processes*, Vol. 51, pp. 51-75.
- Hirsch Barton, J. and Rapkin Bruce, D. 1986, "Multiple roles, social network and women's well-being", *Journal of Personality and Social Psychology*, Vol. 51 No. 6, pp. 1237-1247.
- Kessler, R.C. and McLeod, J.D. 1985, "Social support and mental health in community samples". In S. Cohen and S.L. Syme (eds.). *Social Support and Health* (pp. 219-240), Orlando, Academic Press.
- Krause, N. and Geyer-Pestello F.H. 1985, "Depressive symptoms among women employed outside the home", *American Journal of Community Psychology*, Vol. 13, No. 1, pp. 49-67.
- Lakshminarayanan, T.R. 1998, "A study of conflict resolving strategies in Indian women", *Journal of Psychological Researches*, Vol. 42, No. 1, pp. 68-72.
- Mathur, M. 1996, "Attitude towards woman's roles: A study of gender differences, age and professional status", *Praachi Journal of Psycho-cultural dimensions*, Vol. 12, No. 2, pp. 125-127.
- McLaughlin M., Cormier S. and Cormier W., H. 1988, "Relation between coping strategies and distress, stress and marital adjustment of multiple-role women", *Journal of Counselling Psychology*, Vol. 35, No. 2, pp. 187-193.
- Mathur, S. 1997, Correlates of role stress in working women. In D.M. Pestonjee and U. Pareek (eds.), *Studies in organisational role stress and coping*. New Delhi: Rawat Publications.
- Moen P. and Dempster - McClain, D.I. 1987, "Employed parents: Role strain, work time and preferences for working less", *Journal of marriage and the family*. Vol. 49 (August), pp. 579-590.

- Myrdal, A. and Klein, V. 1968, *Women's Two Roles — Home and Work*, London: Rutledge & Kegan Paul Ltd.
- Patel, Tara 1984, *Development of Education among Tribal Women*, Delhi: Mittal Publications.
- Parikh, I.J. and Shah, N. 1994, "Women managers in Transition. From homes to corporate offices", *Indian Journal of Social Work*, Vol. LV, No. 2, August.
- Pestonjee, D.M. 1992, *Stress and coping. The Indian Experience*, New Delhi: Sage Publications
- Russo, N.F. 1990, "Overview: Forging research priorities for women's mental health", *American Psychologist*, 45: 368-73.
- Surti, K. 1982, *Some psychological correlates of role stress and coping styles in working women*, Ph.D. thesis Gujarat University, Ahmedabad.
- Walker, L.O. and Best, M.A. 1991, "Well-being of mothers with infant children, a preliminary comparison of employed women and home workers", *Women Health*, Vol. 17, No. 1, pp. 71-89.
- Wiersma, U. 1994, "A taxonomy of behavioural strategies for coping with work-home role conflict", *Human Relations*, Vol. 47, pp. 211-221.
- Tiedje, L.B., Wortman, C.B., Downey, G., Errmons, C, Biemat, M. and Lang, E. 1990, "Women with multiple roles: Role-compatibility perceptions, satisfaction and mental health", *Journal of Marriage and the Family*, Vol. 52, pp. 63-72.

Crime against Women in Assam: A Critical Review

Dr. Tarun Bikash Sukai *

Abstract

Crimes against women present in various forms in our society. It includes sexual harassment, rape, molestation, dowry, female infanticide and sex selective abortion, domestic violence, trafficking and so on. The paper highlights the scenario of crime against women in Assam. Cases of crimes against women are on the rise in Assam, where women have traditionally been held in high esteem by the society. The most disturbing trend is the rise of dowry death cases in the state, where dowry is traditionally not an accepted practice in society.

Key Words: *Crime, Women, Empowerment*

* Dr. Tarun Bikash Sukai, Assistant Professor, Dept. of Social Work, Assam University.

Silchar-788011, Assam. Email: tbsukai@gmail.com

Introduction

“The society would be highly developed and prosperous where women have their rightful place”, expounds Manu. The women are the pivot around which the family, the society and humanity itself revolves. In the ancient India, women held a high place of respect in the society as mentioned in Rig-Veda and other scriptures. But later on, because of social, political and economic changes, women lost their status and were relegated to the background. It’s a pity that a large majority of Indian women are still stepped in ignorance and have not able to break themselves away from the clutches of old rituals, traditions and beliefs. Only a microscopic minority of womenfolk have been able to utilize the rights enshrined in the Constitution. Today, the women are not secure even at home and crimes against them are increasing at an alarming rate. Crimes against women present in various forms in our society. It includes sexual harassment, rape, molestation, dowry, female infanticide and sex selective abortion, domestic violence, trafficking and so on (Wikipedia 2006). Every three minutes a woman becomes victim of a crime somewhere in India. Rape is the fastest growing crime in India today; as many as 18 women are assaulted in some form or the other every hour across India. In more than 90

percent of the cases, the victims knew the offenders. The highest number becomes targets of their husbands and in-laws (NCRB 2007). Analytically, the chronology compiled by the National Crime Records Bureau (NCRB) reveals that crimes against seems to be more deadly than terror attacks in India (Mochahari 2009). In India, over 32000 murders, 19000 rapes, 7500 dowry deaths and 36500 molestation cases are the violent crimes against women reported by NCRB in 2006. According to the report of the NCRB, a total of 185,312 incidents of crime against women were reported in the country during 2007 as compared to 164,765 during 2006, an increase of 12.5 percent. There are many instances of crime especially against women go unreported in India. It reflects the law and order situation vis-à-vis insecurity of the women in our country.

The scenario in Assam is not exceptional. Cases of crimes including rape and dowry deaths are on the rise in Assam, where women have traditionally been held in high esteem by the society. Official sources informed that as many as 20,134 cases of crime against women were registered in Assam between 2005 and 2008. In the period 2005-06, 6,133 cases of crimes against women were registered in the state. The figure increased to 6,725 cases in 2006-07 and 7,297 in 2007-08 (indianexpress.com 2009). Assam has registered 5,094 incidents of rape between May 2001 and April 2006, while as many as 4,473 women have reported about molestation during the same period. Of the 5,094 rape victims, as many as 109 were minor girls. According to official records, as many as 867 of the reported molestation were with minors (indianexpress.com 2009). The number of dowry cases has risen from 1307 in 2001 to 3063 in 2007 (Thaindian News 2008). The most disturbing trend is the rise of dowry death cases in the state, where dowry is traditionally not an accepted practice in society. Dowry related violence claimed the lives of 119 women in the state in 2007-08 up from 84 in 2005-06 and 88 in 2006-07(indianexpress.com 2009). The state witnessed 505 incidents of rape and 85 murders of women in the first five months of the year 2008. Not only this, there were 429 cases of molestation, while dowry related cases amounted to 990, however there were only eight cases of trafficking during the same period (merinews 2008). This startling piece of information was revealed in the state Legislative assembly by Forest minister Rockybul Husain while replying to a question. The minister admitted the disturbing fact that the crime against women in the state has almost doubled since last year.

Government Initiatives

The status of women was even a concern for all during the British rule. The British government, mainly because of the social reform movement and initiatives taken by the Christian missionaries working in India, enacted numbers of laws to prevent the crimes and violence against women. After the independence, Indian government, time to time, has also taken several constitutional, statutory and policy measures to prevent crimes against women. The principle of gender equality is enshrined in the Indian Constitution in its Preamble, Fundamental Rights, Fundamental Duties and Directive Principles.

The Constitution not only grants equality to women, but also empowers the State to adopt measures of positive discrimination in favour of women. The following important provisions are enshrined in the Constitution of India:

Article –14: Men and women to have equal rights and opportunities in the political, economic and social spheres.

Article -15(1): Prohibits discrimination against any citizen on the grounds of religion, race, caste, sex etc.

Article -15(3): Special provision enabling the State to make affirmative discriminations in favour of women.

Article –16: Equality of opportunities in matter of public appointments for all citizens.

Article -39(a): The State shall direct its policy towards securing all citizens men and women, equally, the right to means of livelihood.

Article -39(d): Equal pay for equal work for both men and women.

Article –42: The State to make provision for ensuring just and humane conditions of work and maternity relief.

Article -51 (A) (e): To renounce the practices derogatory to the dignity of women.

Political, economic and social spheres.

Article -15(1): Prohibits discrimination against any citizen on the grounds of religion, race, caste, sex etc.

Article -15(3): Special provision enabling the State to make affirmative discriminations in favour of women.

Article -16: Equality of opportunities in matter of public appointments for all citizens.

Article -39(a): The State shall direct its policy towards securing all citizens men and women, equally, the right to means of livelihood.

Article -39(d): Equal pay for equal work for both men and women.

Article -42: The State to make provision for ensuring just and humane conditions of work and maternity relief.

Article -51 (A) (e): To renounce the practices derogatory to the dignity of women.

Within the framework of a democratic polity, our laws, development policies, plans and programmes have aimed at women's advancement in different spheres. From the Fifth Five Year Plan (1974-78) onwards there has been a marked shift in the approach to women's issues from 'welfare' to 'development'. In recent years, the empowerment of women has been recognized as the central issue in determining the status of women (MWCD 2006). The National Commission for Women was set up in 1990 to safeguard the rights and legal entitlements of women. The 73rd and 74th Amendments (1993) to the Constitution of India have provided for reservation of seats in the local bodies of Panchayath and Municipalities for women, laying a strong foundation for their participation in decision making at the local levels. Some of the major women favouring laws are— The Dowry Prohibition Act, 1961; The Child Marriage Restraint Act, 1929 ; Immoral Traffic (Prevention) Act, 1956; The Hindu Succession Act, 1956; The Family Courts Act, 1984; Pre-Natal Diagnostic Techniques (Regulation & Prevention of misuse) Act 1994; Protection of Women from Domestic Violence Act, 2005; etc.

All these Acts are time to time reviewed and amended by the government. Besides these, the National Policy for the Empowerment of Women was adopted in 2001. The goal of this Policy is to bring about the advancement, development and empowerment of women. National Policy on Empowerment of Women also suggested various measures for the effective implementation of women related legislations. India has also ratified various international conventions and human rights instruments committing to secure equal rights of women. Key among them is the ratification of the Convention on Elimination of All Forms of Discrimination Against Women (CEDAW) in 1993, the Mexico Plan of Action (1975), the Nairobi Forward Looking Strategies (1985), the Beijing Declaration as well as the Platform for Action (1995) and the

Outcome Document adopted by the UN General Assembly Session on Gender Equality and Development and Peace for the 21st century, (titled “Further actions and initiatives to implement the Beijing Declaration and the Platform for Action”) have been unreservedly endorsed by India for appropriate follow up (MWCD 2006).

Status of Women in Assam

The status is regarded as a multi-dimensional concept consisting of socio-economic, political, legal and attitudinal attributes. Generally, the status of women means the hierarchical position of the women achieved through the enactment of the roles allotted to them by the society in which they live (NEN 2003). Women’s status depends mainly upon her rights and privileges and the role assigned to her, most often on the basis of gender. Though the Constitutional commitments of the nation to women was translated through the planning process, legislations, policies and programs over the last six decades, a situational analysis of social and economic status of women reflects less than satisfactory achievements in almost all important human development indicators (MWCD 2006). It is found that poor status of the women in our society is one of the single major responsible factors for the rise in crime against women. In countries, where women are socio-economically and politically empowered, the rate of crime against women is comparatively less than those countries where women have inferior status. Therefore, it is quite imperative to examine the status of women in Assam in order to understand its relation with the crimes against women.

Assam, like other north-eastern states, is characterized by under-development, a high degree of insurgency and it is the habitat of diverse ethnic tribal and non-tribal groups. Communities in Assam are patriarchal in nature. However, it is a fact that women in Assam enjoy a higher status as compared to the greater Indian society. They have greater levels of mobility, economic autonomy and control over their labour than many women in other parts of India. This could also be due to the fact that the society in Assam evolved partially from a tribal background and has thus retained some of their value-system of equity (NEN 2003). The village economy revolves largely around women’s labour and female entrepreneurship in Assam due to long standing influence of the tribal work-pattern. As most tribes do, the communities in Assam too accord a relatively

higher status to women, but not always accepting them as equal to men. Despite this fact, gender has always been a basic differentiating factor, which is reflected in the cultural norms that have assigned specific roles to men and women in society. Like all other societies, in the Assamese society as well, the traditional as well as changing position of women is based on the prevailing societal norms and functions. Thus, the development and corresponding women's status in Assam is directly linked with the social, religious and cultural traditions, stages of economic development, level of education and political participation among other factors. The following section examines the status of women in Assam by taking into account the above indicators.

Education

Education is the only medium for bringing about far-reaching changes in the status of women. It is the foremost requirement in improving the status of women in the society. An educated woman can face the vagaries of life without any fear. The female literacy rate in Assam has increased considerably over the years. In the field of education, women in Assam are in a better position than the all-India average. As per 2001 census the literacy rate for Assam is 64.28 percent as against 65.38 percent for India. While male literacy is 71.93 percent (India-75.85 percent); female literacy stands at 56.03 percent (India-54.60 percent). The male-female gap in the literacy rate is still perceptible although it is declining over time and is much below the national average (Table-1 & Table-2). The phenomenon of school drop-out is a negative indicator of educational attainment. The dropout rates of both boys and girls in Assam remained higher than all-India average from 1981 to 2001. The dropout rate of girls was higher in most of the years.

Table-1: Literacy Rates in Assam

<i>Persons</i>	<i>Literacy Rate (LR) (%)</i>	<i>LR among 10-14 yrs age group (%)</i>	<i>LR among 15-19 yrs age group (%)</i>	<i>Population attending school in the age group (%)</i>	
				6-10 years	11-13 years
Total	64.28	68.3	64.9	46.0	64.6
Male	71.93	73.0	70.8	49.0	69.2
Female	56.03	63.3	58.7	42.9	59.7

Source: Census of India 2002

Table-2: Gender gap in Literacy

	Assam (%)	North-East India (%)	India (%)
Female Literacy (Census of India 2001)	56.03	61.91	54.28
Gender Gap in literacy (NSSO 1997)	16.00	12.87	23.00

Adapted from NEN, 2003

Health

The armed conflict in the region has led to the breakdown of existing health services. PHCs have been abandoned and health personnel are reluctant to enter those areas because of personal security reasons. While both men and women are affected by this, women are the most sufferers because they often cannot access health services available at a distance due to restrictions on their mobility. Besides, there is a tendency for women to underplay their health needs and their reproductive health. Table-3 shows a comparative analysis of women's health situation in Assam and India. It is found that deliveries assisted by health professionals in Assam are half of that received by the rest of India. The percentage of women suffering from anaemia is also very high.

Table-3: Women Health Indices

Sl No	Health Indicators	Assam	India
1.	Life Expectancy for Females (Technical Group on Population Projections 1996-2001)	55.30	63.3
2.	Total Fertility Rate (Census of India, 2001)	2.31	2.85
3.	Infant Mortality Rate (SRS, 2000)	69.50	74.00
4.	Under 5 Mortality Rate (SRS, 2000)	89.50	
5.	Mothers receiving Antenatal Checkups (%) (NFHS-2; SRS 2000; Economic Survey 1999-2000)	60.10	65.10
6.	Deliveries assisted by a Health Professional (NFHS-2; SRS 2000; Economic Survey 1999-2000)	21.40	43.00
7.	Percent of Women (15-49 yrs) with any Anaemia	69.70	Rural:53.90

	(NFHS-2; SRS 2000; Economic Survey 1999-2000)		Urban:45.70
--	---	--	-------------

Adapted from NEN, 2003

Work participation rate

Female work participation is another indicator of women's status in the society. More the number of women in paid jobs better are their status. But most of them in the world are engaged in unpaid or in low paid jobs. Assam is not the worst among major states of the Indian Union in terms of human development and gender equality but it ranks quite low. HDI value of Assam is 0.407, but out of its 23 districts, 16 districts are having lower HDI value than the State average. In 1991 the Gender Equality Index (GEI) value of Assam was 0.575 and ranks 29 among the states (Assam HDR 2003). Assam has a largely rural agrarian economy, which is characterized by high rate of work participation of women. Female Work Participation Rates (FWPR) is high in Assam, but women do not benefit economically, even after sharing a disproportionate share of the work burden. The work participation rate of the women in Assam is considerably lower than that of men in general except in the primary sector. The gender gap in the work participation rate is obviously in favour of women in the primary sector and in favour of men in the secondary and tertiary sectors. The role and status of women have undergone notable changes, even in the rural areas of the state. In urban areas of Assam, women have a relatively greater flexibility in choosing their professions due to greater levels of exposure and education. Yet, women are still far from being at an equitable position, due to limited control and access over resources.

In 2001, only 9.68 percent of women were classified as main workers, while 42.35 percent of men were classified as main workers. Table-4 shows that only 7.58 percent of men worked in a marginal capacity (both rural and urban), while 11.12 percent women worked as marginal workers. This has implications for the respective income shares and the control over resources within the family.

Table-4: Percentage of Main and Marginal Workers in Assam, 2001 by Gender

	Main Workers as a percentage of Total Population			Marginal Workers as a percentage of Total Population		
	Total	Male	Female	Total	Male	Female
ASSAM	26.59	42.35	9.68	9.29	7.58	11.12
INDIA	30.55	45.35	14.68	8.71	6.59	10.99

Source: Assam Human Development Report, 2003

(iv) Sex Ratio

Sex ratio is a very important indicator that reflects the status of women in society. It reflects whether she enjoys those rights to survival, protection and development. In 2001 the male-female ratio in Assam was 1000: 932 which was lower than the all India average of 1000: 933. Out of 23 districts, 8 districts have lower sex ratio than the State average. The imbalance in the male female ratio is due to blind faith as well as the result of illiteracy which have resulted in destruction of the baby girl at prenatal stage due to sex determination test, deliberate malnutrition and neglect of the girl child.

Political participation

Women have played important and valiant roles in India's freedom movement between 1921 and 1947. With the formation of the Assam Pradesh Mahila Samiti, women came to play a larger role in the national political life. Post independence too, women have played active roles in various social movements in Assam. It is a fact that the status of women in Assam is the worst in terms of their position in decision making bodies (Fatima 2009). In Assam in 1977, out of 3 female candidates who contested for the Lok Sabha, 2 candidates were elected. In 1980 out of the two female candidates who contested for the Lok Sabha none were elected. Only one women from the State of Assam contested in the 1984 and none in 1989 elections. In 1991, 7 female candidates contested for the Lok Sabha but none was elected. In 1996 only one woman was elected to the Lok Sabha out of 9 candidates who contested (Table-5). Table-6 shows almost same trends in the Legislative Assembly of Assam. Participation of women is low not only in the elected bodies but also in administrative posts. The over-all picture seems to be quite dismal. However, there are much possibilities and potential for increased

participation of women of Assam in the national mainstream. Some strategic approaches for improving women's status in Assam can be taken up.

Table-5 : Distribution of Female contesting candidates in the various Lok Sabha elections, Total Seats in Lok Sabha and number of Women elected from Assam.

Year	Contesting Female candidates	Total Seats in Lok Sabha	Total seats won by Women
1952	2	10	1
1957	2	10	2
1962	3	12	2
1967	2	14	1
1971	3	14	1
1977	3	14	2
1980	2	14	-
1984	1	14	-
1989	-	14	-
1991	7	14	-
1996	9	14	1

Source: 'Political Status of Women in Assam Since Independence' by Dutta, N.L, 1992

Table-6 : Year-wise distribution of contesting female candidates and total number of women elected to the Assembly from 1952-1985 as well as total number of seats in the Assembly.

Year	Contesting Female candidates	Total Seats in Assembly	Total seats won by Women
1952	06	108	02
1957	10	108	05
1962	04	105	04
1967	09	126	05
1972	12	114	08
1978	20	126	01
1983	--	126	--
1985	08	126	04

Source: 'Political Status of Women in Assam Since Independence' by Dutta, N.L. 1992

Customary laws

During the last few decades, although a number of legislations have been passed with a view to ensuring equality of status and of opportunity for women, in practice this equality eludes a majority of women. The tribal communities of North East India were by and large left free to be regulated by their own conception of law and by their own machinery (NEN 2003). In the Indian Constitution too provisions were made to protect the customary practices and laws of the tribal communities and to this date customary laws are more operational than the Indian Penal Code. In Assam, different tribal communities especially in North Cachar Hills and Karbi Anglong districts are having their customary laws. This policy of non-interference has contributed positively towards preserving the customs, traditions, and ways of life and cultural patterns of these communities. Unfortunately not all customary laws are gender sensitive. The much revered customary norms and practices are major hurdle to the participation of women in decision-making. It is urgently required to change those norms/laws which debar women from participating in polity and this is a must especially in the traditional institutions of governance like the village councils. The legal system is very gender insensitive and often this comes across while trying to access justice.

The Way Out

As it is already an established fact that women empowerment is not possible until unless the status of women is improved. At the same time, their low status in society has made women more vulnerable to different types of exploitations. Over the years there have been efforts made to socially, economically and politically empower women but as a result of the lack of synergy or coordination between these activities, the outcomes could never be completely satisfactory. For example, the increasing induction of women representatives into the PRIs should have meant automatic improvement in the lives of rural women, but it has not happened, as the elected women were not educated or literate or even made aware of their rights. Also there are many groups of women who on account of tradition, culture, ethnic, social or religious background are more vulnerable compared to the women in the mainstream sector. Following are some of the measures to be taken to empower women vis-à-vis to reduce the crimes against women:

- Legal-judicial system will be made more responsive and gender sensitive to women's needs, especially in cases of domestic violence and personal assault. New laws will be enacted and existing laws reviewed to ensure that justice is quick and the punishment meted out to the culprits is commensurate with the severity of the offence.
- An initiative should be taken for the full participation of all stakeholders including community and religious leaders, in framing the policy that would encourage changes in personal laws such as those related to marriage, divorce, maintenance and guardianship so as to eliminate discrimination against women.
- It is imperative that an integrated policy and strategy be formulated that addresses economic, social, and political empowerment simultaneously and holistically along with the requisite programmes and schemes. Once such a comprehensive policy and programs flowing from it are put in place, it will be possible to enable an all round development of women, which will usher in true empowerment.
- With the growing globalization and liberalization of the economy as well as increased privatization of services, Women as a whole have been left behind and not been able to reap the benefits of globalization. Mainstreaming of women into the new and emerging areas of growth is imperative. This will require training and skill up gradation in emerging trades, encouraging more women to take up vocational training and employment in the boom sectors.
- The time has now come to consider the transformation of those SHGs which have developed considerable capacity and experience to further expand into larger community based organizations (CBOs). Such CBOs can operate on a bigger scale and become more competitive in the markets by bringing down costs and also can become instrumental in bringing about social change.

Conclusion

Developing positive attitude towards women is necessary to reduce the crimes against women. While government actions and steps are necessary for removing gender inequalities and injustices and for empowering women, these can become effective only when society's attitude towards women changes. Women's empowerment would be

achieved only when the attitudes, ways of thinking, feeling and also ways of behaving towards women become congenial and positive. The society must respect her as a person with an identity of her own rather than taking her as a commodity and primarily as a sex object to be abused, exploited, discriminated and ill-treated. The extent of empowerment of women is determined largely by the three factors – her economic, social and political identity. These factors are deeply intertwined and interlinked with many cross cutting linkages which imply that if efforts in even one dimension remain absent or weak, outcomes and momentum generated by the other components cannot be sustained. It is only when all the three factors are simultaneously addressed and made compatible with each other; only then the woman can be truly empowered. Therefore, for holistic empowerment of the woman to happen, social, economic and political aspects impacting a woman's life must converge effectively.

References

- AHDR 2003, *Assam Human Development Report 2003*, Government of Assam, Guwahati.
- Dutta, N.L 1992, 'Political Status of Women in Assam Since Independence', in Dr. (Ms) S.L. Baruah (ed.), *Status of Women in Assam (with special reference to Non-Tribal societies)*, Omsons Publications: New Delhi, pp.118-126.
- Fatima Tohsin Sahidullah 2009, "Status of Women in Assam", *The Assam Tribune*, 17th June, 2009, Guwahati. (<http://www.assamtribune.com/scripts/details.asp?id=jun1709/edit3>)
- Indianexpress.com 2009, "Assam: rise in crime against women" <http://www.indianexpress.com/news/crime-against-women-on-rise-assam-takes-grievance-cells-to-grassroots/237027/0>
- Merinews 2008, "Assamese women despair: 500 rapes in 5 months". <http://www.merinews.com/catFull.jsp?articleID=137688>
- Mochahari, M 2009, "Deadly indeed, violence against women". <http://www.assamtimes.org/blog/2818.html>

MWCD 2006, “Report of the Working Group on Empowerment of Women for the XI Plan, Ministry of Women and Child Development, Government of India, New Delhi. (<http://wcd.nic.in/>)

NCRB 2007, *NCRB Annual Report 2007*, Ministry of Home Affairs, Government of India, New Delhi

NEN 2003, *Support Services to counter Violence against Women in Assam: A Resource Directory*, North East Network: Guwahati. (<http://www.unifem.org.in/PDF/Assam.pdf>)

Thaindian News 2008, “Crime against women rises alarmingly in Assam” http://www.thaindian.com/newsportal/uncategorized/crime-against-women-rises-alarmingly-in-assam_10071799.html

Wikipedia 2006, “Crime in India”.(http://en.wikipedia.org/wiki/Crime_in_India)

Socio-economic Conditions of Commercial Sex Workers; A Case Study of Dharwad District of Karnataka

Dr. Sangeetha R. Mane *

Mr. M. Ravindra **

Mr. Ravikanth B. Lamani ***

Abstract

An attempt has been made to explore the Socio-Economic conditions of commercial sex workers, and to understand their knowledge and source of information about the HIV/AIDS. The authors explored the poverty is main reason to choose the commercial sex work .It was also observed that Government and Non Government Organizations, health workers and media played a vital role in providing knowledge and information about HIV/AIDS.

Key Words: Sex Workers, Sex Trade, Homosexual and HIV/AIDS

* Dr. Sangeetha R. Mane, Associate Professor, Department of Social Work, Karnatak University, Dharawad.

** Mr. M. Ravindra, Capacity Building Officer, The Global Fund Round-7, Department of Social Work, Karnatak University, Dharawad

*** Dr. Ravikanth B. Lamani, Capacity Building Officer, The Global Fund Round-7, Department of Social Work, Karnatak University, Dharawad

Introduction

Prostitution, flesh trade, whoredom, the world's oldest profession and a host of such references are actually qualitative indicators of the state of a society vis-à-vis the treatments to and expectations from its women. Prostitution is closely associated with the social processes and existing assumptions in any given society. The institution of prostitution has existed in one form or another in all class based patriarchal societies. Any effort to understand and analyze prostitution as an institution must take into consideration the culture specific variables. In recent year's sex trade or sex work as prostitution is widely referred to has reached alarming proportions. The forms in which prostitution manifests itself have also become widely diversified. In spite of receiving wide social

condemnation the institution of prostitution has persisted for centuries. It is generally believed that women in the flesh trade act as sources of oppression in society but very few attempts are made to understand the force that push women into prostitution. The fact that a large number of young girls or women are drawn into the flesh trade cannot be ignored or over looked anymore and serious insights into the problem are required. There are references to prostitution as “sex industry” and prostitutes as “sex workers” prostitution have become a source of livelihood not only to thousands of girls/women but also to a large number of families, pimps or procurers who thrive on their earnings. It is not that law has not tried to crack its whip on this oppressive practice but it has not even succeeded in reducing its extent, leave alone eliminating it.

Prostitution is one of the kaleidoscopic images nurtured by a social fabric, which wishes to perpetuate the status of its women as sexual objects. Surprisingly this is a belief perpetuated not only by the ‘male’ but also a gender- stereotype with which many a women clothes her. This evident in the uttering of many a middle class housewives who see urban prostitution as a protective thermostat against the rape of ‘respectable’ girls and women.

In most societies prostitution is viewed as immoral and there seems to be a general reluctance on the part of many, including those in academic circles to debate on this issue. Even the law most often does not take the right view of situation that drives women into prostitution. The suppression of Immoral Traffic in women and girls Act of 1956 defined prostitution as “the act if a female offering her body for promiscuous sexual intercourse for returns either in money or in kind”. However, this definition was altered in the amended act in 1986 as any person offering sexual service. In almost all societies prostitution has been perceived as an act associated only with women and those who encourage or thrive on it tend to absolve themselves of their guilt. The legal procedures and other efforts to do away with so called social evil will not yield any meaningful results unless structural and attitudinal changes emerge in society at large on the issue of women’s roles. Nearly 35 percent of the total HIV infection cases in India are the “women in prostitution”. The incidence of HIV infection would increase a great deal in the near future in the general population, as the infected women continue in position, entertaining 4-5 clients daily and there is always a tendency among the clients to change

the women from indulging in prostitution and there is no scheme of social security or financial support for those, infected with the virus, to contain the spread of AIDS. (B.K. Prasad, 2004). HIV and AIDS prevalence in India have been on the rise for more than a decade and have reached alarming proportions in recent years. The government of India established a national AIDS control organizations (NACO) under the ministry of health and family welfare in 1989 to deal with the epidemic. Since then there have been various efforts to prevent HIV transmission, such as public health education thoroughly the media and the activities of many non-governmental organizations (NGO). (NFHS-2, 2001).Dharwad is one of the high HIV prevalence districts in Karnataka, with an HIV prevalence of 2 percent among ANC attendees (KSAPS 2002) and 3.5 percent among STI clinic attendees (ICHAP). The present study covered the twin cities of Hubli-Dharwad busy commercial hubs with a combined population of 7.86 lakh (census of India 2001). Multi-partner commercial sexual activity is the most prevalent risk behavior in Hubli-Dharwad municipal corporation (HDMC) approximately 631 sex workers sells sex to around 2,202 clients across 175 spots in HDMC per day. Hubli city accounts for 70 percent of this volume (ICHAP-2003). It is in this background that the present study proposes to look into the lives and knowledge about the AIDS of commercial sex workers in Hubli-Dharwad cities in Karnataka state.

Research Methodology

The objective of the study was mainly to understand socio economic conditions, knowledge about HIV/AIDS, source of information, and use of condoms among commercial sex workers. The study is in exploratory nature and was conducted in Hubli Dharwar Muncpal Corporation of Karnataka State. 119 female sex workers were selected randomly by using purposive sampling technique; the observation technique was also used to elicit the information from respondents concerned.

Religious Background

Religious beliefs are closely linked to concepts and practices governing morality in any society. It is also true that prostitution has often enjoyed religious sanction and it is under this pretext that it has survived for centuries. Hence, it would not be out of the context of

this study to examine the religious background of the subjects. Table 1 provides data on their religious composition.

Table No; 01, Religious background of sex workers. (N=119)

Religion	Frequency	Percentage
Hindu	64	53.78
Muslim	49	41.18
Christian	3	02.52
Others/No response	3	02.52
Total	119	100.00

As indicated by the data a Majority (53.78%) of the respondents were Hindus. This is basically because Hindus constitute the Single largest group in the country's population. Further, the practice of Devadasi is found among the Hindus and is widely prevalent in some parts of the state. The second major number of respondents was found from Muslim Religion (41.18%) and Christian accounted for about 2.52 percent of the study sample.

Caste Composition

Not only religion but caste also plays a vital role in every aspect of life in the Indian society. Often, caste background is directly or indirectly linked to the kind of opportunities that are Available or not available to person's.

Table No; 02, Caste Composition of sex workers. (N=119)

Caste	Frequency	Percentage
Scheduled castes	37	31.09
Scheduled tribes	08	06.72
Backward castes	47	39.50
Other forward castes	23	19.33
No response	04	03.36
Total	119	100.00

The data reveal that respondents who belong to backward (39%) and scheduled Castes (31%) are represented in the sample in almost equal proportions. The term backward caste includes a group of caste that occupies different ranks in the cast hierarchy and a large proportion of the members are economically backward. The forward caste are generally identified as those caste groups which occupy higher positions in the caste

structure and enjoy a certain degree of economic advantage besides a higher ritual status. Though caste 'per se' may not have a direct bearing on a person's entry into prostitution it might create certain condition which may play a decisive role in determining one's entry into the Sex trade.

Marital Status of Sex Workers

There is a popular notion that single women generally enter in to trade. In a society where early marriage has been in vogue for several centuries and girls are burdened with familial responsibilities at a very young age, it is unlikely that a large number of men and women can remain outside the institution of marriage. In fact the fear that adolescent and young girls will "go astray" has prompted many a parent to have the marriage of his/her daughter arranged at a very early age. The belief that once a daughter is married and her responsibility transferred to her husband she is safe has proved to be one of the most unrealistic myths in recent times. Yet, parents seem to be in a great hurry to get their daughters married off. Given such a situation one would imagine that there is less likelihood of married girls/women becoming sex workers. But it was revealed by this study that as many as 86 out of 119 (72.27%) were married, and unmarried with 13.45 percent follows it, divorce or separated from spouse with 8.40 percent and widows with 5.88 percent. True is the fact that desertion and ill treatment by family members drove many married women in our sample to prostitution unable to protect themselves and their dependent children these women had entered the sex trade.

Economic Profile of the Family

Studies have shown that one of the major factors affecting entry into prostitution is the economic condition of the family. Hence an attempt is made here to elicit data relating to the economic background of the subjects' families. It was a rather difficult task to draw precise information about the economic status of their parental families. Most often responses such as "Low" (earning per month less than 1500 Rupees) "Medium" (earning per month up to 1500 to 3000 Rupees), and "High" (earning per month more than 3000 Rupees) were received instead of actual figure relating to incomes. However, piecing together the information given by the subjects, an economic profile of their families has

been constructed. More than half (52%) the parents of respondents fell into the group earning a monthly income of rupees 1500 or less and only 9 to 10 percent of families are able to earn a monthly income of rupees 3000 or more. The remaining subject's parents were unemployed. From the data it is thus evident that the families of most subject fall into the low-income bracket. When economic hardships couple with certain influences and conditions, may young girls/ women fall a prey to forces that are the part of the flesh trade rocket. Often, poor girls are lured into traps by owners of brothel houses or their agents with falls promises of jobs as domestic servants in towns and cities or a career in films, and before long they realize that they have been forced into prostitution.

Educational Background

Education is an important indicator of a person's socio-economic background. It is generally believed that education helps a person not only to earn a livelihood or the inability to overcome the exploitative situations into which ignorance might throw them. It is thus necessary to investigate the educational status of the subjects.

Table No; 03, Education status of sex workers. (N=119)

Education level	Frequency	Percentage
Illiterate	47	39.49
Primary	40	33.61
High school	26	21.85
Pre-University	04	03.37
Graduate	02	01.68
Total	119	100.00

It can be seen from the data that the Largest Number of the sample respondents has received some education. One would generally believe that illiteracy is a major factor contributing to prostitution. While it is true that ignorance resulting from illiteracy could push a women into the flesh trade, it is also possible that access that to information about easy means of achieving quick wealth and pleasures can drive some women to seek such means. What is quite surprising is that 27 percent of respondents had even gained access to High school (21.85%) and college (5.05%) education and yet chosen to become sex workers.

Age

It is very difficult task to obtain details about the accurate age of sex workers. Child sex workers fear that revealing their actual age might lead to punishment under the prevention of immoral traffic Act for their procurers. Older women, on the other hand tend to camouflage their age in several ways because reaming young and being presentable are among the prescriptions laid down for women in sex work. Conservative estimates put the number of children in India suffering from commercial sexual abuse at 3, 00,000. According to an estimate provided by non-governmental organizations there is an increase of 8-10 percent every year in the number of children entering the flesh trade. The central advisory committee on child prostitution in its report published in 1994 said that about 15 percent of sex workers in Bombay, Delhi, Madras, Calcutta, Hyderabad and Bangalore are children. According to a report in the 'week' magazine 30 percent of sex workers in these six cities are children and that nearly half of them had entered the flash trade when they were minors (The week, Aug 4/1996:40).This background it would now be appropriate to examine the age wise distribution of subjects

Table-4 Age of sex workers. (N=119)

Age groups (in years)	Frequency	Percentage
15-20	12	10.08
21-25	30	25.21
26-30	35	29.41
31-35	24	20.17
36-40	13	10.93
41-45	05	04.20
Total	119	100.00

The data in table 4 show that the largest concentration of sex workers in the sample is in the age groups 21-30 years (54.62%). As we move up to the higher age groups we see that there is a reduction in the number of sex workers. Brothel houses prefer younger girls as their owners believe that they can fetch the highest price. Given the fact of Indian male's obsession with virginity it is true that most clients Prefer "young virgin" girls. This profession also takes a heavy toll on health and sets in motion an early aging process, which in turn results in these women being thrown out and left in the lurch.

Reasons for taking up Sex Work

For several year attempts are being made by social scientists to pin down the exact cause of prostitution, but it has not been possible to evolve any single theory, which could explain all the circumstances that lead girls/women into the sex trade. However, many schools of thought did emerge to attempt an etiology of prostitution .The emerge to school of thought attributes prostitution to the factors of demand and supply that operate in society. Some of the other theoretical appreciates are the psychological theory, the environmental theory, the born prostitute theory and the Freudian perspective. Though it is not possible to find a totally comprehensive explanation in any of these theories. It is true that they provide a useful basis for discussion of the causes of prostitution. In the background of this discussion it would now be appropriate to analyze our data on reasons cited by the respondents for becoming sex workers.

Table No; 05, Reasons for Becoming sex workers. (N=119)

Causes	Frequency	Percentage
Family tradition	12	10.08
3 rd treatment by parents	11	09.24
Economic distress in family	34	28.57
Social custom	12	10.08
Desertion by spouse	15	12.61
Deception	04	03.37
Dejection in love	06	05.04
To sexual urge	03	02.52
Others	22	18.49
Total	119	100.00

From the data in table 5 it emerges that 'economic distress' was the reason cited by the largest number (28.57%) for taking to sex work. Family disharmony, tradition and social

customs that have sanctioned the devadasi, Desertion and other facts like kidnapping, abduction, deception, Displacement were among other reasons that were responsible for entry into sex work. In a world that is fast becoming materialistic and abuse of children and women is increasing in alarming proportion it is wrong to infer that entry into the sex trade is always voluntary. A study by the National Commission for women noted that across India over 200 women and girls enter the flesh trade every day. It is thus to be inferred that entry into Sex work, is a factor that is determined by a multiplicity of factors.

Length of Stay in Sex Work

There is a general belief that once a woman enters into the flesh trade; she is bound to be there for life. The stigma of prostitution seems to hang on women for a lifetime and whether one continues or quits, the tag of immorality would continue. It must be born in mind that the hazards of sex work are so dangerous that a girl/women driven into it falls not only a victim of the dreaded AIDS but also a carrier of the disease to her clients and their unsuspecting family members. Once a woman becomes disease prone her exit process begins. Unwanted by the brothel owners and uncared for by society, the sex worker joins the ranks of many of her kind who are victims of oppression. A sex worker is unlikely to continue in her profession for a long time for another reason. As age advances a woman is supposed to lose her charms and her continuing in the flesh trade becomes difficult. Use of artificial beauty aids with dangerous chemical components also acts as a source of hazard to her face and appearance.

Table -6 Length of stay in sex work Numbers of years the Respondents had been in the profession. (N=119)

Length of being in profession (in years)	Number of sex workers	Percentage
Less than one year	07	05.88
1-3	24	20.17
3-5	27	22.69
5-10	31	26.05
10-15	12	10.09
15-20	10	08.40
20 and above	08	06.72
Total	119	100.00

The data in the table 6 show that the single largest number of subjects has been in the profession between 5 and 10 years. It appears that the maximum number of year's sex workers have been in their profession is for a period of 10 years. As length of stay increases, there is an inverse decline in the number of respondents.

Knowledge of HIV/AIDS

Acquired Immune Deficiency Syndrome (AIDS) is an illness caused by the HIV Virus, which weakens the immune system and leads to death through Secondary infections such as Tuberculosis or pneumonia. The virus is generally transmitted through Sexual contact, through contact with contaminated needles or blood, or from an HIV-infected mother to her child during pregnancy, during delivery or through breastfeeding. Table7 shows the percentage of Sex workers who have heard about AIDS by background characteristics. Table 7 reveals that 90 percent of Sex workers in Hubli-Dharwad cities have heard of AIDS. Knowledge of AIDS varies relatively little by Sex worker's age, but there are substantial differentials for all other background characteristics. The difference in the knowledge of AIDS by sex worker's Education Level is dramatic. Knowledge of AIDS increases from 83 percent for illiterate sex workers, to 100 percent for sex workers who have completed at least a High School education. There is also strong positive relationship between knowledge of AIDS and sex workers' standard of living. Knowledge of AIDS is low among Sex workers from scheduled castes and scheduled tribes (87-89%)

Source of Knowledge about AIDS

As part of its AIDS prevention program, the Government of India has been using mass media, especially electronic media, and non Governmental organizations, extensively to create awareness among the general public about AIDS and its prevention. While the field work researchers asked Sex workers who had heard of AIDS about their sources of AIDS Information.

Table-7 Percentage of sex workers who have heard about AIDS and among sex workers who have heard about AIDS, percentage who received information from specific source by selected background characteristics

Background characteristics	Percentage Who have heard about AIDS	Total No. of sex workers	Among those who have heard about AIDS, percentage who received information from							No. of sex workers who have heard about AIDS
			Radio	TV	Cinema	Newspaper/ Magazines	Health/ NGO workers	Friends/ Relatives	Other source	
Age-15-20	91.67	12	58.12	84.80	06.81	29.08	76.08	68.25	39.27	11
21-25	93.33	30	56.80	82.30	08.62	31.18	83.90	72.18	35.18	28
26-30	88.57	35	55.16	82.10	10.34	34.98	87.16	69.53	38.93	31
31-35	91.67	24	52.11	80.13	08.49	33.71	84.20	68.80	32.00	22
36-40	84.62	13	53.10	77.16	07.95	34.21	82.18	67.92	34.56	11
41-45	100.00	05	54.00	75.15	07.71	31.33	78.88	68.25	40.75	05
Education Illiterate	82.98	47	28.09	51.61	02.01	00.50	82.81	88.16	35.71	39
Primary	92.50	40	46.24	74.12	03.60	15.13	83.66	83.23	35.71	37
High school	100.00	26	56.53	91.36	08.11	36.20	84.52	74.81	37.41	26
Pre-university	100.00	04	70.66	96.52	11.52	48.09	86.66	56.57	36.38	04
Graduate	100.00	02	73.33	98.11	12.44	63.12	86.23	44.09	39.98	02
Caste S.C	89.19	37	43.22	74.22	06.12	19.92	84.22	79.83	40.11	33
S.T	87.50	8	49.63	78.61	04.91	22.18	79.14	81.21	38.46	07
OBC	91.49	47	61.61	88.92	08.75	41.70	87.56	61.36	31.12	43
Other forward	91.30	23	69.60	91.17	11.48	49.88	88.11	58.11	32.34	21
No response	100.00	04	53.10	81.09	07.10	30.11	83.91	62.92	34.01	04
Standard Of Living- Low	87.10	62	47.61	73.12	06.26	18.68	92.55	78.63	28.31	54
medium	95.65	46	70.91	81.92	09.81	30.31	83.69	69.11	39.96	44
High	90.90	11	48.10	92.38	05.58	48.98	76.38	60.38	41.01	10

Table 7 shows the percentage of respondents who have heard about AIDS from specific sources. NGO/health workers and Television is by far the most important source of information about AIDS among Sex workers in Hubli- Dharwad cities in Karnataka state.

82-84 percent of respondents who know about AIDS received information from these sources. Other important sources of information about AIDS are friends and relatives (69%), Radio (55%), Newspapers/ Magazines (32%). 37 percent of respondents were received information from other sources like posters/heading; Adult education Programs, School/ teachers etc. In the mass media Television is the most important source of information about AIDS in most of the groups shown in table 7 and a substantial percentage of respondents in all groups received information about AIDS from the NGO/Health workers (84 percent). These workers are a particularly important source of AIDS information for Sex workers who live with a low standard of living, illiterate, scheduled caste and scheduled tribes Sex workers.

Use of Condoms

Though condom use in country has been promoted since the 1960's under the National Program for prevention of unwanted pregnancies, its promotion received major impetus acts and the outbreaks of HIV with nearly 86% HIV transmission through unsafe Sex in the country and promotes condoms use as a safe practice for prevention of STI/RTI and HIV, in additional unwanted pregnancy.

Table No; 08, Use of Condoms by the Sex workers in the time of Sexual Intercourse

Use of Condoms	Regular Clients		New Clients		Boyfriends/Lovers		Husband		Others		Total	
	N	%	N	%	N	%	N	%	N	%	N	%
Always	20 (62.5)	28.18	32 (66.67)	45.08	08 (47.6)	11.27	05 (35.71)	07.02	06 (75)	08.45	71 (59.66)	100
Sometimes	09 (28.13)	25.00	14 (29.17)	38.90	06 (35.29)	16.66	05 (35.71)	13.89	02 (25.00)	05.55	36. (30.25)	100
Never	03 (09.37)	25.00	02 (4.16)	16.67	03 (17.63)	25.00	04 (28.58)	33.33	---	---	12 (10.09)	100
Total	32 (100)	26.89	48 (100)	40.34	17 (100)	14.29	14 (100)	11.76	08 (100)	06.72	119 (100)	100

Table 8 reveals that, most sex workers (59.66%) state they 'Always' use condoms. And it is followed by 'Sometimes' use condoms with 30.25% and 'Never' use condoms with 10.09% of Sex workers. There is more than half of the Sex workers were use condoms with their New Clients (40.34%) and regular client (26.89%) and very low number of Sex workers were use condoms with their Husband (11.76%) and with Boyfriends or Lovers (14.29%).

Conclusion and Suggestions

Growing poverty, consumerism, increasing exposure to commercial recreation and greed for easy money has pushed many young girl/women into the Sex trade. A gender incentive society and legal system also make the process of rehabilitation and reentry into the main stream an almost impossible task for most Sex workers. The law relating to prostitution must be enforced with rigidity, and instead of viewing the Sex worker as an offender, people who are responsible for pushing women into the flesh trade must be severely dealt with. Other measures (Mentioned below) will be necessary to root out the evil.

Sex Education: Men and Women should be educated as to the dangers of veneer diseases from such a source, and its effects on marriage relation in case of married persons. The proper teaching of the value of self-control should begin early at home and then at schools. There should be Sex education and some training for family life to young people in school and colleges. Some suitable literature for the education of the young should be distributed by some social welfare agencies. It is encouraging to note that some work on these lines is being done by the Association for moral and Social Hygiene in India.

Employment opportunities for Women: There should be more employment opportunities for the girls who are forced to this profession under economic stress.

Removal of Certain Social Customs: The widow remarriage should be encouraged and the system of dowry, which debarred many girls from marriage, may be discouraged.

Publicity and propaganda: The public should be enlightened about the law and to report any such nuisance in their surrounding areas. The films stimulating Sex interest and other such literature should be discouraged. Awareness campaign about HIV/AIDS and Sex trade must be carried out in high risk Communities. So that girls and their parents are kept informed about the Dangers of AIDS and trafficking. The branches of the Association for moral and Social Hygiene should intensify their vigilance programme. There should be social workers employed by such agencies to look after this work and make a report to the police.

References

- Dasgupta, P R, M K Jain and T Jacob John 1994, "Government Response to HIV/AIDS in India, AIDS 8. (Supp 2):583:590.
- GOI-NACO 2000b, Surveillance of *HY* Infection AIDS in India, (1986 to October 2000), At Hyperlink <http://www.naco.nic.in/ivsnac.o/indianscencelupdate>.
- NACO. Facts and figures. HIV estimates 2004, 2005b. Available from URL: http://www.nacoonline.org/facts_hivestimates04.htm .
- Ramachandran, Prema 1992, "Women's Vulnerability", Seminar, 396,:21-25.
- Reid Elizabeth 1999, cited in Working with and Supporting Communities in Sexual Health promotion, Sexual Health Exchange, Vol.2.
- Thomas, Gracious 2001: *HIV Education and Prevention: Looking Beyond the Present*, Shipra Publications: New Delhi.
- UNAIDS 2000, AIDS Epidemic Update: December ,2000. UNAIDS, WI-TO, Geneva, Switzerland, Internet, <http://www.unaids.org>.
- WHO 2005, ITS AIDS Series 9, Guide to Planning Health Promotion for AIDS Prevention and Control, Geneva.

Emerging Trends of Field Work in Social Work Education in India: An Empirical Study

Sanjoy Roy*

Abstract

Field work is the core and back bone of social work profession. As social problems are more complex and many new areas, issues and problems are emerging today, we should have well adjusted new mechanism and theory to deal those issues and problems of the society. Rather we should go for indianization of methods and theories.

This article mainly concentrated on new emerging areas of field work issues and practices and probable mechanisms to deal with it in India today.

Key Words: *Field Work, Professional Social Work Education, Societal Change.*

*Dr. Sanjoy Roy, Assistant. Professor, Department of Social Work, Assam University(A Central University), Silchar, Assam, Email-sanjoyroy30@gmail.com.

Introduction

Social work is to promote change, development and to prevent abuse and exploitation to reduce inequalities, to guarantee decent and dignified quality of life. Social work is now passing through a very critical period because of rapid and startling changes throughout the globe. The success of any profession depends upon its to clearly identify its mission, specification of tasks and functions, to pinpoint the users of professional services for fulfillment of their typical needs and resolution of distinct problems, search for various alternative means, methods and its practice with the changes of the society. Field work is the backbone of social work education and it helps to identify and explore the needs and intervene for justifiable and practical solution in a scientific manner.

Field Work as a Concept in Social Work

The Dictionary of Sociology and Related Sciences defines field work as Social Survey or Process of collecting primary data from a population distributed geographically. In

Sociological context it is quite true but fieldwork in social work education is quite different.

Fieldwork is any kind of practical experience in a social organization or agency and community if this experience has been deliberately arranged for the education of students who are undertaking courses partly or wholly designed for those who intend to become social workers (M.N. Srinivas, 1979).

Field work in social work education is a guided interaction process between a student and the actual and practical life situation in which social work as a profession has an abiding and deep concern, and which needed to be remedied, improved or changed for a fuller and complete development of human-environmental potential.

Field work in social work is carried out in and through social welfare agencies and communities, where the student learns skills and tests out knowledge according to an educational plan. The whole programme is student and field specific. Fieldwork training is supervised practice of social work under the guidance of a trained social work educator, or field personnel. It has been defined as an educationally sponsored attachment of social work students to an institution, agency or a section of community, in which they are helped to extend their knowledge and understanding, and experience the impact of human needs. Such an experience is deliberately arranged on a whole or part time basis.

Fieldwork implies both training and education. It is functional in nature and technical in process. It involves an educational process that fosters learning in students. It is an integrated approach that goes concurrently with the classroom instructions (W. Lorenz, 2001).

As Dr Gore (1981) has described that 'if the practical experiences is to be an integral part of the educational programme, then there must be clarity connecting what the student is to learn in it. The setting up of objectives for classroom teaching has long been accepted as a basic step in curriculum building. Equal attention must now be given to a classification of the objectives and the content of the practical experience for the student at various stages in his training. In other words we must spell out for the students, agency and the school the knowledge and the skill which students will be expected to acquire in the field'.

Objectives of Field Work

Fieldwork is recognized as a major and vital component in professional social work education because of its implications for professional practice. Social work, being goal-oriented and intervention-oriented professional education, aims at helping social work trainees to acquire and internalize deep knowledge of the theory and the techniques for achieving social work objectives. The social work trainee has to learn every practical aspect within his/ her two years of postgraduate training programme. Further, they have to acquire an understanding of the principles, concepts, policies and processes, which constitute the profession of social work. Through the fieldwork programme social work trainee is prepared to be a competent professional social worker. The main objective of field work in social work education is to provide the opportunities to the students to learn and practice the professional skills in the field that are taught in the class. A trainee social worker while in the field tries to interpret and diagnose the situation in the background of the knowledge and understanding and thus helps adjustment to the situations. Thus fieldwork aims at the development of the students' capacities and capabilities as a realistic worker. Direct contact and touch with the people helps students grow in knowledge about people and their problems providing them with emotional maturity, power of judgment and stability in action (R.R. Singh, 2005).

The Second Review Committee on Social Work Education (1980) in India has mentioned the following objectives of fieldwork:

1. Development of professional skills through learning to use knowledge for the study and analysis of problems and selection of appropriate means to solve them;
2. Development of skills in problem solving at the macro and micro levels;
3. Integration of classroom learning with field practice;
4. Development of skills required for professional practice at the particular level of training;
5. Development of professional attitude, values, and commitment and
6. Development of self-awareness and professional ideal.

Professional Social Work Education in India

The new existing pattern of social work education as a profession in India also influenced by and is based on the western pattern, model, more than six decades ago, when the country had different scenario of social, economic and political life, the profession grew in that atmosphere following the design of Western and European countries.

Initially Christian Missionaries started social work in terms of charity work in India, but professionalization of social work started with the establishment of Sir Dorabji Tata Graduate School of Social Work in 1936, now as Tata Institute of Social Sciences (TISS).

Social work as a profession in India has evolved and grown from traditional social service. During the first four decades, the trained social workers of this workers of this and other institutes like Delhi School of Social Work, Social Work Department of Kashi Vidyapeeth, Department of Social Work, Lucknow, etc. which subsequently emerged towards the end of forties, mainly took up those jobs, which responded to the urban based problems situations and also the needs and requirements of the industrial workers. At present more than 175 school of social work prevalent in India.

Table1
Profile of Institutions for Social Work Education in India
(Up to January 2005, By Dr Murli Desai, TISS)

Indian State	Total Number of Social Work Institutions
Andhra Pradesh	20
Assam	1
Bihar	1
Delhi	4
Gujarat	5
Haryana	2
Himachal Pradesh	1
Karnataka	28
Kerala	22
Madhya Pradesh	4
Maharashtra	55
Mizoram	1
Orissa	2
Pondicherry	1
Punjab	1
Rajasthan	2
Tamil Nadu	20
Uttar Pradesh	5

West Bengal	2
Total	177

Emerging Societal Changes in India

Last few decades, overshadows of changes has taken place in terms of economic crisis, political instability, cultural changes, ideological differences between states. Irrespective of the dichotomies between micro and macro social work practice model of the region or nation, the field instruction programme seems to have greater consistency cross-nationally in terms of its educational value, pattern of field practice and the accountability of the profession for the quality of learning of students. In addition to the problems of cultural adjustment, which have been within the purview of social work practice for some time, problems such as the exploitation of women migrants (particularly in domestic service), the harsh treatment of illegal migrants, and the growing attachment of racist sentiment to social policy issues affecting migrants need to be addressed. So societal change has given a attention to all including social workers today in India.

Social Changes

Demographic changes:

There are several demographic changes like decline in number of females as reflected by sex-ratio (972 in 1901 to 933 in 2001 census), increase of elderly population above the age group of 55 years (4.5% in 1961 to 6.16 % in 1991), literacy rate though it slow, yet perceptible (18.33% in 1901 to 65.37% in 2001 census), increasing migration from rural to urban areas for jobs and other opportunities as a result development of slums in the cities, emergence of a disadvantaged category in the younger age like street and working children, spread of HIV/AIDS etc. *Population Growth and Control:* The rapid increase in population has its own impact on the development of the country and on the other hand limited resources have created the problems in the life of the people where basic needs are not fulfilled. This also leads to additional tension at individual and societal levels. *Changes in family structure:* Changes in the structure and functions of the family combined with growing efforts by women to assert themselves to acquire an equality of status, have their own impact in the family. Increasing awareness and restlessness among

physically and socially disabled, separation and polarization of groups and increase of psychological problems i.e. stress, strain are also related to social changes.

Economic Changes are unemployment, underemployment and poverty, privatization and globalization of economy, increasing consumerism and corruption, effect of global recession. Political Changes are increasing criminalization of politics and politicization of criminals, politicization of welfare programmes and schemes etc. Other Changes are manmade and natural disaster and displacement etc.

Globalization has created new opportunities for social workers in different parts of the world to share experiences and learn from each other. Increased reciprocal contacts but assist social work's development as a profession and, we hope, equip it to exert greater international influence. Globalization offers new opportunities for social work to expand its knowledge base. By engaging more actively in international activities, social work educators can enhance their understanding of pressing contemporary social problems. Problems such as AIDS, homelessness, substance abuse, and child neglect have critical international dimensions that, if properly understood, can provide deeper insights into etiological and related issues. For example, the World Health Organization's effective dissemination of information on international AIDS Research has undoubtedly promoted a better understanding of this tragic condition (Midgley, 1990).

Also the globalization has created massive new emerging problems in the world as well as in India like cultural adjustment, large scale migration, poverty, unemployment, population growth, underemployment, terrorism, human right issues, caste based problems, problems of urbanization, regional imbalances, youth unrest etc. Austerity policies have squeezed welfare provisions under the Governments of various parties in India for the last decades. Mostly people are dissatisfied with the old system of welfare. Even in India, large number of developmental and different poverty alleviation programmes has been launched in the context of planned development. The introduction of New Economic Policy (NEP) in 1990s, lot of socio-economic changes have been brought in India contributing to the erosion of the social safety nets, traditionally a welfare state responsibility. In the light of the still existing economic and social disparities in India, privatization of social and welfare sector programmes may likely make hard job of finding grassroots solutions to social problems. Certain areas like

health, education, rural development, social welfare and so on, have already been facing modifications with reduced allocations from the state funding. In the changed circumstances, the professional social worker requires competence in community work which involves policy analysis, legislative advocacy, community need assessment, project identification, preparation, administration and evaluation. Therefore, the field content should be redesigned to provide these skills and enable the students to function as developmental workers. However, the nature of field training, especially in community work and administration, has been reported to be lacking curricular thrust, field opportunities and adequate educational focus. The need to review and improve the design of students' field assignments was felt long back to promote the involvement of students in field work and to upgrade the quality of field instructions, the key element for the preparation of the professionals of tomorrow (Desai, 1994).

Research Methodology

Objectives of the Study

- To find out the background and perception of the social work students and educators regarding the objectives, content of field work, supervision at schools of social work.
- To find out the new process and mechanisms of field work.
- To explore and evaluate the emerging trends of field work in India

Research Design

In order to carry out the present research study, an *Exploratory Research Design* has been adopted following the above objectives of the study.

Universe

This study is based on fifteen schools of social work in different universities of India. It has covered four zones i.e. North, South, East and West zones of India. Seven schools from North which are Hindi speaking areas, five from South, two from East and one from West zone have covered.

Sampling Size and techniques

Total 300 students and 90 social work educators have taken as respondents for this study from different schools of social work in India. Since the universe was undefined, both *Probability and Non-Probability* sampling techniques have been used by the researcher in this study. To achieve the first objective *Simple Random Sampling* has used. To achieve the other objectives, the *Purposive Sampling* technique (Non-probability) has used for collecting primary data and also secondary data will be supported for analyzing of departmental profiles, and field work manuals on the basis of Purposive Sampling.

Methods & Techniques of Data Collection

The data has collected through both *Primary & Secondary Sources*. All the students of MSW final year of all the institutions had given *Questionnaire* to collect the data as primary sources. All the educators of the institutions had administered questionnaire to collect the primary data. Also the researcher had *Discussions* with senior professors and field work directors to get more in-depth understanding about the field work and related issues. The researcher used *Focused Group Discussions (FGDs)* with both student's community and educator's community in some of the institutions/ departments to get a concrete idea and additional idea and knowledge about field work and other related issues as a primary source of data. The researcher also used *Observation Method* for the present study to acquaint with the actual field work training, supervision and evaluation practices in some of the schools of social work in India and field welfare agencies during my supervision time to time.

Findings

Change of Field Work

It has analyzed that almost all the respondents (91.1 percent) in favour of changing the field work from traditional concept to modernity. They say field work should not be only based on helping and preventive one but it should focus on the new concept according to modern issues and problems which is emerging today. According to their view now the idea and intervention of field work should be like examining the needs of the society, as per global situation, issue based activities, to face new challenges which are emerging, job oriented field work, new areas has to be addressed incorporated in the syllabus,

impose more responsibility on student related to project management, more research based field work, right-based approach in field work and therapeutic approaches should be adopted. On the other hand only 8.9 percent respondents say that they do not feel to change the concept of field work. It could be concluded that most of the educators wants their own concept of field work in accordance with the changing scenario and should focus and do social work intervention on emerging issues and problems.

Different Field Work Approaches besides Concurrent Field Work

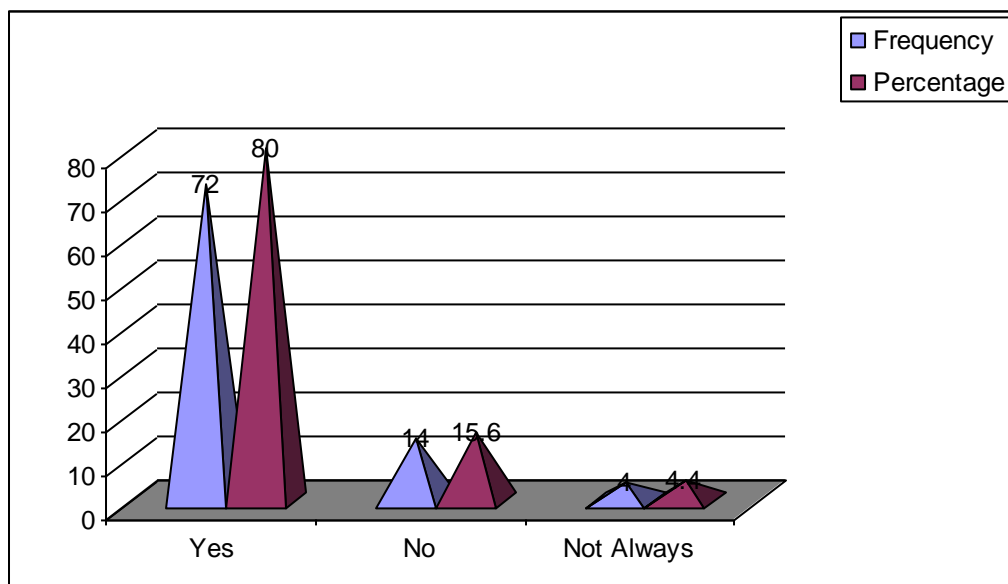
Cent percent of the respondents (100 percent) opined that they practice different field work approaches other than concurrent field work such as agency visit, rural camp, research project, educational tour and block field work. 28 respondents say that they practice all the field work approaches.

Emerging Areas

Student's Task in Accordance with New Emerging Areas

Graph-1

Opinion of Educator Respondents Regarding Student's Assignments and Tasks



The above graph shows that 80 percent of the respondents say that their students assign their tasks in field work in accordance with the emerging areas of intervention but 15.6

percent respondents say that students are not assigning their task in accordance with new issues and they are still working in the area of education, health etc. It has found that 4.4 percent respondents say that their students sometimes assign their tasks in accordance with new areas and it depends on which issues need to be tackled first. Some analysis came from the educators that if the main problems of a community are consist of on the issues like health, education etc. then student cannot neglect those issues also and they should intervene first. The educators say about the emerging areas like working with HIV/ AIDS patients, total literacy campaign, evaluation of government programme for rural development, child rights, advocacy, juvenile justice, domestic violence, mental health, informal and unorganized labour, drug abuse etc

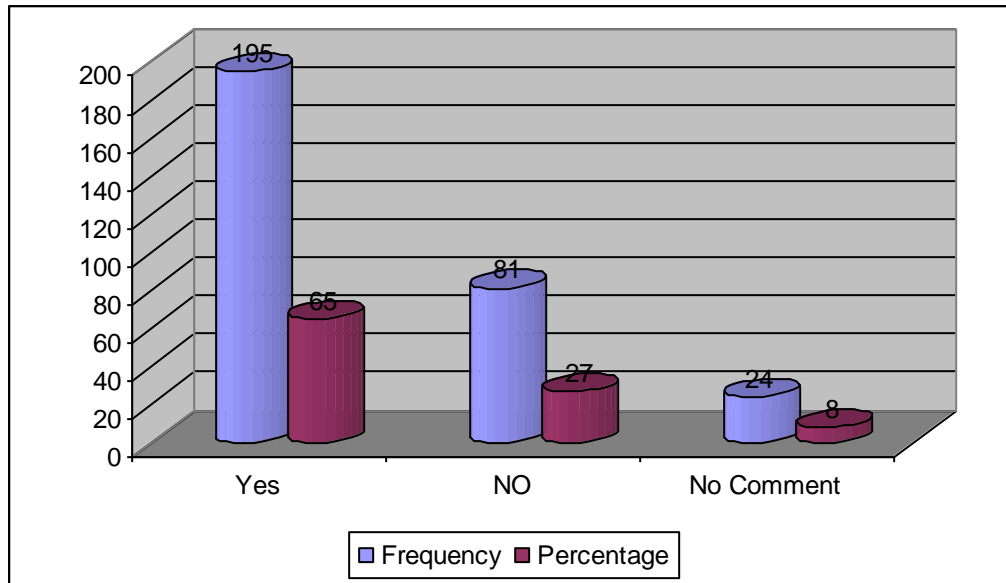
Dealing of Community Organization

It has found that an overwhelming majority of the student (87.3 percent) responded that they practice community organization in their field work and rest of the student did not practice it. Some students said that they maintain the principal of community organization when deal social issues like health and nutrition of the child and mother and RCH, awareness on dengue and malaria in the community, working with youth group on the issues of addiction, sanitation and nutrition problems of the community, parent-teacher-student meeting on education and drop out, awareness on legal aids and club formulation in the community, mass awareness on TB, STD, physically and mentally handicapped children and their rehabilitation, issues of cattle vaccination, issues of ration card, birth certificate and old age pension, organizing health check up camp in the community, prenatal and postnatal care with women etc.

Need for New Mechanism or Theory

Graph-2

Opinion of the Student Respondents about New Mechanisms to Deal Social Problems

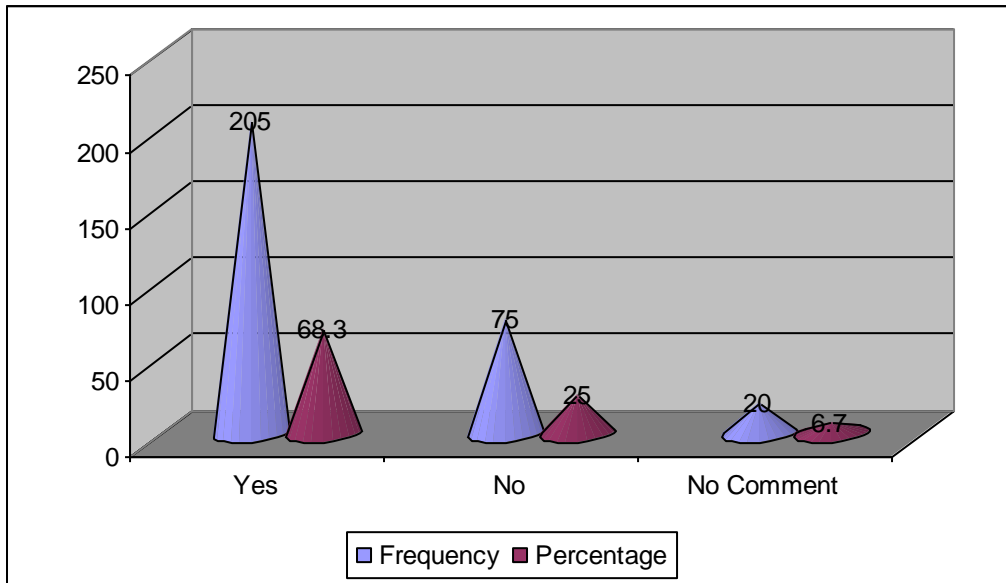


It has found from the graph 2 that majority of the students (65 percent) were of the opinion that we need new mechanism and theory to deal with emerging issues today and 27 percent said against it, though 8 percent student respondents did not comment on it. They pointed out about the mechanism and theory such as need reality based approach, balancing two phenomena for both positive interest, more living and attracting theory to deal issues, more ethical and morals dominant theory, rationality inculcation theory, provision of effective implementation of PRA method, deal social problems according to the nature of the problems, theory related to human behaviour, theory for maximum utilization of human capital, theory related to mind set up towards the sustainable development, more democratic theory etc.

Change in Field Work Process

Graph- 3

Opinion of the Student Respondents in Favour of Change in Field Work Process



The graph 3 has highlighted that 68.3 percent (205) student respondents are in favour of change in field work process for the betterment of their career today and they mention some processes like field work placement should be based on the interest of the students, exposure should be given to the students in different settings instead of placing in some settings more than once, special classes and examination should be for field work, specialist teacher should be there to deal with field work, labourious students should be entertained with awards like ‘best field worker’, small research/ study should be given to the students etc, but 25 percent students (75) were not in favour of change of field work process. On the other hand a little percentage of total student (6.7 percent) respondents did not comment on this issue.

Conclusion

In today’s changing scenario, it is analyzed rather I can say that new mechanisms and methods should be developed to deal with the indigenous issues of India and attention should be strengthened on ‘localization’. For doing that, the ‘right-based’ approach has to be promoted in all the schools of social work in India. On the other hand, to promote and to strengthen of social work education in India based on emerging realities, the action with viability should be formulated from the perspectives of educators, practitioners and professional bodies of India.

References

- Desai, Murli. 2002, 'Ideologies and Social Work: Historical and Contemporary Analysis', Rawat Publication.
- Gore, M.S.1981, 'The Scope of Social Work Practice', in T.K.Nair (Edi), Social Work Education and Social Work Practice, ASSWI, Madras.
- Jacob, K.K. 1994, 'Social Work Education in India (Retrospect and Prospect)', Himanshu Publications, New Delhi.
- Johnson, L.C. 1995, 'Social Work Practice: A Generalist Approach', Newton, M.A: Allyn and Bacon.
- Kapoor, J.M. 1961, 'The Role of Field Work in Modern Social Work Education', *The Indian Journal of Social Work*, Vol-XXII (2), September, Pages-113-120.
- Lorenz, W. 2001, 'Social Work in Europe- Portrait of a Diverse Professional group'.
- Midgley, J. 1990, 'International Social Work: Learning from the Third World', *International Social Work*, Vol-35 (3), Pages-295-301.
- Morales, A & Sheafor, B. 1986, 'Social Work: A Profession of Many Faces', Boston: Allyn and Bacon.
- Second Review Committee. 1978, 'A Review of Social Work Education in India: Retrospect and Prospect', UGC, New Delhi, February 1978, Page 298.
- Srinivas, M.N. 1979, 'The Field Worker and the Field', Delhi, Oxford University Press.
- Singh, R.R. 2005, 'Configuring Field, Practice and Field Education in Social Work', *Rajagiri Journal of Social Development*, Vol-1, Golden Jubilee Issue.
- TISS. 2000, 'Annual Report 1999-2000', *Tata Institute of Social Sciences*, Mumbai
- University Grants Commission 1978, 'Review of Social Work Education in India, Retrospect and Prospect', UGC, New Delhi.

A Model of Prevention of HIV/AIDs in Disaster Affected School:

A Case from Tsunami Intervention

Dr. Subhasis Bhadra* and Ms. C. M Pratheepa**

Abstract

Disaster ruins the life of the people. Any disaster causes vulnerability to the survivors and in the immediate phase of rescue and relief paucity of service facilities, lack of knowledge about HIV/AIDS increase the risk of spreading the disease among the survivors. There are various international guidelines to work on HIV/AIDS in disasters and humanitarian crisis that included specific actions to be taken to prevent HIV/AIDS, to generate awareness among the mass and also to ensure care for the people living with HIV/AIDS. In India NACO has developed various guidelines to deal with HIV/AIDS. Further, this article focused on a model of school intervention that was carried out in Tsunami response programme in Kanyakumari district by Indian Red Cross Society to generate awareness among the students. A quantitative content analysis of posters is presented to understand the level of awareness among the students affected by Tsunami after a designed school intervention. The article specifically pointed out the need of a comprehensive understanding among the professionals to deal with HIV/AIDs in disaster where social workers have a major role to play.

Key words: *Disaster, School intervention, HIV/AIDS, Quantitative content analysis,*

*Dr Subhasis Bhadra, Assistant Professor, Department of Social Sciences, Gautam Buddha University, Gr. NOIDA, UP, India,

** Ms. CM Pratheepa, Lecturer, Department of Social Work, Holy Cross College, Nagercoil, Tamil Nadu

Introduction

Disaster is marked by death, destruction and loss in various sphere of life. The life of the survivors of disaster is not only difficult due to disaster rather the subsequent life events of the survivors cause more problems and challenges (Bhadra 2006). The increasing intensity of the disasters in the recent years is not only showing the vulnerability of the people rather focusing on the increasing difficulties in the post disaster life. Disaster

events has a close link with the spreading of HIV/AIDS as post disaster medical care face severe challenges to support the needs and chance of contamination goes higher in the first aid, surgical intervention due to lack of basic medical supplies. Simultaneously in social situation the survivors, specifically the youths are more exposed in an chaotic environment that increase their high risk behaviours.

Parasuraman and Unnikrishnan (2000) termed India as “theater of disasters” based on the different natures of disasters that people of India face every year. Floods, droughts, cyclones and earthquakes pound us intermittently. Developments made over decades of initiatives by the communities, get significantly damaged and productivity reduces by disaster. The Global Resource Information Database maintained by the United Nations Information Environment Programme (UNEP) states that 1114.9 million people are exposed each year to major disasters. Disaster is defined as a condition that disrupts the psychosocial ecology and exceeds the coping capacity of the people. Further, disaster disrupts basic services, exacerbate other drivers of the epidemic, and can increase people’s vulnerability to HIV infection. In such a situation people living with HIV/AIDS are most vulnerable and need care and attention. But most of the time, the intervention towards HIV/AIDS people during disaster is lacking as mentioned by World Disaster Report (IFRC, 2008). This report also demonstrated HIV/AIDS itself is a disaster. Because globally since 1981, more than 25 million died, 33 million people are currently living with HIV/AIDS and almost 7000 people contract HIV every day. World Disaster Report (IFRC, 2008) has emphasized that HIV should be given a much higher priority in every phases of disaster management programme, whether in preparedness and risk reduction, or during emergency response and recovery.

In India, UNAIDS (2008) report states, 2.5 million people are living with HIV/AIDS. The highest HIV prevalence rates in India are found in Andhra Pradesh, Maharashtra, Tamil Nadu, Karnataka, Manipur and Nagaland. Before Tsunami itself, the prevalence of HIV/AIDS was high in the affected states as found by the National AIDS Control Program (NACP). Giving weight to this factor, after tsunami, the Tamil Nadu state AIDS Control Society has been implementing the second phase of School AIDS Education Program in 9423 schools of Tamil Nadu during the academic year 2006-2007.

Through this program 9th to 12th standard students were sensitized (Government of Tamilnadu, 2009).

This paper focused on the awareness level among the students of 9th to 12th STD, following the interventions that were carried out under TRP (Tsunami Response Programme) by Kanyakumari District Branch of Indian Red Cross Society. The authors were involved in this programme and described the intervention strategies and activities that were conducted in the 16 Tsunami affected target schools.

International Guidelines about HIV/AIDS in disaster management

The first comprehensive document for disaster response is The Sphere Project; Humanitarian Charter and minimum standards in disaster response (2004), mentioned the specific vulnerabilities of the people living with HIV/AIDS and emphasized on considering HIV/AIDS as one of the cross cutting issues across all interventions. This document mentioned “this debilitating disease not only affects individuals but also their families and communities, as young people in their most productive years, especially women, are disproportionately affected – physically, psychologically and financially. As the pandemic matures and more people die, the demographic characteristics of communities change to leave a disproportionate number of children, including orphans, and older people. These vulnerable groups require special attention and relief programmes may need to be modified accordingly”.

In Sphere (2004) standard 6, HIV/AIDS control of communicable disease, under minimum standard of health services specified measures that should be followed to tackle the spreading of the disease and for the care of the infected survivors. In the guidance note on the same it has been mentioned that during the post-emergency and rehabilitation phase of disasters, the expansion of HIV control activities will be based on an assessment of local needs and circumstances. Protection and education programmes to reduce stigma and to protect people against discrimination should be implemented as soon as is feasible. The IASC guidelines on HIV/AIDS intervention in Emergency Settings (2003) mentioned “emergency preparedness plans are developed in order to minimize the adverse effects of a disaster. In the case of HIV/AIDS, such preparedness means that all relief workers would have received a basic training, before the emergency, in HIV/AIDS,

as well as sexual violence, gender issues, and non-discrimination towards HIV/AIDS patients and their caregivers. It also implies that adequate and appropriate supplies specific to HIV are pre-positioned. These are crosscutting issues which are relevant to all sectors. This guideline specifically mentioned the vulnerability factors among the children across the disaster. “Emergencies also aggravate the vulnerable condition of children affected by the HIV/AIDS epidemic, including orphans, HIV infected children, and child-headed households. Displaced people and refugee children confront completely new social and livelihood scenarios with notable vulnerability, a circumstance that facilitates HIV transmission and aggravates AIDS impact on well being. Emergency situations also deprive children of education opportunities, including the opportunity to learn about HIV/AIDS and basic health. Children in situations of armed conflicts, and displaced, migrant and refugee children are particularly vulnerable to all forms of sexual exploitation”. The action sheet 8.1 (Ensure children’s access to education) and 9.1 (Provide information on HIV/AIDS prevention and care) has outlined in detail about the various measures that should be conducted for children through school intervention as part of knowledge and skill building.

Through National AIDS Control Organisation (NACO) Government has developed multiple programme and various guidelines for dealing with the problem, but a comprehensive strategy in disaster and HIV/AIDS is yet to be formulated. Operational Guidelines for Community Care Centre (NACO, 2007) mentioned the need of programming in the school as part of prevention and educating the students to conduct advocacy against stigma.

Interlink between disaster and vulnerability to HIV/AIDS

Disaster disrupts the social situation and the social fabric that holds social ties and communities together. The young and adolescent survivors are one of the worse survivors who face a wide challenge to regain the normalcy in a malfunctioning environment that expose them to various vulnerable factors. Disasters increase the risk of their exploitation and abuse. Following Indian ocean tsunami’ 2004, in southern peninsula of India, studies conducted by Oxfam International⁷ reported that living in temporary camps caused lack of privacy of married couple, increased mental stress that leads the people to

adopt negative coping strategies like using alcohol and other substances which contributed to increased gender based violence and unprotected sex between non-regular partners. Further, increasing problem of unemployment and disbursement of compensation leading to easy accessibility of cash increased the vulnerability and incidence of transmission of HIV/AIDS.

The disasters that cause higher incidents of injury also cause more challenge, as it happened following Gujarat Earthquake in 2001, 26th January. Most of the medical facilities and the general hospital were grounded in Bhuj Town. The important support provider to the thousands of injured survivors in Bhuj and surrounding villages was the military hospital where most of the doctors were gathered and engaged tirelessly. Still the number of cases in the queue was so high with the availability of medical professionals that they had no time to spend on changing gloves or sterilizing equipments for the first 48 hours. In the situation of Gujarat riots a large number of survivors with injury was treated with minimal facilities in the camps as most of the areas and medical facilities inaccessible due to wide spread violence. The situations caused very high vulnerability of spreading infections of HIV.

It is evident that the risk of spreading HIV/AIDS is a big challenge in a post disaster situation. Because of certain alteration in social situation in post-disasters phase, the youth get exposed to opposite gender (through camp living, lack of privacy, sleeping in big halls etc.) and have higher chance of indulging in high risk behaviour. Hence, it is important to sensitize youth/school children to understand and cope with such risky situation after disaster. If someone has indulged in a high risk sexual behaviour even once, in the long term he/she will have higher vulnerability and he/she will need specific intervention in the rehabilitation and rebuilding phases.

About the school intervention in Integrated Recovery Program

Tsunami being one of the major disasters affected more than one states on India, and at least seven countries of the world called for wide scale response from the humanitarian organizations. In India the authors were actively involved in the programme of Kanyakumari district of Tamilnadu implemented by Indian Red Cross Society, under the aegis of American Red Cross and the programme was named as Integrated Recovery

Program (IRP). The programme catered services to at least 3.5 lakhs population in 40 Tsunami affected coastal villages and about 12 thousand children in 53 Tsunami affected schools of Kanyakumari District.

The objective of school intervention was to develop better functioning schools and improving the physical and psychological health of Tsunami affected students. The programme was designed following the international guidelines (MHPSS, 2007; INEE 2005; SPHERE 2004) that outline the importance of considering the HIV/AIDS as a cross-cutting issue for intervention. The school intervention is based on three major concepts of creating child friendly atmosphere, developing sense of place and ensuring culture of safety to enhance the health and psychosocial well-being of the students (Pratheepa and Bhadra, 2009). A series of activities were conducted through the school recovery programme to enhance the psychosocial well-being of the students. There were:

- Capacity building on the teachers for conducting the activities for psychosocial well-being.
- Development of school committee as part of the participatory approach in recovery programme.
- Identification of risk and resources through participatory assessment and school mapping.
- Distribution of school chest (materials for creative expressive activities), recreational kit (materials for various game), first aid kit in the schools.
- Health and hygiene promotional activities to facilitate healthy atmosphere.
- School health 'mela'(fair) to promote learning and participation at mass scale and to show case the activities of the school.
- School beautification, school mural to make the school attractive for the students.
- Development of school projects to promote specific skills among the students.

This approach lead the students to participate in all school activities that increased their knowledge, skills and get more inputs that enabled them to think in a positive way. As a supportive teaching tool, Teachers manual (IRCS, 2007), Activity Manuals (IRCS, 2008) were produced for teachers that have specific sessions and information to provide knowledge about body-mind connections, changes in the body during adolescent period

and knowledge about HIV/AIDS. In addition, knowledge was given about these topics through IEC materials (Tool Kit, Poster, and Hand out), School Fair, Community Fair, by celebration of world HIV/AIDS day, organizing rally and various competitions involving creative expressive activities.

Specific Interventions on HIV/AIDS, in the Tsunami affected schools

Capacity building of Teachers: Capacity building is the key component to build knowledge and skills of the teachers to facilitate sessions for the students in the class room. Three days' training program was conducted by Red Cross for 283 teachers focusing on health and psychosocial well-being through various creative expressive activities and sessions in the classrooms.

Facilitating knowledge about HIV/AIDS through Creative expressive activities:

Creative expressive activities are one of the important activities for the students to express their views, feelings, emotions, and expectations and to develop new thoughts by using *drawing method, story-telling method, creative writing method, school drama/skit methods etc.* For facilitating this activity, teachers used Activity Manuals as a guide to shape and increase the students' knowledge in different areas, with emphasis on HIV/AIDS. These activities mainly have two sets of information. One is information sheet for the reference of the teacher and the other one is for guiding the students to do the activities. In all targeted schools a weekly session was conducted by the teacher in every class. The sessions on HIV/AIDS were conducted with the students of 9th to 12th Standards.

Health 'Mela': Health Mela is the grand fair which is celebrated by the students, parents, teachers to promote health awareness among the children in school and to encourage them to assume responsibility for their own well-being. In 'Mela' various stalls to give information on study habits, stress management, psychological first aid, physical first aid, prevalence of common diseases like TB, diarrheal, mosquito born disease and HIV/AIDS were installed and a few elder-student volunteers took the lead to explain and disseminate those messages to their parents, other students and visitors. Rally, cultural programmes, and general health check up were part of the mela. NGOs who are working on

HIV/AIDS, blood donation, TB etc. were also invited to join and provide relevant information.

Assessing the Knowledge of Students about HIV/AIDS: Different activities that are conducted in the schools to facilitate the health and psychosocial well-being also included activities aiming for facilitation of knowledge regarding HIV/AIDS. To understand the knowledge level of the students, a creative expressive activity of designing posters on HIV/AIDS was conducted by IRCS. From 16 schools 1320 students between standards 9th and 12th participated. On AIDS day 1st December 2008, the posters were displayed in the exhibition.

Methodology of assessment: Out of the 53 school of intervention, 16 schools were having 9th to 12th Standard classes. The teachers were asked to conduct the poster designing activity with students. Two hours time was given for making the poster and the materials were supplied through Red Cross programme. It was encouraged that all the students of the class present on that day could participate in the activity, as the sessions and programme in the school under IRP was designed for all the students. Subsequently the posters were collected and analyzed using qualitative content analysis.

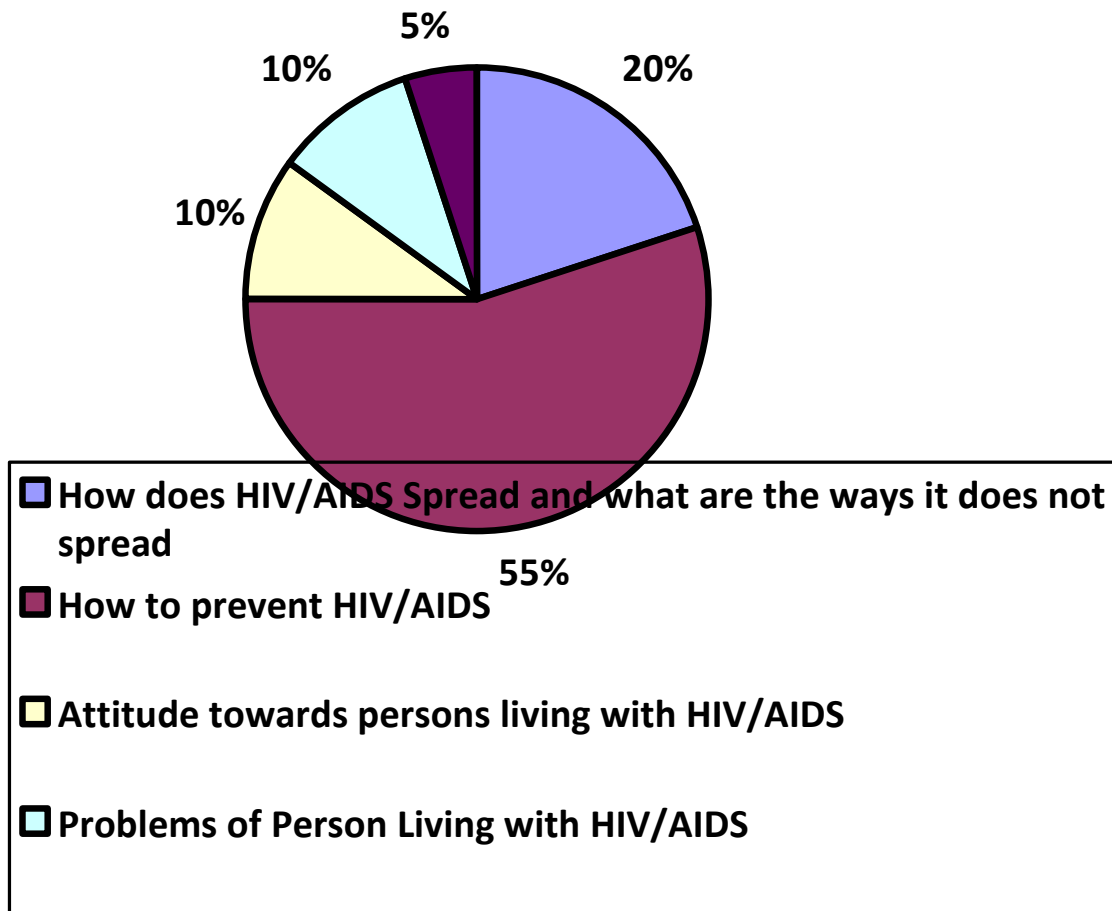
Qualitative content analysis is being used in different social science research and also in nursing practices (Graneheim and Lundman, 2004). This is a qualitative oriented method that applies different techniques for a systematic analysis, mainly of text material. These materials can be written documents, interview recording or the songs, picture, visual materials. Qualitative content analysis used widely to understand and analyze the content of various communications. The primary focus of analysis is related to aspects of the communicator that may include individual experiences, thoughts or feelings, the socio-cultural background, related to the message of the material. Furthermore, qualitative content analysis represents a rule guided method. The analysis of the material follows a step by step and rule guided procedure dividing the material into content analytical units. Thus, the central analytical units are categories. Following the research purpose, categories are developed based on specific theoretical aspects (Spannagel, Gläser-Zikuda, Schroeder, 2005). The steps that were followed for analyzing the posters were: Firstly, the major focus of the poster was identified. Secondly, under the major focus the specific messages were identified. In one poster there was different messages,

hence while analysed, there was multiple counting of one poster for different messages. Thirdly, the specific depiction or caption used by the students was picked to explain the content.

Analysis and Discussion of the Posters: The posters were screened and it was seen that the children have expressed their views, opinions and ideas about HIV/AIDS in five different ways. The major theme of the poster was identified. These themes were;

- a) How does HIV/AIDS spread and what are the ways it does not spread.
- b) How to prevent HIV/AIDS
- c) Attitude towards persons living with HIV/AIDS
- d) Problems of persons living with HIV/AIDS
- e) Treatment of HIV/AIDS

Although the students made the posters with depiction of different messages, for the purpose of analysis the dominant content of all posters was identified and analyzed according to the above five headings. Other details expressed by the students are presented subsequently.



The above pie chart shows that more than half (55%) of the students expressed their view regarding prevention of HIV/AIDS. Their posters emphasized adherence to single sexual partner, practicing positive life style, avoiding peer pressure, addiction, bad habits, having self control and self confidence as means to lead a healthy life and to prevent HIV/AIDS. Transmission of HIV/AIDS as well as the ways it does not spread has been drawn by 20% of the students. Having positive attitude towards people living with HIV/AIDS, was reflected by 10% of the students and other 10% depicted the problems of the HIV/AIDS patients. But very less number of students (5%) covered the treatment for HIV/AIDS in their posters.

This analysis specifically pointed out on some very important aspect of intervention in the education set-up in the disaster context as well as in general circumstance. Firstly, the students of the intervention school have some amount of

knowledge about HIV/AIDS. Secondly, this ensures that giving scientific knowledge encourage the student to learn the subject with more interest and help to develop an empathetic view. Thirdly, some knowledge and message are more widely accepted and the children feel easy to communicate. Fourth, following a disaster providing knowledge through interactive sessions contribute towards development of resiliency and adequate understanding. Fifth, the result showed that there is a huge gap between the knowledge about prevention of HIV/AIDS and treatment of HIV/AIDS. Sixth, children have limited knowledge about the people living with HIV/AIDS; hence, they may not adequately empathetic towards this vulnerable population. Therefore, the HIV/AIDS interventions need to focus on building the knowledge of the students in treatment aspects too to facilitate a better understanding about the people who need care and support.

The posters were further analyzed based on the contents under the five headings mentioned above. The result of the same is presented below.

How does HIV/AIDS spread and what are the ways it does not spread: The pictures demonstrated that participants have expressed various aspects of spreading of HIV/AIDS and they are aware about the social interactions that do not cause HIV/AIDS. Focusing on the latter part was mainly to deal with social exclusions that the persons living with HIV/AIDS do face. The following table no-1 represented the theme that was depicted by the participants about various ways of spreading of HIV/AIDS. The classification is given here according to the posters made by the students.

Table 1: Views of the participants about “how do HIV /AIDS spread”

Sl.no	Answer	No. of participants (N=1320)	Percentage (%)
1	By HIV infected blood	396	30
2	By unsterilized needle	231	17.5
3	By unprotected sex	165	12.5
4	By premarital sexual relationship	33	2.5
5	By the infected mother to child	198	15
	Total	1023	77.5

This table reflects that students have knowledge about the spread of HIV/AIDS through different means. Specifically, blood contamination and spreading through untested (for HIV/AIDS) blood is being focused more. During the adolescent age the chance of high

risk behaviour and sexual experimentation is higher. In the poster only 2.5% of the students reflected that there is a chance to get HIV/AIDS if the person has premarital sexual relationship or unprotected sex. This figure also points out that the classes conducted with the students gave an overall understanding than focusing specifically on the adolescent behaviour that can cause problem.

The participants (7.3%) mentioned that social mixing with the persons having HIV/AIDs does not cause infection. Specifically the posters depicted about playing together, shaking hands, having food together, using same toilets do not cause the spreading of HIV/AIDS. A few participants (2.7%) mentioned that mosquito bite does not cause spreading of the HIV/AIDS. The posters depicting these themes have strongly expressed about the facts against myths regarding HIV/AIDS that cause fear and social exclusion.

How to prevent HIV/AIDS: Under this heading the students have presented different methods of prevention of HIV/AIDS that has been sub-categorized under three headings, namely,

1. General practices for prevention
2. Dissemination of information about HIV/AIDS
3. Social behavior for prevention.

Table 2: Knowledge among participants about prevention of HIV/AIDS

Sl.no	Answer	No. of answers (N=1320)	Percentage (%)
General practices for prevention			
1.1	Use sterilized needles	530	40.2
1.2	Use condom	264	20
1.3	Use tested blood	462	35
1.4	Use sterilized instruments for shaving	160	12
Disseminate the information about HIV/ AIDS			
2.1	Talk in public stage	165	12.5
2.2	Through mass media(TV and Radio)	98	7.4
2.3	Leaflets	63	4.8
2.4	Rally	99	7.5
Social behaviour and intervention for prevention			
3.1	Single sexual partner	231	17.5
3.2	Self confidence and Self control	160	12.1
3.3	Avoid peer pressure	168	12.7

3.4	HIV/AIDS Education programmes in schools	165	12.5
3.5	Mass Education programme	37	2.8
	Total	2602	197

Using sterilized needle is one of the ways to prevent HIV/AIDS as mentioned by 40.2% of the students. Other students expressed using tested blood (35%), usage of condom for safe sex (20%) and sterilized instruments for shaving (12%) will save the person from HIV/AIDS infection.

Other than the general preventive practices, creating awareness by disseminating the information is having a very important role to prevent HIV/AIDS. The students opined in the poster that public speeches (12.5%), rallies (7.5%), TV, Radio programmes (7.4%) and leaflets (4.8%) are the easiest ways to convey the message clearly to the public. “Get awareness, kill AIDS, create new world without AIDS”; “avoid premarital and extra marital sexual relationship” are some of the slogans that have been written by the students to disseminate the information.

Under social behaviour, students (17.5%) depicted strong family bonding (marital unit) as the factor to have the single sexual partner and to protect oneself from HIV/AIDS infection. Also 12.7% students showed avoiding peer pressure especially in young stage is essential to keep away HIV/AIDS. In the poster the participants showed that the peer pressure to take drugs, alcohol or other negative habits causes negative life style. Other 12.1% of the students mentioned self-confidence and self-control will help the people to avoid situation leading to unsafe ways of sexual behaviour. Also students depicted about the Social intervention such as education programme in schools (12.5%) and mass education programme for public (2.8%) to sensitize people about HIV/AIDS.

The three aspects of analysis revealed that the students have an overall understanding about prevention of HIV/AIDS and many of the students focused on multiple ways of prevention. From the first stage of analysis (as reflected in the Pie-chart) it was shown that 55% students mentioned about preventive measures as primary theme. The students at the adolescent age are prone to peer-pressure than by themselves indulging in sexual activities; hence this result sowed that post disaster interventions have made them aware to deal with the risks of HIV/AIDS. However, giving adequate

knowledge of safe sex is crucial considering the possibilities of future exposure to tempting circumstances.

Attitude towards People Living With HIV/AIDS: People Living with HIV/AIDS need more support from the society. Because of HIV/AIDS the victims face a lot of social discrimination which is the product of ignorance of the people in community. Table 3 depicts here the attitude of the school students towards people living with HIV/AIDS.

Table 3: Participants' attitude towards People Living With HIV/AIDS

Sl. No	Answer	No. of answers (N=1320)	Percentage (%)
1	Don't discriminate	94	7.1
2	Make friendship with them	69	5.2
3	Don't harm	32	2.4
4	Provide care (help them to do routine works)	166	12.6

Care and support from the society, neighbors and friends are very important in the life of the people living with HIV/AIDS. The participants (12.6%) mentioned that providing help (help them to do routine works) is essential. In other part of the posters, 7.1% of the students have desired that no discrimination should be done to the people living with HIV/AIDS. Other attitudes towards the infected person as mentioned by the students are “make friendship with infected person” (5.2%) and “don't harm them” (2.4%).

The above analysis shows that a few students only made their points on “attitude towards people living with HIV/AIDS”. This also denotes that there is limited awareness among the participants about the social exclusion of the people living with HIV/AIDS. Therefore, students should be given more awareness about the discriminatory attitude of society towards the persons living with HIV/AIDS and can help in reducing the stigmatization and misconception of the community people about HIV/AIDS.

Problem of People Living With HIV/AIDS: HIV/AIDS patients face a lot problem because they are vulnerable for other diseases. Table 4 shows the students' views about the problems of HIV/AIDS victims.

Table 4: Participants' view about Problem of People Living With HIV/AIDS

S.N	Answer	No. of answers (N=1320)	Percentage (%)
1	Vulnerable to other disease	138	10.4
2	Mental stress	64	4.8
3	Remorseful thoughts	69	5.2
4	Discrimination	262	19.8
	Total	533	40.2

The above table 4 shows that the students have a wider understanding about the problems of HIV/AIDS patients. Discrimination is the main problem of the infected persons as mentioned by 19.8% of the students. Another 10.4% of the students expressed the view that reduction in immunity of the HIV infected person will increase his/her vulnerability to various diseases. Other than these problems, a few students mentioned the possibility of the infected persons having remorseful thoughts (“I shouldn’t have gone to take drugs”, “I should have been faithful to my wife and be happy”) and they will have mental stress in their lives on account of such thoughts of emotional turmoil.

Considering the result of this table (table-4) it can be said the student need to have more knowledge about the problems of the people living with HIV/AIDS. That would make them to be more empathetic and positive about their social situations. Many a time the people having HIV/AIDS are considered as deviant and they face social exclusion. Most of the cases women are the worse survivors who acquire infection from their husband. Many of the incidents of contaminated blood transmission too cause concern. Hence, without having any knowledge about the specific issues and circumstances about HIV/AIDS, common people tend to behave apathetic towards the person living with HIV/AIDS. After a disaster their vulnerability increases a lot due to these reasons.

Treatment of HIV/AIDS: Treatment of HIV/AIDS is very important for HIV/AIDS patients. ARV (Anti Retro Viral) treatment will increase the immunity of the infected person and it will also increase his/her life span. Likewise to diagnose HIV/AIDS ELISA, western blot and rapid or point care test methods are available. Table 5 depicts the knowledge of the students about the treatment for HIV/AIDS.

Table 5: Participants' view about Treatment options for HIV/AIDS

S.N	Answer	No. of answers (N=1320)	Percentage (%)
1	Blood testing (ELISA)	32	2.4
2	Medication	60	4.5
	Total	92	6.9

The posters showed that the students have limited knowledge about the treatment facilities and treatment options for HIVB/AIDS. This is alarming feature, as the lack of knowledge about the treatment option will make them more apathetic about the people living with HIV/AIDS. Further this knowledge will help the student to give positive message to the community about the treatment facilities and working against the myths regarding HIV/AIDS.

Implication of this poster analysis for disaster intervention and social work practice

In the modern era HIV/AIDS pandemic is one of the major health threat that is alarming the social systems to strengthen the mechanism to prevent the disease. With the raise of the disaster incidents, the sustainable growth and development of the affected communities is majorly threatened. The HIV/AIDS is an added incident that always causing concern for the practitioners, policy makers and others. Hence, the different International Guidelines have mentioned about the need of special programming of having special considerations for persons living with HIV/AIDS in a disaster intervention. Further having plans and programme for dealing with risk reduction of HIV/AIDS among the adolescent and high risk group in disaster management and preparedness have been widely focused. A brief review of the present programme focus of different organizations showed that mainstreaming of the HIV/AIDS programming with development project is crucial and disaster risk management programme should have special focus on the HIV/AIDS.

In the developmental programme resource allocation should be done for programme supports, capacity development to ensure the cross-cutting issues such as gender, natural resource management, migration, disaster risk management and HIV/AIDS. The developmental programme should be considered at the sectoral (health,

water and sanitation, micro finance, youth development, women and child development etc.), district and state-level planning. Linkages between district and state level mechanisms should be build on existing Government structure like, the Ministry of Panchayath Raj, the National Planning Committee, and State planning departments, the National Disaster Management Authority, the State and District Disaster Management Authorities. Simultaneously strengthening advocacy and awareness generation about the HIV/AIDS across the programme is very crucial. The education institute becomes one of the major areas for intervention in various developmental projects as well as after the disaster to facilitate psychosocial well-being of the children and adolescents. Hence, working in the school to ensure correct knowledge in a most culturally sensitive manner should be adapted (UNDP Country Programme for India, 2008-2012; INEE, 2006).

India with its growing complexities and increasing number of HIV/AIDS, it is a crucial task on the social workers and time to think about the new programme approaches and evaluating the reason of unsuccessful programming at different point of time. Still now, the education system (largely, except few educational institutions) in India is reluctant to incorporate the HIV/AIDS education by providing appropriate knowledge about psycho-sexual development of the children and adolescent. It is seen in various program that social construction of sexuality, sexual attitudes and norms, and the possibility of challenging them, are shaped and constrained by broader contextual factors (Campbell, 2003). In the school education system following rigid authoritarian rules does not allow enough skill building for critical thinking and creative thinking, problem solving, decision making which are primary life skills for dealing with challenges of everyday life. Hence, active life skills education programme through facilitation and peer-education in an open discussion forum should be more reasonable and healthy. Specifically in the disaster interventions focusing on the HIV/AIDS and integrating the same in the programming would be most crucial. Some of the important strategy in Indian context should be as following.

- The health system should be equipped to deal with the disaster situation and be trained to deal with the risk of HIV/AIDS.
- In the development programme the knowledge about HIV/AIDS should be promoted to ensure removal stigmatization of the people living with HIV/AIDS.

- Various Social work department is having specialized paper on disaster management and this paper should have focus on community driven approached to reduce the incidences of HIV/AIDS and generate knowledge about the same through school and community based interventions.
- More culturally appropriate contextualized materials on HIV/AIDS for different target group should be developed and made assessable during disaster as well through developmental programme.
- The disaster management policy should have specific focus and guidelines to deal with the HIV/AIDS

Conclusion

This paper has made a humble attempt to enunciate the fact that disasters which increase the vulnerability of HIV/AIDS infection should be considered from the very first stage of disaster intervention. Hence, adequate care and treatment in the response phase is very crucial, specifically in case of treating a lot of injured people at the same time with less number of equipments and professionals. In the rehabilitation and rebuilding phase also, the HIV/AIDS intervention should be conducted in an integrated manner with other interventions to prevent the infection as well as to ensure care and support of the people living with HIV/AIDS. Dissemination of knowledge about HIV/AIDS should be made compulsory in the school curriculum. Social misconceptions about HIV/AIDS also should be removed through adequate public awareness campaigns. The students are the best messengers in these efforts to prevent the spreading of HIV/AIDS and they should be encouraged to get scientific knowledge and disseminate the same. Social workers have a major role to play in this regard to encourage intervention for prevention of HIV/AIDS. Hence, problem of HIV/AIDS is far from over and need holistic approach from all professionals, need policies and practices at all levels (individual, family, community) and in all systems (education, health care, disaster management etc.). The model described in this paper is an intervention for providing adequate knowledge through health and psychosocial intervention, but the specific care of the people living with HIV/AIDS needs active medical support and intervention. Further exploration from

social work point of view will be most crucial to develop a comprehensive programme for dealing with challenged of HIV/AIDS in development and disaster management.

References

- Bhadra, S. 2006, Life Events among the Survivors of Disasters. Bangalore: Ph D thesis Submitted to Department of Social Work, NIMHANS (Unpublished).
- Campbell, C. 2003, and African Issues: Letting them Die. Indiana University Press, Indiana.
- Graneheim, U.H., Lundman B. 2004, Qualitative content analysis in nursing research: concepts, procedures and measures to achieve trustworthiness. Nurse Education Today, vol 24, pp 105-112. Available in <http://www.oxfamamerica.org/files/Tsunami-HIV-links.pdf>, assessed on 14th March 2009.
- Government of Tamilnadu, 2009, Policy Notes on Aids Control. Available in http://www.tn.gov.in/policynotes/pdf/health/aids_control_society.pdf, accessed on 12th October 2009
- http://www.un.org.in/untrs/reports/Quarterly_Report_UNTRS_April%2006.pdf, accessed on 15th October 2009
- IFRC (International Federation of Red Cross and Red Crescent Societies) (2008). World Disaster Report 2008: Rising to the challenge of HIV in disasters and crisis – June 26, 2008. <http://www.aegis.com/news/ifrc/2008/IF080601.html>
- IFRC (International Federation of Red Cross and Red Crescent Societies). 2008, World Disaster Report focuses on HIV and AIDS. Available from: URL: <http://www.ifrc.org/Docs/pubs/disasters/wdr2008/WDR2008-full.pdf>.
- Inter Agency Standing Committee (IASC). 2003, Guidelines for HIV/AIDS intervention in emergency settings. Geneva: Inter Agency Standing Committee (IASC).
- Inter Agency Standing Committee (IASC). 2007, Mental Health and Psychosocial Support in Emergencies (MHPSS). Mental Health and Psychosocial Support in Emergencies . Geneva: Inter Agency Standing Committee (IASC).

- Inter-Agency Network for Education in Emergencies (INEE). 2005, Minimum Standards for Education in Emergencies, Chronic Crises and Early Reconstruction. London: Inter-Agency Network for Education in Emergencies (INEE).
- NACO National Aids Control Organization, 2007, Ministry of Health and Family Welfare, Government of India. New Delhi.
- Oxfam International, 2008, Reducing Vulnerability to HIV before and after disaster.
- Parasuraman, S., Unnikrishnan, P.V., (Eds) 2000, India Disasters Report. New Delhi: Oxford University Press, New Delhi.
- Pieter Bult (eds) April 2006, United Nations Team for Recovery Support – Tsunami Recovery –A joint UN Report –India. Available in:
- Pratheepa, CM., Bhadra, S., 2009, Prevention of HIV/AIDS Through Integrated Recovery Programme (IRP) in Tsunami Affected Schools, Paper presented in 6th Annual National Seminar on “Social Work Response to HIV/AIDS”, IGNOU, Bhimavaram, Andhra Pradesh.
- Spannagel, C., Gläser-Zikuda, M., Schroeder, U., 2005, Application of Qualitative Content Analysis in User-Program Interaction Research. Forum: Qualitative Social Research. Vol-6, No.2, (available <http://www.qualitative-research.net/index.php/fqs/article/viewArticle/469/1004> assessed on 28th Sept 2009)
- The Sphere Project, 2004, Oxfam Publishing, Oxford, UK. (www.sphereindia.org)
- UNAIDS, 2008, India: Country Situation. Regional Office, New Delhi.
- UNDP, 2008, UNDP Country Programme for India, 2008-2012. India Office, New Delhi.

A Study on Gender Analysis of Sexual Health

Pavitra Alur * and Channaveer R.M. **

Abstract

Constitution of India emphasizes the role of state to work towards improving the status and dignity of citizens. Focus on the health of women and children is given due importance. The major issue with regard to the health of population is sexual health. It has got meagre attention in the National Rural Health Mission (NRHM). The adolescent population in the rural and urban community is covered under this program to orient them to lead a sexually healthy life. The introduction of adolescent and reproductive sexual health (ARSH) program is linked with the adolescent population through the HIV/AIDS prevention programs. Most of the work towards sexual health is covered only under the HIV/AIDS prevention programs. The public health program has hardly pays attention towards the promotion of sexual health of rural or urban community. The conceptual frame of health of World Health Organization (WHO) is quite comprehensive, and integrated sexual health as a major component in the promotion of health. However, there is a need to fill the gaps in the implementation of the sexual health programs. Research and action programs need to be integrated with the initiatives of the citizens, collectives and agencies along with that of the government towards improving the status of sexual health of the rural, tribal and urban community. The most vulnerable and excluded groups of urban community is slum population, especially women, which is at disadvantage to have information about and access to sexual health services. The issues of justice and equity need to be addressed especially with regard to the sexual health status of the socially excluded groups of the slum population.

Key Words: Gender, Sexual Health

* Ms. Pavitra Alur, Ph.D. Scholar in Social Work, Solapur University, Solapur – 413 006. Maharashtra State

** Dr. Channaveer R.M., Associate Professor & Chairman, Department of Social Work, Davangere University, Davangere – 577 002, Karnataka State.

Introduction

Sexual health is an integrated concept. The integrated units like gender; sex and sexuality need to be understood in a systematic way. Gender is a social construct that sets role and norms differently for men and women. Sex refers to the sum of biological characteristics that define the spectrum of humans as females and males. Sexuality refers to a core dimension of being human which includes sex, gender, sexual and gender identity, sexual orientation, eroticism, emotional attachment/love, and reproduction. It is experienced or expressed in thoughts, fantasies, desires, beliefs, attitudes, values, activities, practices, roles, relationships. Sexuality is a result of the interplay of biological, psychological, socio-economic, cultural, ethical and religious/spiritual factors. While sexuality can include all of these aspects, not all of these dimensions need to be experienced or expressed. However, in sum, our sexuality is experienced and expressed in all that we are, what we feel, think and do.

To take a pragmatic view, the social reality indicates that gender, sex and sexuality are attributed with discrimination, violence, abuse and exploitation due to lack of accurate information that deprives the vulnerable sections of society to yield to the anti-human forces, which are against the spirit and dignity and status. In a nutshell, the status of sexual health of a community is the reflection of the nurtured permissiveness and restrictiveness of sexual behaviour. It is women in all cases found to be more deprived and disadvantaged under the influence of multifarious factors. Therefore, gender perspective holds a good fit to analyze the status of sexual health. It enables us to measure the permissive and restrictive attitudes of people. It also reveals the uniformity and contradiction in the patterns of sexual behaviour of male and female population of an urban community. The gender inequality and sexual suppression are the prominent features of a patriarchy society. The urban population is no exception to this phenomenon.

Defining Sexual health

Sexual health is a state of physical, emotional, mental and social well-being. In relation to sexuality; it is not merely the absence of disease, dysfunction, or infirmity. Sexual health requires a positive and respectful approach to sexuality and sexual relationships, as well as the possibility of having pleasurable and safe sexual experiences, free of coercion,

discrimination, and violence (WHO, 2002). Sexual health is "A growing body of knowledge indicates that problems in human sexuality are more pervasive and more important to the wellbeing and health of individuals in many cultures than has previously been recognized, and that there are important relationships between sexual ignorance and misconceptions and diverse problems of health and the quality of life. While recognizing that it is difficult to arrive at a universally acceptable definition of the totality of human sexuality, the following definition of sexual health is presented as a step in this direction: Sexual health is the integration of the somatic, emotional, intellectual, and social aspects of sexual being, in ways that are positively enriching and that enhance personality, communication, and love. Fundamental to this concept are the right to sexual information and the right to pleasure (WHO, 1975). Sexual health is a state of physical, emotional, mental and social well-being related to sexuality; it is not merely the absence of disease, dysfunction or infirmity. Sexual health requires a positive and respectful approach to sexuality and sexual relationships, as well as the possibility of having pleasurable and safe sexual experiences, free of coercion, discrimination and violence. For sexual health to be attained and maintained, the sexual rights of all persons must be respected, protected and fulfilled (WHO, 2002). Sexual health is the experience of the ongoing process of physical, psychological, and socio-cultural well being related to sexuality. Sexual health is evidenced in the free and responsible expressions of sexual capabilities that foster harmonious personal and social wellness, enriching individual and social life. It is not merely the absence of dysfunction, disease and/or infirmity. For Sexual Health to be attained and maintained it is necessary that the sexual rights of all people be recognized and upheld (WHO, 2001; Rosser *et al.*, 1995; Coleman, 1997).

Sexual rights

The sexual rights are - right to sexual freedom, right to sexual autonomy, sexual integrity and safety of the sexual body, right to sexual privacy, right to sexual equity, right to sexual pleasure, right to emotional sexual expression, right to sexually associate freely, right to make free and responsible reproductive choices, right to sexual information based upon scientific inquiry, right to comprehensive sexuality education and right to Sexual Health care (World Assn. of Sexology, 2000).

Characteristics of a Sexually Healthy Society

Societies that prioritize and protect the Sexual Health of their members have the following characteristics: political commitment, explicit policies, legislation, good education, sufficient infrastructure, research, adequate surveillance and culture (WHO, 2000). Healthy sexuality includes (for example): healthy sexual functioning, capacity to give and receive erotic pleasure, self-esteem relating to one's sexuality, making voluntary sexual choices, being free of sexual coercion and discrimination because of one's sexuality, sexual development throughout the life cycle, physical and emotional aspects of sexuality, forms of sexual expression and preferences. To improve, sexual health requires an effective understanding of gender, sex and sexuality to address the issues associated with the sexual health.

Determinants of sexual health

Tackling major health determinants is of great potential for reducing the burden of disease and promoting the health of the general population. Health determinants can be categorized as: personal behaviour and lifestyles; influences within communities which can sustain or damage health; living and working conditions and access to health services; and general socio-economic, cultural and environmental conditions. The factors that have strong bearing on the sexual health care - lifestyle of people, socio-economic conditions, health inequalities, environment and genetics.

Sexual health and urban community

A full understanding of the role of the urban environment in shaping the health of populations requires consideration of different features of this environment that may influence population health. A conceptual framework was introduced in the paper to understand the psycho-social determinants of sexual health of urban populations. The focus of this paper will be behavioral and attitudinal aspects of sexual health in urban settings. Understanding the role of the behaviour and attitudes can help shape interventions aimed at improving the sexual health of urban populations. Such

programmes require considerable commitment from national or local governments on the one hand, and public action on the other.

Sexual health problems

Sexual Health concerns and problems are present whenever life situations related to sexuality require interventions by individuals and/or society due to their impact on wellness and quality of life. However, all of them demand attention from all segments of society including the health sector both through prevention and appropriate comprehensive care. Sexual health concerns and problems are important to address and find solutions for not only because they undermine Sexual Health, and therefore the general health of the individual, family and society, but also because their presence might signal other health problems. Moreover, Sexual Health concerns and problems may generate, and/or perpetuate other problems in the individual, family, community, and population at large. The commonly observed sexual health problems are – sexual dysfunctions (WHO, 2000),

Sexual health and public health system

Public health is the science and art of preventing disease, prolonging life and promoting health through the organized efforts and informed choices of society, organizations, public and private, communities and individuals (Winslow, 1920). It is concerned with threats to the overall health of a community based on population health analysis. It deals with the preventive aspects of health at population level. The focus of public health intervention is to prevent rather than treat a disease through surveillance of cases and the promotion of healthy behaviors. In addition to these activities, in many cases treating a disease may be vital to preventing it in others, such as during an outbreak of an infectious disease. The goal of public health is to improve lives through the prevention and treatment of disease. Today, government and the civil society recognize the importance of public health programs in reducing the incidence of disease, disability, and the effects of aging, although public health generally receives significantly less government funding compared with medicine. A special mention regarding the concept of community participation is contained in national health policy and is given much importance at the

grass root levels. The broad areas of community participation at grass root levels are reflected in the rolling out of village health services scheme, the Anganwadi scheme of ICDS (Integrated Child Development Scheme) and the formation of village level committees. Various Non-Governmental Organizations (NGOs) are engaged in slums, villages and remote areas for effective management of various issues pertaining to healthcare sector and upliftment of healthcare facilities in urban, rural and tribal areas and to eradicate the problems faced by the populations. However, the focus towards sexual health warrants attention of the policy makers, citizens, civil society, government and collectives. The Anganwadi teacher is also given an added responsibility to form adolescent groups and women groups. However, the functionaries of ICDS are not exposed and oriented towards dealing the issues of sexual health with the adolescent girls and married women. The slum population is exposed to urban poverty and lack access to not only health services but also the basic information and awareness with regard to sexual health. The public health system has not extended to the urban population due to various factors. There is a need for such public action through research and advocacy to lobby and engage the government agencies to integrate the sexual health as integral part of the public health and deliver the services with regard to the sexual health issues of slum population.

There is a need to understand the sexual health from a very comprehensive perspective, to address the issues with regard to the urban slum population. In this context, the sexual health includes - culturally specific understandings of sexual health (8; Yep, 1993; Bockting *et al.*, 1999), talking about sex, culture and sexual identity (Kammerer *et al.*, 2001; Wyatt, 1997), sexual anatomy and functioning (Ehrhardt *et al.*, 1992), sexual health care and safer sex (Hein and Kirk, 1999), challenges: overcoming barriers to sexual health (Bockting and Robinson, 2000), body image (Ross and Kelly, 2000), masturbation and fantasy (Robinson *et al.*, 1999), positive sexuality (Rosser and Bockting, 1994), Intimacy and relationships (Bockting *et al.*, 1998) and spirituality (Taywaditep *et al.*, 1997). These components of sexual health need to be integrated in the public health domain. The urban slum population is deprived socially, economically, politically and educationally; resultantly experience deprivation of health, especially

sexual health, which is the most neglected domain of public health system and civil society engagements.

Methods and material

The principal aim of study is to explore sexual behaviour and attitudes on permissiveness and restrictiveness counts of urban slum population in order to strengthen the public health system and address the issues associated with sexual health. Correspondingly, the study was undertaken to design the sexual health interventions in an urban slum (Sanjeevnagar) of Gulbarga city, Karnataka. The study adopted action research approach and intervention research design (ex post facto). A sample of 221 men and women were selected with the consent procedure to be part of the action research. Rapport was established in the community through key persons and youths. Community engagements like competitions for children, referral services to the needy and health camps were undertaken to strengthen the trust and association with the community. The brainstorming sessions with the married men and women groups of the community resulted in adopting sexual health research. A psychological scale of Sexual behaviour and attitudes developed by Dr. Yashavir Singh was selected to collect data through interview method. The scale measures the permissiveness and restrictiveness of sexual behaviour.

Results

Socio-demographic results

In the study represented are 111 female and 110 male respondents. Most of the respondents (84) were engaged in coolie, mansion (26) and rest of the respondents engaged in other work. Joint family still persists (108), although nuclear family (112) is a feature of the urban society. Majority (218) of the respondents belongs to scheduled castes, and a meager (2) number of respondents belong to OBC and general category (1). Most of the respondents (213) belong to Hindu religion and the rest belong to Buddhist (4) and Christian (4) religions. With regard to the educational background most of the respondents (108) were illiterate and the rest were completed primary (49), high school (48), pre-university (14) and degree (1).

Bi-variate results

The results indicate that the education and sex are significantly associated ($X^2 = 20.772$, $df= 5$ $p= .001$).

It is found that the occupation of the respondents and the sex variables were significantly associated ($X^2 = 73.258$, $df= 9$ $p= .000$).

Type of family and the sex variables were found significantly associated ($X^2 = 15.255$, $df= 2$ $p= .000$).

In the study, the variables caste and sex were found to be independent of each other ($X^2 = 3.014$, $df= 2$ $p= .222$). Similarly, religion and sex were also independent of each other ($X^2 = 5.113$, $df= 2$ $p= .078$).

Results on permissiveness sexual behaviour

The results on subscale permissiveness have five components. It measures the corresponding factors to establish the status of permissiveness that the respondents hold. Higher score indicates higher permissiveness and lower score indicates lower permissiveness.

On the marital and personal level, most (103) of the female (42) and male (61) respondents presented high permissiveness towards desire for good time for partners and support for premarital intercourse; whereas 87 respondents, female (54) and male (33) presented moderate permissiveness; and 31 respondents, female (15) and male (16) presented low permissiveness. The result indicates no significant association between the sex and permissiveness variables ($X^2 = 8.602$, $df= 2$ $p= .014$).

On the religion count, out of 77 respondents, female (34) and male (43) respondents held high antipathy to religion; of the 92 respondents, female (54) and male (38) held moderate antipathy to religion; and out of 52 respondents, female (23) and male (29) respondents held low antipathy to religion. The chi square result indicates that both sex and religion are independent of each other ($X^2 = 4.522$, $df= 2$ $p= .014$).

With regard to the social and moral standards, out of 60 respondents, female (30) and male (30) held high view towards the factors like lack of support for moral standards and support for double standard of morality. Out of 75 respondents, female (39) and

male (36) indicated moderate view towards the social and moral standards. Out of 86 respondents, female (42) and male (44) held low view towards the social and moral standards. It is found that the sex and social and moral standards variables were independent ($X^2 = .162$, $df = 2$ $p = .922$).

As far as the economic and familial aspects of permissiveness are concerned, as many as 98 respondents, female (57) and male (41) held high view for antipathy to family responsibility and support for economic freedom and parity. Out of 73 respondents, female (36) and male (37) held moderate view; whereas, of the 50 respondents, female (18) and male (32) held low view towards the economic and familial aspects. The variables sex and, economic and familial variables are independent ($X^2 = 6.542$, $df = 2$ $p = .038$).

Regarding sex education and mass media, of the 102 respondents, female (51) and male (51) held high view towards support for propagation of sex education through mass media. Out of 60 respondents, female (32) and male (28) indicate moderate view; whereas, of the 59 respondents, female (28) and male (31) show low view.

Results on restrictiveness of sexual behaviour

The results on subscale restrictiveness have five components. It measures the corresponding factors to establish the status of restrictiveness that the respondents hold. Higher score indicates higher restrictiveness and lower score indicates lower restrictiveness.

Regarding the marital and personal aspect, 119 respondents, female (64) and male (55) held high restrictiveness to belief in control, opposition to premarital intercourse and support for marital restrictions; whereas, of the 102 respondents, female (47) and male (55) held low restrictiveness. The result shows that sex and, the marital and personal variables are independent ($X^2 = 1.30$, $df = 2$ $p = .157$).

With regard to the religion, 47 respondents, female (31) and male (16) held high restrictiveness regarding consciousness of religion; 87 respondents, of them, female (45) and male (42) held moderate view; and out of 87 respondents, female (35) and male (52) held low view towards restrictiveness. The variables sex and religion are independent ($X^2 = 8.208$, $df = 2$ $p = .017$).

As far as social and moral level is concerned, of the 65 respondents, female (28) and male (37) held high restrictiveness towards support for moral restrictions, belief in personal and moral responsibility and support for social norms. Another 65 respondents, female (40) and male (25) held moderate restrictiveness; whereas, of the 91 respondents, female (43) and male (48) held low restrictiveness view. Both the sex and, social and moral variables are independent ($X^2 = 4.978$, $df = 2$ $p = .08$).

On the economic and familial count, of the 51 respondents, female (14) and male (37) show loyalty towards family. Out of 78 respondents, female (44) and male (34) show moderate view of restrictiveness; whereas, of the 92 respondents, female (53) and male (39) show low view of restrictiveness towards family loyalty. The variables sex and, economic and familial variables are significantly associated ($X^2 = 13.781$, $df = 2$ $p = .001$).

As far as sex education and mass media is concerned, out of 61 respondents, female (35) and male (26) held high restrictiveness in terms of opposition to mass media. Of the 92 respondents, female (41) and male (51) held moderate view of restrictiveness; and out of 68 respondents, female (35) and male (33) show low restrictiveness towards sex education and mass media. The variables sex and, sex education and mass media are independent ($X^2 = 2.469$, $df = 2$ $p = .29$).

Conclusion

The background of the respondents indicates that the socio-cultural characteristics of rural community are reflected to some extent in the urban slum population. It may also be true in case of the socially, educationally and economically disadvantaged population. In other words, the social and economically disadvantaged urban population presents in some form, the characteristics of rural mind in the urban body. As far as the permissiveness of sexual behavior is concerned, a good proportion of the respondents irrespective of their sex held liberal opinion towards desire for good time for the partners and premarital intercourse. The respondents also present the view of antipathy to religion, liberal towards social and moral standards. They also favored the view of economic freedom and use of mass media for sex education. On the restrictiveness aspect of sexual behaviour, the respondents presented a different version altogether. A

good proportion of the respondents, still hold restrictiveness towards premarital intercourse and support for marital restrictions. It was also found that the respondents held the view of restrictiveness towards religion and social and moral restrictions. The results also indicate that the respondents were averse to the use of mass media for sex education.

It can be concluded that the respondents possess fluctuating views towards permissiveness and restrictiveness of their sexual behaviour. There is a need to address the conflicting views and dilemmas with regard to the sexual behaviour in the urban context. The public health system hardly pays any attention to the sexual health component. There is a dire need to go away from the disease concept, towards a proactive approach in public health. Therefore, health care delivery system needs to focus on the sexual health aspects from gender perspective.

References

- Bockting, W. O. and Forberg, J. 1998, *All Gender Health: Seminars for Minnesota's Transgender Community, Leader's manual*. Program in Human Sexuality, University of Minnesota Medical School, Minneapolis, MN.
- Bockting, W. O. and Robinson, B. E. 2000, Application of the sexual health model to transgender HIV prevention: Implementation and evaluation of All Gender Health. In *Abstracts of the 13th World AIDS Conference*, Durban, vol. 2, abstr. No. ThPeD5739, pp. 507–508.
- Bockting, W. O., Robinson, B. E. and Rosser, B. R. S. 1998, *Transgender HIV prevention: a qualitative needs assessment*. *AIDS Care*, 10, 505–526.
- Bockting, W. O., Rosser, B. R. S. and Coleman, E. 1999a, *Transgender HIV prevention: community involvement and empowerment*. *International Journal of Transgenderism [On-line journal]*, 3(1/2) Available: www.symposion.com/ijt
- Bockting, W. O., Shane, K. and Robinson, B. E. 1999b, *Beyond: Sexual Health Seminars for Women who are Attracted to Women and Men*. Program in Human Sexuality, University of Minnesota Medical School, Minnesota, MN.
- Ehrhardt, A. A. and Wasserheit, J. N. 1991, Age, gender and sexual risk behavior for sexually transmitted diseases in the United States. In Wasserheit, J. N., Aral, S. O.

and Holmes, K. K. (eds), *Research Issues in Human Behavior and Sexually Transmitted Diseases in the AIDS Era*. American Society of Microbiology, Washington, DC, pp. 197–221.

Kalichman, S. 1998, *Preventing AIDS: A Sourcebook for Behavioral Interventions*. Lawrence Erlbaum, Mahwah, NJ.

Kalichman, S. C., Nachimson, D., Cherry, C. and Williams, E. 1998, *AIDS treatment advances and behavioral prevention setbacks: preliminary assessment of reduced perceived threat of HIV–AIDS*. *Health Psychology*, 17, 546–550.

Kammerer, N., Mason, T., Connors, M. and Durkee, R. 2001, Transgenders, HIV/AIDS, and substance abuse: from risk group to group prevention. In Bockting, W. O. and Kirk, S. (eds), *Transgenders and HIV: Risks, Prevention, and Care*. Haworth Press, Binghamton, NY, pp. 39–57.

Robinson, B. E. and Harrell, T. 1999, The big 'M': the power of sex with someone you love. Plenary presented at *Society for the Scientific Study of Sexuality Midcontinent Region Annual Meeting*, University of Wisconsin, Madison, WI.

Taywaditep, K. J., Coleman, E. and Dumronggittigule, P. 1997, Thailand (Muang Thai). In Francoeur, R. T. (ed.), *The International Encyclopedia of Sexuality*. Continuum, New York, pp. 1192–1265.

W.H.O. 2002, *Education and Treatment in Human Sexuality: The Training of Health Professionals*. WHO Technical Report Series 572. WHO, Geneva, pp. 5–33.

Wyatt, G. E. 1997, *Stolen Women: Reclaiming our Sexuality, Taking Back our Lives*. Wiley, New York.

Yep, G. 1993, *HIV Prevention among Asian-American college students: does the Health Belief Model Work?* *College Health*, 41, 199–205.

Women Labourers in Tobacco Cultivation and Occupational Health Hazards in Prakasam district of Andhra Pradesh

Chikkala Kranthi Kumar *

Abstract

In tobacco cultivation, women labourers play a crucial role starting from the selection of seeds through sowing, maturing, and nursery bed raising, transplanting, harvesting, curing, stringing, grading and packing. These operations are time consuming and they require lot of patience and skill. The objective of the present paper is to describe the involvement of women labourers in regular operations of tobacco cultivation so as, to examine and assess the occupational health hazards. The study shows women engage themselves in long hours of work and put up with disadvantageous postures, and drudgery due to the defective and uneconomical use of human energy. Further, as a result of the tedious work, inhospitable environment and poor socio-economic conditions the women labourers often fall sick. This important occupational hazard has been neglected by the health institutions of the welfare state.

Key words: *Tobacco cultivation, Women labourer, Organizations of women workers, Health hazards.*

*Mr. Kranthi Kumar, Research Scholar, Department of Anthropology, University of Hyderabad, Hyderabad-500046, Andhra Pradesh. Email: krakumar@yahoo.com.

Introduction

The significance of the study can be understood from the perspective that the health of woman is an important indicator of national development as she is the rarest of the future generation, manager of resource and cultural heritage besides the preserver of tradition. There are several studies about agricultural women labourers relating to their wages for different operations (Burnette, 2004; Chattopadhyay, 1982; Goyal and Kaur, 1974; Gulati, 1978; Olusi, 1997; Rajuladevi, 2000), role and participation of women in farm businesses (Dayal and Sharma, 1993; Kaur, 1994; Saradamoni, 1987; Sisodia, 1985; Duvvury, 1989), problems of agricultural women workers (Bhattacharya and Rao, 1989; Ranjan 1982), role

of women in livestock and agriculture (Setti, 1991), role of women in their own farm (Raghuram, 1993), conditions in contract farming (Singh, 2003), economic conditions of men and women agricultural labourers (Jose, 1953), employment and un-employment of men and women in agriculture (Jeemol Unni, 1976) and so on.

There are some other studies that relate to drudgery of women in fire wood collection (Naghrhamam and Shreekant sam, 1978) and employment patterns among women and hurdles of their survival (Gulati, 1976; Shobha, et al. 1998). There are some studies about women in mushroom cultivation (Tirupati and Kaushik, 1999), girls working in cotton field (Ramala Rayalu et al. 1999), seasonal flexibility in earnings of women (Oughton, 1993) and so on.

The above studies have dealt with mainly the wages of agricultural women labourers and their problems but do not focus on health issues of agricultural women workers and none of the studies deals with the women in tobacco cultivation. Women agricultural labourers in tobacco cultivation are facing occupational health hazards because they come in contact with various pesticides and chemicals sprayed to the tobacco plants. The paper examines this particular aspect which has been neglected by the social scientists. The National Safety Council (NSC) consistently ranks agriculture as one of the three most hazardous occupations in the United States. Although the death rate has declined by 28 percent during the last three decades for agricultural-related injuries, it's also gone down in mining by 65 percent, construction by 55 percent. If this trend continues, agriculture will rank solely as the most hazardous industry. According to the report of National Institute of Occupational Health, Indian Council of Medical Research (ICMR) there is certain occupational health hazards in agriculture, which are harmful to the agrarian community. Women workers in India are predominantly located in the informal sector of the economy and they also face extremely exploitative conditions of work, which generally lead to a number of health problems (<http://icmr.nic.in/000004/project2/project.htm#introduction>).

Tobacco harvesters are occupationally exposed to nicotine during tobacco cultivation. Occupational health problems associated with tobacco cultivation are known as "Green Tobacco Sickness" (GTS). It is mild and acute form of nicotine toxicity that affects tobacco workers through direct dermal contact with tobacco plants during

cultivation and harvesting. Headache, nausea, vomiting, giddiness, loss of appetite, fatigue, weakness and sometimes fluctuations in blood pressure or heart rate characterize it. These symptoms are self-limited and relieved without medication. The GTS was first reported from U.S.A. in 1970 as “Cropper’s sickness”. Later on in 1974 it was reported by Gelbach *et.al* from USA as “Green Tobacco Sickness”. National Institute of Health (NIOH) reported as “Green Symptoms” among Indian tobacco harvesters in 1976 and 1978. The prevalence of GTS among Indian tobacco harvesters in these studies was found fairly high in the harvesters of both the varieties i.e. non-Virginia (86.20 percent) and Virginia (53.29 percent). It was also observed in these studies that excretion rate of nicotine and its major metabolite cotinine in urine were increased about three to four times among exposed women labourers. There are no epidemiological studies evaluating chronic health effects of handling of green tobacco leaves among tobacco agricultural workers (<http://icmr.nic.in/project2/project.htm#introduction>).

The data for this paper were collected from Karavadi and other villages, located 10 kilometers from the Ongole town, situated on the Ongole-Vijayawada National High Way. Karavadi is a big village having 1250 households. Tobacco cultivation has been practiced for 65 years or so in Karavadi village. Therefore, the women labourers are well versed and skilful in tobacco operations. There are 134 tobacco barns in the village out of which 118 belong to high castes and 16 belong to *Dalits*. The villagers mainly depend upon tobacco production. Most of the *Dalit* women labourers of the village engage themselves in tobacco cultivation process. While 650 are adult *Dalit* women labourers who are above 16 years, 20 are child labourers between 10 to 15 years. The 650 labourers are distributed over 600 households belonging to *Dalits* (350 *Mala* and 250 *Madiga* households).

Women labourers in tobacco cultivation

Cultivation of tobacco comprises three major operations: (1) rising nursery and its management (2) main field operations and (3) post harvest technology which includes grading and bailing. Nursery rising and post-harvest processes offer range scale employment to women folk while field operations for the men folk.

Nursery management

For planting one acre land, a bed of 15' x 15' size is ordinarily required. In a bed of this size women mix well the soil of bullock cart load of manure and spread it on the bed. Women labourers sow 3.5 grams of tobacco seeds on each raised bed. After sowing, the women cover the beds with straw of paddy and water the beds. About ten women labourers carry water with pots from the near ponds to water the seeds for six times a day. Five women are engaged for raising nursery that supplies seedlings for one acre and each one earns at the rate of Rs. 100/- per day. Women labourers get 20 days of employment in the seeds sowing works. After 20 days the women spray fertilizers on the seed beds. This follows the weeding operations in the beds after about ten days. The work is available for 15 days. In about four weeks time, the seedlings reach the transplanting stage i.e., they attain three to four inches height with four to six leaves.

The main field operations

The cultivation of tobacco operations start after the monsoon with spreading of the natural fertilizer, dung of cows and buffalos on the lands before monsoon. This is done with the collection of manure at the house where the manure has been accumulated over the year. In this activity two women dig the stored manure with crow bar and spade and four women labourers carry manure with flat baskets on their head loads to fill the cart. A woman stands at the bullock cart to receive flat basket from them heads of the women who come one after the other and empties the basket into the cart. Once, the cart is filled with farmyard manure the cart is driven to the field by her. This work is available for thirty days and for this they get paid Rs 100/- per day.

Land is ploughed by a tractor to a depth of 6 inches by a man. After rains, the land is harrowed cross-wise by a rack or by a pronged harrow. Both women and men labourers do this work. Ploughing is done in the early morning before it becomes hot. After this work, 10 women labourers pick up the waste materials that include the grass and small dry sticks. Now the land is ready for tobacco transplantation.

A mixture of fertilizer which is available at various proportions of Nitrogen, Phosphorous and Potassium (NPK fertilizers) is put in the furrows and mixed with the soil as preparation of the land for transplantation. This work is available for about thirty

days. The Women labourers digging soil by hands at the specified sites called plant stations where the samplings are to be planted. Tobacco transplanting is entirely of women's work. It is a hard work because they have to dig the soil and carry two water pots on sling (*kavadi*) from a tank or well located near the field. Five women are required to do this whole work for an acre. During water scarcity, water is supplied by a tractor from a source located at a faraway place. The water carrying woman walks along the access road from a tank or tractor and brings water to the ridges, and pour water in the right or left of the two rows till the end of the row. This way each woman keeps pouring water all the day. While the plant stations are ready, the seedlings are distributed at each place. A child laborer carries a basket containing the seedlings from place to place in the field and distributes the plants to the planters.

The woman, who receives the seedlings from the girl child, strikes the badza into the plant station and draws the badza towards her to make a hole for inserting the roots of the seedling. One seedling is planted at each place. A distance two feet by two feet is maintained. Woman labourer waits until the water carrying labour pour water in the root hole and then, inserts the plant and withdraws the badza allowing the earth to collapse around the plant roots. The water carrier continues to pour water into the plant station until the required quantity has been poured. Women move to the next plant station and repeat the same process. Women labourers then move across the adjacent row and continue planting. Woman labourers cover the wet soil around the plant with dry soil from the ridge using her badza and the free hand. If there is a heavy rain fall, the labourers use a chain rope for marking rows in the field. Two women hold the rope at the two ends, and then women labourer transplant the seedling according to the making on the rope. Nearly 9000 thousands seedlings are required per acre.

In this operation, only women labourers and child labourers are engaged. This work of transplantation is available for about ten days. They get about Rs. 60/- per day. This work is available for fifteen days. As there is high demand of labourers transplanting, the rates at this time go very high and woman labourers may get Rs. 100/- per day for about 10 days. If the seedling does not survive for any reason, there will be some gaps which are filled. This gap filling is done wherever it is necessary and it is done within ten days of transplanting. Four female's and one male labourer is engaged to do

this operation for about 15 days. During this gap filling, a woman labourer brings water from the tank and pours in the holes of the badza and another woman plants the seedling. After 20 days women labourers are engaged to pluck out the weeds by hand or sickle. Only women do this work and they use sickle as their tools for this work. Ten women do this work for about thirty days in an acre.

Plant protection operation is very important. The women labourers are engaged for this work also. After planting tobacco the men labourers again plough the land between the rows of the tobacco plants. During this ploughing, hard mud blocks and sometimes small stones come up which cover the plants and therefore women labourer are engaged to remove the mud and small stones. This work is available for 30 days. Women go round the tobacco rows and examine the plants carefully and wherever they find the insects they collect the insects and put them in a box that is filled with an insecticide. For each insect, the woman is paid one rupee as her wage. This work is available for 30 days. Women are again employed to apply Diammonium Phosphate (D.A.P) fertilizers in the field. This work is available for 15 days. Both men and women labourers spray pesticides. Often, men spray to the tobacco plants and women bring water and mix the fertilizers, and fill the spraying box. In these works, men get higher wages and women get low wages. This work is available for 20 days. Harvesting starts when the leaves mature.

Harvesting operations

In the harvesting operation, 14 female and 7 male labourers are engaged for nine acres. This work is a quality work, because decision making about the maturity of leaf is crucial. Well experienced and intelligent women who can judge and take good decision to the select leaf by observing the texture and colour of the leaf are required for harvesting. The matured leaves develop yellow colour with brown spangles. When leaves are dry, the women labourers go early in the morning to cut the leaves because in the morning there will be dew or some moisture on the leaves and it is easy for them to cut them, and the leaves do not break. Usually, harvesting is done in January to March. If weather is dry, water is sprayed before the leaves are collected in order to avoid breaking of leaves. Generally, the lower leaves mature first, followed by the upper leaves in

regular ascending order. Leaves are primed by hand and in each priming two to three leaves are removed. The reapers walk bending forward down between two rows of tobacco plants and break ripped leaves on the right hand side with a smart downward motion of one hand and transfer the reaped to the other hand. When about twenty leaves are on hand, they are passed from one hand to the other without interrupting the reaping movements. The women labourer select right leaf, and cut it, and men or women collect the leaves, load them to the tractor or bullock carts, and send them to barn for curing if it is Flue- Cured Virginia (FCV) tobacco.

When there are more than 14 women labourers, they take up more rows simultaneously for plucking leaves. Out of the 14 women labourers seven of them are engaged to reap the leaves, in a way that each of them will pluck the leaves of two rows, and after finishing once they go to the next two rows. The remaining seven workers collect the leaves and take them to the tractor or bullock cart. Generally either two tractors or two bullock carts are used for transporting the tobacco leaves from the farm to the barn. In each of the vehicle, there are two men labourers. The women or men who collect the leaves in the field take them to the vehicle where two men receive the same and hand over to the two men who are standing in the trolley to collect the leaves and arrange properly. When a trolley is full the two labourers leave the field along the vehicle for unloading same at the barn site. When the empty vehicle with two labourers come back one labour at the pass the leaves to them for arranging leaves in the trolley. Thus men are engaged one man attends to some other sundry works. The tractor or bullock cart that carries the reaped leaf would move as close to reapers as possible along the access road. This harvesting work is available for three months.

The leaf stringing and packing operation

The same 21 labourers are who are engaged in reaping will do the works of stringing and packing operations. They need seven wooden apparatuses called *gurralu*, means horses. Each apparatus holds a four feet length staff. At each apparatus a women sits with a heap of tobacco leaves, and she picks up a bunch of leaves keeping the butts up. The woman or man who stands at the apparatus receives the same and quickly puts on the staff and binds the bunch with jute thread (*purikosa*). There is a slight backward movement of that

person standing. As soon as a staff is laden with leaves it is remarked from the apparatus and a new one is placed in the apparatus. This is called stringing. When all the staffs are filled with tobacco leaves, and sufficient enough to fill the barn for curing the Flue-cured Virginia tobacco, the stacking and packing of barn begins. The packing of barn follows after stringing of leaves of is over as started above. There are five horizontal wooden beams with a gap of one feet are fixed in a row side to side of the barn. Such rows of beams are called *tiers*, and there will be five rows or tiers of them from top to bottom. At the bottom of the barn, there is the arrangement for providing heat by burning of fire wood and conveying a heat through large pipes. The pipes are arranged in such a way that the heat gets circulated uniformly throughout the barn and leaves do not touch the pipes lest they get burnt totally causing a fire destroying all the leaves. A man designated as driver constantly works burning the wood and regulating the temperature. On the opposite side of the burning point, a thermometer is fixed in inside and there is a door through which the driver keeps watching the thermometer now and then. There is another man designed as *taker* who breakup the wood to the size required for burning, and also helps the driver in watching the temperature.

The packing is a skilled job as it has to be done in such a way that the each leaf gets heat and the leaves should not get over burnt. A man stands on the roof of the barn and another man in the middle and women stand down in a line on the floor. If there is an arrangement of artificial lighting it helps. The woman grasps the staff to which leaves are strung at one end with one hand and with another hand she holds the middle of the staffer and swings around the staff and walks toward other woman in the No.2 position and hands over. The woman in the No.2 position grasps the free end of the staff and holds middle of the staff with another hands it over to the women in the No.3 position. In the way the staff containing tobacco leaves reach the women who is standing in the barn. The staffs with leaves are placed across two beams in such a manner that leaves remain hanging without touching the beam of the next tier down below. The staffs with leaves are compactly stacked in all the *tiers* in such a way that the leaves placed on all the rows of the *tiers* receive the heat. A barn holds about 900 staffs with leaves, from up to bottom.

The packing of barn is most important activity to ensure perfect conditioning of the leaf in the barn so that it can be handled without risk of damage. When all the leaves are

turned yellow under the regulated temperature the supply of heat is stopped and upon cooling, the leaves are unloaded from the barn. Morning is the best suitable time to unload the leaves because in the morning there will be moisture in the air due to fog in the night and the leaves become wet so that the leaves do not break and it is easy to pack them on the same day. The leaf should be removed from bottom upwards of the barn, completing each tier before moving up to the next. The women form a chain, to receive the staffs containing cured tobacco from the men who convey the staffs from the barn to the unpacking area. A woman stands on the floor to remove staff from the bottom tier and hands over to another woman who carefully takes out and hands over to another women standing outside in the same manner of packing the barn. The woman who is at the end carefully removes the leaves from the staff and places from on the mat spread out on the ground in the unpacking area. In the unpacking area, as one women separates the bunches of the leaf from the staff, another women removes the thread that was tied to hold the bunch of leaves together on the staff. Then, the leaves are spread out in the open air for some time exposing them to the foggy or moist weather. Then the grading of tobacco takes place. With this the work of 21 labourers engaged for harvesting ends.

Grading to flue-cured Virginia tobacco

The grading of cured tobacco leaf requires skill. Well-experienced women, who can judge the leaf based on the color, texture, maturity, aroma are employed. A well-experienced single woman should grade 10 kilograms of leaf in to 7 types per day in eight hours of her working time. The seven grades are as follows: (1) bright (2) semi bright (3) brown (4) dark (5) light green (6) dark green (7) broken leaves. In addition, one child labourer is also employed to sweep the floor and pick up the good leaf that has fallen on the floor. One of the most important factors is to ensure that the grader keeps her work place clean and the leaf is not allowed to fall on the floor. This grading work is available for three months.

Tying graded leaf with hands

The women labourer picks up three or four leaves each time for grading. She keeps the ends of the butts and arranges them in uniform order after grading. This bundle is then

transferred to the opposite armpit. The women in fact select the leaves of same size, usually long leaves first. She picks them up one at a time with one hand and transfers them to the other hand. When she has also selected the required number of leaves, she binds them together with thread of jute at their butts. After this bunching leaves of each grade is done the baling stands.

Baling

There is a wooden framed box with the size of 2.5 feet on each side and 4 feet height for the purpose of baling. The labourers move the wooden frame place where the tobacco is to be baled. The waiter picks up six bunches of tobacco grasping them at the butt ends with both hands and passes them to the baler with the tips of the leaves towards him/ her. The baler first places a sack cloth in the box and arranges the tobacco in the wooden frame so that they lie flat and the butts are aligned by tapping them against the side of the baling box. He bends down and places the tobacco in the box with butt ends flush up against the short side. The baler continues to pack tobacco along side until it is full. Finally the sack cloth is sewed to make a bundle of tobacco leaves. The baled leaf is ready for transport. The baled tobacco may be kept in the godown of cold storage till it is sold at the auction platforms of the Tobacco Board. After the auction the purchaser unpacks the tobacco for redrying and further grading required by the tobacco companies. So, at the godowns also women are employed by these companies or factories for the purpose of regarding before the leaves are taken for further processing of sizing through the specialized machinery.

The conditions of work and living of the women labourers

A mother has hardly any time to breast feed her baby when the tobacco operations start. Although it is left to the leader who employs the men or a women labourer to organize the work in his/ her own way, pressure of work is such that the mothers do not get time to return to their house to take care of the babies. Seven years old girl or someone who is babying sitting will carry the baby to the place where the mother is working. But it is possible only when the place of work is near the house. There is absolutely no provision for medical care of the women labourers either at the field operations on, barn or at

godwons. If a women labourer falls sick, she will not only loose a day's wage but will have to suffer without medicines. When she is having high temperature, she can't possibly walk two miles to reach a private nursing home. There will be no one to get that person the medicines required. The farmers do not feel that it is their responsibility to arrange medical facility to the workers. Only when the temperature subsides after two days will the women worker walk to the nursing home and get medicine. She will lose again one day wages to get the medicine. Thus she will lose at least three days wages if she is sick. Under the conditions of handling pesticides, exposure to dry tobacco, open air camping and non-nutritious food women worker frequently fall sick.

Working hours of labourers and the period of employment

Most of the women labourers work in tobacco farms, at barns and engage themselves in grading many hours for the wages are higher compared to other agricultural works. The labourers are generally paid their wages regularly in tobacco operations. They get employment throughout the year in the tobacco grading companies and fields. Tobacco women labourers work from 4.00 am to 9.00 pm that is fifteen hours in contrast to men who work only eight hours during tobacco harvesting season. Men do not work either morning or after returning home in the evening in house for preparing food and taking care of children. During the tobacco harvesting season, women get up early in the morning at 4.00 am and finish their morning ablutions and sit near the fire and warming up their bodies. The *maistry* (*mutah* leader) comes calling her fellow labourers by their names to gather at one place. The woman leader counts the number and leads them to the tobacco field at 5 am. After reaping the leaves and putting them on strings for drying which takes maximum two hours. The women return to their houses on foot in about half hours time. Then they start domestic work or cleaning the vessels at 7.30 am. They prepare food and eat and then. Proceed to the tobacco barn. They start stringing process at 9 am and this work takes time of seven hours. They return to their houses at 2.30 pm. and finish their meals at 2.45 pm. They again come back to the tobacco barn and complete the remaining the stringing process which ends at 6 pm. They then go to another tobacco barn at 6 pm, to unload the tobacco from the barn which takes tobacco one hour. They return to their home at 7 pm. Thus, women spend more time in the

tobacco work due to the elaborate process involved. They will have to work more at house if the families maintain cattle, also either for milching or farming purpose, as these animals should also be taken care of.

Organization of the tobacco women worker

Generally tobacco farmer goes to the hamlet of the labourers in the night one day before approaching to the woman who is known as the *maistry* or leader of a team of women workers. She is asked to bring a certain number of labourers on the next morning either for harvesting or a grading the operations. This team leader is not selected formally, but a woman who is vocal, stronger, and bolder than others becomes leader spontaneously. The working team generally consists of relatives, who are in fact preferred to the non-relatives or neighbors, the friends and relatives whose relationships are characterized by mutual help and sharing form the team. The tobacco work teams go to the field next morning. The woman leader negotiates with the tobacco farmer about the wages, and comes back to their houses to discuss with the team mates on the wages. When agreeable wage has been fixed the team leader gives word to complete the operation in a given time. Before, such teams were formed in the early days of tobacco cultivation the individual labourers used to talk to the farmer directly and independently about wages and accept whatever they have agreed for. Now with the team formation system they discuss their wages in their meetings and then go together to the farmers for collective bargaining or to demand higher wages. In the negotiations they project the problems such as cost of living health hazards and so on while demanding their wages. This is called *mutah*, and the same *mutah* which is engaged for harvesting works and for post-harvesting operations at the barn. Separate *mutah* works for nursery raising, weeding and grading. In case of weeding and harvesting, the *mutah* leader enters into contract with one farmer after the other farmer. In case harvesting, if there is a gap of time in between curing in the barn and unloading of cured tobacco for one farmer and they go for reaping another farmer. The *mutah* returns to unloading, and after completing this, they go back for reaping of the four other farmers. It is responsibility of *mutah* leader maintain that the reaper avoids damaging the leaves and if necessary, insists on a slower rate of plucking.

The *maistry*, maintains constant supervision over the work so that no damage occurs and checks on the quality of reaping or grading any operations.

The above description of works in tobacco farms reveals the fact that the women workers undertake tedious job and handle fertilizers and pesticides which affect their health. In order to obtain information on health conditions of women workers, extensive discussions were held with a private doctor who has established a nursing home in Karavadi village. According to him the tobacco farm workers suffer from increased rates of respiratory diseases, skin disorders, certain cancers, chemical toxicity, and heat-related illnesses, compared to those who do not in tobacco operations. The Table 1 shows various ailments and causes for health hazards.

Table 1: Perceived health hazardous of women labourers in tobacco

Operation	Health hazard	Causative factor	Type of hazard
Nursery management (90 days) July 1st to october30th			
Watering	Shoulder pain, body ache	Working of arms in repetitive fashion	Physical
Weeding	Low back pain, pain in joints of arms, body ache	Bending constantly for hours, in bent posture	Physical
Manuring*	Low back pain	Continuous bending posture	Chemical
Pulling & bundling	Discolouration& tanning of palms	Working of arms in repetitive fashion	Physical
Plant protection**	Toxicity, infection, congestion, respiratory problem, insect bite	Constant contact with pesticides, ignorance about right use of pesticides& chemicals	Chemical
Mulching & demulching	Back pain	Bending constantly for hours, in bent posture	Physical
Field crop management(150 days) October 1st – February 30th			
Preparatory cultivation	Cuts, wounds, body ache & fatigue	Lack of proper safe equipment	Physical
Manuring*	Poisoning, toxicity	Inhalation of fumes & polluted air	Chemical
Transplanting	Back pain & body ache	Long hours of working under scorching sun	Physical
Cultural operations*	Skin problem, dermatitis, Urinary infections	Parasitic infections improper use of spear	Physical
Plant	Congestion,	Constant contact with	Chemical

protection**	respiratory problem	pesticides, ignorance about right use of pesticides & chemicals	
Post harvest product management (90 days) February 30th to April 30th			
Harvesting & stringing **	Skin infection, nausea, vomiting allergy, dermatitis.	Nicotine absorption due to constant skin contact with tobacco leaf	Chemical
Grading	Strain & irritation of eyes	Fungal spores and pollen grain	Biological
Baling\ packing**	Respiratory problem	Inhalation of tobacco dust & husk	<i>Chemical</i>

* **Moderately hazardous** ** **highly hazardous**

The analysis of causal factors and the type of hazard shows that the post harvest operations like harvesting; stringing, barn packing, unloading of cured leaves and packing are found to be more hazardous compared to other operations.

Conclusions

Who is concerned about women workers and who provides facilities to the women labourers, in this exploitative system? There is no plan for provision of basic needs like shelter, medicine, nutrition and so on. The farmer should give minimum of wages and observe eight hours a day work scheduled. Exploitive relations between farmers and labourers have to be checked and there should be strict implementation minimum wages Act. In order to bring about development the welfare of women has to be integral part of the tobacco development plans. Farmers should provide protective clothing, foot wear, head cover, gloves, mask etc to the laboures. Information on various kinds of accidents, health hazards and protection against chemicals, insecticides and pesticides should be brought to the knowledge of the workers. Provision of toilets, adequate washing facilities, periodical medical checkups and supervision should be in place, at the tobacco companies, godowns and factories.

(Acknowledgement: The author is grateful to Professor N. Sudhakar Rao, Department of Anthropology, University of Hyderabad, Hyderabad, who is his supervisor for helping him to prepare this paper.)

References

- Elizabeth Oughton, 1993, Seasonality, wage labour and women contribution to household income in Western India, *Different places, different voice, gender and development in Africa, Asia and Latin America*. Routledge, 11 New Fetter Lane, London EC4P 4EE.
- Gain Kuar, 1994, Female employment and wages in agricultural activities evidence from rural Panjab, *Indian Journal of agricultural Economics*, Vol XVI No, 3 July, 1, pp. 46-48
- Janet Olusi, 1997, Enhancing Female Participation in African Agricultural Transformation: The Nigerian Experience. A Journal of Opinion, Vol. 25, No. 2, African Women in the Age of Transformation: Women's Voices from the Continent, pp. 12-15, Accessed: 10/08/2010 01:54
- Jeemol Unni, T., 1988, Agricultural Labourers in Rural Labour Households, 1956-57 to 1977-78: Changes in Employment, Wages and Incomes, *Economic and Political Weekly*, Vol. 23, No. 26 (Jun. 25, 1988), pp. A59-A61+A63-A68
- Jose., A.V. 1983, Wage Rates of Agricultural Labourers in Kerala, *Economic and Political Weekly*, Vol. 8, No. 4/6, Annual Number (Feb., 1973), pp. 281-283+285+287-288
- Joyce Burnette, 2004, The Wages and Employment of Female Day-Labourers in English Agriculture, 1740-1850, *The Economic History Review*, New Series, Vol. 57, No. 4 (Nov., 2004), pp. 664-690
- Leela Gulati, 1976, Unemployment among Female Agricultural Labourers, *Economic and Political Weekly*, Vol. 11, No. 13 (Mar. 27, 1976), pp. A31-A39
- Leela Gulati, 1978, Profile of a female agricultural labourer, *Economic and Political Weekly*, XVIII.(1978)
- Manabendu Chattopadhyay, 1982 Role of Female Labour in Indian Agriculture, *Social Scientist*, Vol. 10, No. 7 (Jul), pp. 43-54
- Naghrammam .D and Sreenkant Sam 1976 Women Drudgery in firewood collection, *Economic and Political Weekly*, XVIII (1983)
- Nata Duvvury, 1989, Women in Agriculture: A Review of the Indian Literature.

Economic and Political Weekly, Vol. 24, No. 43 (Oct. 28, 1989), pp. WS96-WS112.

Accessed: 10/08/2010 01:29

Nina Rao, 1989, Problems of Female Labour Participation, *Social Scientist*, Vol. 17, No. 11/12 (Nov. - Dec.), pp. 111-114

Paravati Raghuram 1993, Invisible female agricultural labourer in Indian. , *Different places, different voice, gender and development in Africa, Asia and Latin America*. Routledge, 11 New Fetter Lane, London EC4P 4EE.

Rajuladevi, A.K., 2000, Profiles in Poverty: Female Landless Agricultural Labour Households,

Economic and Political Weekly, Vol. 35, No. 6 (Feb. 5-11), pp. 474-484

Ramala Rayalu. T and Durga Bhavani .T., 1999, Profile of girls working in cotton fields, Social welfare, Vol. 46, No 2, May, pp. 23-27

Ramesh Sharan, and Maniswar Dayal, 1993, Deprivation of female farm labourers in Jharkhand Region of Bihar, Social change, Vol, 23 No 4, December, pp.95-99

Saradmoni, K., 1987, Land and Rice Production: Women's Involvement in Three States, *Economic and Political Weekly*, Vol. 22, No. 17 (Apr. 25), pp. WS2-WS6

Satham Kaur and S.K. Goyal, 1974, Female Agricultural Labourers, *Indian Journal of Agricultural Economics*, Vol. XVI, No, 3, July-September, pp. 512-230

Setti.R.M. and Sutra, 1991, Women in Agriculture, Rawat publications, New Delhi, ,pp. 44-95

Sisodia, J, S., 1985, Impact of Rural Development on Economic Status of Women- Role of Farm Women in Agricultural: A study of Chambal Command Area of Madhya Pradesh, *Indian Journal of Agricultural economics*, pp. 223-230

Shobha,V, Vimala Devi and Jyoti, 1998, Socio-economic conditions of women in Sericulture, *Kurukshetra*, June, Vol 46, No.5. August, pp. 7-8

Sukkupal Singh, 2003, Contract Farming in India: Impacts on Women and Child Workers, *International Institute for Environment and Development Natural Resources Group and Sustainable Agriculture and Rural Livelihoods Programme*. Gatekeeper series No 3

Vivek Ranjan and Bhattacharya, 1982, Landless in Indian New face of Rural Indian. Metropolitan Book Co (P) Ltd., pp. 205-210

Note for Contributors

“Social Work Journal” is a professional (refereed) journal to be published biannually (June and December) by the Department of Social Work, Assam University, Silchar, Assam for strengthening perspectives on social work. The journal focuses on social work practice, research and development. The journal welcomes the contribution of social work educators, practitioners and researchers in the form of articles, case studies and book reviews related to social issues, human development, human rights etc. Articles are selected on the basis of the relevance to social work research and social work practice. The articles should not exceed 7000 words. An abstract of 150 words along with the declaration by the author is his/her original work and has not submitted elsewhere for publication must accompany the articles. The editorial board reserves the rights to edit the articles to be published.

Within the text reference to other works are made in parenthesis using the last name of the author and the year of publication as for example (Desai 2009). If more than one work of the same author is cited, the years of publication of the works are separated with comma as (Desai 2001, 2009). If two or more works of the same author in the same year is cited, they are distinguished with the alphabets a, b, etc. as (Desai 1988 a, 1998 b). When more than one author is cited, the authors are separated with semicolon, as (Desai 2001; Singh 2003). For works authored by three or more authors, et al. is used after the

first author, as (Desai et al. 1998). Page number to the citation is given after the year of publication followed by colon as (Desai 2001: 34).

The list of references should include: for books, author's full name, year of publication, title of book (in italics), place of publication and publisher for example: Singh, R.R., 1985, *Fieldwork in Social Work Education*, New Delhi, Concept Publications Co. and for article, author's full name, year of publication, title of article (within quotation marks), title of periodical (in italics), and volume, issue and page numbers for example: Mitra, Arup, 1998, "Employment in the Informal Sector", *Indian Journal of Labour Economics*, Vol.41, No.3, 122-27. In the case of contributions in edited books: author's name, year of publication, title of the contribution in inverted commas, editor's name, title of the book in italics, place of publication, name of publishers, and the beginning and ending page numbers. For example Gangrade, K.D., 2001, "Gandhi and Empowerment of Women: Miles to go," in Promilla Kapur (ed.), *Empowering the Indian Women*, New Delhi, Publication Division, Government of India, 1-21. Online references may contain author, year, title of the work, website and date of accessing the reference. For example Wikipedia, 2009, "Caste System in India," http://en.wikipedia.org/wiki/Caste_system_in_India, accessed on 2-3-1010.

It is expected that the authors must observe the usual rules and practices regarding the reproduction of copyright material in their articles, assuming responsibility for obtaining permission where appropriate.

All correspondence should be addressed to:

Dr. B.S. Gunjal
Editor-in-Chief

Department of Social Work

Assam University

(A Central University)

Silchar-788011, Assam, India,

Phone: 03842-270821, **Email:** bsgunjal@gmail.com

SOCIAL WORK JOURNAL

A Bi-annual Journal

Special Issue

on

Social Work Education

June 2011

Sub themes

Evolution of Social Work in India and the west

Development of professional Social Work

Social Work Education, Training and Research

Social Work Practice in different settings

Interface between Schools of Social Work and Other Actors

Employment Avenues for Social Work Graduates

Social Work Associations and Need for Licensing

Essence of Indigenisation of Social Work Profession

Emerging Challenges for Social Work Practice

Contributors are requested to submit their full papers along with abstract and key words to the editor on or before 31st March 2011.

SOCIAL WORK JOURNAL

A Bi-annual Journal

Special Issue on Future of Social Work Profession December 2011

Sub themes

Social Work Profession: Retrospect and Prospect

Changing Paradigms of Social Work Profession

Professional Identification

Globalisation and professional Social Work

Social Work Response to Emerging Issues:

- HIV/AIDS,
- Disaster management
- Health, Welfare and development
- Industry
- Media
- Information technology and
- Human trafficking

Private Practice of Social Work

Social Work and Sustainable Development

Social Work, Human Rights and Advocacy and social justice

Radical Social Work

Internationalization of Social Work

Contributors are requested to submit their full papers along with abstract and key words to the editor on or before 30th September 2011.