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SOUTH ASIAN JOURNAL OF PARTICIPATIVE DEVELOPMENT

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SOUTH ASIAN JOURNAL OF PARTICIPATIVE DEVELOPMENT

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EDITORIAL

Indeed, it is a matter of great pleasure to submit the revised version of the long standing academic journal to the academicians, professional practitioners and the policy makers of ***SAARC*** *Countries. The journey of this academic event made a beginning in the year 2000 with an intention to provide a platform to the young researchers and academicians to get their research articles published in a professional journal and to help the readers with emerging areas of research and practice. The cooperation of the contributors/writers, educational institutions, universities and of course the editorial team is of a great significance without which it would not have been possible to stand firmly in the field of research and publication.*

After completion of 15 years of our services, it is felt that these academic services need to be rendered to the other countries neighboring India. Thus, the journal is now redesigned and restructured with a new name as ***"South Asian Journal of Participative Development".*** *Now the services are extended to the South Asian Countries in terms of publishing their articles, subscribing the journal in the institutions of higher learning in these countries. When we mooted this idea there is a very good response from the universities, NGOs and the institutions of higher learning from these countries. We hope and assure that the journal will make a significant contribution to the* ***SAARC*** *Countries. But during all these structural and developmental changes of the journal we could miss three issues to publish during 2014-15. It is in this context, once again, it is appealed to all the academicians and professionals from these universities, institutions of higher learning and NGOs to make use of this opportunity by way of contributing their articles, subscribing the journal to their libraries and writing their comments on the various articles that will be published in this journal.*

B.R.Nikku of University Sains Malaysia has made an attempt in his article to review the status of social work education in the south Asian countries. He focuses more on the growth of social work education followed by the practice of social work education in this region. Archana Dassi discusses about the rights of the disabled children and the related issues where as Bishnu Dash and Mitu Dash reviewed the growth of the child labour legislation in India. Eswaran Kanagaraj of Central University of Mizoram has made an attempt to bring out the community leadership in a Mizo Village in the context of the well framed power structure. Shahin Sultana of Pondechery University has touched the very sensitive matter related to the Transgender Children and their Psycho-social Challenges. She addresses the possible perspectives for the interventions. Homelessness is a serious issue of today's concern. Mumbai is a city which faces the acute housing problem. In this context Lokender Prashad, Lhugdim and Mili Datta made an attempt to find out the behavioral pattern among the homeless people as regards to the Mumbai City.

Chandralekha Das and B.T. Lawani writes that the cyber communication has made an impact on the academic performances of the students of professional colleges in the sub-urban part of Pune city that has also changed their behavior pattern. Virendra Shahare discusses the issues that are concerned with the development of the dalits. He advocates for the inclusive development model for the growth and development of dalits. Balvant Patil writes that the participatory model of watershed planning and development will bring good results. Akhil Kumar and Lims Thomas describe the emotional intelligence of professionals and non-professionals based on their experiences gained in Alwye Gram Panchayath in Ernakulam District in Kerala. Sasikumar C. has made an attempt to address the problem that - How could the NGOs play an effective role in the participatory and decentralized method of development by complementing as well as collaborating with the PRIs. Kumar Satyam has reviewed a book entitled New Perspectives in Community Development. This review highlights on the contents and the use of this book.

I take this opportunity to thank all these contributors for their qualitative contribution to this revised journal. Further, I also appeal to the academicians and professional practitioners from the ***SAARC*** *countries to make their contribution to the journal!*

Dr. B.T.Lawani
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Social Work Education and Social Work Practice in South Asia

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Abstract

Social Work in South Asia is struggling for its legitimate identity and further development. South Asia is home to well over one fifth of the world's population, making the region one of the most populous, culturally, economically, socially and politically diverse geographical regions. Like the diversity across the region, there exist key differences in the establishment, growth, scope, nature and practice of social work in the region. Achieving global standards in imparting social work education in countries of South Asia is a challenging task due to lack of coherence in curriculum and teaching methods, absence of registration and licensing practices, and ineffective social work bodies and low professional recognition. Using a comparative approach, this paper analyses the initiation, growth and future of social work programs and note key challenges and provide way forward. Divided in to five sections, this paper provides a brief history and regional view of current status of social work education and future opportunities. It argues for crafting a relevant social work knowledge base, skills, practice methods, teaching and practice innovations and human resource development of social work educators and students in this diverse, disjointed and dynamic region.

Key words: *Social Work, Social Work Education, Professional Practice, South Asia, Curriculum Development, Government.*

* * *

Introduction:

Andrews, 29, an ethnic Indian, and ethnic Pakistani Arif Abbas, 31, are the first to complete associate degrees in social work at the Caritas Institute of Higher Education, formerly known as Caritas Francis Hsu College [Hong Kong]. They got their licenses as social workers in September and November [2014], respectively..... Caritas lecturer Lai Kin-kwok had pushed for the change.... It's very, very hard work for the ethnic minority students, studying part time and working full time, and also having lots of family responsibilities and pressure, Lai said. (This is part of an article appeared in the South

China Morning Post print edition titled as Social workers a first for South Asian Community, Published online : Sunday, 23 November, 2014)

The above news paper story reflects the status of South Asian social work and profession. There are numerous like Andrew and Arif Abbas leaving their home countries to other countries like the Hong Kong in search of jobs, new skills and livelihoods from the region. South Asia is a vast, diverse and dynamic region and the western rooted social work education and profession has been deeply embedded within a complex system of religion, politics, cultures and social welfare paradigm of this region. The region is one of the key players of the global politics and movements.

The eight countries of South Asia are Afghanistan, Bangladesh, Bhutan, India, Maldives, Nepal, Pakistan and Sri Lanka experiencing different levels of poverty, abuse and human rights violations. Afghanistan, Bhutan and Nepal are landlocked and struggling to recover their economies. Afghanistan, Nepal and Sri Lanka have lost number lives and assets due to the years of internal conflicts. Many of the poor in South Asia live in substandard shelter, without adequate water and sanitation.

Even in the 21st century religion plays a significant role in government and the everyday lives of citizens in countries of South Asia. The three majority religions in this region are: Islam, mainly in Pakistan, Afghanistan and Bangladesh; Buddhism in Sri Lanka, Bhutan and Nepal and Hinduism, practiced mainly in India and Nepal. Pakistan, Bangladesh and India are included in the world list of top 10 countries with the largest Muslim populations. India has the world's second-largest Muslim population (next to Indonesia) in raw numbers (roughly 176 million) though Muslims make up just 14.4 percent of India's 1.2 billion total populations. Pakistan, Bangladesh and India together account for about one-third of the global Muslim population. This will have implications on how social work education is structured, course content and what values and philosophy are taught and practiced.

Migration in and out of the region is an important social and historical reality. Large migration waves have already occurred at the outset of South Asia's post-colonial history, when millions fled due to the communal violence on both sides of the Indian-Pakistani border. The consequence of migration is likely to increase in future as a result of the global economic and climate crises. In addition, conflicts and disasters are recurring events in this region.

This troubling context of the region provides a strong case for the need and renewal of social work in the region in order to meet the psycho social needs, aspirations and to assist communities in rebuilding their lives and social networks. The political, economic, social and cultural milieu of the South Asia region offers vast potential for social work practice. Professional Social Workers can play a vital role in helping children and youth to access education, health care, entitlements to food and shelter and empowerment and protection of the elders, people with disabilities, poor and vulnerable, to name a few.

The initiation of first professional training in social work in this region (in India) dates back to 1930s. Since then, professional social work has come a long way by

addressing the regional diversity and complexities of the south Asian region. The different status of social work education and lack of professional recognition in the countries of the south Asia region suggests that there is lack of coherence and coordination among schools of social work within the country and across the borders. Despite of diverse, dynamic and disjointed political, social, economic and cultural factors that are influencing the current and future development of social work in each of the countries, there are possibilities to come together and develop a south Asian model of social work using global standards/ guidelines for practice and internationalizing social work training in the region.

South Asian Social Work: The Past

Abraham Flexner in 1915 raised a critical question: Is social work a profession? Since then many social work academics, institutions and practitioners have contributed their working lives to the development of the social work knowledge base, skills development and practice standards that ultimately transformed social work from a status of a vocation to a profession that is globally relevant. Social Work education and practice enjoyed a certain degree of respect and recognition in the West especially for the first half of the 20th century. Despite of all these efforts, global social work continued to receive internal and external criticisms that the profession is increasingly co-opted by the state and social workers are failing in helping people to help themselves in many countries. The brief history of South Asian social work is no exception to this phenomenon. Unfortunately, in a vigorously changing South Asian region, it may take a few more years or decades for social work to be recognized as a full profession.

A brief analysis of the social work history in the Asian region suggests that the departments/schools of social work began mainly under missionary leadership, originating from influence and patronage of western countries. As a result, indigenous methods of social service were largely ignored and not documented. The emphasis was only laid upon using western concepts, theories and techniques. South Asia was no exception to this trend. One of the early such 'transplants' was the Tata Institute of Social Sciences established originally as the Sir Dorabji Tata Graduate School of Social Work in Mumbai, Western India, in 1936. Many schools of social work have been initiated during 1940s and 50s in the region. When the India divided in to India and Pakistan during 1947 some new initiatives have been taken in Pakistan to offer social work education. When Pakistan was divided in to Pakistan and Bangladesh again some radical changes took place in the content and methods while offering social work education in all these countries. However, the initial dependence on foreign materials and concepts continue to dominate and led to the application of western notions in local practices without much success. This historical neglect also resulted in non-inclusion of indigenous materials, case studies, and social action techniques in the social work curricula and training.

Another wave of influence came right after the Second World War II in the form of United Nations assisted social work education and training with an objective of strengthening social work education in South Asia. As a result American models of social work and values traveled and transplanted into schools of social work initiated in Pakistan and Bangladesh. This has led to the further ethnocentrism of social work

training in the South Asian region. Nagpal (1972) documented this as 'cultural imperialism' and Midgley (1981) of the USA called it 'professional imperialism'. The profession's growth has been characterized as 'academic colonialization' (Atal, 1981), mirroring political and scientific colonization (Clews, 19990).

An important factor that influenced the direction of South Asian social work education in 1960 and 1970s was the dissatisfaction or irrelevance of Indian and social workers trained in western especially in the USA. The second factor was the advent of academic social work in Pakistan and Bangladesh has arisen from the recommendations made by the UN experts on welfare for the establishment of a program of professional welfare practice in these newly independent countries in the region. The recommendation highlighted the role of using scientific knowledge in addressing the acute and large-scale social problems (Watts, 1995). The third factor is that the social work scholars trained abroad and the schools headed by them lacked insights of south Asian problems and hence failed to prepare and use suitable social work materials, methods and models for staff and student training. After completion of their studies a number of them did not return home; among those few who returned, they became ambivalent about their role and relevance. As a result many returned back to the United States of America and continue to contribute to social work education there.

South Asian Social Work: The Current Scenario

Nadkarni (2010) succinctly summarizes the status of Asian Social Work in her editorial for the Social *Work Education, the international journal* and that applies to south Asia too:

Social work education in Asian countries today faces several challenges and opportunities. Social work education in Asian countries also needs to address problems arising from untrammeled growth accompanied by ecological destruction and climate change. Development itself has thus become a generator of con?ict because of competing land use issues involving the haves and the have-nots in these countries… The recognition of professional social work and the need for quality social work education in Asia has been moving at a slow pace (Nadkarni, 2010, p.15).

Social Work Education in India: Social work was introduced into India in the 1930s by the North Americans eager to share the new treatment methods that were proving successful in helping many Americans to handle personal problems. Receptive to new approaches, India introduced social work training in few institutions based on the American social work and social welfare models (Howard, 1971). As a result, in 1936, first school of social work, now known as Tata Institute of Social Sciences, was established. The first undergraduate degree in generic social work was started in 1974 in the Nirmala Niketan College of Social Work in Mumbai, in the state of Maharashtra.

Prompted by the domestic as well as global demand, social work education in India is said to be on an expansionary route. In the last quarter of the 20th century, however, the number of departments offering social work under private colleges has mushroomed due to demand for social workers in nongovernmental, governmental and private corporate sectors.

Despite its 75 years of social work education history, India has not been able to come up with national standards for social work education, coherence in curricula, or implement a licensure procedure; nor could it form a national association of social workers enacted by a national law to implement and regulate the professional standards. The enactment of a national bill on social work is necessary not only in the contemporary scenario of the unregulated and haphazard growth of social work profession (without any uniform norms of education and practice) but also to get social work to a respectable, deserving place in the mainstream of professions in India. India is currently witnessing a sea change in the attitudes and aspirations of its one billion plus population. In all this, social work education could not be left unaffected. Contemporary social work issues in India cannot be addressed without a shift to a more politically aware definition of the profession, guiding both national and international goals for social work (Alphonse, George & Moffatt, 2008).

Education for Social Work Practice in Pakistan:

In Pakistan, the first in-service training course, sponsored by the Government of Pakistan and the United Nations Technical Assistance Administration (UNCTAA), trained its first 65 Pakistani social workers in 1953 (Rehmatullah, 2002, p. 1). After the in-service training courses, a degree course in social work had been started in Punjab University in November 1954 and a postgraduate degree in 1956. From 1954 to 1962, the Punjab University continued the professional training requirements for the then west and east Pakistan (present Bangladesh). Rehmatullah, a pioneer of medical social work in Pakistan described in her seminal book Social *Welfare in Pakistan,* the country's 50 year history with social work as one of lost promise:

The profession 'started [in the 1950s] with high idealism and a desire to practice new unconventional methods'. But it 'became victim of political and bureaucratic designs of the powers that be at a given period in time. In the process, some of its programmes and services survived, others fell by the wayside. The profession continues to have 'western oriented methods of problem solving'…..And 'it still falls short of the original ideal of developing indigenous social work literature of our own and developing Pakistani methodology' (Rehmatullah, 2002, p. 180).

It must, in short, 'rise again into a scientific programme, to review the achievements as well as its failures, and inject new blood into it [and it must] reshape the practice of social work in the context of our strong family system as advised by the first UN advisors who came to Pakistan fifty years ago… It is time to recover the sense of reality. Crutches like those offered by the 'development experts' have served their time. Now we should walk on our own feet, on our own paths, dream our own dreams, not the borrowed ones from the West' (Rehmatullah, 2002, xiv, 457).

Social Work Education in Bangladesh:

Social work education reemerged in the newly independent Bangladesh when it got independence in 1971 from Pakistan. In response to the proposal for the establishment of a school of social work, the Government established the College of

Social Welfare and Research Center in 1958, and it commenced its educational program in the academic year 1958-59 with 15 students registered for an M.A. degree in social welfare at the University of Dhaka (Ahmadullah, 1986; Taher and Rahman, 1993). The College of Social Welfare and Research Center, the first social work school of Bangladesh, was merged with the University of Dhaka (DU) as the Institute of Social Welfare and Research (ISWR) in 1973. Currently, the four social work schools namely Institute of Social Welfare and Research (ISWR) of Dhaka University, and departments of social work in Rajshahi University (RU), Shahjalal University of Science and Technology (SUST), Jagannath University (JU) and National University have been offering courses at four levels such as i) four year graduation with honors ii) one year masters iii) M. Phil and iv) Ph.D.

Social Work Education in Sri Lanka:

The Department of Social Services was set up in 1948 and the institute of social work was thus created in 1952 in Colombo. This is the first formal attempt to establish professional social work in the country. Dr Dorothy Moses, first principal of the YWCA School of Social Work (later the Delhi School of Social Work under Delhi University, India), provided the initiative to create the Ceylon Institute of Social Work in 1952. The School of Social Work has become part of the National Institute of Social Development (under the Ministry of Social Services and Social Welfare). In 2005 the National Institute of Social Development became a degree granting authority (BSW) (Chandraratna, 2008). The master programs in social work (MSW) were established in 2008 (Zaviršek & Herath, 2010). The National Institute of Social Development (NISD) is an institution of higher learning in social work education in Sri Lanka established by the National Institute of Social Development Act No.41 of 1992. It is recognized by the University Grants Commission of Sri Lanka as a degree awarding institution in Sri Lanka. After the tsunami disaster of 2004, the need for social workers became greater, and the University of Colombo started to develop a stream of social work within the Department of Sociology together with the University of Ljubljana (Lesnik and Urek, 2010). Recently the University of Ruhuna has started a Community Development Diploma Programme and the University of Kelaniya and University of Perdeniya are planning to introduce courses in social work. According to expert estimates there were some 800 practicing social workers, while the country would need about 30,000 trained social workers (Lesnik and Urek, 2010, p. 273).

Social Work Education in Nepal:

Nepal is relatively young when it comes to introduction of social work education compared to India, Pakistan, Bangladesh and Sri Lanka. Only in 1996 the first department of social work with Kathmandu university affiliation was started at St. Xavier's College with the support of Nirmala Niketan, an Indian social work school. Only in 2005 Kadambari College of Nepal School of Social Work (NSSW) has initiated a 3 years BSW program with the affiliation of the Purbanchal University. Recently the 3 year BSW program is expanded to 4 years (8 semesters). There are quite a few affiliated colleges of Tribhuwan University (TU) do offer social work as one of the two main

subjects under it's BA programme. As a result, social work education in Nepal was largely under the purview of affiliated colleges of the Universities (Nikku, 2010; 2011). Almost all of these colleges providing social work are located in the Kathmandu, the capital city of Nepal, resulting in restricted access to social work education for students from poor, disadvantaged and rural areas of Nepal. One of the main issues/challenges for social work education in Nepal is the lack of coherence and focus on promotion of social work values (Nikku, 2009). The title 'social worker' is rather loosely used and abused in the context of Nepal. Anyone involved in voluntary work or social service including politicians claim that they are doing or involved in social work. There term 'social work' is not legally protected in Nepal. The lack of social work educators and trained social workers in practice settings are resulting in producing less skilled social work graduates and low quality standards as a whole (Nikku, 2012).

Social Work Education in Afghanistan:

The country has a history of turmoil and conflict, especially in the past 30 years. These conflicts have had a dramatically deleterious impact on the education system within Afghanistan. University campuses became relative war zones, which resulted in a shattered infrastructure and forced many faculty members into exile and/or intellectual isolation. Some faculty members were even killed for their commitment to education (Tierney, 2006). The relevant Ministries are trying to introduce social work education. In May 2006, the Ministry of Labour and Social Affairs, Martyrs and Disabled (MoLSAMD) launched the National Strategy for Children at-risk (NSFCAR), supported by UNICEF. The Government recognizes that professional social workers are critical to the effective delivery of family support and child protection services in Afghanistan. One of the key tenets of the NSFCAR is the development of staff trained as child protection social workers. Social work does not yet exist as a 'profession' in Afghanistan. There is no school of social work or other accredited training programme. There are no standardized tools, quality benchmarks for service delivery, or established minimum standards of care. Relevant legislation and policy is outdated at best, and is absent otherwise (Unicef Afghanistan, 2009).

Social Work Education in Maldives:

The Ministry of Gender and Family of Maldives and the University of New Castle, Australia, supported by UNICEF helped the Maldives College of Higher Education to offer a one year advanced certificate in Social Service/Work in 2007 (Plath, 2011).

The status in Bhutan:

The review suggests that there are no opportunities available for professional social work education in Bhutan as of date.

South Asian Social Work: The Future Ahead!

South Asian social work inherits a troubled past and present but a promising future. If the current trends are of an indication, the profession may not face an uncertain

future within the academy despite of competition with other market-oriented disciplines due to the growing social problems in the region.

The social work educational programs are likely to gain public and state support despite of existing tensions among the Universities and institutions offering social work at different levels due to their differences in mission, purpose and values. Despite these tensions, social work schools/departments will invest and continue to offer training opportunities to staff who in turn directly or indirectly contribute to quality social work teaching and practice.

A survey of social work educators from selected South Asian countries about their perspectives on including spirituality in the social work curriculum revealed that all educators across countries felt that a course on spirituality was desirable. The findings suggest that revisions to social work course structures and curriculums are an urgent need in the region.

Nikku and Pulla (2014) suggests that there is an increased interest in international social work from the south Asian region. Many schools of social work from this region are involved in the Global Agenda efforts of the global social work bodies. Currently an Indian social work educator has been elected as the President of the International Association of Schools of Social Work (IASSW) for 2012 to 2016 term. Similarly, the founding director of the Nepal School of Social Work elected as the member at large of the IASSW for the 2012-2016. This is the first time in the history of IASSW that social work educators from the South Asian region have been actively involved in leadership positions of this global social work organization. Faculty members from Sri Lankan School of Social Work and Institute of Social Welfare and Research, Dhaka University are serving on the executive board of APASWE, providing evidence that social work educators from this region are actively associated with the regional and global social work organizations. There is also evidence that many schools from India, Pakistan, Bangladesh, Sri Lanka, and also countries like Nepal where social work education is just beginning, have made linkages with schools of social work around the globe to further strengthen the social work education and profession in the region (Nikku, 2012).

In none of the countries in the region, irrespective of the years of presence of social work education and its development, neither a licensure procedure was adopted, nor are there strong professional bodies functioning to safe guard the profession. The exceptions are Sri Lanka, Nepal, Bangladesh, India which claim some form of professional associations, but are not strong and united and therefore not able to influence the social work trajectory in their own countries.

Conclusion and Way Forward….!

The analysis of the material used for this paper is based on authors' previous published work which is updated with current work. The author has used broad generalizations to make a point and to emphasize the differences between social work education and practice in respective countries to put the regional differences in focus. By

doing so, this paper captures the past, present trends and future of social work in the South Asian region, which is in various stages of maturity as an academic discipline and a profession.

Despite the diversity and disjointed nature of social work in the region, there emergence the common threads in life and work experiences of social work educators and practitioners from the region. They are: commitment to social justice, social work values and ethics, skills and competencies.

One of the major priorities of the south Asian social work is to increase efforts, energy and resources to indigenize social work literature (theories and practice) in order to reflect local culture and values. Another goal is to nurture social work graduates with appropriate skills to deliver responsible social work interventions and to play the role of social change agents and innovators.

It is evident that the presence and influence of social work education in the region is growing over the years and more departments/ schools of social work have been established in the past few decades. The caution here is in relation to the mushrooming growth of social work departments in affiliated colleges of Universities in India, Nepal, and Pakistan leading to lower quality standards.

The lack of clear state support for social work education in Pakistan and Bangladesh, India and Nepal needs to be further analyzed and addressed. Afghanistan needs immediate help in initiating social work training to be able to help the country's ongoing reconstruction process. At the same time the lack of presence of schools of social work or educational opportunities for professional social work in Bhutan and Maldives may be a point for further reflection. The presence of only a few schools in Nepal and Sri Lanka needs further assistance nationally and internationally.

To conclude, this paper provides a valuable but a brief comparison of, and discussion on, the past, present and future of social work in respective countries and of the region as a whole. The paper argues for a unified approach and makes an appeal to governments, university administrators, and international and regional organisations to come forward to help social work educators and leaders to strengthen social work training and practice in their respective countries. A common base of social work knowledge and praxis as a distinct political and cultural region is essential for the growth and renewal of South Asian social work.

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Situational Analysis of Disability: Rights Based Perspectives

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Abstract

During the preceding century, humanitarian approach, scientific progress and sociopolitical liberalism in natural and social sciences have greatly changed and accentuated the concerns of society towards the children. Children are now recognized as human beings with a different rhythm of life that has different laws of biological and mental growth governing it. But how much of this attitude is applicable in case of a disabled child. Children with special needs are still facing stigma and discrimination both at the family level as well as societal level. It is not to be forgotten that child development has to also focus on the children with special needs, such as children with disability. Children with disabilities face unequal opportunities for survival and development. Homes, schools, the street (for children living on the streets), workplaces (for child workers) and children's organizations are all important areas for participation in work. Present paper attempts to critically look into the challenges faced by the children with disabilities at societal level, International thinking, and government initiatives. It further suggests various levels of intervention to deal with disability from child rights perspective.

Key words*: Persons with disability, Disability, rights-based approach, Government initiatives,*

* * *

Introduction:

Children and childhood across the world have broadly been construed in terms of a golden age that is synonymous with innocence, freedom, joy, play and the like. It is presumed that this is the time when, spared from the rigors of the adult life, one hardly shoulders any kind of responsibility or obligations. But then, the fact remains that children are vulnerable, they need to be cared for and protected from the harshness of the world outside and around. This being so, the adult-child relationship is said to provide `care and protection' – serving thereby the `best interests of child' and meeting their day-to-day `needs of survival and development'. Whether or not, the premise underlying this

is correct or not, the childhood reality on the whole is questionable, demanding critical evaluation.

Accordingly the realistic notions and representations associated with child and childhood have been challenged, especially in relation to poverty, disease, exploitation, abuse and disability across the globe. Childhood is indeed a period in person's life during which s/he is neither expected nor allowed to fully participate in various domains of social life. It is thus not a world of freedom and opportunity but one of confinement and limitation in which children are wholly subservient and dependent. This being so childhood is nothing short of the world of isolation, sadness, exploitation, oppression, discrimination and abuse. To dichotomize and juxtapose these theoretical models of the child-adult relation reveals fundamentally different ways of seeing and understanding the very essence of childhood and children. Some treat them as objects of intervention, some label them as problem population whereas others reduced them to being seen as property and thus treated them as non-entities. Nobody considered them to legal subjects in their own right.

During the preceding century, humanitarian approach, scientific progress and sociopolitical liberalism in natural and social sciences have greatly changed and accentuated the concerns of society towards the children. They are no longer treated as adults, but are recognized as human beings with a different rhythm of life that has different laws of biological and mental growth governing it. But how much of this attitude is applicable in case of a disabled child. Still the disabled child is treated with disdain, mirth or at best pity.

The child's drives, social forces, and motivations are basically different from those governing the adult behavior. To the child, the world is identical with his or her personality: fantasy and reality are not yet separated. For care, protection and nurturance of children, the responsibility lies with the family. It is believed that every child has a right to grow up in a warm, loving family group that makes him a healthy and balanced personality. All this holds equally true in case of a child who is disabled. As children are the future of society, all of them irrespective of any discrimination based on caste, religion, region or ability, should become physically and mentally healthy so as to make a strong foundation for the nation.

It is increasingly recognized that children need a different type of care from adults; hence the modern term `child-development' has assumed an even broader meaning. Child-development includes the social, economic, and health activities of public and private welfare agencies that secure and protect the well being of all children in their holistic development that is physical, intellectual, and emotional development. In the broad sense, child development refers to all the aspects of society essential for the well being of children. It is not to be forgotten that child development has to also focus on the children with special needs, such as children with disability. In recent times child development is a practice field that focuses attention on issues, problems, policies and rights related to children so as to enhance their social functioning .

To understand the needs of a child with disability it is first essential to recognize the uniqueness of a child that makes him different from adults. The needs of a child can be mainly divided into *welfare and developmental needs.* The *welfare needs* are for the care and protection of the child by taking care of his physical needs like food, shelter, safety from diseases, natural and manmade calamities and some sense of security. These are the fundamental needs of a child and important for his / her survival. The *developmental needs* are preventive and promotive in nature that helps a child in personality development. Developmental needs include intellectual stimulation from the immediate environment, opportunities for constructive, organized and supervised play, discover himself / herself in relation to his extending world and participate in the institutions and processes of their everyday reality. Homes, schools, the street (for children living on the streets), workplaces (for child workers) and children's organizations are all important areas for participation in work. In our socio-cultural environment, where a non-disabled child is not given an opportunity to speak and share his / her views, the chances are bleak for a disabled child to voice his concerns as the disabled child is at the dual disadvantage in such a social environment.

'Rights-based Aapproach' in the context of Children with Disability:

The rights approach recognizes children as citizens who are entitled to all that has been promised to them under the Constitution of India and by the United Nations Child Rights Charter, rather than as objects of sympathy or charity. This is so much relevant in case of children with disability also. Child Rights entails four things: looking at children's issues in their entirety, rather than through the narrow prisms of education, health, child labour, child abuse, foeticide /infanticide, etc; seeking the underlying root causes of the deprivation -- gender, caste, livelihoods, displacement, mis-governance, disability, etc; mobilizing each local community to find long-term solutions to these problems by ensuring the relevant laws and policies that guarantee their rights are actually implemented. Last but not the least there is a need for catalyzing coalitions of individuals and organizations across all sectors of society to advocate for child-rights-centric State policies. When all these things are observed in case of disabled children it is found that children with disability are generally catered through a piecemeal approach where only their survival needs are taken care of (their also gender discrimination is rampant). All the grandiose schemes are just a lip service for them and no efforts are made for their mainstreaming or inclusion.

Keeping this in view, the present paper attempts to shed some light on disability as a child rights issue. It also attempts to develop a conceptual understanding about disability and look into the social situation of disabled children in India. The paper also throws light on the constitutional provisions concerning disabled children and international thinking on them and to analyze the governmental policies and programmes concerning the children from the perspective of disability. It finally suggests area of intervention to deal with disability from child rights perspective.

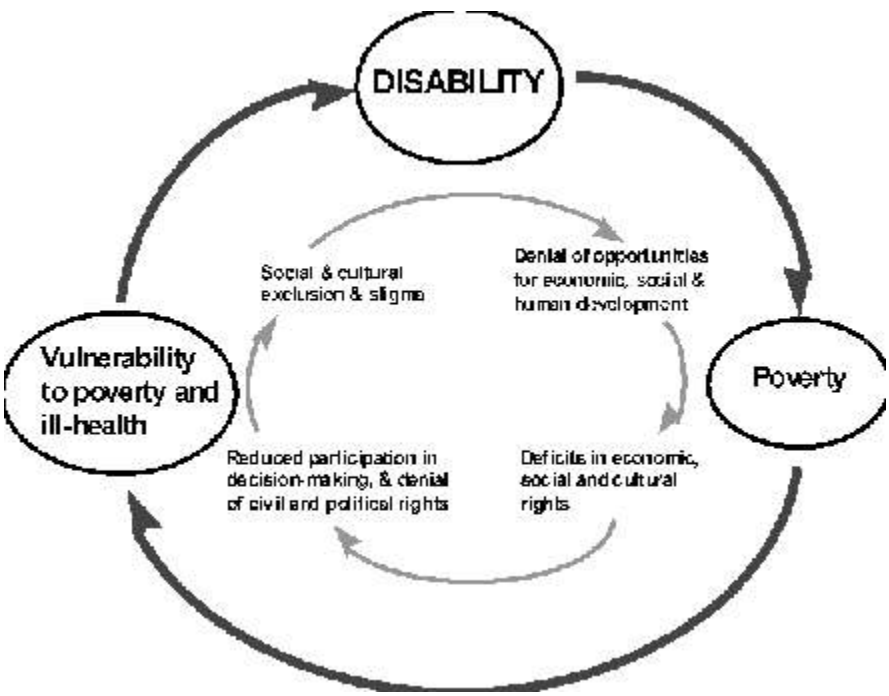
Understanding Disability:

Why are the disabled people the poorest of the poor in every country in the world? Why are 97 percent of the disabled children in the developing countries without any form of rehabilitation and 98 percent without any education? Why is it that disabled children suffer more violence and abuse than other children and are shut away in institutions, cupboards and sheds and often starved to death?

Children with disabilities face unequal opportunities for survival and development. Most do not enjoy personal or economic security; they are denied access to health care, education and to all the basic resources necessary for their growth. Mentally disabled children are known to have been imprisoned, chained and denied basic rights. So deep-seated is this prejudice that even the parents especially mother of a disabled child faces humiliation and indignity. One of the most important indications of how our country treats its disabled is their place in the education system. This insensitivity is also borne out by the lack of inadequate facilities and services that would allow disabled persons to live a life of self-supported independence, with dignity.

In this unfriendly environment, which lacks support structures, a disabled person who is poor is faced with a double disadvantage: poverty as well as disability. In turn, disability exacerbates poverty, by increasing isolation and economic strain, not just for the individual but often for the affected family as well.

Figure 1: Poverty and Disability - a vicious cycle



The result of the cycle of poverty and disability is that people with disabilities are usually amongst the poorest of the poor and their literacy rates are considerably lower that the rest of the population. Recent UNESCO studies have suggested that only 1-2 percent of children with disabilities in developing countries receive an education. Boys with disabilities attend school more frequently than girls with disabilities. In a patriarchical society like India, for a disabled girl child from a poor family this disadvantage multiplies – by her poverty, her gender and her disability. Needless to say when it comes to services, she gets the lowest priority. Children with disabilities are more likely to die young, or be neglected, malnourished and poor. People with disabilities who are denied education is then unable to find employment, driving them more deeply into poverty. Breaking out of the vicious cycle of poverty and disability becomes more and more difficult (see Figure 1).

Owing to the improved health services disabled persons are living longer, their presence in society is becoming more visible and their numbers are growing. Defining disability is difficult because there are dozens of definitions – each with a purpose to it. These ranges varies form medical to social, from cultural to local, from the one intended to include them in society to the one for exclusion and segregation.

According to Helander (1989), a disabled person is the one who in his or her society is regarded or officially recognized as such, because of a difference in appearance and /or behavior, in combination with a functional limitation or an activity restriction. It means that the disabled has a limited opportunity to take part in the life of the community on an equal level with others. The definition tries to emphasize the shortcomings in the environment and in many organized activities in society, e.g., information, communication and education, which prevents persons with disabilities from participating on equal terms.

Social Situation of the Disabled:

In most parts of India, irrespective of caste, creed religion and region the disgrace of giving birth to a disabled child is universal. Despite having a modern human rights attitude, the disabled child is still considered to be a result of the anger of gods or ancestors or the embodiment of sin in the family or of sin itself.

Disability research widely shows that the parents of disabled children have a feeling of guilt and of self-blame for the impairment of their children. Families, communities and medical professional are often of little help in alleviating this parental guilt. They often tend to label the child as `incapable', `slow' or `burden'. Inevitably this stigma or guilt results in isolation or segregation of the disabled child and also to some extent of his family (HAQ, 2005).

Alur (2002) focused on how families perceive having a child with a disability. For them it is a matter of an *individual responsibility, a personal tragedy.* Their cultural mind-set and fatalistic attitude are reflected in the opinions they voiced: *who can do anything?, It's my fate and I have to bear it, it's my fault* … an individual construct of a personal tragedy theory. *They believed that their disabled child should not go to the same*

schools as normal children. The parents of children with disabilities feel that the attitude of society was full of pity and sympathy about what had happened, and the birth of their handicapped child was generally regarded as a calamity. A strong fear of disability being infectious prevailed. Instances were quoted when neighbors instructed their children not to eat or drink food that was touched by a disabled child; mothers of able-bodied children instructed their child not to play with the disabled child.

Traditionally, Indian society has treated the disabled persons with disdain, mirth, at best tolerance. Children with disability face discrimination from birth. Mental disability is of course relegated to the realm of `madness'. This attitude is reflected even in the colloquial adage -- *andha hai kya? or behra hai kya?*

It is not rare that disabled babies are abandoned or admitted to institutions. The situation of disabled girls is much worse. They usually have little or differential access to family resources. Yet, they survive sometimes, despite the efforts of their families to starve them to death.

If the family takes care of the child and is affectionate, still there is but limited chance that they will receive rehabilitation, and a very high chance that they will die of secondary medical problems.

Discriminating disabled children at all the levels is generally observed by everyone and is much tolerated also without any strong reactions to it. At the family discrimination is visible in terms of nutrition, health care education and other such facilities which are enjoyed by a non-disabled child. At the neighborhood level also, the stigma and the discrimination for the disabled child is prevalent. To illustrate, the non-disabled children are not allowed to play with a disabled child (Alur, 1998). The family members of the disabled child are labeled which results into social exclusion. At the government level, discrimination begins at the first place where there is no complete data regarding the different types of disabilities and the number of people living with such disabilities. Lack of data becomes an obstacle in planning and making adequate interventions. Moreover data on children with disabilities has been more difficult to find out. In 2004, the CAG report noted, “the Ministry does not possess any reliable data on the number and categories of disabled in the country, which was essential to estimate the resource requirements and facilitate the preparation of a well-considered action plan”. It is also said that adequate measures had not been taken for the prevention of disabilities through early detection, awareness campaigns and training of staff of Primary Health Centre.

Proportion of Disabled Population by Type of Disability India : 2011			
Type of Disability	Persons	Males	Females
Total	100.0	100.0	100.0
In Seeing	18.8	17.6	20.2
In Hearing	18.9	17.9	20.2
In Speech	7.5	7.5	7.4
In Movement	20.3	22.5	17.5
Mental Retardation	5.6	5.8	5.4
Mental Illness	2.7	2.8	2.6
Any Other	18.4	18.2	18.6
Multiple Disability	7.9	7.8	8.1

The country's disabled population has increased by 22.4% between 2001 and 2011. The number of disabled, which was 2.19 crore in 2001, rose in 2011 to 2.68 crore—1.5 crore males and 1.18 crore females. Rural areas have more disabled people than urban areas. In Maharashtra, Andhra Pradesh, Odisha, Jammu and Kashmir and Sikkim, the disabled account for 2.5% of the total population, while Tamil Nadu and Assam are among those where the disabled population is less than 1.75% of the total population (Census, 2011). The growth rate of disabled population is more in urban areas and among urban females. The decadal growth in urban areas is 48.2% and 55% among urban females.

It is said that hardly fifty percent of the disabled children reach childhood, and no more than twenty percent survive to cross the fourth decade of life. Although there is very little information regarding the nutritional status of children with disabilities, it is recognized that disabled children living in poverty are among the most deprived in the world. Even among the disabled children, there are some more vulnerable than others on account of their circumstances and living conditions. For instance, for the working child population, occupational hazards pose a serious threat. Sometimes environmental factors too render children vulnerable to diseases that result in long term disability. The situation of those suffering from mental disorders is even worse as there is still very little recognition of the problem.

Constitutional Provisions:

It is gratifying to note that the Constitution of India laid down special safeguards ensuring children's right to 'survival, protection and development'. It recognizes child as an important entity and hence provides a comprehensive understanding of child rights and a comprehensive regime for their implementation. Let us have a close look:

- Article 14—The State shall not deny to any person equality before the law or the equal protection of laws with in the territory of India.
- Article 15—The State shall not discriminate against any citizen. Nothing in this Article shall prevent the State from making any special provisions for women and children.
- Article 16---- No one shall be discriminated on the basis of sex, colour, caste, creed and religion.
- Article 21—No person shall be deprived of his life or personal liberty except according to procedure established by law.
- Article 21 A—The State shall provide free and compulsory education to all children of the age of 6-14 years in such manner as the State may, by law, determine.
- Article 45— The State shall endeavor to provide early childhood care and education for all children until they complete the age of six years.
- Article 243G read with Schedule 11 – provide for institutionalization of child care by seeking to entrust programmes of Women and Child Development to Panchayat (Item 25 of Schedule 11), apart from education (item 17), family welfare (item 25), health and sanitation (item 23) and other items with a bearing on the welfare of children.

Recognizing the special need of the differently-able, in the Directive principles of State Policy as laid down in the Constitution recognize the obligation of the state to provide assistance in the event of sickness and disablement. Extending this line of thinking, the disabled children are also not supposed to be discriminated.

International Thinking:

At the international level, child issues have received much attention and several noteworthy efforts have been made to articulate and popularize them. India is a signatory to the UN Convention on the Rights of the Child (UNCRC). It forcefully and comprehensively guarantees for the spectrum of the child's rights. Its four components serve as a beacon light for policy makers. They are right to survival, right to protection, right to development and right to participation. Article 23 of the UNCRC recognizes the rights of the disabled child to enjoy a full and decent life, in conditions which ensure dignity, promote self-reliance and facilitate the child's active participation in the community. It is designed to ensure that disabled child has effective access to and receives education, training, health care services, rehabilitation services, preparation for

employment and recreation opportunities in a manner that leads to social integration and individual development. It must be noted that there are a number of soft law instruments at the international level with a clear focus on disability, e.g.

- Declaration on the Rights of Mentally Retarded Persons (1971)
- Declaration on the Rights of Disabled Persons (1945)
- World programme of Action (1982)
- UN Standard Rules on the Equalization of Opportunities for People with Disabilities (1993)
- Proclamation on the Full Participation and Equality of People with Disabilities in the Asian and Pacific Region (1992)
- Biwako Millennium Framework towards an Inclusive, Barrier-free and Rights-based Society for Persons with Disabilities (2002)

As these soft instruments are non-binding in nature which means governments are not bound to consider them while formulation policy or law. However, some of these non-binding instruments such as UDHR and Standard Rules have been accepted so widely that they form a par of customary law, meaning thereby that the practice of using these instruments is very common.

In 2007, United Nations Convention on the Rights of Persons with Disabilities (UNCRPD) came into existence. India became a signatory to this landmark international agreement. It recognizes the rights of women and children with disabilities and entitles to whatever capabilities are necessary to enable them to avoid and escape the socio-economic oppression. As a part of the General Principle, Article 3 (h) of the CRPD states respect for the evolving capacities of children with disabilities and respect for the right of children with disabilities to preserve their identities. It also identifies children with disabilities as a distinct group with special needs. Article 7 specially highlights the rights of the children with disabilities. It states Parties shall take all necessary measures to ensure the full enjoyment by children with disabilities of all human rights and fundamental freedoms on an equal basis with other children. It stresses that in all actions concerning children with disabilities, the best interests of the child shall be a primary consideration. It states Parties shall ensure that children with disabilities have the right to express their views freely on all matters affecting them, their views being given due weight in accordance with their age and maturity, on an equal basis with other children, and to be provided with disability and age-appropriate assistance to realize that right.

Governmental Efforts:

a. At the Policy level:

The National Policy on Children, 1974 calls for the provision of special treatment, education and rehabilitation of all the children suffering from all kinds of disabilities. National Policy on Education, 1986 includes a section on disabilities and

makes a provision for inclusive education for children with mild disabilities, special schools for severe disabled children, vocational training and reorientation of teacher training programmes to include education of the disabled children. The National Policy of Health, 1993 emphasizes the need for care and rehabilitation of the disabled. And it was only in Census 2001, after a massive campaign, that disability was included as a category. The National Plan of Action for Children, 2005 emphasized that all categories of rights apply to all age groups, including before birth: Child Survival, Child Development, Child Protection and Child Participation. The guiding principles of the National Plan of Action for Children, 2005 are to regard the child as a person with human rights without discriminating on the basis of gender, class, caste, race, religion and legal status in order to ensure equality. According to the Plan, the utmost priority should be given to most of population that includes disabled children. But the implementation leaves a lot to be desired.

b. Legislation:

India's reaction to establishing legislation in the disability sector was in 1995 when it instituted a comprehensive law – namely, Persons with Disabilities (Equal Opportunities, Protection of Rights and Full Participation) Act 1995. This was a legal step to prevent any kind of discrimination against the disabled and for bringing about changes in the programmes for persons with disabilities in India. Unfortunately the classification given by the Act leaves out significant groups of children with debilitating conditions like autism.

c. The National Trust for Welfare of Persons with Autism, Cerebral Palsy, Mental Retardation and Multiple Disabilities Act, 1999:

The National Trust is a special enactment for the protection of the disabled persons, their property and well-being. India is a country with close-knit families and the children (disabled or otherwise) are always with the families. Institutionalization is still not a common practice in the country. However, with the current trend towards a shift form the joint family to nuclear ones, the fear of parents about the care of their dependent children after them has become a challenge and a nightmare. The National trust is an answer to these challenges. The Act has the provision of caregivers who are empowered to look after the interests of the disabled child vis-à-vis the system. Hence the work in this area has gained tremendous momentum.

Rehabilitation Council of India 1992:

The establishment of the Rehabilitation Council of India has been a major move by the government of India for quality assurance in the education, training and management of persons with disabilities. The Council at its inception envisaged standardizing the training of teachers in the field of special education. The drawback of this initiative lay in the Council seeking to register all services directed towards persons with disabilities. This move has not been successful as till date majority of initiatives regarding the education, training, support and rehabilitation of the disabled children are carried out by parents.

Hence it is observed hat despite these elaborate government efforts, the present infrastructure is not able to cater to the needs of children with disabilities. Only a small proportion of them have so far been provided rehabilitation services.

The National Charter for Children, adopted on 9th February 2004, emphasizes Government's commitment to children's rights to survival, development and protection. It also stipulates the duties for the State and the community towards children and emphasizes the duties of children towards family, society and the Nation.

National Commission for Protection of Child Rights is expected to work for the protection of rights of all the children both non-disabled and disabled children. The Commission will report to the central government, not Parliament. The present conception of the National Commission for Protection of Child Rights is flawed. In its current form, it will be one more government agency, jousting for space and funds on behalf of children. This makes it vulnerable to becoming a puppet of ruling governments and taking stances based on populism rather than principles. One positive aspect of the Commission is that it has the remit to take the entire Constitution as the base for expanding the understanding of child rights. The question is, will the commissioners be willing to do this?

The Government of India's approach to children is piecemeal -- a bit of welfare, a dollop of rights and large scoops of reactivity. Government generally has a knee-jerk responses and window-dressing rather than thought-through strategies. Thus, while a Commission is set up and a charter drafted, the policy framework of the early-1970s that defines all decision-making about and for children has never even been reviewed.

Civil Society Response:

As a legacy of colonial rule, the government of India too relied heavily on the charitable institutions to deliver the basic services for the children with disabilities. This approach continues to mark the policy approach as Steering Committee on Social Welfare for the Tenth Five Year Plan recorded its deep concern over the diminishing response of the traditional voluntary organization, and the accompanying support to the welfare of people with disabilities. The Committee urged to again activate both the community and voluntary sector, and the corporate sector to contribute to the wellbeing of the deprived classes. What is important to note is that disability sector is relegated to the realm of `welfare' by the State itself. These stigmatizing societal attitudes have had an impact on policies and legislation regarding education and employment opportunities. The life of a disabled is perceived as a burden by their families, state and sometimes even by themselves and it is considered better if no further investments are made on their future life. The argument given by the authorities is that, integrated services for the disabled are not cost effective. Disability is still seen as an individual characteristic and not as the social situation.

This approach goes against the spirit of the Constitution and the International Human Rights Law which holds State duty bound to ensure equal enjoyment of rights by all. It has taken a long and hard struggle by all the disability rights activists to have their

concerns recognized as `rights'. Rights-based organizations are relatively small in number. They are generally spearheaded by persons with disabilities themselves hence also called self-help organizations. They are emerging as agents of social transformations and it has challenged the society to be more tolerant to diversity and differences. These self-help organizations have played a significant role in reshaping public opinion about disability and have made their contributions in law and policy discourses. This is just a beginning in this direction and much needs to be done for the rights of the disabled especially for the rights of children with disabilities.

Areas for Action:

There are many opportunities for action by governments and the international community in support of people with disabilities.

a. Policy

Productive policy dialogue could be undertaken, for example, between governments and development agencies in the context of sector programme development, with a view to ensuring that appropriate legal and policy frameworks for the inclusion of persons with disabilities in education, employment, and social service provision are developed. It should be ensured that the policy is both child and gender sensitive.

b. Economic, Social and Human Development

Benefits are likely to be greater when services for people with disabilities are provided within existing social, educational, health and labour structures in society, and where procedures are established to permit effective participation of persons with disabilities in decision-making processes.

Inclusive Education (IE) is an example of an inclusive approach to development. The educational and developmental needs of children with disabilities are more likely to be fulfilled by their inclusion into mainstream schooling systems. Inclusive education in a developing country implies the equal right of all children to the 'educational package', however basic that package may be.

IE is part of a larger movement towards tackling social exclusion; it seeks to include children on the margins of society, street and working children, and excluded minorities.

Similar approaches can be used in relation to infrastructure, health, employment, and skills development.

c. Empowerment

A rights-based approach to disability and development implies a right to self-representation. The rights of people with disabilities are best promoted by people with disabilities themselves. The growth of a democratic, representative disability movement is one way to help ensure that government provision is appropriate to needs and rights of

people with disabilities. It can also help ensure that target groups are involved in the planning, implementation and monitoring of all disability and development work, and to take measures to remove barriers to participation and to combat discriminatory behavior, practices, policies and environments.

d. Media Advocacy and Disability

Increasingly, media and communications are being used to draw attention to disability issues. Networking and lobbying can play an active role in challenging negative stereotypes, pressing for equal rights and raising awareness of disability. This should be done from a child-rights perspective as the discrimination for the disabled begins in the childhood itself.

Disability is a rights issue and creative media initiatives can be usefully employed to highlight particularly sensitive socio-cultural issues. Using innovative forms of communication can also help to mainstream issues that surround disability.

e. Gaps in Knowledge

Most research into disability tends to focus predominantly on health or social welfare aspects. There is little co-ordination or integration between research on disability and research on associated issues in child rights, gender, social development, and human sciences. Specific attention needs to be given to both quantitative and participatory components in research methods to ensure that the different dimensions of disability form child rights perspective are appreciated.

Research on topics such as violence against women with disabilities, and the sexual exploitation of children with disabilities, is examples of specific areas requiring greater attention.

Conclusion:

To conclude, an examination of policies, programmes and laws shows that although they are meant to protect the rights and interests of children, they have been formulated from the point of view of the non-disabled children. While the government seems to be more comfortable with the idea of short term well-being rather than long term development, child rights professionals are faced with he challenges of promoting and protecting rights as a positive social value.

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Community Leadership and Power Structure In a Mizo Village

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Abstract

The present paper attempts to analyse the social structural bases of community leadership as well as to describe the community power structure of a tribal village in Mizoram, Northeast India. Further, it tries to understand the pattern of community power structural network and its association with economic structure of the community. To identify the leaders of community a combination of positional and reputational approaches have been used. The source of the data was the interview with the leaders of community organisations of a village in the proximity of Aizawl, the capital city of Mizoram. The centrality and Prestige methods of social network analysis (SNA) were used to understand the community power structure. The structural bases of the community power structure were analyzed with the help of Spearman's rho correlation coefficients. Multi dimensional scaling was used to display the power structure of the Mizo village. The results of SNA revealed the monolithic and hierarchical nature of power structure in the village. The pattern of power structure revealed in the SNA corresponds to the elite model rather than the pluralist model. It also revealed the formal nature of power structure and its base in the community organisations. The study demonstrates the utility of positional and reputational approaches and social network analysis as appropriate methodological and technical tools for comprehension of power structure in the communities of the Adivasi people in the North East India.

Key words: *Community Power Structure, Community leadership, Mizo Village, Community Profile, Community Work, Tribal Community, Tribal Village.*

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Introduction:

The present paper attempts to probe into the nature of community power structure and the social structural bases of community leadership in a village, in the state of Mizoram. Comprehensive understanding of community power structure and leadership is crucial for the social work practice with the community despite of the approach followed is consensual or conflictual. Community power structure and leadership form a major dimension of community profile which is essential tool in community work and community development. The professional social workers working with communities have two options. Either they have to work through its power structure or build alternative power structure through collective mobilization and confront the unequal power structure. But whatever the approach chosen they have necessarily understand the socio economic bases and patterns of power structure.

Community leadership shows the demographic, social and economic structural locations of the community leaders while the community power structure depicts the pattern of relationship among the leaders. Community power structure is the pattern of distribution of power in a community.

It can also be construed as the pattern or network of relationship among the leaders of a community. In fact, community power structure was a favourite area of research by sociologists and political scientists in USA during the 1960s and 1970s (Oommen, 1970). Indian social scientists too have attempted to study community power structure (see Ommen 1970). T.K. Oommen (1970) for instance, studied the distribution of power in the rural and tribal communities and its community structural determinants. Ruling out the significance of the size of the community he emphasised the role of weak kinship solidarity, social (caste) heterogeneity, occupational diversification, spread of literacy, number of community organisations, and organisational innovation in the dispersal of community power. The major limitations of T.K. Oommen's study were weak conceptualisation of community power structure and lack of rigour in the analysis of data. The concept of power pool is weak and hides the inequality among the leaders within. Further, Ommen (1970) had not analysed the data systematically (see Speight 1971) and failed to demonstrate his propositions statistically. Some professional social workers too have attempted to study the community power structure in the rural contexts in India.

The major gap in the literature on community power structure in India is that social network analysis has not been used to study the tribal communities. Use of Social Network analysis would help to visualise the community power structure and analyse the pattern of relationship among the leaders. In fact, the conventional attribute based approach to social research fails to address these fundamental research issues.

Moreover, in the north East Indian context, there is no worthwhile study has been attempted on the community power. This present study attempts to fill this research gaps. The results of the present study will be useful for social workers and voluntary and governmental agencies working for the development of tribal communities.

The present paper is presented in seven sections. Methodology is presented in the first section. In the second section, the context of the study is presented with the community profile of the Mizo village. The structural bases of the community leadership are discussed in the third section. In the fourth section centrality and prestige among the community leaders are discussed. The patterns of relationship between structural bases and centrality and prestige are discussed in the fifth section. The sixth section is devoted to discuss the community power structure of the Mizo village. The last section is devoted to conclusion of the present study.

Methodology:

The study is based on primary data collected using structured interview schedule from the Shiphir village community in the Aizawl district of State of Mizoram. The data was collected in April 2006 . There are four major methodological approaches to the identification of community leadership and understanding of power structure (see Ommen 1970). They are positional approach, reputational approach (Hunter 1953), decisional approach (Dahl 1961), and non decision-making approach (Bachrach and Baratz 1962). In the positional approach the persons occupying the key positions of community organisations are considered as leaders while in the reputational approach those identified by the key informants in the community or positional leaders are considered as leaders. In the decision making approach, the individuals who play important role in making the key decisions are considered as leaders.

There are some authors who suggest a combination of above methods (see Freeman et al 1963). In the present study the positional and reputational approaches suggested by Hunter (1953) have been used in combination, to identify the community leaders and power structures.

The community was selected purposively as the students of social work department (MSW) have been placed in the village for field work for over 2 years. The positional approach has used to list out the leaders of the community in the first phase. In the first phase, leaders(president and secretary) of four main community organisations viz., the Village Council(VC) , Young Mizo Association (YMA) , Mizoram Upa Pawl (MUP) , Mizo Hmeichhia Insuihkhawm Pawl (MHIP) , and two elders of the major churches Presbyterian, and the Salvation Army were listed. In the second phase, the leaders were asked to name the leaders of the community. In this snow ball process, five more informal leaders were identified and they were also interviewed. Thus the sample of the study comprise of fifteen formal and informal community leaders of the Mizo village. In addition to nomination of the leaders of the community, the informants were asked to furnish the details on their demographic, social, economic, and political profile of them.

The study uses two sets of data relational as well as attributional. The binary directional adjacency matrix constructed from the leader's nomination of leaders constituted the relational data while the demographic, social and economic characteristics of the leaders constituted the attributional data. The digraph of the

leader's nomination was analysed with the help of social network analysis . Social network analytical measures of centrality and prestige measures out closeness and out degree were the measures of centrality while in closeness and in degree were the two measures of prestige as suggested by Wasserman and Faust (1998). Further Non metric multidimensional (NMDS) scaling was used to visualise the power structure on geodesic path matrix computed from symmetries nomination matrix. UCINET software (see Borgatti et al 2007) was used to compute the social network measures and run NMDS. To test the significance of the relationship between demographic, social and economic structural bases and the measures of prestige Spearman's rho correlation coefficients were calculated on the ranks of them with the help of SPSS software.

The Context: Community Profile of the Mizo Village

The present study was conducted in Shiphir, a village near Aizawl, the capital of Mizoram State. The village is 16 km away from Aizawl and located on the way to Silchar. The village was believed to have started by a traditional Mizo Chief, in the year 1860. The village bears its name because there is a stream near the village with more than 5 tributaries.

Shiphir is a typical Mizo village. According to 2001 census, there are 586 households in the village with a total population of 3057 persons. Two characteristic features that mark the Mizo social structure are sub-tribes and denomination. The major sub tribe that inhabits in this village is Lusei. The other sub tribes found in the village include Hmar, Ralte, Paite, and Lai (Pawi). Though by and large Christianised, presence of a number of denominations contributes to religious diversity in the Mizo village community today. There are 7 religious denominations in the village, namely, Presbyterian, Isua Krista Kohhran (IKK), United Pentecostal Church (UPC), Roman Catholic, Judaism, Church of God and Fundamental Baptist. Majority of the people is Presbyterian and there are three Presbyterian Church buildings in the village. IKK and UPC denominations have their own Church building in the village, while the remaining religious denominations do not have their own church building in the community and attend Sunday services out side the village.

Economic structure of the village is better reflected in the occupational distribution of households in the village. The main stay of the village is cultivation. Two forms of cultivation viz., shifting and semi-settled agriculture are in practice though the latter is predominant. A few in the village are government servants and traders. There are 80 households identified by the village council as poor (under below poverty line – BPL category) households and another 23 as very poor (benefit under Antyodaya Anna Yojana (AAY).

There are four community based non-governmental organisations(NGOs) working for the welfare of different sections of the people, viz., Young Mizo Association (YMA), Mizoram Upa Pawl (MUP), Mizo Hmeichhia Insuihkhawm Pawl (MHIP) and Games and Sport Association (GSA). Among them YMA is the biggest Organisation in terms of membership. There are 14 Self Help Groups (SHGs) in the village. Out of these, 6 are Women's SHGs.

In this sub section, the context of the Mizo village was described. The village is characterised by homogeneity in the socio cultural and occupation facets and formalisation and bureaucratisation in the organisational spheres. The traditional Mizo culture in its interaction with Christianity contributes to socio cultural homogeneity in spite of presence of a number of sub tribes and denominations. The predominance of agriculture with shifting and semi settled modes contribute least occupational diversification in the village. The presence of a number of formal organisations and their functional specialisation contributes to high degree of formalisation of community structure of the village.

Structural Bases of Community Leadership in the Mizo Village:

Leadership of the community is embedded in the demographic, social and economic structure. The demographic, social, economic and political structural bases of the community leadership have been discussed as under.

Demographic Bases:

Demographic characteristics of the leaders of community originations such as age, gender, marital status, education status and type of family are described (See Table - 1).

Table: 1
Demographic Structural Bases of Leadership in a Mizo Village

Sl. No	Leader	Age		Age Group	Gender	Marital Status	Education		Education Status	Type of Family
		Years	Rank				Years	Rank		
1	VCP	66	4	Old (60 and above)	Male	Married	5	2	Middle (5-7)	Joint
2	MHIPP	52	9	Middle (35 -60)	Female	Married	10	8	High School (8-10)	Nuclear
3	YMAS	37	14	Middle (35 -60)	Male	Unmarried	12	11	Higher Secondary	Nuclear
4	IL01	59	7	Middle (35 -60)	Male	Married	8	4.5	High School (8-10)	Nuclear
5	MUPP	74	2	Old (60 and above)	Male	Married	10	8	High School (8-10)	Nuclear
6	IL03	55	8	Middle (35 -60)	Male	Married	15	12.5	Higher Education	Nuclear
7	YMAP	41	13	Middle (35 -60)	Male	Married	10	8	High School (8-10)	Joint
8	CE02	70	3	Old (60 and above)	Male	Married	16	15	Higher Education	Nuclear
9	VCS	46	12	Middle (35 -60)	Male	Married	10	8	High School (8-10)	Nuclear
10	MUPS	64	5.5	Old (60 and above)	Male	Married	10	8	High School (8-10)	Joint
11	IL02	64	5.5	Old (60 and above)	Male	Married	7	3	Middle (5-7)	Joint
12	IL04	86	1	Old (60 and above)	Male	Married	3	1	Primary (1 -4)	Nuclear
13	IL05	51	10	Middle (35 -60)	Male	Married	15	12.5	Higher Education	Nuclear
14	MHIPS	50	11	Middle (35 -60)	Female	Married	8	4.5	High School (8-10)	Nuclear
15	CE01	35	15	Young (18 -35)	Male	Married	15	12.5	Higher Education	Nuclear

Source: Computed from the Survey Note: IL: Informal Leader

Age is the fist demographic structural base of community leadership assessed. Interestingly, middle aged people dominate the community power structure in the Mizo village studied. Most of the leaders of the community were of middle age (35-60 years), some were of old age. Out of fifteen leaders of the community organisations eight were of middle age and five were old(60 years and above) while only one was of young(35 years). The predominance of middle aged and aged could be attributed to existence of age based hierarchy in the Mizo tradition. The mean age of the community leaders was worked out to be 57 years.

Gender is the second major demographic characteristic which determines status and power of an individual in any society. The results of the present study indicate that the community leadership is predominantly male dominated. Excepting two i.e. the president and secretary of Mizo Women's Association (MHIP), all the leaders were male. The male dominance in the community power structure could be attributed to the patrilineal and patriarchal nature of Mizo social structure and culture.

Marital status is the third demographic characteristic which significantly contributes to social status of an individual in most of human societies. Excepting one all the community leaders were married. Only one i.e., the secretary of Young Mizo Association (YMA) was reportedly unmarried. All others were married. Neither divorcees nor widowed could be located among the community leaders of the Mizo village.

Education status is the fourth demographic factor. Interestingly, all the leaders were literates and most of them had education beyond the middle school. Out of fifteen community leaders six had high school education, four had higher education, two had middle school education, and only one had primary education. The mean years of education was computed to be 10 years.

Type of the family is the fifth demographic characteristics taken up for description. It is interesting to note that most of the leaders of the community live in nuclear family. Only four out of fifteen were living in joint families while the rest live in nuclear families.

The discussion on the demographic structural bases reveals that the community leadership is dominated by men, middle aged, those who had completed middle school education, and live in nuclear family. In the section that follows the social structural bases of the community leadership are discussed.

Social Structural Bases:

Mizo social structure follows family–clan-sub-tribe pattern (Vidyarthi and Rai 1976: 153). Conversion of the all Mizo people to various denominations introduced denomination as one more component of Mizo social structure. Thus, sub tribe, and type of clan are the two elements of traditional Mizo structure while Religion and Denomination are the novel elements of modern Mizo society (Hmar and Kanagaraj 2007). In this subsection three social structural bases of community leadership viz., sub tribe, type of clan, and denomination are discussed (see table 2).

Table: 2
Social Structural Bases of Leadership in a Mizo Village

Sl.No	Leader	Sub tribe	Clan	Type of Clan	Denomination	Organisation
1	VCP	Hmar	Pialtu	Commoner	Presbyterian	Village Council(VC)
2	MHIPP	Lusei	Tochhawng	Commoner	Presbyterian	Mizoram Hmeichhia Insuihkhawm Pawl (MHIP)
3	YMAS	Lusei	Hnamte	Commoner	Presbyterian	Young Mizo Association(YMA)
4	IL01	Lusei	Pachuau	Commoner	Presbyterian	Reputation
5	MUPP	Lusei	Chhakchhuak	Ruling	Presbyterian	Mizoram Upa Pawl(MUP)
6	IL03	Lusei	Tochhawng	Commoner	Presbyterian	Reputation
7	YMAP	Lusei	Pachuau	Commoner	Presbyterian	Young Mizo Association (YMA)
8	CE02	Hmar	Khawlhring	Commoner	Presbyterian	PresbyterianChurch
9	VCS	Lusei	Pachuau	Commoner	Presbyterian	VillageCouncil(VC)
10	MUPS	Hmar	Chawnchhing	Commoner	Presbyterian	MizoramUpaPawl(MUP)
11	IL02	Ralte	Kawlni	Ruling	Presbyterian	Reputation
12	IL04	Ralte	Siakeng	Commoner	Presbyterian	Reputation
13	IL05	Lusei	Chhakchhuak	Ruling	Presbyterian	Reputation
14	MHIPS	Hmar	Royte	Commoner	Presbyterian	Mizoram Hmeichhia Insuihkhawm Pawl(MHIP)
15	CE01	Ralte	Kawlni	Ruling	The Salvation Army	SAChurch

Source: Computed from the Survey Note: IL: Informal Leader

The major tribe of Mizo constitute a number of sub tribes such as Lusei, Hmar, Paite, Lai, Ralte etc. Each of these sub tribes comprise of a number of clans classified as ruling and commoner. Interestingly, most of the community leaders were from the Lusei, the predominant sub tribe of Mizo a significant proportion of the leaders were from the sub tribes of Hmar and Ralte. Out of fifteen community leaders identified eight were from the Lusei, four were from Hmar and three were from Ralte sub tribes. As regards clans the leaders belong to a number of clans but most of them drawn from the commoner clans of different sub tribes. Only four out of fifteen leaders were from ruling clans while the others were drawn from commoner clan.

Religion and denomination are the two modern elements of Mizo social structure. It is clear that the Mizo community power structure is dominated by the members of Presbyterian Church. Though different denominations exist in the Mizo village community, its leaders are mostly drawn from the Presbyterian denomination the predominant denomination in Mizoram. Out of fifteen community leaders only one was drawn from the denomination of Salvation Army and the rest were Presbyterians. Interestingly, the embedded ness of the community leadership in the social structure is clearly demonstrated just above. The community leadership is dominated by the

members of predominant sub tribe of Lusei, commoner clan, and Presbyterian denomination. The next sub section describes the economic and political structural bases of the community leadership.

Economic and Political Structural Bases:

Economic structural characteristics of the community leaders such as main occupation, annual household income, size of land holding, and value of household assets and political structural characteristic of party affiliation are discussed as under (see table 3).

Occupation is the primary economic structural characteristic. The leaders of the village community depend on three sources for their main stay. They are agriculture, government employment, and government pension. As the government pensioners were government employees in the past, it is clear that government employees dominate the community leadership. Out of fifteen community leaders five were government servants, three were pensioners while seven were agriculturalists.

Annual household income is the second economic structural base of the community leadership. Interestingly, almost all the leaders were non poor. Out of fifteen leaders only five had annual household income below rupees one lakh. The minimum annual household income among the community leaders was worked out to Rs 34000 while its maximum was Rs 252000. The mean average household income of the community leaders was computed to be 126,533.

Table: 3
Economic and Political Structural Bases of Leadership in a Mizo Village

Sl.No	Leader	Main Occupation	Annual Household Income		Size of Landholding		Total Household Assets		Political Party Affiliation
			Value in Rs	Rank	Value in Acres	Rank	Value in Rs	Rank	
1	VCP	Agriculture	120000	8	9	8	900000	6	MNF
2	MHIPP	Government	200000	3	20	1	1000000	2.5	None
3	YMAS	Agriculture	100000	10	13	4.5	1000000	2.5	None
4	IL01	Agriculture	84000	11	15	3	500000	9.5	MNF
5	MUPP	Agriculture	40000	14	6	9.5	100000	14.5	None
6	IL03	Government	240000	2	5	12	7000000	1	None
7	YMAP	Agriculture	180000	4	3	14.5	1000000	4.5	INC
8	CE02	Pensioner	252000	1	5	12	1000000	4.5	INC
9	VCS	Agriculture	50000	13	16	2	360000	12	MNF
10	MUPS	Pensioner	144000	5	13	4.5	500000	9.5	None
11	IL02	Pensioner	110000	9	11	7	500000	9.5	INC
12	IL04	Agriculture	76000	12	6	9.5	500000	9.5	INC
13	IL05	Government	130000	7	5	12	800000	7	None
14	MHIPS	Government	138000	6	12	6	250000	13	None
15	CE01	Government	34000	15	3	14.5	100000	14.5	MNF

Source: Computed from the Survey Note: IL: Informal Leader

Size of land holding is the third economic structural base of the community leadership. As regards land ownership most of the community leaders were having small and medium size of land holding. Out of fifteen community leaders only two had land below 5 acres of land, six had land in the range of 5 to 10 acres of land while 6 had land in the range of 11 to 16 acres. The mean size of land holding was worked out to be 9 acres.

The fourth economic structural base of the community leadership discussed includes the total value of household assets owned by the leaders. Interestingly, all the community leaders reportedly owned assets valued more than rupees one lakh. The maximum value of assets owned by the households of the leaders was worked out to be Rs 10, 34,000.

The only political structural base of the community leadership discussed includes the political party affiliation. Interestingly, the leaders were divided in this regard. Out of fifteen community leaders eight had affiliated to one political party or the other while seven had no political party affiliation. Among the eight who had political party affiliation four belonged to Mizo National Front (MNF) the then ruling party and the other four to Indian National Congress (INC).

In this section the demographic, social, economic and political bases of community leadership were discussed. In the next section the community power structure is discussed with the help of social network measures of centrality and prestige.

Community Power Structure: Leaders' Centrality and Prestige: To understand the community power structure two set of social network measures centrality were computed using UCINET software (see Borgatti et al 2007). In this section, we use degree and closeness measures of centrality and prestige simultaneously as suggested by Wasserman and Faust (1998). Table 4 presents the centrality and prestige measures for all the 14 leaders identified as well as the descriptive statistics while figure 1 depicts the sociogram of leaders nomination pattern of leaders.

As regards out closeness, the MHIP secretary, informal leader3 (IL03), informal leader 5(IL05) emerged as the three most central actors. But neither the difference among them nor those of with the other actors closer to them are substantial. The value of degree measure of MHIP secretary was computed to be 31.11 percent while that of IL03 and IL05 was 28.57. The value of degree measure for IL02 was worked out to be 26.92. It was MUP secretary was 26.42 and Church leader 1 (CL01) was 26.42. The mean value of out closeness was worked out to 25.91. The variance of out closeness was worked out to be 4.72 % which indicate that the centrality of the network is homogeneous.

Table: 4
Measures of Centrality and Prestige of Community Leaders

Sl. No.	Leader	Centrality				Prestige			
		Out Closeness		Nrm Out Deg		In Closeness		Nrm In Deg	
		Index	Rank	Index	Rank	Index	Rank	Index	Rank
1	VCP	23.73	13.5	14.29	13	73.68	1	71.43	1
2	MHIPP	24.56	11.5	14.29	13	70.00	2	57.14	2
3	YMAS	25.00	10	28.57	4.5	60.87	4	42.86	3.5
4	IL01	25.46	8.5	28.57	4.5	63.64	3	42.86	3.5
5	MUPP	25.93	7	21.43	8	56.00	6	35.71	5.5
6	IL03	28.57	2	42.86	1.5	58.33	5	35.71	5.5
7	YMAP	24.56	11.5	21.43	8	46.67	7	21.43	7
8	CE02	23.73	13.5	14.29	13	41.18	8	14.29	8
9	VCS	22.22	15	14.29	13	38.89	9	7.14	11
10	MUPS	26.42	5.5	21.43	8	36.84	11	7.14	11
11	IL02	26.92	4	35.71	3	28.57	13	7.14	11
12	IL04	25.46	8.5	21.43	8	36.84	11	7.14	11
13	IL05	28.57	3	42.86	1.5	36.84	11	7.14	11
14	MHIPS	31.11	1	21.43	8	6.67	14	0.00	14.5
15	CE01	26.42	5.5	14.29	13	6.67	15	0.00	14.5
	Mean	25.91		23.81		44.11		23.81	
	Std Dev	2.17		9.64		19.66		21.61	
	Sum	388.65		357.14		661.69		357.14	
	Variance	4.72		92.97		386.47		467.12	
	Minimum	22.22		14.29		6.67		0.00	
	Maximum	31.11		42.86		73.68		71.43	
	Network Centralization			20.41				51.02	

Source: Computed from the Survey

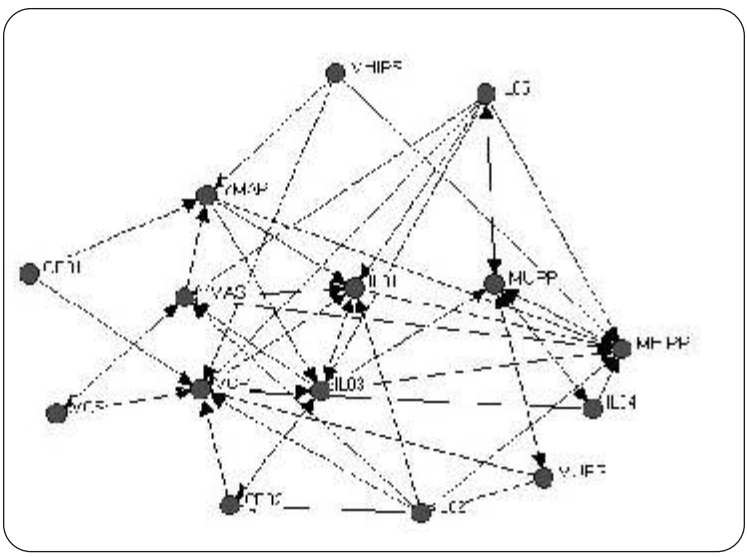
According to out degree, four informal leaders IL03, Il05, and IL02, emerged as central actors. But the differences among them were marginal. The out degree measure for Il03 and Il05 were worked out to be 42.86 while that of IL02 was worked out to 35.71. The two leaders who had their out degree closer to the three central actors, IL01 and YMA secretary had out degree measure of 28.57. The variance measure of out degree was worked out to 92.97% which indicates that network is homogeneous. The network centralization measure was worked out to be 20.41% which shows the network is least centralised.

Out degree as well as closeness measure indicated high degree of variability and lower

degree of centralisation in the community power structure of the Mizo village. Prestige measures reveal altogether a different picture. Greater degree of centralisation and heterogeneity in the power structure could be observed.

In closeness measure indicated the village council president (VCP) as the most prestigious leader in the community closely followed by MHIP president and informal leader 01. The difference between the VCP and MHIPP was marginal while that of MHIPP and the informal leader is substantial. The in closeness of VCP was worked out to be 73.68% while that of MHIPP was 70.00%. On the other hand the in closeness of IL01 was worked out to 63.64%.The mean in closeness measure was worked out to 44.11 5 while the variance was worked out to 386.47%, which indicate that there is higher degree of variability in the centrality among the leaders.

Figure 1 Community Power Structure: Sociogram



In degree measure showed that village council president (VCP) as the single most prestigious leader in the community. The next prominent prestigious leader in the community according to the degree measure is that of MHIP president. The in degree measure of VCP was worked out to 71.43 % while that of MHIPP was 57.14%. The leaders next in the order were IL01 and YMA secretary whose in degree indices were worked out just to 42.86%. The mean in degree of the community leaders was worked out to 23.81% while the variance was worked out to be 467.12%. The mean in degree indicate lower level of prestige for the leaders as a whole while the variance indicates presence of hierarchy in the community power structure of the Mizo village. The network centralization measure for in degree was worked out to 51.02% which showed greater degree of centralization of power in the community.

The social network analysis of the leadership network with centrality measures indicates that there is greater homogeneity and less centralisation. On the other hand the prestige measures indicate greater heterogeneity and greater centrality. Interestingly, the presence of hierarchy in the power structure of the Mizo village was also revealed (Coleman, The next question is that how the demographic, social, economic and political structure of the community are related to the power structure. The next section addresses this question.

Pattern of Relationship between Structural Bases, Centrality and Prestige

It is generally held that the power structure is embedded in the socio economic structure of the community. Precisely, the question is that which of the demographic, social, economic and political structural characteristics explain the power structure. The data structure is not amenable for a single analytical procedure.

The roles of social and political structures in determining the relative prestige have to be discussed by comparison of most prestigious and least prestigious leaders. Considering in degree and in closeness the president of village council (VCP), president of Mizo women's association (MHIPP), secretary of young Mizo Association(YMAS), and informal leader 01(IL01) were the four prominent prestigious leaders of the Mizo village. As regards gender excepting the MHIPP, all were men. VCP was aged while the other three were of middle age (35-60).

Social structural bases of these leaders in terms of sub tribe, type of clan, and denomination clearly demonstrate that these leaders belong to the majority of population groupings. Excepting VCP all others belong to the Lusei, the dominant sub tribe of the major tribe of Mizo while he belongs to Hmar sub tribe. Considering the type of clan, all the four belonged to commoner clans while all of these Presbyterians by faith. In terms of occupational structure, the MHIPP was a government servant while the other three were cultivators. As regards political party affiliation VCP and Informal leader 01 belonged to Mizo National Front (MNF) the then ruling party while the MHIPP and YMAS did not belong to any political party.

Spearman's Rho Correlation coefficients were computed to assess the significance of the relationship between the structural bases, centrality and prestige measures where the variables were continuous and ranking was possible (see table 5).

Table: 5
Structural Bases, Centrality and Prestige: Spearman's Rho Correlation

Variable	Code	VAR01	VAR02	VAR03	VAR04	VAR05	VAR06	VAR07	VAR08	VAR09
Structural Bases										
Age	*VAR01*	1	0.39	0.08	0.02	-0.05	-0.07	-0.01	0.17	0.21
Education	VAR02	0.39	1	-0.29	0.40	-0.29	-0.06	-0.03	0.06	0.08
Annual Household Income	VAR03	0.08	-0.29	1	-0.09	0.72**	0.03	0.09	0.23	0.23
Size of Landholding	VAR04	0.02	0.40	-0.09	1	-0.02	-0.24	-0.11	0.32	0.27
Total Household Assets	VAR05	-0.05	-0.29	0.72**	-0.02	1	-0.23	0.22	0.60*	0.62**
Centrality										
Out Closeness	VAR06	-0.07	-0.06	0.03	-0.24	-0.23	1	0.66**	-0.53*	-0.48
Nrm Out Degree	VAR07	-0.01	-0.03	0.09	-0.11	0.22	0.66*	1	-0.06	-0.01
Prestige										
In Closeness	VAR08	0.17	0.06	0.23	0.32	0.60*	-0.53*	-0.06	1	0.98**
Nrm In Degree	VAR09	0.21	0.08	0.23	0.27	0.62*	-0.48	-0.01	0.98**	1

Source: Computed from the Survey * P<0.05 ** P<0.01

The measures of centrality and prestige are found to have significant positive relationship among them. The Spearman's Rho correlation coefficient between out closeness and out degree (0.66) was positive and significant at 1 percent level. Similarly, the Rho coefficient between in closeness and in degree (0.98) was positive and significant at 1 percent level. On the other hand, between centrality and prestige measure there is indirect relationship. The Spearman's rho worked out for in closeness and out closeness was negative (-0.53) and significant at 5 percent level. Though the rho coefficient for in degree and out degree ranks was negative (-0.48) it was not even significant at 5 percent level.

Centrality of the community leaders found to have no significant relationship with the demographic characteristics of age, education and economic structural characteristics of household income, size of land holding and annual household income. The Spearman rho coefficients of out closeness with age (-0.07), education (-0.06), household income (0.03), size of land holding (-0.24) and annual household income (-0.23) were not even significant at 5 percent level. Similarly, the rho coefficients of out degree with age (-0.01), education (-0.03), household income (0.09), size of land holding (-0.11) and annual household income (0.22) were not even significant at 5 percent level.

Prestige of the community leaders was found to have no significant relationship with the demographic variables of age, education, as well as economic variables of

household income and size of land holding. But there was a significant relationship between both the prestige measures with the total household assets. Interestingly, the power structure of the community is mainly determined by economic structure especially the inequality in the distribution of assets.

The Spearman's rho coefficient between age (0.17), education (0.06), size of land holding (0.23), and household income (0.32) with in degree were not even significant at 5 percent level. Similarly, the Spearman's rho coefficient between age (0.21), education (0.08), size of land holding (0.23), and household income (0.27) with in closeness were found not significant at 5 percent level. On the other hand the Spearman's rho coefficients of total value of household assets and in degree (0.62) and in closeness (0.60) were positive and significant at 1 percent level.

The correlation analysis of the ranking of centrality with demographic and economic structural factors clearly ruled out their association. But the prestige of the community leaders was found to have association with only the economic hierarchy based on the distribution of assets at household level though ruling out its association with demographic characteristics of age, and education as well as economic structural factors of income and size of land holding (agrarian structure).

Community Power Structure: Monolithic or Pluralistic:

One of the basic questions the present study addresses is that whether the community power structure is monolithic (closely knit) or plural (sparse). To answer this question non metric multi dimensional scaling technique has been used. Non metric multi dimensional scaling was preferred because the data set used was binary and lacks metric properties (see Scott 1992).This technique in fact displays the community power structure (Laumann and Pappi 1973). Symmetric version of the nomination network of leadership constructed was converted into geodesic path matrix as the directed graphs are not suitable for multidimensional scaling(see Wasserman and Faust 1994) and non metric multi dimensional scaling was run with the help of UCINET software (see Borgatti et al 2007). Table 6 shows the results of multi dimensional scaling analysis of while figure 3 displays the multi dimensional scaling configuration of the community power structure of the Mizo village studied.

A two dimensional solution found to have good fit. The stress value was 0 and it fits the criteria for good fit suggested by Freeman (1983). The first and second dimensions reveal the peripheral and core aspects of community power structure. In the first dimension informal leader 5 IL05 (2.52) had highest loading while the leaders like IL02 (0.04), IL04 (0.04), CE01 (0.03) had low positive loadings. In this first dimension, the most prestigious leaders of the community the VCP (-0.59), IL01 (-0.36), YMAS (-0.35), and MHIPP (-0.35) had negative loadings. On the other hand, in the second dimension, VCP (1.09) and MHIPP (0.78) had high loadings, while one of the informal leader (IL01) (0.49) had moderate loading, while the leaders of MUPP (0.33), YMAP (0.18), CE02 (0.15), and YMAS (0.12) had low positive loadings (see table 6).

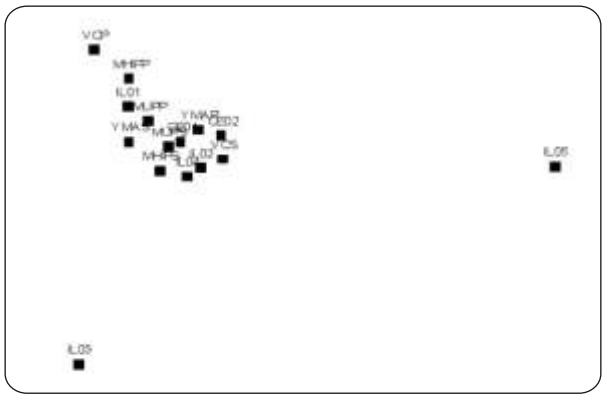
Table: 6
Dimensions of Community Power: Non-Metric MDS

Sl. No.	Leader	Dimension	
		1	2
1	VCP	-0.59	1.09
2	VCS	0.06	-0.02
3	YMAP	0.02	0.18
4	YMAS	-0.35	0.12
5	MHIPP	-0.35	0.78
6	MHIPS	-0.11	-0.22
7	MUPP	-0.22	0.33
8	MUPS	-0.11	-0.08
9	CE01	0.03	-0.02
10	CE02	0.09	0.15
11	IL01	-0.36	0.49
12	IL02	0.04	-0.15
13	IL03	-0.69	-2.24
14	IL04	0.04	-0.25
15	IL05	2.52	-0.15
	Stress	0	

Source: Computed

Multidimensional scaling configuration presented in Figure 2 shows that the monolithic nature of community power structure in the Mizo village. The most prestigious leaders of the community the Village council president (VCP), president of Mizo women association (MHIPP), informal leader 1, and YMA secretary were located closer. All other leaders excepting two informal leaders were found to be very proximate. The two informal IL 03 and IL 05) two are far away from the others in different directions.

Figure 2 Dimensions of Community Power Structure in a Mizo Village



Conclusion:

The present study is a modest attempt on the part of social workers interested in the community development, to understand the emerging patterns of community leadership and power structure in a tribal village in Mizoram. The generality of the findings of the present study is limited as it is a case study; the findings of the study can be verified in large scale future studies.

In conclusion, it can be argued that the community power structure in the Mizo village is monolithic and power is concentrated in a few hands. The power structure visualized in the context of the present study is similar to elitist model of distribution of power at community level. Further, there is hierarchy among the leaders which corresponds to the economic position of the leaders. Homogeneity in the socio cultural life of the village and formalization of community through Church based and civil society organizations might have contributed to the monolithic power structure which is close knit. The power is concentrated with a few leaders of community organizations who are closely related and linked. The inequality in the emerging economic structure interacting with traditional and modern formal bureaucratic community organizational structure contributes to the hierarchy in the community power structure. The community leadership and power structure derive their legitimacy from internal democracy of the civil society organizations on the one hand and religion in case of leaders of church based organizations. The hierarchical nature of community power structure in the Mizo village is mainly due to the clarity of leaders' position due to the legitimacy from internal democracy and religion.

The implication of the present study is of twofold. First is methodological and social network analysis can be used within the broad framework of positional and reputational approaches to understand community power structure in the rural and tribal contexts of North East India. The second implication is related to substantive social work practice in the context of communities in Mizoram. It is desirable that community social workers work through the community power structure and leadership.

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Notes:

The structural aspects of social and community endures overtime, the findings of the present study will have continued relevance to social researchers and community workers.

[2] Village council is the counter part of village Panchayat (elsewhere in India) in Mizoram.

[3] YMA works for the welfare of youth and promotion of the core values of Mizo culture. It constitutes the core of civil society in the state of Mizoram and exists among the Mizos wherever they live in.

[4] Association of older persons in Mizoram that is a community based organization and works at village, district, and state levels for the welfare of them.

[5] Mizo Women's Association which works at community, district and state level organization for the upliftment of women.

[6] Relational data is also called dyadic data and socio matrix. The socio matrix are of two types directional and non-directional.

[7.] Social Network analysis (SNA) is the visualization and measuring of relationship among individuals, groups, organisations, and other entities interconnected. Social networks constitute nodes and lines. The nodes in the network are individual units such as individuals, families, groups, organizations etc., while the lines are links among them represent the relationship, flows between the nodes.

[8] Spearman's rho correlation coefficients are used to assess the magnitude and direction relationship between two ordinal (rank) variables.

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Revisiting the Journey of Child Labour Legislations in India: A Critical Overview

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Abstract

Even before India's independence, a number of legislations were introduced for regulating child labour in factories, mines and ports. After India's independence, a plethora of laws were enacted besides the historic legislation "The Child labour (prohibition and Regulation) act, 1986, and since then, a positive climate for abolition of child labour has been developed more particularly with the adoption and ratification of 1989 convention on the rights of the child. The acts aim to minimize the exploitation of this most vulnerable group of society. There are various legislations which have regulated and prohibited the employment of children below the age of 14 years in factories, mines and hazardous employments and have intended to regulate the working conditions of children in other employments. The paper narrates the changing trends of child labour legislations in India and presents critical evaluation as well as deficiencies in these legislations which will definitely help the policy makers, administrators and social workers to understand, analyse and help to devise new strategies for the abolition, regulation and prohibition of child labour in Indian context.

Key words: *Child Labour, Child work, Legislations, Modern India, Wages.*

* * *

Introduction:

The term 'Child Labour' means different things in different societies. Defining child labour has always been a contestable term. Not a single definition of child labour is exhaustive and acceptable to all the concerned including governments, social scientists, non-governmental organizations etc. A universally accepted definition of child labour is not available because it is a social construct, not a natural phenomenon, and social

constructs are cultural ideas that differ between actors, histories, contexts and purposes (Ennew et al, 2007).The terms: 'child', 'work', and 'labour' are not timeless, uniform concepts; their definitions are subject to change and variation. Wherever and whenever these terms are used inconsistently, confusion and contradiction are likely to arise. Different societies demarcate the threshold of childhood differently, according to age, legal status and custom. 'Work' does not necessarily equate with 'labour' although they are more often used interchangeably. The work children do to help the family in non-hazardous occupation and processes is different from the work done by a child in a production process on a waged (part-time/full-time) employment. In India in the home –based industries, in the informal sector, in the areas of brassware, carpet, lack-making, fire works even if children are apparently seen to be working to help family work, but they can't be categorized as working children, rather they are child labourers.

Definitions of child labour vary across time, nations and industries. They range from normative ones based on specifications of minimum age for employment; to education-oriented definitions which define any child out of school as child labourer or as a potential child labourer; to right-oriented definition which consider any work that deprives children of their fundamental childhood rights as constituting child labour (UN, 1998). At times, the definitions change contextually and depending on the situation and environment. The terms 'employed child' and 'working child' were used in the past to denote employment of child. Now, the term 'child labour' is standardized and replaced the above terms.

Flowing from the above, a distinction has to be drawn between child work and child labour. The term 'Child Work' and 'Child labour' though used synonymously, have different meanings. The term 'Child labour' is used synonymously with other terms like 'employed child' or "working child'. In this sense, it is coextensive with any work done by a child for gain. It signifies employment of children in gainful occupations with a view to add to the household maintenance activities. In the definition of 'child labour' according to 1971 and 1981 census of India, "the stress has been on the concept of main activity i.e. on the economically productive pursuits in which the worker engages himself or herself for most part of the time. As for seasonal work such as agriculture and ancillary pursuits, the main activity of a person was defined with reference to his or her work during the year preceding the enumeration. Further, if a person participated in economically productive work, not as a main activity or for most part of the year, he/she is not treated as worker but as marginal worker (Mishra and Mishra, 2004).

'Child Work' refers to occasional light work done by children, which in most of the societies is considered to be an integral part of the child's socialization process. While helping parents at home and in family farms, children learn to take responsibility and acquire certain skills and prepare themselves for the tasks of future adulthood.

'Child Labour' implies something different in which young people are being exploited, or over worked or deprived of their rights to health, education and childhood. It impairs their health, their overall physical, mental and social growth. Fyfe (1989), attempts to provide a distinction by differentiating between 'child work' and 'child

labour'. The former being seen as permissible and latter as exploitative. Article 1 of the United Nations "Convention on the Rights of Child, 1989" (CRC) defines child as "every human being below the age of 18 years unless, under the law applicable to the child, majority is attained earlier". The convention calls for protection of the child from economic exploitation and from performing any work that is likely to be hazardous or to interfere with the child's education or to be harmful to the child's health or physical, mental, spiritual, moral and social development. A relatively workable and functional definition is provided by ILO (1996) according to which "child labour includes children prematurely leading adult lives, working long hours for low wages under conditions damaging to their health and to their physical and mental development, sometimes separated from their families, frequently deprived of meaningful education and training opportunities that could open up for them a better future". The Indian Factory Act of 1948, which is an elaborate and highly specific act relating to child labour, makes use of three different concepts to classify the workers, i.e., a 'child', a 'young person' or an 'adolescent' and an 'adult'. It has been made explicit in this act that a person below the age of 15 years is to be regarded as a child.

Child labour: Historical Perspectives

The study of child labour in historical perspective discloses to us that the child labour was prevalent even in ancient period even before 321 B.C. (Tripathy, 1985). Mostly, children were engaged in different occupations by the rich landlords to carry out activities directly or indirectly related to agriculture and domestic services. In fact, in many instances, it was commonly believed that children of slaves were born as slaves, lived as slaves and died also as slaves unless the master was pleased to manumit them. According to Kautilya, a slave's child could be purchased and sold like a commodity and parents could sell the services of their children to earn their livelihood. Kautilya, during the regime of the Mauryas (321 BC-185 BC) codified some rules in a sprit of abolition of child slavery. Four important codes were as follows:

- Children less than eight year's of age were banned from carrying out low and ignoble works.
- Purchase and sale of children below eight years of age was prohibited. • Provisions were made to relieve oneself from slavery either by paying the dues or other wise.
- Wages were to be paid according to time, work and / or according to the contacts made. Wage of labourers including the child labourers were to be settled upon the work was actually done (Kautilya cited in Hazarika, 2004).

India, through its medieval period (during the regime of Mughal Kings, 1200-1700 AD) was no exception to this social evil and it remained in existence in large scale. Although, due to sweeping socio-cultural and political changes, the practice of child labour and child slavery had a declining trend during the post Maurya era. The continuing, increasing pressure on land compelled the poor parents to use their children to contribute to the household's earning. The practice of employing children for work was prevalent during medieval period mainly due to i) increasing human population

pressure ii) recurrence of famines, iii) the fact that the rulers did nothing for the improvement of the condition of common people and those of child labourers, in particular. Child labour was found in the form of child slavery and the rulers did not endeavour to weed out this practice and hence the result was that the child continued to be exploited during this period.

During the British Period (1708-1947 A.D.), under the patronage of the East India Company, certain specific industrial organizations grew in the 18th and 19th centuries and they involved the employment of large number of artisans especially in weaving, carpentry, silk and other sectors. The new sets of industrial organizations replaced the earlier family based farm economy and opened up opportunity for wage paid employment, formation of labour unions, labour markets and a new socio-economic order. But prolonged scarcity of food and extreme poverty caused by famines, lack of education and absence of compulsion for education of children as also, large scale unemployment of adult workers resulted in the introduction of children into the labour market. In the 19th century, employment of children in jute and cotton mills, mines, factories work grew without any consideration of age bar, working hours and gender. Due to lack of adequate regulations regarding wages, working hours and age limit, the child labourers suffered limitless abuse and exploitation by their employers.

The phenomenon drew the attention of the public leaders, philosophers and the social activists who shared their views with the British government in India. The factory workers too, for the first time united together in 1875 for securing better working conditions in factories and consolidated a trade union movement opposing dangerous working condition in factories, specially for women workers and children. As a result of these developments, several laws were introduced by the British government in India regulating the employment of children (Hazaria, 2004). These took the shape of a few protective legislations for the child labour in India. The Indian Factories Act, 1881, Mines Act, 1901, Factories Act, 1911, Factories (Amendment) Act, 1922, Indian Factories Act, 1931, Children (Pledging of labour) Act, 1933, Indian Mines (Amendment) Act, 1935, and Employment of Children Act, 1938 were enacted with a view to forbid the employment of children in factories carrying out hazardous work.

Legislations before Independence

The movement to prevent child labour started in India while it was still a part of the British Crown. The first legislation restricting child labour was the Indian Factories Act 1881. The Act prohibited the employment of children below the age of seven years and limited the working hours to nine hours a day. It also provided four holidays in a month and banned the employment of children in two separate factories on the same day.

The Factories Act (1881) had to be modified several times till 1948 on the basis of the recommendations made by the Factory Commission 1884, the Freer Smith Committee 1906, the Factory Labour Commission, 1907 and the Royal Commission on Labour (1929-1931).

The major amendments affecting child labour, which were incorporated in the Factories Act, 1881 till the year 1947 were as follows:

- By its amendments in 1922, the minimum age for employment of a child in factories was raised to 12 years in order to give effect to the ILO (1919) Convention.
- Under the modified Factories Act (1922), a child was defined as a person who has not completed 15 years of age.
- By its 1911 and 1922 amendments, an employer was required to submit age and fitness certificate of the child labourers employed in her/his factories.
- By the amendment in 1923, working of children at night was banned and employment of women below 18 years of age in certain processes was also prohibited.
- By its amendment in 1926 and 1931 certain penalties were imposed on parents and guardians for allowing their children to work in two separate factories on the same day.
- Under the amendment of the Factories Act, 1934, the maximum working hours for a child labour in the age group of 12-15 years were fixed at five hours in a day. The Act was further amended in 1935, 1936, 1940, 1941, 1944, 1945, 1946 and 1947. In the post independence period this Act was again amended in 1948.

After two decades, the Mines Act 1901 was passed, which prohibited the employment of children less than 12 years of age and employment dangerous to their health and safety. The subsequent amendments to the Mines Act (1901) brought about the following improvements:-

- The Mines Act was first amended in 1923. Under this amendment the minimum age for employment of a child in a mine was raised from 12 to 14 years.
- The working hours were fixed at 60 and 54 hours a week for the over ground and the under-ground child labourers respectively.
- The working days were limited to six days a week.
- Another amendment to this Act was made in 1925 in order to improve the working conditions of the labourers and the safety in the mines. The other amendments of the Mines Act were made in 1928, 1929, 1935, 1936, and 1937 and after independence in 1952.
- Through its amendment in 1955, the age of child labourers in mines was further raised to 15 years. The concept of "Young Person" was introduced and such young persons were allowed to work who possessed the usual fitness certificate. (Vaid, 1970).

The Indian Ports Act of 1931 set twelve years as the minimum age for handling

goods in ports. The Tea Districts Emigrant Labour Act of 1932 provided that no child below sixteen years be employed, or allowed to migrate, unless accompanied by parents or close relatives (Ramanathan, 2009).

The Royal Commission on Labour in India was constituted in 1929 as an attempt to survey and report the existing labour conditions in the country. One of the main concerns of the Royal Commission was that of the pledging of children to employers in return for small sums of money. Based on the recommendations of the report, the Children Pledging of Labour Act, 1933 which prohibited parents or guardians from the "pledging of children to employers in return for small sums of money," was passed. The other legal provision made on the basis of the report was the Employment of Children Act of 1938. This was also followed from the twenty-third session of the International Labour Conference, held in 1937, which adopted a special article exclusively on India, recommending that children below thirteen years be prohibited from work in certain categories of employment. The objective of this Act was to prevent the evils of child employment in workshops and factories not covered by the Factories Act. The Employment of Children Act (1938) was amended in 1939 and 1942. The 1938 act set the minimum age of employment in certain industries at fifteen and in the transport of goods on dock and wharves at fourteen.

Legislations after Independence

The prevalence and problems of child labour was made a focal point of government policy after independence. Keeping in view the intentions of the founding fathers of the Indian Constitution, numerous provisions ensuring justice to children have been envisaged in Part-III and Part-IV of our Constitution. Part III of the Constitution contains a long list of fundamental rights which are equally applicable to children also. The children enjoy all the fundamental rights which are granted to the citizens of India under Articles 14-18, 19, 21 and so on. Besides articles 15(3), 21(A), 23, 24 are also exclusively devoted to children. Part IV of the Indian Constitution provides certain principles for state policy. Though these directives are not enforceable by court, yet these have been declared fundamental in the governance of the country. It is the obligation of the state to apply these principles in making child welfare legislations. The article 39 (e), 45 and 46 deserves special attention.

The government had appointed a 'Task Force on Child Labour' which was set up on the recommendation of the Central Advisory Board on Child Labour. On the recommendations of this Task Force, the government formulated the National Policy on Child Labour in 1987. Also the Supreme Court passed orders on December 10 1996, banning the employment of children in hazardous occupations with action to be taken against those employing children. All these efforts were directed towards the well-being and proper development of children.

As mentioned earlier, the first step in restricting child labour in the post independent era was made in 1948 by the passing of the Factories Act. The Factories Act, 1948 prohibited the employment of children below the age of 14 years. An adolescent

aged between 15 and 18 years can be employed in a factory only if he obtains a certificate of fitness from an authorized medical doctor. The Act also prescribes four and a half hours of work per day for children aged between 14 and 18 years and prohibits their working during night hours. Even with the latest amendment to the Factories Act in 1987, the Indian Factories Act, 1881 has not undergone any substantial changes in its character.

The Minimum Wages Act passed in 1948 defined "child" as a person who has not completed his 15th year. However, this definition did not have any particular significance since the Act did not contain any important regulatory or prohibitory provision applicable only to child labour, except that it provided the fixing or revising minimum rates of wages, for adults, adolescents, children and apprentices (Kulshreshtha, 1978,).This act of 1948 was a landmark in the domain of child labour legislation in the country for it recognized that wages can not be left to be determined entirely by the market forces. The wages of the children working in various sectors/activity came to be regulated by the Minimum Wages Act, 1948.

The Amendment to the Employment of Children Act (1938) was done in 1949 introducing a few new provisions in it. The amended provisions were:

- The minimum age for employment in workshops was raised from 12 to 15 years.
- The Act also prevented the employment of children below 15 years of age in hazardous and unhealthy occupations connected with transport of passengers and goods by railways and /or port authority.
- Children between 15-17 years of age had been permitted to work/ employed; if they were allowed 12 hours rest at night and in case of railways and ports, their authorities had to maintain a register showing their names, rest intervals and date of birth of the children employed.
- The labour inspector was empowered to refer the matter to the prescribed medical authority for verification of age incase of dispute arising between the employer and the labour inspector.
- The provision of the Act were extended to cover all the factories employing young persons but not covered by the factories act. The Plantation Labour Act was enacted in 1951. The employment of children between the ages of 12 years was prohibited under the Act. However, the act permitted the employment of child between the ages 12 years and 18 only on a fitness certificate from the appointed surgeon. The Act also prohibited night work for children. After the repeal of the Tea Districts Immigration Act (1932) in 1970, the scope of the Plantation Labour Act was broadened by amending the Plantation Labour Act in 1981.

The Mines Amendment Act, 1952 states that no child shall be employed in any mines nor shall any child be allowed to be present in any part of mine, which is below ground, or in any open cast working in which any mining operations being carried on. The Act was also further amended in 1984.

The Merchant Shipping Act, 1958 prohibits employment of children below the age of 14 years in a ship except a training ship, home ship or a ship where other family members work. It also prohibits employment of young persons below the age of 18 as trimmers and stokers except under certain specific conditions.

The Shops and Establishment Act defines a child as a person below 12 years (in some states the minimum age is 14 years) and prohibits their employment in shops, commercial establishments, restaurants, hotels etc. The hours of work are 7 per day in Andhra Pradesh, Bihar, Tamil Nadu, Tripura, Pondicherry and West Bengal, 6 per day in Gujarat, Maharashtra, Jammu and Kashmir, Uttar Pradesh and Delhi, 5 hours per day in Himachal Pradesh, Madhya Pradesh, Karnataka, Orissa and Punjab, 3 hours per day in Rajasthan. Night work for children is also prohibited under the state laws relating to shops and commercial establishments. It varies from 6 a.m. to 7 a.m. in the morning up to 7 p.m. to 9 p.m. at night. The various State Governments have passed the Shops and Establishment Acts which are applicable within their states. The Act has often been amended to suit the given situation.

The Motor Transport Workers Act of 1961 prohibits employment of children below fifteen "in any capacity in any motor transport undertaking." The Apprentices Act, 1961 come into existence after repealing the original act of 1850. The Act states that no person shall be qualified for being engaged as an apprentice to undergo apprenticeship training in any trade, commercial, industrial, private or government establishment unless he is 14 years of age and satisfied such standards of education and physical fitness as may be prescribed. The Act also provides severe penalties with imprisonment up to six months, or with fine up to Rs.500 or with both for violating the provision of the Act. But the Act has been found to be self defeating for it permits apprenticeship training under section-4, if guardians/ parents of the children enter into a contract for apprenticeship with the employer.

The tobacco industry, where child labour has been rampant and the handling and inhalation of tobacco have been recognized as hazardous, was drawn into the law in 1966, in the Beedi and Cigar Workers (Conditions of Employment) Act. The Act prohibits the employment of children under fourteen in any industrial premises, and "young persons" between fourteen and eighteen years were not to be engaged in work except between 6 a.m. and 7 p.m. A significant exception placed "self-employed persons in private dwelling houses" outside the purview of the Act. This provision expressly allowed the "assistance of the members of his family living with him in such dwelling house and dependent on him."

The Mines Act of 1952, the Merchant Shipping Act of 1958, the Motor Transport Workers Act of 1961, the Apprentices Act of 1961, and the Beedi & Cigar Workers Act of 1966 were concerning child labour in specific occupations. They were aimed at addressing the different sectors of the economy where child labour existed.

The Bonded Labour System (Abolition) Act of 1976 was a response to a customary system of usury under which a debtor or his descendants or dependents have to

work for little or no wages in order to extinguish the debt. The 1976 Act abolished the bonded labour system and extinguished the liability to repay bonded debt. Identification, release, and rehabilitation of the bonded labourers' form the nucleus of the 1976 Act.

The Child Labour (Prohibition and Regulation) Act (CLPRA) of 1986 prohibits employment of children in a scheduled list of occupations and a scheduled list of processes. The Child Labour (Prohibition & Regulation) Act 1986 was the culmination of efforts and ideas that emerged from the deliberations and recommendations of various committees on child labour. Significant among them are the National Commission on Labour (1966-69), Gurupada Swamy Committee on Child Labour (1979), and the Sanat Mehta Committee (1984). A Child Labour Technical Advisory Committee has been tasked with advising the central government on additions to the list of prohibited occupations and processes. When enacted in 1986, the schedule concentrated on occupations and processes considered hazardous. The list grew from five to fifteen occupations and from eleven to fifty-seven processes so far. The Child Labour (Prohibition and Regulation) Act, 1986 stipulates the following:

- Bans the employment of children i.e. those who have not completed their 14th year, in specified occupations and processes.
- Lays down a procedure to decide modifications to the schedule of banned occupations or processes;
- Regulates the conditions of work of children in employment in violation of the provisions of this act, and other acts which forbid the employment of children;
- Lays down enhanced penalties for the employment of children in violation of the provisions of this act, and other acts which forbid the employment of children; and
- Brings about uniformity in the definition of the child in related laws.

Through a notification dated 26.5.1993, the working conditions of children have been regulated in all employments, which were not prohibited under the Child Labour (Prohibition and Regulation) Act, 1986. In a notification dated 10.5.2000, child labour has been banned in six more processes, thereby bringing the total to 13 occupations and 57 processes. On 10th July, 2006, two more occupations have been added, thereby bringing the total to 15 occupations. The two sections which were added in 2006 had banned the employment of children in dhabas (road side eateries), restaurants, hotels, motels, teashops, resorts, spas and other recreational centers. It purports to regulate the hours and the conditions of child labourers and to prohibit child labourers in certain enumerated hazardous industries. The 1986 Act aimed to achieve uniformity in the definition of child labour, prescribing a uniform age of fourteen years in the definition of a child. In pursuing the objective of uniformity, the 1986 Act actually reduced the minimum age for employment in merchant shipping and motor transport from fifteen to fourteen years. Further, the Act repealed the prohibition of child labour on plantations. In 2001, the Act was amended to restore the minimum age of fifteen in merchant shipping and motor transport and to restore the prohibition of child labour on plantations.

An analysis of the aforementioned legislations reveals that they focus on a number of aspects as follows.

- Ban/ prohibition of work in certain employments/sectors/dangerous processes.
- Prohibition of work for children below certain stipulated ages.
- Regulation of working hours/working conditions
- Provision of rest hours, medical facilities, entertainment hours, schedule of weekly, monthly and yearly holidays, minimum wages, mode of payment and other related aspects.

Limitations of the Child Labour Legislations:

It is an irony that, despite the number of acts that have been enacted for protecting the rights of the children, the problem of child labour continues to grow alarmingly in India. A plethora of additional protective legislations have been put in place. There are distinct laws governing child labour in factories, in commercial establishments, on plantations and in apprenticeships. The acts aim to minimize the exploitation of this most vulnerable group of society. There are various legislations which have regulated and prohibited the employment of children below the age of 14 years in factories, mines and hazardous employments and have intended to regulate the working conditions of children in other employments. However, experience shows that the employers without any fear flout the provisions of these legislations and therefore, it is only on very seldom occasions that they have been punished for the violation of these provisions.

A major criticism of the legislation on child labour is the lack of uniformity. The various acts define child differently. These legislations do not conform to a single agreed minimum age. The minimum age differs from Act to Act, state to state and industry to industry. This is not only true of the definition of minimum age, but also of the working hours, rest periods, night employment and even where legislations apply, the employers do not employ them. There is also hardly any case of government taking employers to courts for disregarding the various stipulations. Even if they were caught violating the provisions of the child labour laws, the judicial punishment to them is limited and is most often nominal. As a result, the legislation does not act as a deterrent and the tendency to employ children continues. Besides, the administrative authorities have no powers to suspend licenses of a factory violating law. This conveniently ensures that no effective steps are taken to alleviate the presence of child labour.

Another major defect of child labour related laws is that they prohibit employment of children only in hazardous occupations. However, a large number of working children do not come under the term "hazardous labour" as they work in unorganized sectors like agriculture, cottage industries etc. All these are in inferior conditions and are unsuited to their physical development (Weiner, 1996). The legislation also fails to include new hazardous occupations and is unclear about the criteria that shall be used for defining what is hazardous (Burra, 1986; Fernandes, l986).

The Child Labour (Prohibition and Regulation Act,1986) represents a half hearted attempt by the Government of India to deal with the massive problem-its aim is not to abolish child labour but only to prohibit its use in hazardous industries. Numerous investigations make it clear that, in fact all employment is hazardous for children, and that they are regularly maimed, tortured or killed by accident or ill-treatment, even in supposedly non hazardous occupations such as garment manufacturing, food production and domestic labour (Hensman 2001). The Child Labour (Prohibition and Regulation) Act of 1986 emphasizes regulation rather than prohibition of child labour. The legislation bans the employment of children in factories, but children are otherwise permitted to enter the labour force at any age. They can be legally employed in small workshops. They are free to work in numerous fields. For example, rag picking is not classified as hazardous, though thousands of children collecting scraps of iron, glass, paper and rags often pick up bits of food to eat and are prone to tetanus and skin diseases. It is important to note that the legislation for child labour in the so called 'non-hazardous' occupations without regard for age is a violation of Articles 24, 39 and 45 of the Indian Constitution, which ban child labour and call for compulsory schooling. Incidentally, in the Unnikrishnan and others Vs the State of Andhra Pradesh (1993) case, the Supreme Court has argued that free and compulsory education should be considered as a Fundamental Right.

Again Section I1 of the 1986 legislation stipulates that a register must be maintained of all children employed in the establishment and this register should be scrutinized by inspectors. But the stipulation only applies to children employed on regular basis. Since 70 per cent of child labourers are employed on casual basis, these children do not show up in the official registers. Also, the provisions do not apply 'to any establishment wherein any process is carried on by the occupier with the aid of his family' and this somewhat subjective phrase provides a convenient loophole.

Again a major chunk of the girl child labourers do not come under the definition of child labour because according to these laws there must be an identifiable employee and an identifiable employer. But most of the girl child labourers are mainly confined to domestic sphere and this is normally invisible. And also children working as part of the family labour do not come under the purview of Child Labour (Prohibition and Regulation) Act.

Additionally, the governmental machinery to implement these laws is inadequate. Inspectorate system does not work at all and partly as a result of this, children are often not aware of their rights. For example, under section 12 of the 1986 legislation, every establishment where children are employed is supposed to prominently display some of the provisions of 1986 legislation through notice, both in the local language and in English. Virtually no establishment complies with this provision. To add to it, the employers are not punished, as inspectors never turn up. This jurisdiction of individual inspectors is also too extensive for them to keep a regular watch on activities within their purview. The labour inspector, whenever he gets a chance to book any violation, has difficulties in collecting evidence for proper prosecution.

The parents of child labourers are opposed to enforcing such laws when poverty forces them to send their children to work in hazardous industries and when the alternative to hazardous employment is hunger and malnutrition. In spite of the Constitutional directives and multiplicity of enacted laws, millions of children have been working in India in a variety of occupations, the laws remaining placidly in bound volumes without a sign of implementation (Sundarajan, 1993).

The government in the act of 1986 gives itself the timeframe of ten years in which, it claims that it will abolish the serious problem of child labour. The government has had enough power to deal firmly with employers violating the provision of the Children Act of 1938, Factories Act of 1948, Minimum Wages Act, etc. for the past forty years, and yet this abhorrent exploitation continues. The enforcement of the new legislation has again been left in the hands of inspectors who have proved rather ineffective through all these years (Shandilya and Khan, 2003).The new act does not specify how the welfare, health and safety of working children is to be protected. The government has taken upon itself the task of providing all welfare measures, leaving the employers rather free of this responsibility.

Along with legislations, a series of committees and commissions have been appointed by the Government of India, either specifically on the question of child labour or on labour conditions in general to enquire into the causes or consequences of the problem and to suggest measures to reduce the incidence of child labour and to ameliorate the conditions of the child labourers. These are the Royal Commission on Labour, 1929, the Labour Investigation Committee, 1944, The National Commission on Labour, 1966, Gurupada Swamy Committee on Child Labour, 1966 and Santa Mehta Committee 1986 which had also mentioned various measurers for the regulation and prohibition of child laborers. During the 1980s the Government of India initiated several action oriented programmes to withdraw children from work and prevent them entering the labour market. Towards this objective, several projects have been sanctioned both by the Ministry of Labour and the Ministry of Welfare, Government of India at the grass roots level (Jains, 1996).The most significant step in this direction was the adoption of National Child Labour Policy, 1987 and INDUS Project.

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Transgender Children and their Psychosocial Challenges: Perspectives for Interventions

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Abstract

Transgender are individuals who are born as someone whose gender differs from the one they were given when they were born. Individuals who experience a strong feeling that their gender identity does not match with their anatomy gradually identify themselves as transgender. The transgender can start experiencing their sense of identity varying from young age to adolescent to adult phase of life. They identify themselves as either of the gender – the male or female depending on their strong feeling. The Individuals undergo transition or change in order to express their chosen identity. Some of them limit it to their expression of thoughts, feelings, attitudes, behaviors and dressing whereas some of them prefer to undergo a medical transition which leads to surgery of the individual. There are two types of transgender – Male to Female Transgender and Female to Male Transgender. The transgender children are those individuals who develop their sense of either of the gender identities in the childhood phase. This paper tries to present the Vulnerabilities of the Transgender children, the Psychosocial challenges they confront in their lives, the subsequent marginalization it leads to and the varying kind of interventions they require at the structural and the stakeholder level in varying social systems.

Key Words: *Transgender Children, Vulnerabilities, Psychosocial Challenges, Marginalization, Interventions.*

* * *

Introduction:

Transgender are individuals who experience that their anatomy does not match with their gender identity. Transgenders undergo a transition in order to express their identity of their choice. Some of them limit it to their expressions, behaviors and feelings but some go ahead to undergo medical transition resulting in surgery. The Transgenders go through a transition phase which is very intimidating to them as they counter many

experiences which are difficult to verbalize in itself. The Transgender population account to 4.5 million populations in India (Census, 2011). There are two types of Transgender – Male to Female transgender and Female to Male transgender. Transgenders are broadly called as Hijaras, Kinnars, Aravanies, Kothies and many other names depending on the geographical location they belong to. The word Transgender has been derived from two different languages 'Trans' from Latin word and 'Gender' from an English Word (Parameswari, 2015). (Thilakavathy, M. and Shindhuja, D.E, 2015) articulate that it is estimated that there are about **15 million transgender people globally** who consider themselves as male, females, gender non-conformist, or one of many other gender-variant categories. (Rukmani, G. 2015) acknowledges the fact that in the famous epics of India like Ramayana and Mahabharatha the transgender have been made mention of and they have even been worshipped as gods.

Transgender are of any age and sex but whose looks, outlook, appearance, behavior differ from the supposed look of how a man and woman should be. "In contrast, gender identity involves an individual's internal sense of himself or herself as man or woman, boy or girl" (Randall, D. Ehrbar et al, 2008).To add on an adult can be Gay or Lesbian without being a Transgender and an individual who is a Transgender may be homosexual or heterosexual.

Transgenders are facing stigma, violence and discrimination not only in India but also in other developing and developed countries offshore. Transgenders are discriminated in terms of mental and physical harassment, livelihood options, and inaccessibility to existing schemes, substance abuse, absence of any kind of social security schemes, lack of economic support, housing, employment, health care facilities, educational facilities and other welfare measures in public services. Legal issues are very complex for those who undergo sex change. Because of this they face a lot of problems in getting government subsidies like ration, mobile connections, passport, bank accounts, driving license, and railway concessions. Transgenders are pushed towards prostitution and begging. The main problem is the lack of public understanding about the transgender community. Many of them become depressed with their lives and not being interested in activities like begging, prostitution end up their lives unsuccessfully. In developed countries, the transgenders have succeeded in securing an identity for themselves (Rukmani, G. 2015).

Prabhakar, S. (2015) feels strongly that there is a need to make the parliamentary debates and interventions much more effective to serve the transgender population by bringing in much needed reforms in the country. In 2008, the Tamil Nadu State government established a Transgender Welfare Board which addressed most of the problems they face. In this context, the official transgender day is also being celebrated in the state which is presenting a positive ray of hope to this marginalized population. Similar efforts are to be taken at all levels across the nation towards the welfare of this population and cater to services and facilities across the life span from children, adolescents, youth, adults and elderly transgenders thereby specifically addressing their age appropriate needs and concerns.

Objectives:

Transgender children have been a neglected population among the general population. In this purview the papers aims to:

- Understand the nature and the profile of the transgender children
- Discuss the reasons for their vulnerability and marginalization
- Highlight the kind of psychosocial challenges faced by them
- Recommend suitable interventions towards their welfare and progress

Understanding the Transgender Children:

Developing knowledge on the transgender children requires a lot of firm commitment towards the welfare of children as it a less explored area of social research. There are many limitations in learning about them as their visibility in the society matters a lot. By default they are prone to stigma and discrimination hence they tend to withdraw and remain invisible in the fear of facing social isolation. In reality, the children remain confused, perturbed, fearful and ignorant of what is happening to them hence they are unable to voice their feelings and concerns. The inability to share the inconsistencies they are facing, the lack of guidance, and the fear of confiding to a trustful confidante keeps the confusions moving on, thus delaying interventions at an earlier level. In some instances, even if the transgender children display such gender identity crisis the primary caregivers remain ignorant and dismiss it as childhood pranks, mischief and so on.

A Psychologist named Diane, Ehrensaft (2009) describes how there is "a growing cohort of children who, at ages as young as three or four, announce that they do not accept . . . the gender assigned to them at birth."

Skouguard (2011) mentions in the research paper about how a mother decides to grow her son named Ben as daughter and how her divorced husband goes to the court asking to grant full custody of his son. Later on Skouguard explains how the mother makes a mention that Ben has been expressing his feeling of being a girl for years. This is the challenge most of the transgender children go through. They are so confused why their anatomy is not suiting their feelings and then why the others in the social environment are not able to understand what they are trying to communicate. Rather than listening to them it is often turned down resulting in more humiliation and insult to the transgender child who is seeking assistance and guidance from the primary caregivers.

When so much is spoken on the early interventions as the best resource for working with the child, Sultana (2015) makes a mention as to how the first eight years of life are very crucial for the child as they are the formative years and how the family's care and protection is vital irrespective of socio-economic and other variables.

Now there are many ways through which parents get to understand their children. Like for instance, Skouguard (2011) mentions how in the case of Ben the mother in the court proclaimed that she did online research about a psychiatric condition

called Gender Identity Disorder of Childhood and also learnt that some therapist recommend allowing the child to live as another gender which is understood as "transition". This is how the transgender children undergo conflict in their transition as there might be differences among the parents which prevent them from making decisions and prolong it for some time which can psychologically harm the child to a larger extent.

The literature on transgender clearly mentions that Gender Identity Disorder of Childhood (GIDC) as it is called is not homosexuality. Dr. Norman, Spack (2008), endocrinologist and Professor of Pediatric Medicine at Harvard Medical School describes his young transgender patients as "8- to 10-year-old child [ren] who [have] been digging in their heels for five years or longer about their gender identity and gender role."Literature also presents how the children remain dissatisfied with their genital organs like for instance the boy is not happy with his genital organ and expects why he is having such with which he is not comfortable and the girl on the contrary stands and urinates and expects why she has a male organ which does not match her gender identity. These questions at times are also put forth to their caregivers who are also not oriented to these concepts and they are helpless in getting answers which explains them about their problem.

Rahman et.al (2015) mentions how the issue of transgender is considered as a psycho-social disorder in most of the countries and how in India it is seen as unnatural, vice, perversion because of which even their fundamental rights are violated.

The situation is even worse when it comes to understanding the problems at school level where children face a lot of abuse and humiliation and they lack support and guidance as a result they quit their studies and slowly become invisible as they feel they are a misfit to the society as their problems remain unconcerned to anyone of them in the society. In this context it is pertinent to understand the relevant psycho social problems these children face and also initiate suitable strategies to resolve their problems and seek solutions towards the same.

Psychosocial Challenges faced by Transgender Children:

The transgender children undergo varied psychosocial challenges before, during and after the gender identification process. At first they go through a process of paradoxical situations where they are helpless to understand what is going on with them. When they start exhibiting certain distinctive and contrasting gender identity characteristics – like getting dressed like a girl, applying makeup, becoming closer to girls, displaying effeminate characteristics, getting dressed like a boy and behaving manly they go through other kind of psychosocial challenges. In the Initial phases the children undergo a lot of confusions, anxieties, fears, isolation, withdrawal, loneliness and lack of appropriate guidance at this juncture leads to depression and self-harm. When any child exhibits or makes even the slightest mention of such feelings the primary caregivers have to watch, monitor and even speak to if the child is able to communicate and then consult their concerns with the childhood gender experts. This orientation is missing with most of the primary and the secondary caregivers hence the child confronts

varied psychosocial challenges which leads to further deprivation of the same. AJN Reports (2013), states that approximately 50 per cent of the transgender adults who have been rejected by their families have tried to commit suicide in "Helping Transgender Children and Teens".

Similar is the experiences shared by a renowned transgender Indian activist Kalki Subramanian in her website as to how her classmates would tease, abuse her and her teachers would mock her at her effeminate character. She expresses how hurt she used to feel and how she was always in search for understanding friends, because of which she used to bunk classes and hide in parks. During this frequent visit to parks she happens to meet Apsara who later became her transgender mother in the Thirunangai family. She understood that Apsara also went through the same kind of experiences which she is undergoing currently as a child. This reveals how at times transgender children get distanced from their own parents and family members because they are unable to share with them and later on feel comfortable with people – at times strangers who understand them better. Kalki later also makes a mention how through Apsara she met other transgenders and how she went to become a member of their family.

Some of the key aspects of children's' lives which were identified as crucial and surveyed as part of the Children's World Report 2015 indicate how significant they are in the overall children's well-being. They include: Basic characteristics (Age, Gender, Country of birth), Living situation, Home and family relationships, Money and economic circumstances, Friends and other relationships, Local area, school, time use, self, overall subjective well-being, children's rights. The above mentioned constitute a crucial part of the children's lives and at times they play a pivotal role in their well-being and development. For instance AJN Reports (2013) states that at a critical time in young lives even the school nurses can make a difference.

There are also chances that if these transgender children are not attended to at the right juncture they tend to turn into delinquents indulging in harmful behavior like the other underprivileged children who become truants out of frustration and betrayal by others. This poses a huge risk to these children who are to receive support and guidance and not punishment and deprivation in the long run as they were ill-treated by the members of their own families and communities. Most of the problems of these children can be solved if appropriate guidance and counseling is provided to the child and to the members including the family, the school, the medical professionals, the community members about the problems of these children and how they need to be provided with appropriate care, support and guidance to move ahead in their lives. Similarly the time has also come when there is a need for the family members and other stakeholders to also learn and understand about their child better from sources available and possible to handle the child in a much safer manner at the earliest to minimize the psychosocial challenges to be confronted by both the child and the family.

Skouguard (2011) in the research paper also mentions how the mother of the transgender child took assistance and guidance from visiting support groups for families with gender variant children and also sharing about her own child's feelings over several

years and then based on discussions was able to conclude that it is best to allow her son to explore his gender feelings and live according to his choice. In this child's case the mother as mentioned before and now had taken internet search for developing knowledge on the child's feelings and also was ready to meet people and interact and select the best option suited in the interest of the child. Here also it is clear that both the mother and the son went through bouts of anxieties and other psychosocial challenges, but it seems to represent quite a liberal society when compared to other societies where the at times the mother does not even have freedom to move outside the house. Hence in every situation it depends on the socio-economic and the cultural environment of the family in which the child lives and all his/her challenges are as per the external and the internal environment in which the child lives. But even in the case of Ben though the mother decided to raise the child as a transgender child acknowledging the child's feelings, the father went to court to seek custody of the son against the mothers wish to raise him as a gender variant child. This again leads to a lot of psychosocial influences on the child and the mother who is in favour of supporting the child.

The transgender children in the process of the entire crisis go through a lot of mental trauma and at times betrayal from the immediate caregivers as they remain indifferent even if the child leaves home due to several confusions. The pain remains with the family members but they are scared to face stigma and discrimination especially when there are other children in the family to be taken care of. They hardly take efforts to reconcile and bring back the child back home in most cases as they are scared to face the reality rather they always try to condone or restrict the child when they happen to exhibit or speak about their gender identity crisis.

It is very pathetic at times to know and read about the relationship problems these children got through, the hopelessness and despair they face in their lives which makes them bitter as days go on. In most of the cases what is understood from literature on transgenders is that they become homeless as a result of being neglected at all fronts and they tend to suffer abuse and harassment till they get into some kind of environment where they feel protective. Similar is the case when it comes to the especially abled children and their problems. Today their scenario is much better than it was years before though it still has not improved in many environments. This marginal progress in the situation of the especially abled children is attributed to massive advocacy and lobbying efforts at all levels. The same is expected when it comes to transgender children. Much has to improve with respect to the transgender children, their welfare and concerns are hardly discussed in any platform and this needs to begin henceforth to ensure their well-being.

The other kind of challenges they face in the communities are lack of social recognition, absence of social security measures created for their welfare and development, lack of safety and protective measures towards eliminating chances of abuse, harassment, violence and also ensuring legislative support when they are in crisis with regard to their identity. Due to their negligence some of the transgender children have difficulties in terms of access to nutrition, health and hygiene facilities as a result

they end up having severe health problems. Due to their stigmatization and marginalization they experience both physical and mental health problems. What becomes even more difficult for these children is that they lack peer support as they are mocked and harassed hence they do not have friends or any other peer support to interact and play around hence they become even more isolated. They face similar kind of an environment at school as well.

What is also learnt from the experiences of these children is that they restrict their access to playgrounds, they stop playing because of bullying and other problems at school, neighborhood, they go through bouts of sleeplessness, extreme pain and social shame hence they decide to finally withdraw their presence from the society. Gradually they become homeless and they become an easy prey to be trafficked which adds up to their vulnerability. In the given scenario it is extremely vital to discuss, investigate and deliberate on the issues and concerns of the transgender children and propose remedial measures for their constructive development and well-being.

Perspectives for Intervention:

Understanding the challenges they face the following are some of the proposed measures for intervention:

At Macro Level:

- Deliberate attempts have to be taken at large to understand the magnitude of their problem.
- The Government – both at national and state level should elicit information from several quarters on the issues and challenges faced by these children in different settings.
- The Police have also to be trained in handling these children who could be found in varied settings – streets, public places, and isolated places.
- The Judiciary needs to be educated on transgender issues and be made more sensitive towards the clientele facing such problems in family and other settings.
- Family counseling for the families of transgender children has to be facilitated with counseling and support to accept and encourage them to acknowledge their decisions.
- Public Hearing among the transgender children have to be facilitated to understand their concerns and address them adequately and appropriately.
- Adequate written materials on gender variant children have to be brought up to provide guidance to these children who can receive guidance from reading them and seek appropriate guidance.
- Adequate publicity has to be given on this issue for civil society to understand the concept and help children in need accordingly.

At Micro Level:

- Intensive research on micro domains has to be undertaken to understand their nature of problems.
- Policy makers have to recognize this group of invisible children and come out with welfare measures with due consultation with human resource working in the field of these transgender children – like Activists, NGO's Practitioners, Academicians, Researchers and other professionals working in this area.
- The medical professionals have also be sensitized on the Gender Identity issues for quality services towards the transgender children.
- Media professionals should also be guided towards the concerns of the transgender children and how their support can empower them to a larger extent.
- Child care centers have to be sensitized on the needs of the transgender children and how their needs both physical and psychological have to be guarded on par with the other children.
- Educational Institutions have to be more thoughtful towards including the transgender children and pay attention to all their specific needs and be more inclusive.
- The trafficking and harassment meted out to these children have to be immediately guarded against with appropriate information given to the enforcement agencies.
- Child line counsellors and other staffs involved in child care and protection have to be adequately trained on these issues to guide children in distress/crisis accordingly.

A couple of years back the Ministry of Social Justice and Empowerment is been designated as the Nodal Ministry for transgender persons from July 2012 as the issues of the transgenders are gaining momentum especially with the working on The Rights of Transgender Persons Bill on Transgender Rights in April 2015. This shows that both the civil society and the Government have finally acknowledged that the transgenders are facing stigma, violence and exploitation.

It is a fact that when most of the transgenders narrate or witness their past experiences they feel so hurt and grief-stricken. It seems the same when Subha J Rao (2015) mentions the experiences of speaking to Living Smile Vidya a trans woman and activist on her experience of watching her life on screen Naan Avanalla Avalu she wept as she stated that "it brought back dark memories that she'd buried deep in her heart and peeled the scab off her wounds."

Conclusion:

Transgender Children experience discrimination and marginalization to a larger extent in day to day lives. Their social support in terms of family, friends, neighborhood, community, school also breaks down as part of stigmatization towards the same. As a

result they are posed to confront numerous psycho social challenges before they finally get withdrawn from the society. The reasons for facing stigma, violence and discrimination are also because the civil society and the varied professionals are unaware of the concept, the nature and the kind of problems they go through. Hence it is appropriate that this group of population is thoroughly studied, their felt needs are assessed and their short term and long term requirements are looked into. Also early identification and interventions have to be stressed upon to deal their problems so that they emerge out confidently and contribute positively to their own individual, family, social and national well-being and their development is assured.

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Impact of Cyber Communication on the Academic Performance & Behavioural Changes of Undergraduate Students of Professional Colleges in the Sub-urban Part of Pune City

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Abstract

Students spend most of their time on Social networking site (SNS), mobile and laptop raise a question where academic performance is affected. Cyber communication has surpassed all other communication modes amongst students for engagement, academic enhancement, and social relation build up as well as for entertainment. Students spending most of their time on Social networking site (SNS), either in mobile phones and laptops are perceived to be greatly affecting their academic performance. Parents and teachers are too concurring with this perception, in addition to the social taboos of the prevailing society. This research explores this by conducting survey on undergraduate engineering students in Pune with regards to the use of cyber communication on their academic performances. The research has used descriptive research design for the study. The researcher used stratified random sampling. Stratification was on the basis of batches. Snowball method was employed to select 50 samples from different stratification. The researcher used self prepared interview schedule to collect the data from the respondent. The research used normality test, scatter plotting to examine the relationship between numbers of hours spend on cyber communication per week and marks of students.

Key words: *Cyber communication, social networking site (SNS), cyber space, network building*

* * *

Introduction:

Education process is looking for ways of changing, modifying, improving, transforming knowledge in ways where students can well understand and take interest in social, economic, structural, political, cultural problem and environment of their own. Cyber communication gives us the opportunity to connect with teacher, friends, mentors, and publisher directly and indirectly. E-learning presents educative material the way students needs. Social media allows students to share information before, during and after the formal activities. Scholar can talk about topics that matter to them and reach out to get advice from one another.

Literature Review:

A paper on game and learning by (Webiey et al 2008) [1] suggests that context has an effect on game and study. The purpose of their research study was to examine whether playing online games against other users led to different experiences as opposed to playing against computer-controlled opponents. The findings indicate that participants who played against a human-controlled opponent reported more experiences of presence, flow, and enjoyment than the computer controlled opponents. The strongest effect refers to the experience of presence.

Moreover, based on the results of consumer research, the overall usage of SNS increased by two hours per month to five and half hours and active participation increased by 30% from 2009 to 2010 (The Nielsen company 2010) [2]. According to a report 81% of youths say that Face book is the social media they use most. In some instances, SNS is effectively used to search information, share information, and when needed, collaborate with each other to solve problems.

Latest report by (Com Score) [3] a marketing research company highlight and conforms the above by claims by Nielson marketing company in 2010 that 84 percent of literate users visit the social networking sites in India. This makes India the world's seventh largest social network sites visitor. Jagranjosh.com' report states that Face book is the number one social networking channel in India. Recent studies conducted on 2015 showed that face book has 300 million users. My space has 264 million users. Hi5 has 80 million users. Almost 67million people use Orkut.

Vygotsky (1978) [4] asserted that learning occurs best in social cultural environment involving interpersonal interaction. His ideas were corroborated by many scholars in 1990 and justified that, youths go online for information; collaborate with each other to solve problems. The informational resources available online can support learning, the skills that are activated when students ask for, receive, and exchange help with one another. Studies about academic uses of Face book by high school students are however scant.

The study by Lampe, Wohn,Vitak, Ellison (2011) [5] fills this gap with an analysis of high school students using Face book for academic collaboration and associated issues. The use of social media plays a variety of roles in education (Al

Khalifa and Garcia 2013) [6], which include providing a media to share ideas as well as facilitating the art of learning to students in order to understand and teach them at the same time. Studies by Junco, Heiberger and Loken (2011) [7] provides the first controlled experimental evidence in USA that using Twitter in educationally relevant ways can increase students engagement and improve grades, and thus, that social media can be used as an educational tool to help students reach desired college outcomes. The idea of the study was to motivate, further controlled studies of Twitter and other social media to evaluate how emerging technologies can be best use in education. Colomo Palacios and Lytras (2012) [8] highlight and conforms the above and indicated that technology-based education or technology applied to education is a key issue in knowledge and development of society.

The study of Al-khalifa (2008) [9] identified that 58% of students in his research showed positivism for use of Twitter for academic purposes while 37% had resistance in using. Times of India report 31st March (2013) [10] published that according to a new study by the University of Portsmouth's School of Computing, Britain, looking at old photographs of yourself on Face book and other social networking sites can boost your mood and be as soothing as a walk in the park. Photo memories not only take us down memory lane but bring a nostalgic smile on our face. Researchers say that the activity of using photos is typically for us not for others. They have found that users post pictures and status up-dates on social networking sites to look back at 'happier times' when they might feel blue. The author said looking at photos at times of stress is known as "reminiscence therapy" helps to cope in times of stress. Looking at old photos is a big ego boost. When we see our pretty face smiling back at us it is a reminder that today may be a bad day but it will pass and tomorrow you will be smiling as bright as you were in the picture. This research indicates an important element which can be the motivational factor for a learner to keep boosted, by acting as a stress buster. It is widely known that more often than not a student is often caught up in his academic ventures and seeks for a respite from the academic saturation. Physical activities which are a forte, has been replaced by such endeavors.

The paper of Mehoob Khan and Ullah (2012) [11], presents impact of social networks on education, students and impact on life of teenagers at Pakistan. The findings bring out how social networking websites are dangerous for youth and teenagers. The research of Tariq (2012) [12] focused on the impact of social media, on education of Pakistani students as well as the impact on their lives. The findings concluded that the use of social media by teenagers could destroy their lives as well as have bad effect on their education. Internet diverts the attention of students towards non educative time wasting activities.

A study carried out by Harvard University Tamir & Mitchell (2012) [13] showed disclosing personal information on social network has many consequences. The finding suggested that one's thoughts would be communicated to another person because individuals search for opportunities to disclose their own thoughts to others. It clarified that human tendency to convey information about personal experience may arise from

the intrinsic value associated with self-disclosure. Viewers post positive and negative comments on various confession and SNS users appear to judge the credibility of profile information quite consistently. Times of India, Pune report 21st Feb (2013)[14] showed that modern technology is making face to face human interaction redundant. The report claims that as the amount of time spent looking at screen increases, the time for real life relations decreases. The first step towards a dysfunctional relationship is a breakdown in intimacy. We begin to recognize and understand less about our environment and people around us, we start to communicate less. It would appear that in a technology obsessed age we have at our disposal two new forms of communication- texting and talking on the phone. Alarmingly such idiotically fashionable modes of communication are replacing personal face to face interactions. This however may not be affecting the academic performance of the learner, and may in some cases be contrary.

Objectives of the Study:

The objective of this paper is to present an analysis of use of cyber communication and educational performance. The paper is based on literature and primary data analysis, essential approach of qualitative research. The purpose of this paper is to discuss the extent to which different activities affect education that associated with cyber communication. Several questions were formulated to guide the direction of the paper, which include:

1) Whether the economically sound students are more involve in cyber communication than the students from lower economic strata?

2) To examine the relationship between numbers of hours spend on -cyber communication per week and academic performance of students?

3) How the academic performance of the students have changed with years. To examine those students who use excess cyber communication demonstrates downgrading performance in academics?

4) What are the views of parents and teachers on the usage of cyber communication as an educational tool?

Scope of the Study:

The study covered various type of scope. As per content wise scope the study covered technical institute. As per geographical scope the college of Talegaon, Pune region which is a suburb of Pune are the unit of study. As per the analytical scope the data will be compared on basis of variable like economic back ground, time spend on cyber communication and academic performance. The scope of the study is specific to the age group of 18-23.

Research Design:

The present study represents exploratory-cum-descriptive research design. The dictionary meaning of the term “exploration” is to enquire into the social phenomena

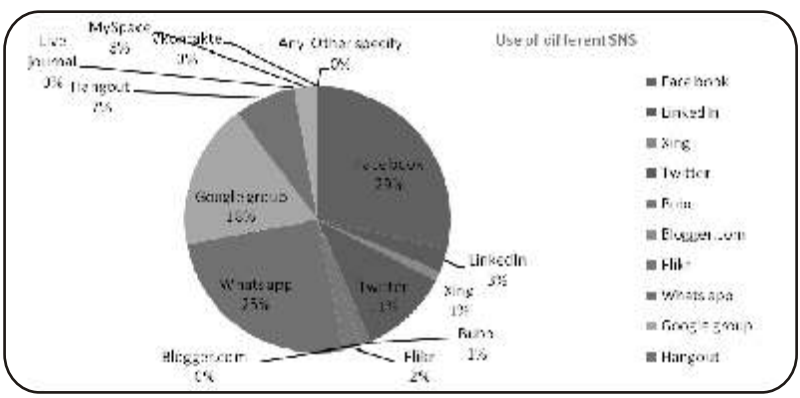
with care. Descriptive research helped in establishing research questions. It gave the set view of subject, population, market segment. Descriptive research guided for method of analysis with the help of exploratory design researcher explored the nature of problem and degree of influence of cyber communication, Mobile phone, Social networking sites, e-communication, SMS, chatting on students. In exploratory cum descriptive research exploratory research preceded descriptive research to be effective. The latter helped in organize the data and hypothesis constructed at exploratory process. Researcher had spent time on exploratory research before moving to descriptive type.

Methodology:

The research methodology focuses on various areas. The researcher aims on factors which affect their academic performance and how many hours students spend on cyber communication per week. The information of their use of cyber communication for academic usage is taken. The study follows a qualitative methodology for the collection of data from technical institutes as mentioned earlier. The research aims to find out which social network is the most popular among students. This research explored this by conducting survey on undergraduate technical students in Talegaon, Pune regarding the use of cyber communication and academic performances. The researcher used stratified random sampling. Stratification was on the basis of batches. Snowball method was employed to select 50 samples from different stratification. The researcher used self prepared questionnaire to collect the data from the respondent. The research used normality test, scatter plotting to examine the relationship between numbers of hours spend on -cyber communication per week and scores of students.

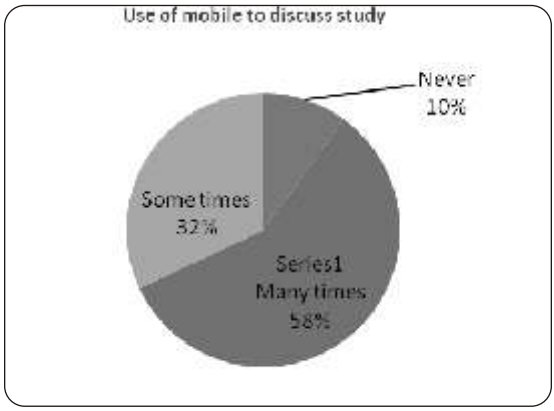
Results and Discussion:

Figure 1: Uses of different types of SNS



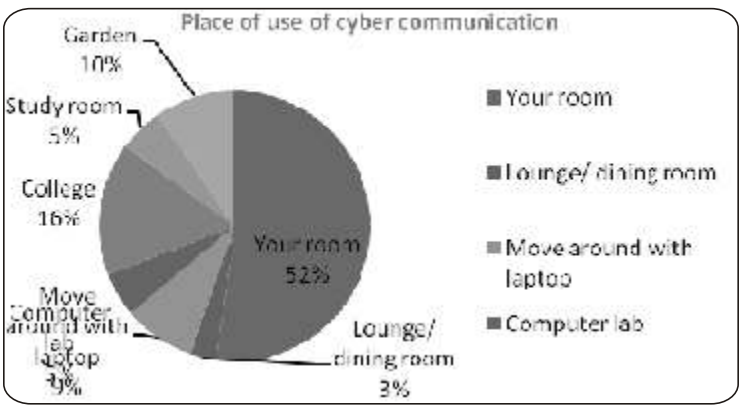
The pie chart for the use of SNS has illustrated the use of various types of social media that the students use to communicate, share study material, interact with others. It indicates that though the Whatsapp got its popularity very fast but 29%of students use Face book and it is the most popular SNS. 18% of the students use Google group because it is convenient for various specific feature that is used to get opinion of others. 11% of the respondents go for Twitter.

Figure 2: Uses of mobile phone to discuss study



According to the respondents students not only use the SNS for the study purpose but they are very much dependant on the mobile phone. 58% of the students use the mobile phone many times to discuss study. 32 % of the respondents share the knowledge through mobile some times. Internet helps them to download various subjects, gain new ideas, get information related to research. Mobile phone is helpful to discuss various aspect related to study.

Figure 3: Place of use of cyber communication

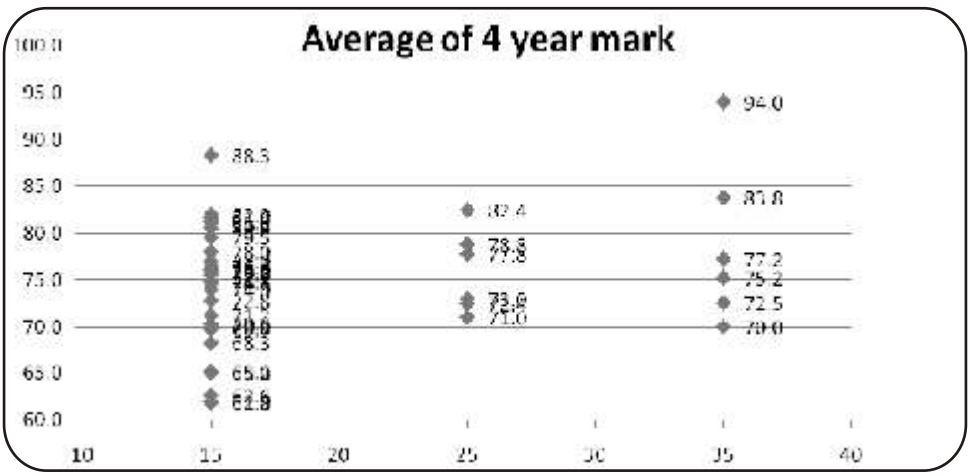


The pie chart clearly indicates that 52% of the respondents use cyber communication from their room. This is very important finding because cyber communication is related to cyber space. The findings are based on the observation and the graphical presentation clearly showed that telephone is more personal than portable. Calls take place from bedroom. SNS are used from own room because young people want privacy and avoid parental control. Young people love personalizing the gadget. Most cases parents are ignorant of virtual spaces visited by children, loneliness leads to communication. Contents of calls include SMS messages, dating appointments.

It shows that modern technology is making face to face human communication redundant. In this study respondents admitted that they use phone calls, text messages, tweets and emails to communicate with the family members in the same house rather than going to the another room to talk to them face to face. Some students agree that some time they are lust and they recognize and understand less about the environment and people around them, they start to communicate less. It would appear that in a technology obsessed age we have at our disposal two new forms of communication- texting and talking on the phone. Alarmingly such idiotically fashionable modes of communication are replacing personal face to face interactions.

Taken altogether, these structural characteristics of chat rooms may function as very powerful enticements for human beings. From a sociological perspective, heavy chat room users may be people who attach a higher degree of saliency to communication related factors such as establishing friendships. They may be more oriented towards defining chat rooms as places where feelings can be expressed and where personal relationships are important. Since the appeal of the cyber has a lot to do with interpersonal communication, we would expect heavy users to be relatively sociable people.

Figure 4: Academic performance



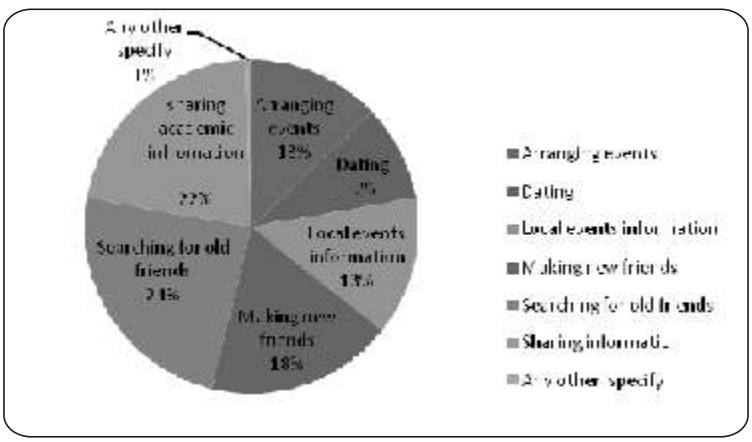
The graph shows the scatter, plotting the average scores over a period of four years and the hours per week used for cyber communication. This was done to investigate the relation between two variables. While plotting the graph, few extreme values were not taken into consideration to show a clear graphical presentation. The cluster represented that those students who use cyber communication for nearly fifteen hours per week secured marks between 62 to 88 percentages, those nearly twenty-five hours per week secured 71 to 82 percentages of marks and those using nearly thirty-five hours per week scored 72 to 83 percentages. The number of hours spent in cyber communication has no bearing to the marks scored in the examination. In fact the graph shows the different intentions of usage of SNS by students. But it is still not apparent whether

substantial hour spent on SNS in comparison with the marks secured is due to the active usage of educational sites or related activities or due to extraneous factors like the students competence, memory skills and so on. At this point of the study co-relation of the students securing marks versus number of hours spent versus the area of usage needs to be ascertained.

There is no relationship present but some of the results are clustered together. The behaviour and intelligence are the factors are relationship between the two variables. The lack of relationship as agrees with Camilia, [Tariq 2012] findings that the frequent use of cyber communication has no effect on their studies. The cluster in the figure shows the intelligence of the students because even after the long use the score are good. The extreme values highlight the excess use of social media by some students.

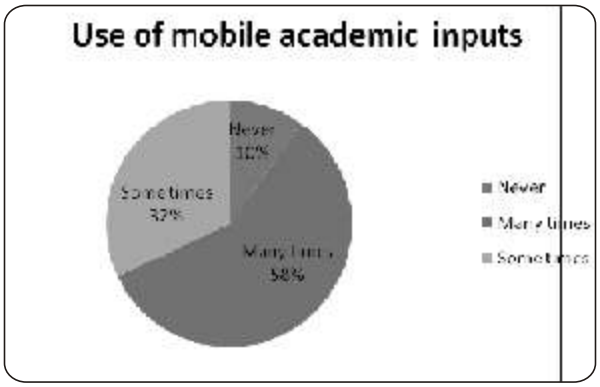
The line graph for academic performance with time is gradually going down that mean as the students convince the parents that they are spending most of the time in cyber communication for the study purpose is not exactly true. They use it to play game, searching for friends, chart with others, watching movies. In some close ending questions students agree that they are not able to control themselves when busy with electronic equipments.

Figure 5: Different purposes for use of SNS



Here the results show that 24% students use SNS to search for old friends. Only 22% of the students use the cyber communication for the sharing of the academic information. 18% of the respondents use it to make new friends. 13% students use it to get local level information and arranging events.9% of the respondents use it for the dating.

Figure 6: Use of mobile in academic inputs



With the advent of smart phones, SNS services have accelerated substantially and are increasingly and effectively used for academic inputs as well. Infect it is ready reckoned for smart and instant referencing. 90% of the respondents agree to this claim as shown in the pi-chart.

Relation between Economic Conditions And Time Spent on Cyber Communication:

The analyses of the data indicate that there is no apparent direct relation between the family income and the times spent on the cyber communication. Modern life styles trend towards relying on personal communication technologies as the means of social interaction. The survey and analysis thereof was based on the different modes and uses of SNS, hours spent, vis-a-vis their socio-economic background, to encompass a wide spectrum of variables. Hierarchical linear regression analyses were used to analyze results from 50 students. It was found that even students from low income group, owned reasonably smarter phones having facilities of multimedia usage. It was found in the study that the average cost of handsets is of nearly 12000 Indian Rupees. The handsets used were of updated standards catering to the youth requirements. Students from the average family income bracket were spending more time on SNS than those from the lower bracket. But over the times spent in the academic institutions the average amount spent converges, across the income group.

Communication in India has become quite accessible, speedy and more importantly affordable over the years. 3G service providers like Idea, Vodafone, Airtel, Reliance, Tata DoCoMo, Aircel, BSNL,MTNL provide 1GB plan for 30 days for a mere 200 to 300 Indian rupees. This is indicative of the affordability. Thus communication is within the reach of most. 50% of the respondents spent Rs.300 on SNS services while 40% spent in excess of the same and a scanty 10% spent less than Rs 200.

Interaction with Teachers and Parents Regarding Student's Behavioural Changes:

The interaction with parents and teachers show that, students spend most of the time, on cyber communication for the academic purpose or otherwise, resulting in

detachment from outdoor activities and other social relations. The results of the study indicate that students are gaining ideas, getting an exposure to new methods and various inspirations from the cyber communication. It is also evident that time spent on SNS and mark scored in the examination doesn't show any co-relation. Direct and indirect observation of the researcher and the group interaction with the participants show that, students don't manage time effectively, and thus have restricted outdoor activity.

This attitude is the outcome of the introvert behaviour with in students. Most teaching faculty and parents observe that longer use of the Internet was related to increase depression, loneliness, and smaller social circles. They are of the opinion that Internet use, isolates individuals from their friends and family, and has a negative impact on one's psychological well-being. Some Heads of the institutions opined that, that parents need to be vigilant and look for symptoms of children appearing upset, irritable, or emotional after extended periods of computer use, the issue must be addressed in a manner that encourages discussion and allows the child to openly converse about instances of cyber bullying involving themselves or others to keep their students out of harm's way and protect children from such online dangers as sexual predators or cyber bullies. This discussion was held in context to those children underperforming in academics and spending most hours in cyber network.

Observation and Conclusions:

The observation clearly indicated that following are at risk for cyber addiction

- Students are at the highest risk due to the pressure of peers.
- Students with little or no home support system.
- Youth with prior addictive personality.
- Individuals with social phobia.
- Lonely Students.
- Individuals with anxiety disorder. Suggestions to Protect the Students:
- Proper support system among family members and friends to read the problems.
- Various indoor and outdoor activities.
- Develop a creative passion.
- Loneliness can be filled with behaviour modification exercises.
- Guidance of parents and counsellor is essential.
- Cyber communication in bedrooms, study rooms or isolated place should not be advisable.
- Professional help can be taken for worse cases.

Cyber communication is not an enemy just because youth became excessive dependent on it. Over the last years its rise and popularity have created a new place of research. Proper use of technology has lost its beauty and replaced by strong addiction. Students were describing feeling of anxiety and restlessness. Studies show that cyber addiction reduces the ability of the students to concentrate in his/her academic activities.

Taken altogether, these structural characteristics of chat rooms may function as very powerful enticements for human beings. From a sociological perspective, heavy chat room users may be people who attach a higher degree of saliency to communication related factors such as establishing friendships. They may be more oriented towards defining chat rooms as places where feelings can be expressed and where personal relationships are important. Since the appeal of the cyber has a lot to do with interpersonal communication, we would expect heavy users to be relatively sociable people.

We can conclude that aspect such as place of cyber communication, motivation for it, purpose of use, sex, amount of time spend per day have an great influence over the social life.

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Treatment Seeking Behaviour among Homeless People: Evidences from Mumbai City

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Abstract

Housing is a basic human right, and it is the most critical component towards social security and health conditions of people. Existence of structural and social inequality with growing poverty and shrinking livelihoods forced to people or entire families to come to cities in search of means of survival at other places like urban areas. It is one of the most pressing social concerns in the world today. The number of homeless people worldwide estimated around 100 and out of them 1.6 billion have not adequate housing (UNCHS, 2005). According to World Bank and Human development Report (2013), nearly half the people in sub-Saharan Africa and more than a third of those in South East Asia lived on less than 1.25 dollar a day. A shelter is the most important facet of living standard and also contributes significantly to the health status of an individual. It provides the safety and security from several health hazards. A situation of living without shelter or home makes an individual susceptible for various health problems of its living environments. The present study is aimed to find out the health conditions and their treatment seeking among homeless people in Mumbai city based on primary data. For the study161 homeless people were interviewed from Harbour & Central railway lines area of Mumbai city. In this paper, treatment seeking behaviour of homeless people has been highlighted. Findings of the study will be helpful for the programmes and policy makers, researchers, academician and social workers who are working in the field of homeless.

Key Words: Mumbai, Homeless People, Health, Treatment Seeking Behaviour

* * *

Introduction:

Housing is a basic human right, and it is the most critical component towards social security and health conditions of people. Most of the countries have tried to deliver the adequate housing to different economic groups but due to social-structural inequality and poverty factor, it is prevailing in most of the countries. Existence of structural and social inequality with growing poverty and shrinking livelihoods forced to people or entire families to come to cities in search of means of survival at other places like urban areas. There are several reasons plays a vital role in homelessness such as high rent for the habitation, low salary, mental disability, drug abuse, runaway, loss of all the members of the family, etc. Large number of people belongs to the migrant population among them most of them come from the rural area, due to many reasons such as unemployment, education, natural disasters, political instability, riots, communal violence, etc. In a city, without having any shelter and incapacity to pay a rented house, they have to continue their lives in search of livelihood, and mostly they end up their life on the roadside.

Homeless people belong to most deprived section of the society in terms of health, shelter, personal safety and all government welfare services and facilities. Their health is most vulnerable and easily affected with the extremist condition in the weather. They are more prone to risk of accident and various respiratory diseases due to unhygienic conditions and pollution at roadside. In this study treatment seeking behaviour of homeless people in acute, chronic is shown with their background characteristics. Along with this, their place of taking treatment taking has been shown in this paper.

Review of Literature:

The incidences of premature death are very much associated with homelessness. Findings of previous studies indicate that being homeless, and age above 45 years was major factors associated with an increased risk of attrition in treatment seeking that is up to 40%. Loss of follow-up rate is 20.1% among them. It further increases the high risk of mortality among this group up to 19.8% per year (Alvarez et.al, 2013). Homeless people (2.6) are more likely to death early with comparison to non-homeless group (Alvarez et.al, 2012). The overall most common manner of death was suicide 123 (36.6%), followed by accidents 121 (36.0%), natural 89 (26.48%) and homicides 3 (0.89%). In a study conducted by Raghavendra et.al in 2012, it was found that, majority of deaths cases of unclaimed bodies/homeless were reported during rainy season (74.70%) followed by winter (16.36%) and summer (8.92%). It indicates that, they are more vulnerable due to unhygienic conditions that affect their health, also by the extremist weather.

Problem of substance/drug abuse is very much prevalent among homeless people. With the findings of the study conducted by Armstrong et.al in 2013 revealed that, very high proportion of IDU was homeless (69%). They are vulnerable and isolated people who inject drugs, their lives shaped by a significant level of psychosocial distress. Their drug addiction is clearly associated with the breakdown in family relationship in connection with migration (Armstrong et.al, 2013). High burden of HIV, HBV and HCV, and high rates of premature mortality, relapse into treatment was associated with a

particularly homeless injectable drug user. (Mehta et.al, 2012)

Low education is associated with poorer health-related quality of life in HIV patients. After HIV diagnosis, being homeless and illiteracy were more likely to enter late into care and treatment under ART (Alvarez et.al, 2013). High-risk behaviour is very high among homeless around 90% of married homeless men visited Commercial Sex Workers & 15% had engaged in sex with male partner, but 3.3% consistently used condoms. (Talukdar et.al, 2008)

Majority of street children come to urban cities from the big states of north and central India (Sen, 2009). There are various reasons for becoming street children such as poverty and pressure, the lure of the city, family dis-functioning, lack of understanding and urbanization (Damodaran, 1997). Street children are at the high vulnerability. Nearly half of street children sexually abused and mostly at risk are those who are homeless or those living in or near brothels. In the children those who are near puberty, victim of sexual abuse or engaged in voluntary sexual activity are at the greater risk to STI's transmission (Dhawan et.al, 2010). Experience of severe physical abuse among street children reported 16.9% and 19.70% reported abuse of very severe category (Mathur et.al, 2012). One of the studies conducted Banerjee in 2001 revealed that abusers used belts, cords or ropes for physical abuse due to which several injuries occur such as bruising, ecchymosis, abrasions, lacerations and hematoma. In a study by Pagare et.al on homeless runaway children, found that victims were threatened with dangerous weapons such as knife or blades. They were also abused sexually by force that results in several extensive injuries to victims' genitalia. Further, it also transmits sexually transmitted diseases (STDs) among them and around 25% were examined STD (Pagare et.al, 2005). Around 15 per cent of the children in Mumbai were addicted to drugs such as whitener, tobacco, polish and similar substances that are very cheap but very dangerous to their health. One of the most disturbing realities is the hunger among street children and around 72.2 percent of those children who missed their meals due to not having money. (TISS & Action Aid, 2014)

Migration is most common observed among homeless people. About ninety-two percent of all the homeless became homeless either because of poverty or because of search of a job. Around, 71% came from only three poverty driven states such as Bihar, UP, Madhya Pradesh (Duggal, 2009). While living roadside, 99% people face difficulties while living on the street, most prominently 31.1% people face harassment by police, 4.2% homeless face physical harassment and 0.1% face sexual harassment (UNDP & Govt., 2010).

Marital breakdown, family disputes, violence or loss of a spouse is one of the major causes of homelessness, especially for women and children. They become more vulnerable to escape themselves from family violence or thrown out form home. Such situations force many women on to the streets and sometimes into prostitutions (Bannerjee, 2002). Living at roadside/streets is quite unsafe for homeless women and girls of reproductive age group and among the homeless very low sex ratio is observed (UNDP & Govt., 2010). Homeless people are more likely to suffer from several injuries

and ill health such as exposure to the extremities of weather, poor nutrition and higher exposure to violence/torture (Duggal, 2009)

Need of the Study:

Homeless people belong to the most vulnerable and marginalized strata of the society and their issues cannot be neglected. Living without a home or any shelter leads towards the various psychosocial and health hazards. The research work on Homeless people is still very less in number to explore their vast issues. Some studies have explored the issues related to the homeless population which highlighting their vulnerability towards various health issues such as HIV/AIDS, substance abuse, mental health, physical and sexual abuse of street children. None of the study explored their overall health problems, which can give the prevalence of particular diseases among them. A study based on autopsy records found that respiratory diseases and accidents are the one of the major the cause of death among homeless/unclaimed bodies. There is a need to conduct such research studies, which can explore their health related issue those faced by homeless people and this study will be helpful in exploring the same regarding health problems and treatment seeking behaviour.

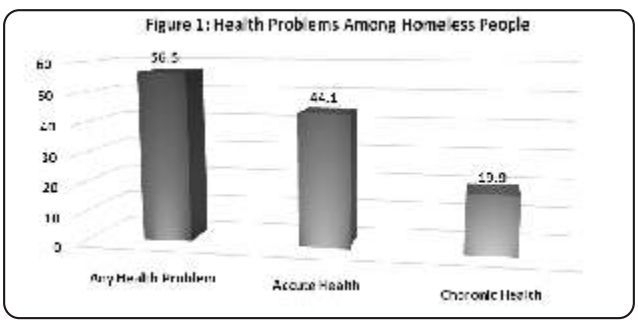
Objectives:

- To study the health conditions of homeless people; and
- To understand the treatment seeking behaviour of homeless people in Mumbai City.

Limitation of the Study:

Despite obtaining valuable information about the homeless people, the study findings related to their health problem and seeking behaviour cannot be generalized due to small sample on health related formation and results are restricted area to the covered area.

Results and Discussion:



The above figure (Figure 1) shows the health problems of homeless people in the study area in Mumbai. More than half of the homeless population is suffering from any health problem. The high percentage of people having any health problem shows their pit-able situation. Out of those, who has any health problem 44.1 % of the population is suffering from acute health problem and around 20% of the population is suffering from chronic health problem.

Treatment Seeking in Acute Problem by Socio-Economic Characteristics:

		Acute Health Problem		Chronic Health Problem	
Background	**Information**	**Percentage**	**Sample**	**Percentage**	**Sample**
Sex	Male	63.8	47	93.8	16
	Female	54.2	24	43.8	16
Age	15-19	40.0	5	*	*
	20-29	61.9	21	75.0	8
	30-39	65.0	20	63.6	11
	40-49	50.0	16	75.0	4
	50-59	100.0	2	50.0	2
	60 & above	71.4	7	71.4	7
Religion	Hindu	62.3	61	69.2	26
	Muslims	42.9	7	75.0	4
	Others	66.7	3	50.0	2
Caste	SC	47.1	17	75.0	8
	ST	68.4	19	55.6	9
	OBC	77.8	9	50.0	2
	Others	57.7	26	76.9	13
Education	Illiterate	62.8	43	72.0	25
	Primary education	83.3	6	33.3	3
	Secondary education	47.6	21	75.0	4
	Higher Secondary & Above	100.0	1	*	*
Marital Status		46.2	13	100.0	3
	Single/Unmarried	62.2	45	60.9	23
	married	77.8	9	83.3	6
	Widowed	50.0	4	*	*
	Divorced or Separated				
Occupation of Respondent		44.4	9	62.5	24
	Not Working	65.0	20	100.0	3
	Labour Work	50.0	14	80.0	5
	Beggary	83.3	6	71.4	7
	Hawkers	63.6	22	57.1	7
	Others				
Income		42.9	35	40.0	15
	Rs-1000-4999	32.0	25	11.1	9
	Rs-5000-9999	0.0	2	*	*
	10000 & Above				
Migration	Non Migrants	53.8	13	66.7	6
	Migrants	62.1	58	69.2	26
Total		**60.6**	**71**	**68.8**	**32**

* Respondent/sample not found

The Table 1 showing the treatment seeking behaviour among homeless people suffered from acute and chronic disease. Their treatment seeking behaviour is given by the following socio-economic characteristics:

a. Sex:

Out of the total population those who suffered from any acute disease, among male, which is 63.8%, have taken treatment than those of female, which is 54.2%. This shows the higher treatment seeking behaviour among male.

b. Age:

Homeless population in the age group of 50-59, all of them have taken treatment. Next to the age group of 50-59, there is high treatment seeking behaviour among elderly (60 and above) homeless, those who have suffered from any acute disease out of them 70.4% of the elderly have taken treatment. Homeless in the age group 20-29, 30-39, 40-49 and 60 and above, more than half of them have taken any treatment. The least treatment seeking behaviour can be seen among homeless in the age group of 15-19; only 40% of them have taken treatment for their disease.

c. Religion:

Highest treatment seeking behaviour can be seen in the 'others' religion as 66.7% of them has taken treatment for their disease. Treatment seeking behaviour among Hindus is slightly less than that of 'others' religion, the difference is only 4.4%. The least treatment seeking behaviour can be seen among Muslims, as 42.9% of those who are suffering from any acute health problem, gone for treatment.

d. Caste:

Caste wise there is highest treatment seeking behavior for acute disease can be seen among OBC category, more than three fourth of people are taking treatment for their disease in this category. The scheduled caste (SC) people are very less gone for any treatment for their acute disease.

e. Education:

As per the education level of the respondent, there is not any pattern for treatment seeking behaviour for acute diseases. In case of respondents with primary level of education, more than 80% of the population gone for their treatment for acute disease. There is only one respondent with education up to higher secondary and above and having any acute disease and that respondent has gone for treatment. The percentage of people gone for treatment for acute disease among illiterate is higher than that of people up to secondary education. Therefore education does not showing any significant effect on the treatment seeking behaviour among homeless people.

f. Marital Status:

According to the marital status of respondent, highest percentage of treatment seeking behaviour has been seen among widowed respondent. Married respondent

shows less treatment seeking behaviour than the widowed, 62.2% of the married homeless people taking treatment for their acute disease. The least treatment seeking behaviour is seen among unmarried people, which is only 46.2%.

g. Occupation of Respondents:

As per the occupation of the respondent, high percentage of treatment-seeking behaviour has been seen in the hawkers whereas it is lowest among nonworking. Homeless with occupation Labour work, Beggary and Hawkers, among them more than half of them have taken treatment for any acute health problem. h. Income: Homeless population, whose income is more than 1000 and below 5000, is more gone for treatment than that in the other category. As the income is increasing, treatment seeking behaviour among homeless is decreasing as people with 10000 or above income does not go for treatment.

i. Migration:

In the study, it is observed that migrant people have more gone for treatment than the counterpart of non-migrants. Among migrants, 62.1% of the homeless population has gone for treatment whereas it is 53.8% in case of non-migrants.

Treatment Seeking In Chronic Health Problems By Socio-Economic Characterizes:

In case of chronic disease, more male are gone for treatment than that of female. Among male 63.8% have taken treatment whereas among female 54.2% have taken treatment. Therefore, there is gap of 9.6% between both male and female in taking treatment for acute health problem. Their treatment seeking in chronic health problem is given according to their following socio-economic characteristics-

a. Age:

Highest treatment seeking behaviour observed among the age group 20-29 and 40-49, which is 75% in both the cases. There are no cases of chronic disease in the age group of 15-19. Excluding the treatment seeking in the age group of 50-59, which is 50%, in all other age groups the percentage of people taking treatment is more than 60%.

b. Religion:

As per the religion of the respondent, three fourth of the Muslim population have gone for treatment of chronic health problems though there is very less number of people in this category. Majority of the population suffering from chronic diseases are among Hindus. The treatment seeking behaviour among Hindus is 69.2%, followed by Muslims, which is 75%. Among 'others' religion, 50% of the population have taken treatment.

c. Caste:

Treatment seeking behaviour is higher among the 'Others' caste, which is 76.9%. Among Scheduled Caste (SC), slightly less percentage of people than that of the 'others' caste, have taken treatment for their chronic health problems. The least percentage of

people have taken treatment for their chronic health problems is of OBC caste, in which it is only 50%. d. Education: As per the education level of the homeless population, three fourth of the population having secondary education are gone for treatment. Treatment seeking behaviour is least among people with primary level of education. Among illiterate people, the treatment seeking behaviour is more than those with primary level of education are.

e. Marital Status:

According to the marital status of the respondent, 100% of unmarried people, those who have chronic diseases are gone for treatment. In case of married, it is only 60.9%. Mostly chronic cases are in case of married homeless people but their treatment seeking behaviour is least among all the category of marital status. Among widowed, 83.3% of them have gone for treatment for their chronic treatment.

f. Occupation of Respondent:

Highest percentage of treatment seeking behaviour seen among respondents engaged in labour work, which is 100%. Chronic disease is mostly among non-working but only 62.5% of them have taken treatment for their chronic diseases. Homeless with 'others' occupation have least gone for treatment.

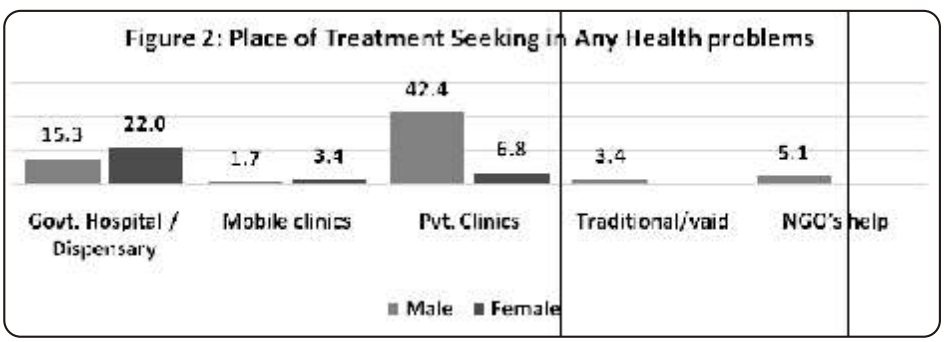
g. Income:

Respondents with income more than 1000 and below 5000 are more gone for treatment. Therefore, homeless with more income have less gone for treatment than that of with high income.

h. Migration:

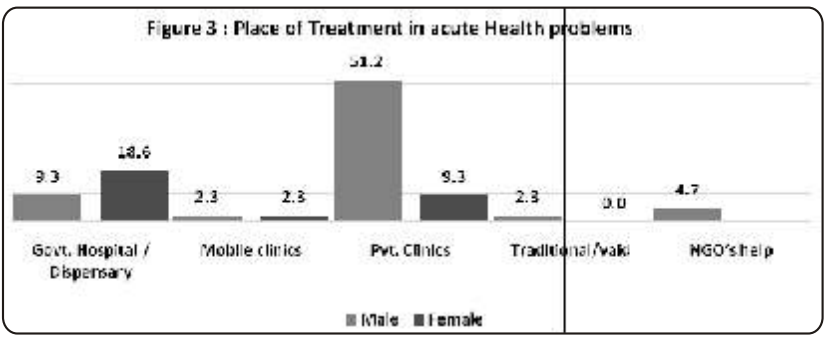
There is not much difference in the treatment seeking behaviour among migrants and non-migrants population, though the percentage is slightly higher in case of migrant's population. Among migrants, 69.2% of the population have taken treatment whereas among non-migrants 66.7% of the population have taken treatment for their chronic health problems.

Place of Treatment Seeking:



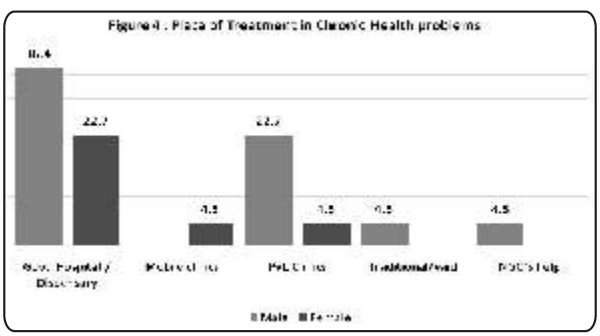
The above figure (Figure 2) shows the place of treatment among homeless having any health problem. The above graph depicts that mostly male goes for private clinics for treatment of any disease whereas in case of female mostly goes to government hospitals for treatment of any disease. There is sharp increase in the treatment taking from private clinics in male, which is 42.4%, more than any other place for taking treatment for both male and female. There is no case among female of taking treatment in traditional/vaid or with the help of NGO. In private clinics, there is huge gap between the percentage distribution of male and female. In case of male, mobile clinics are least popular in taking treatment for any type of disease. Traditional/vaid and NGO's help constitutes for 3.4% and 5.1% respectively in case of male.

Place of Treatment Seeking in Acute Health Problem:



The graph (Figure-3) shows the place of treatment among homeless for treatment of acute health problems. Among male, more than 50% have taken treatment from private clinics for their acute health problem, but it is only 9.3% in case of female. In the government hospitals, 18.6% of female have taken treatment whereas it is 9.3% among male. Therefore, graph reflects the high popularity of private clinics among male for taking treatment of acute health problems whereas government hospitals are more popular among female for taking treatment of acute health problem. Taking treatment from mobile clinics constitutes for 2.3% in case of both male and female. Treatment from traditional/vaid and NGO's help among male is 2.3% and 4.7% respectively.

Place of Treatment Seeking Chronic Health Problem:



The graph (Figure-4) shows the place of treatment for chronic health problems. This graph is depicting different scenario than that in case of place of taking treatment for acute health problem among male. Among male, 36.4% have taken treatment from government hospitals whereas 22.7% female have taken treatment from government hospitals. In private clinics, 22.7%male have taken treatment whereas only 4.5% of female have taken treatment. Therefore, the graph reflects the high popularity of government hospitals between both male and female for taking treatment for chronic health problems. There are no cases of taking treatment from mobile clinics among male whereas it is 4.5% in case of female. Taking treatment from traditional/vaid or NGO's help constitutes 4.5% in both the cases for male.

Conclusion:

Treatment seeking behaviour of acute health problem and chronic health problems is more among male than the female. There is no pattern observed age group wise in both treatments seeking behaviour of acute and chronic health problems. Acute health problems are mostly seen among 'others' religion chronic health problems are higher among Muslims. Acute health problems are more among OBC category whereas chronic health problems are more among others caste. Education level among homeless does not show any effect on their behaviour on taking treatment. Treatment seeking behaviour for acute health problems is more among widowed whereas it more among unmarried in case of chronic health problems. Treatment seeking behaviour is more found among hawkers in case of acute health problems whereas it is higher among homeless engaged in labour work for chronic health diseases. As the income level of homeless increased, treatment seeking behaviour among them shows a declining pattern. More treatment seeking behaviour is seen among non-migrants than their counterpart migrants are.

Private clinics are more popular among male for the treatment of any health problem. In case of female, they mostly go to government hospitals for the treatment of any health problem. For the treatment of acute health problem, mostly male have gone to private clinics whereas female have gone to government hospitals. For the treatment of chronic health problem, both male and female have gone to government hospitals. In case of both male and female, the major reason for not taking treatment is their not thinking them as sick or ignorance.

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Inclusive Development of Dalits: Issues and Challenges

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Abstract

Inclusive development of Dalits is an important aspect discussed everywhere since last one decade. It is mentioned in the 12th five year plan as one of the component for development of marginalised groups. Despite the fact that Dalits constitute a vast section of India's population, they have been socially excluded and humiliated for a long period of time. Dalits are compelled to live a vulnerable life, be it economic, education, health and all other areas that fall under basic needs. They are denied justice, equity as well as social and political participation. In recognition of the unique problems of the Dalits the Indian government through 'Positive interventions', 'affirmative measures' has consistently developed policies for their economic, social and political empowerment. Though these policies have brought some positive change, however, the process of transformation has been extremely slow. The policies are inadequate to minimize the handicaps and disabilities of the past and in reducing the gaps between Dalits and the rest of the Indian society. These social groups continue to suffer from a high degree of poverty, and social and economic deprivation. Although the state strives for remedial social welfare policies to some extent in contemporary times, but it undermines the issues of caste discrimination, exclusion, social security, development and inclusion of Dalits. In this context, the paper addresses the issues of education, health, employment, poverty, inequality and exclusion of Dalits in the contemporary Indian society within the framework of inclusive development. The paper attempts to understand the intervention in dealing with Dalit issues and problems in holistic manner. The focus of the paper is to understand the various perspective and challenges confronted in planning the best remedies and measures to eradicate the social discrimination and ensure equity participation of Dalits in the private and the public sectors for inclusive development.

Key Words: *Dalit, Exclusion, Discrimination, Dalit issues, and Inclusive Development.*

* * *

Introduction:

The stratified and hierarchical nature of Indian society involves institutional processes that economically and socially exclude, discriminate, isolate and deprive some groups on the basis of characteristics like caste, ethnicity or religious background. Dalits constitute a vast section of India's population who comprises more than two hundred million of the Indian population whose human rights have been severely violated. A vast majority of Dalits are under the threat of development. Issues of sustainable livelihood, social and political participation of Dalits exists as the major problems. They are deprived of adequate access to basic needs of life such as health, education, housing, food, security, employment, justice, equity and are unable to acquire and use their property and civil rights. They have meager purchasing power; have poor housing conditions; lack or have low access to resources and entitlements. Dalits face systemic violence in the form of denial of access to land. Over a period of time due to their physical and social segregation from the rest of the Hindu society, the extent of deprivation became more intense, and was further entrenched through the institution of untouchability. It is this institutionalized exclusion of the low castes untouchables, from access to economic rights, civil rights and human development, which has caused severe poverty and deprivation among them. The pathetic situation of the Dalits, is a sad commentary on the development experience of last sixty four years of political Independence.

In recognition of the unique problems of the Dalits, the Indian government has consistently developed policies for their economic, social and political empowerment. 'Positive interventions', 'affirmative measures' and accompanying policy processes were initiated for an encompassing empowerment of Dalits over half a century ago. Though these policies have brought some positive change, however, the process of transformation has been extremely slow and inadequate to minimize the handicaps and disabilities of the past and in reducing the gaps between them and the rest of the Indian society. On the other hand state has handed over responsibility to the non-state voluntary organisations for upliftment of the people in general and Dalits in particular. Even the social work profession has failed to address the issues and problems of Dalits in holistic manner and establish an egalitarian society. Even today Dalits continue to suffer from a high degree of poverty, and social and economic deprivation. Therefore, policy processes need to exhibit a radical shift in their focus to improve the ownership of income earning capital assets, agricultural assets, employment, human resource and health situation. Appropriate remedies need to be incorporated against discrimination to ensure equity participation of the Dalits in the private and the public sectors for inclusive development of Dalits

Educational Status of Dalits:

The education of Dalits is a serious issue as they are often disadvantaged, due to their caste. Gender equity is a major concern, as the drop-out rate is higher among Dalit girl at the elementary level. In 2000, literacy rates among the male and female Dalits was

52 and 24 per cent respectively compared to 76 and 48 per cent among Non-Dalit which is quite low as compared to non-Dalit. Although the literacy rate among Dalit has gradually increased over the past 64 years of Independence, the decadal rate of growth in literacy is very slow as compared to the literacy rate of non-Dalit. The literacy gap between them and non-Dalits continue to widen and disparities continue to be pronounced between them. However, they are lagging far behind in the field of education and have the lowest literacy levels amongst all groups in India. Besides, there are some Dalit families, which do not have any literate member among them. Even after 65 years of Independence, most of the Dalit children of school-going age do not get enrolled in schools and those who get enrolled do not pursue studies for more than two to three years.

The enrolment ratio of Dalit children in primary education during 2004-2005 was 98.8 per cent an increase of 18 percentage points from 1989-90 which stood at 80.8 per cent. However with the rising enrolment is the persistent problem of drop-outs (Ministry of HRD, GOI). The school drop-out rate is relatively high (5.2 per cent) among the SCs. Every second enrolled child from the Dalit families drops-out before completing primary education (up to Vth standards). The proportion of children who have never attended school (36 per cent) is also relatively higher (NSS 55th Round, 1999-2000). In 2004-2005, 31.47 per cent from among the 98.8 per cent of Dalit children enrolled in Class 1 dropped out by Class V. The drop-out rate reached 52.32 per cent by Class VIII and 62.69 per cent by Class X. 8.17 per cent Dalit children (numbering 3,104,866) in the 6-14 age groups were estimated to be out of school compared to 3.73 per cent of non-SC/ST/OBC children (numbering 1,848,378). Over the last two decades, the government has increased elementary school provision (grades I-VIII) throughout the country and that has marginally increased the rates of enrolment. But the dropout rates of Dalit students remains very high as compared to non-Dalit students. The education level of Dalit girls is very poor compared to non-Dalit girls and Dalit boys. In 2004-2005, the drop-out rate for Dalit girls was 60 per cent (compared to 55 per cent for SC boys) at the elementary level. Dalit girls are particularly disadvantaged because family and social roles often do not priorities their education (Bandyopadhyay and Subrahmanian, 2008). Early marriages and the economic utility of girl's child leads to large scale drop-out in the age group of 5-10 year old and 16-20 years, interrupting the completion of girls' education (Naidu, 1999).

Economic pressures force a large number of Dalit children to leave school at an early age. However, this is not the only reason that Dalit children drop-out. Memories of humiliation can also play an important role in the decision to leave, albeit a less visible one (National Commission on Scheduled Castes and Scheduled Tribes, 1998). There is also a feeling that reservation of seats and preferential treatment benefit Dalit students but empirical reality is quite different. It has been seen in various studies that there is minimum enrolment of Dalit children. However, issues of quality and relevance of schooling for Dalit children have barely received any attention from the national government. The poor quality of infrastructure and teaching, and a curriculum that does not relate to the socio-cultural lives of the Dalits nor teach about their history, have all

contributed to the communities' disenchantment with schooling. Apart from this ninety-nine per cent of Dalit students study in government schools that lack basic infrastructure, classrooms, teachers and teaching aid. In contrast, it is common for non-Dalit children to seek private tuitions or to access private education of better quality. The motivation to do so comes from the fact that most primary government schools are considered to be of low quality. The Dalits being economically poor are unable to access such supplementation to their education; this further broadens the education gap. Although Right to Education Act 2009 and 83rd constitutional amendment recognizes education as a fundamental right of all Indian citizens, disparities continue to be pronounced between the SCs and general castes. Moreover, Government of India has a provision in constitution, which contains explicit State obligation towards protecting and promoting social, economic, political and cultural rights. "The State shall promote with special care the educational and economic interests of the weaker sections of the people and in particular, of the Scheduled Castes and shall protect them from social injustice and all forms of exploitation" (Directive Principle of State Policy, Article 46). Article 21 A provides free and compulsory education to all children in the 6-14 years age-group. In spite of all the government efforts there is a wide gap between the education status of Dalit children and non-Dalit children.

Land Holding Pattern among Dalits:

As per the land reforms only 7.5 million acres have been declared surplus, and only a small portion has been given to Dalits. Large tracts of land are being sold well below market value to multinational corporations and the World Bank, which has resulted in the displacement of many Dalits and Adivasis who were living on the land (NCDHR, 2006). Shah, Meander, Thorat, Deshpande, and Baviskar (as cited in NCDHR, 2006) found that Dalits in 21 per cent of the villages surveyed were denied access to Common Property Resources (CPRs), such as lands and fishing ponds. In 2004-2005 only one-fifth (20 per cent) of all Scheduled Caste households were able to cultivate land as independent agricultural workers, whereas upper-caste households represented twice that amount. The limited access to land and capital due to the ongoing discrimination against Dalits has resulted in increase in migration among this group. Other reasons include disputes related to land redistribution, allotment of housing sites by the government, cultivable land, irrigation rights, and land alienation (e.g., land grabbing). For example, Dalits lose their land in acquisition or to irrigation projects under the garb of development. Most often, the powerful upper castes encroach upon Dalits' lands and resistance is met with violence. About 75 per cent of Dalits are considered completely landless (Human Rights Watch, 2007b). In Calcutta (2003), 7,000 Dalits were forced to leave their homes and their houses, and schools were demolished. This cruel some act was done so that plans for beautification and development could be undertaken. Nearly seven hundred families were with nowhere to live (The International Secretariat of the World Organization against Torture, 2003). In 2007, violence erupted in Nandigram when efforts were made to impose an unjust land acquisition law on Dalits. Although

accounts varied, police records confirmed the deaths of 14 people and the gang rape of three women as a result of the action (India Together, 2007).

Employment Status of Dalits:

Every day nearly 1.3 million people in India (of which more than 80 per cent are Dalit mostly women) are engaged in manual scavenging with bare minimum wages. Of the 7, 70,338 manual scavengers and their dependents across India, so far only 4,27,870 persons have been assisted under the National Scheme of Liberation and Rehabilitation of Scavengers (NSLRS) and the remaining number yet to be rehabilitated is 3, 42,468 (Ministry of Social Justice and Empowerment Annual Report, 2009). They are mostly engaged in civic sanitation work (i.e., manual scavenging, even though this has been outlawed), followed by leather fraying in tanning and footwear manufacturing in the cities. According to the Census 2011 data, there are 48,593 dry latrines in Bihar, where manual scavenging still continue. Of these, 13584 latrines are for human excreta and 35,009 for animal excreta. The manual scavengers are, mostly Dalit women whose duty is to clear human excrement from dry pit latrines. Those who are engaged in scavenging are seen as the lowest of the Dalits, being discriminated (Human Rights Watch, 1999). These occupations are not only characterized by their precariousness and substandard working conditions, but also are usually excluded from labour protection laws and policies. Dalits who are not forced into degrading occupations are discriminated against by means of lower wages, longer periods of unemployment, and fewer opportunities for work. Dalits have more difficulty getting hired by others because business owners normally prefer to hire workers from their own caste.

The all India average indicates that, approximately two-thirds of bonded labourers (debt servitude or forced labour) belong to Scheduled Castes. Out of 40 million bonded labourers in India, 15 million are children belonging to Scheduled Castes. Dalits often become indebted to employers after accepting loans which they are unable to repay due to insufficient wages (Human Rights Watch, 1999, 2007 Larson, 2004). As per the Public Interest Litigation filed in the High court of Delhi, Indian Railways managed by the Govt. of India, which employs a large number manual scavengers who clean human excreta is a violator of the Employment of Manual Scavengers and Construction of Dry Latrines (Prohibition) Act of 1993. Despite recommendations from the ILO Expert Committee on Conventions regarding Convention no. 111 in 2002 which looked into questions related to manual scavenging, this pernicious practice still continues.

Health Status of Dalits:

The statistical information about Dalit health status is quite alarming. Dalits (139) are somewhat more likely to experience short-term illnesses than forward caste Hindus (116) (Sonalde B. Desai et. al, 2010). Indians in the lowest socio-economic stratum experience cardiovascular disease in greater proportions than those in higher strata (Jeemon and Reddy, 2010). National Sample Survey Data (NSSD) reveal that, controlling for a number of determinants (such as gender, residence in a forward or

backward state, urban or rural area, living conditions, and socio-economic status), the mean age of death was 5-7 years lower among Scheduled Castes (SCs) in comparison to Hindus (Borooah, 2010). The empirical evidence (NFHS-2, 1998-1999) indicates that Dalit children and Dalit women suffer from exclusion and discrimination in terms of access to health services and level of nutritional status. The disaggregated data based on social groups highlight the extent of disparities prevalent among Dalit children and Dalit women in India with particular emphasis on access to health services (NFHS-2, 1998-1999). There are growing inequities in mortality and nutrition at All India level, across states, as well as within states and social groups (Deaton and Dreze, 2009). Their studies show persistence of inequities and worsening of health outcomes for vulnerable groups such as SC and women, especially those belonging to the lower caste. The data of maternal and child mortality may vary from state to state but mortality is high among Dalits as compared to non-Dalits across the states. However the differences are more in poor performing states like UP, Bihar, Chhattisgarh or Jharkhand. Unfortunately these are also the states with substantial population of SC (Nayar, 2007).

Infant mortality rate for Dalit children was as high as 88 per 1000 as compared to general category children 69 per 1000 (NFHS-2, 1998-99). According to India's NFHS-3 of 2005–2006, Dalit infants had a mortality rate of 83 deaths per 1,000 children, compared to the non-Dalit rate of 61 per 1,000. Moreover, a higher number of Dalit children died in the first month and after the first month of life when compared to general category children. The Dalit child mortality rate was 43 per 1,000, compared to the average of 25 per 1,000. The mortality rates for Dalit children below 5 years of age was found to be 127 per 1,000, compared to 93 per 1,000 for general category children. Infant Mortality Rate (IMR) for Dalits is higher than that of the OBCs and others have the least IMR. Similarly, a higher number (43 per 1000) of one year old Dalit children died before completing their 5th birthday as compared to 25 children from the general category. High infant/children mortality rate in Dalit population implies that the Dalit infant received least or no care at the time of birth. Lack of assistance and care and access to immunization many a times lead to major illnesses like pneumonia, fever, diarrhea. While the Government of India had adopted the national goal of reducing the infant mortality rate (IMR) to 60 by 2000, the SC's IMR, child mortality rate and under-5 mortality rate was 83.00, 39.50 and 119.3, respectively compared to 61.8, 22.2 and 82.6 for non-SC respectively (NFHS-3, 2005–2006). The survey conducted by NFHS-2 in 1998-99 showed that higher proportion (56 per cent) of Dalit children suffer from acute respiratory infection (ARI), fever, diarrhea and other water borne diseases as compared to non-Dalit children (52.2 per cent). Dalit children are more susceptible to suffer from water borne diseases than general category children.

Nutrition data from the NFHS-3 (2005-2006) showed that malnutrition is particularly prevalent amongst the SCs. In 1998-99, 21.2 per cent of SC children under four years of age suffered from malnutrition (based on weight-for-age). Of these underweight children, 54 per cent of SCs were severely undernourished. There was a significant difference between SC and non-SC children, 13.80 per cent and 41.1 per cent

of whom were malnourished and undernourished respectively. The nutritional status of Dalit children under the age group of five years (25.6 per cent) in 2005-2006, showed underweight prevalence that is 14 and 20 per cent higher than that among the general children. Thus pace of decline of under nutrition across SCs group is much slower than that in the general category. The NFHS surveys indicate that malnutrition levels of children from SCs community are higher than those of general category. The crucial factors affecting the nutrition levels of the SC children include low income level, illiteracy of mother and other family members and less access to public health services. The Public Distribution Scheme, ICDS and the Mid-day Meal were arguable the strongest available tools with which the Dalits could actualize their Right to Food. But the biggest road back is the considerable disadvantage faced by Dalits while accessing these schemes poor nutritional status of Dalit women and Children.

Atrocities on Dalits:

Even after 64 years of constitution of India abolishing Untouchability (Article 17) and 23 years of the SC and ST (PoA) 1989, Untouchability is rampant and manifests into various newly emerging forms of atrocities against SCs. Studies attesting to nearly 148 forms of Untouchability and the most heinous, inhuman and terrorizing forms of atrocities mention the continuous violation of civil, political, economic and cultural rights of SCs. Discrimination and atrocities related to land, labour, water, wages and other livelihood aspects are on the rise even in independent India whether it be in private or public sphere, state institutions, religious institutions, or labour and consumer markets. The caste system in India, with its irrational and hereditary practices of Untouchability and violence should be recognized as crimes against humanity (Kannabiran, 2004). 180 million of Scheduled Castes continue to be discriminated and serious crimes are committed against them ranging from abuse on caste name, murders, rapes, arson, social and economic boycotts, naked parading of Dalit women, forcing to drink urine and eat human excreta etc (NCRB Reports, 2010, UN Report, 2009). In 2008-2010, a total of 1, 16,813 atrocities were committed against them with an increase of 11 per cent in 2009 (NCRB Reports, 2008-2010). As per Crime Statistics of India, every 18 minutes a crime is committed against SCs; every day 27 atrocities against them, (3 rapes, 11 assaults and 13 murders); every week 5 of their homes or possessions burnt and 6 persons kidnapped or abducted. On other hand, according to National Crime Records Bureau data (All India) for 2007 to 2010, 67 per cent of crimes against SCs were not registered under the SC and ST (PoA) Act. In 2008, a series of People's Tribunals on Torture covering 47 districts across 9 states, clearly revealed that more than 60 per cent of the victims of torture belonged to Scheduled Castes by police officials identified by Human Rights Watch.

In 2010, Rajasthan stood second in the list of top ten "Dalit atrocities prone state as it reported a 7.5 per cent rise in rate of crimes against Dalits as against the national average of 2.8 per cent. In 2001, the trial pendency rate of atrocity cases against SCs was 83 per cent. By 2010 end, Rajasthan had 87 per cent pending cases while many other states had more than 80 per cent pending cases. Dalit also face more grievous violations

while exercising their fundamental freedoms and basic rights. For instance, although both the Constitution and the ICCPR recognize the right to peaceful assembly, on 11th September 2011, when Dalits in several thousands gathered to commemorate the assassination of a well-known Dalit leader, Mr. Immanuel Sekaran at Paramakudi town in Tamil Nadu, the police resorted to brutal attacks with sticks and firearms without any prior warning, and finally six Dalits were shot dead and many more injured with bullet wounds. Similar instance of threats of physical assault and murder, and insults to Dalit human rights defenders in public places by using caste based abusive language have been reported by National Commission of Dalit Human Rights (NCDHR, 2011). Assaults in public places, torture, illegal detention, harassment and misbehavior, forced disappearances, extra-judicial killings, illegal imprisonment, surveillance and targeting of family members, branding as naxalites and anti-nationals and implicating in false cases have not been uncommon rights violations against SC human rights defenders (NCDHR, Report, 2011).

Similarly, in its 2007 concluding comments, CERD noted its concern about the alarming number of allegations of acts of sexual violence against Dalit women, primarily by dominant caste men. The NCRB reported a total of 1349 rape cases of Dalit women for 2010, with the state of Madhya Pradesh reporting 316 cases, followed by Uttar Pradesh with 311 cases. There are cases of kidnapping and abduction of women, with Uttar Pradesh alone accounting nearly 48.5 per cent of the 511 cases for 2010. Notably, there is no disaggregated data on atrocities against Dalit women. Young Dalit girls suffer systematic sexual abuse in temples, serving as prostitutes for men from dominant castes. Thousands of Dalit girls are forced into prostitution every year through the practice of temple offering called 'Devadasi and Jogini' (UN Special Rapporteur on Violence against Women, 2009).

The last two decades have spelt the decline of the Welfare State under the powerful impact of global economic forces and neo-liberal economic policies. The egalitarian ethic underlying change and development is being rapidly decimated. The ideology of the Indian State's New Economic Policy emphasizes the pre-eminence of markets and profits. In the context of an elite directed consensus on the inevitability of liberalisation and structural adjustment, the predominant problems and debates of education have undergone major shifts. Structural adjustment has provided the legitimacy and impetus for a number of reforms that pose a direct threat opportunity for Dalits, especially those left behind. The State is withdrawing from social sectors of education and health and delegating its social commitments and responsibilities to private agencies and non-governmental organisations. It is very likely that government process of privatization might result in increasing inequality in the distribution of educational and employment opportunities among Dalits.

Inclusive Development of Dalits:

Dalits are unable to realize and obtain their rights and entitlements through just and democratic means. Social exclusion of Dalits has resulted in denial of equal

opportunities, inequity in development and inability of Dalit to participate in the basic political, economic and social functioning of the society. Further the caste based exclusion has also resulted in failure of access to resources, entitlements and socio-economic rights among them. Inclusive development policies address the adjustment challenges faced by Dalits. Inclusive development follows human development approach and integrates the standards and principles of human rights: participation, non-discrimination and accountability. The inclusion of Dalit communities in the private sector and ways to build a mutually beneficial environment for both business as well as the SC should be the prime focus. There are many elements for a nation to consider in pursuing inclusive development of Dalits. A vital one is how to create productive and gainful employment for Dalits. Inclusive development will reduce poverty and discrimination among Dalits if they get opportunities in decision-making in all aspects of the life. This should be paired with effective and efficient social safety nets to protect Dalits who cannot work or who earn too little. State need to enhance public services by giving social security while constructing schools and hospitals, appointing teachers and doctors, and providing access to water, sanitation and transportation, to the Dalits.

The inclusive development is to sensitize poor Dalits to become part of the social mainstream through holistic and inclusive development and strong assertion. It focuses on three basic components of Dalit empowerment: one, researches addressing issues that concern Dalit exclusion at social, political, economic, and cultural milieus, two, training Dalit cadre, particularly, Dalit youth and Dalit women on special Component Plan (SCP) and three, Social and political advocacy in the areas of Dalit atrocities and Dalit empowerment through social and political inclusive policies. Also Dalit community based organization should be established in order to create awareness, for empowerment and mobilization of Dalits. State and NGOs intervention is essential to organize Dalit people to fight against all sorts of caste discrimination. To provide legal support and advocacy services to the victims of caste discrimination. Launch income generating activities, promotion of traditional occupations skills to enhance socio-economic states in the society. Establish co-ordination between Dalit and Non-Dalit people to empower Dalit community. Empower through legal education, advocacy on Dalits, women and child rights work on Dalit human rights. Implement health and sanitation, economic, social, educational and capacity development programme for the Dalit community. Make lobby against social injustice and develop partnership with international, national, local GOs, NGOs for holistic development of Dalit. Provide support in human rights and conflict management programme.

Inclusive Development of Dalits is thus a multi-dimensional process involving the reorganisation and reorientation of the entire economic and social system. Human rights and inclusive development of Dalits cannot be realised universally without stronger international action, especially to support disadvantaged sections to offset growing global inequalities and marginalisation. Inclusive development for dalits primarily requires: A decent standard of living, adequate nutrition, healthcare, education, decent work and protection against exploitation as these are also the human rights. Dalits

must be free to exercise their choices and to participate in decision making that can actually affect their life in true sense. It is not enough for the human rights to be recognized in a constitution, a socio-political culture that create conditions for a genuine and sustainable equity is a prerequisite for the persistence of a Dali inclusion in the mainstream.

Conclusion:

The qualitative findings of several studies have articulated eye opening instances of discrimination and exclusion of Dalits. In such a situation they cannot strengthen without the much needed assistance from the humanitarian agencies and the government, which doesn‘t reach them often due to large scale corruption involved at the local levels in the administration and high handed approach of the bureaucrats. The issues and problems with regard to inclusive development of Dalits are thus very important to be understood. It is necessary to have holistic right based, social justice and equity perspective to work with Dalits. Conscious steps and choices have to be adopted by the administration to address exclusion of Dalits. The government should perform very positive role for dealing the problems and issues of Dalits for inclusive development. It is widely understood that real and sustained social and economic progress cannot truly occur if a large segment of society is socially excluded. To foster inclusive and equitable development, it is important to prioritize the strategies that strengthen livelihood security of these weaker sections.

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Participatory Approach In Watershed Planning and Management

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Abstract

People's participation in watershed management programmes is an important strategy of government of India for making watershed programmes successful. Participation of local beneficiary farmers is mandatory in planning, implementation and maintenance of watershed development projects as per common guidelines issued by Ministry of Agriculture, Government of India. National Bank for Agriculture and Rural Development (NABARD) has launched holistic watershed development programmes on 2nd October, 2006 to help farmers in the six distressed districts of Vidharbha region of Maharashtra in India. Therefore, there is a need to know the level of participation by the local people in government sponsored watershed management programmes.

Key Words: *Watershed Planning, Watershed development, sustainable development, peoples participation.*

* * *

Introduction:

People's participation is, however, not a new idea in India. In fact, it emerged long ago in the vision and actions of Tagore and Gandhi. Rural masses as development actors were the central feature of their rural reconstruction programmes (Santhanam, 1982).

Verhagen (1980) was of the opinion that "participation is generally presented as the active involvement of target groups in the planning, implementation and control programmes and projects and not merely their passive acquiescence in performing predetermined tasks, not merely their exploitation in order to reduce the labour cost. Participation guarantees that the beneficiaries' own interests are taken into account. This enhances the likelihood that programmes and projects will prove effective in meeting felt development needs and that participants share equitably in all benefits."

Moulik (1978) was of the opinion that "participation in development process implies stimulating individuals to take the initiative and mobilizing people to work for overall societal development". Cohen and Uphoff (1980) described participation as "generally denoting the involvement of a significant number of persons in situations or actions which enhance their well-being, e.g. their income, security or self-esteem". According to Banki (1981), "People's participation is a dynamic group process in which all members of a group contribute to the attainment of group objectives, share the benefits from group activities, exchange information and experience of common interest, and follow the rules, regulations and other decisions made by the group".

The major benefits flowing from the participation of the people in development are: In the planning and programming stages and throughout the implementation of development programmes, rural people can provide valuable social-cultural, ecological, economic and technical indigenous knowledge ensuring consistency between objectives of development and community values and preferences; people can mobilize local resources in the form of cash, labour, materials, managerial talent and political support which are critical to programme success; Programmes involving people are more likely to sustain after outside financial and technical support is withdrawn; Participation by the poorer elements of the society may prevent the "hijacking" of programme benefits by wealthier members of the community; People accept more readily the programmes in which they or their recognized leaders have been involved. They feel that it is their programme; Involvement of local people in decision making generates commitment for implementation of the programme; it enhances people's ability to take responsibility and show competence in solving their own problems (Tyagi, 1998).

Stakeholders' participation at the time of planning a watershed development programme is much needed to take decisions because the programme should be according to the basic needs of them. The programme should meet the daily requirements of the majority of the stakeholders like supply of drinking water, fodder for cattle and fuel for kitchen. The watershed development programmes are made for local people; hence the local people should take interest and participate also in implementation of programme by contributing labour and money in construction of soil and water conservation structures on their field and community land. Participation in maintenance stage is required because without protection and care by the local people the programme will not be successful. The involvement of local people in programme evaluation is also necessary, so that it may provide points to be considered for improvement in future programme planning.

According to the Vidarbha Jan Andolan Samiti (VJAS), a social group working among farmers in Vidarbha, the toll of farmer's suicide in Vidarbha reached 59 for the month of September, 2012 and as many as 565 farmers have killed themselves in the region because of the agrarian crisis since January to September, 2012 (The Hindu, Nagapur, September 30, 2012).

Dongre and Deshmukh (2012) reported that farmers' suicides in Vidarbha were caused by the complex interplay of social, political and environmental constraints.

Hence, a comprehensive intervention to ensure self reliance and capacity building among farmers in modern farming techniques, monitoring and support system for vulnerable farmers, a village-level, transparent system for disbursement of relief packages is required to prevent farmer suicides in the near future.

NABARD Supported Holistic Watershed Development Programme was launched on 2nd October, 2006 in six distressed (debt stressed) districts of Vidarbha region of Maharashtra. The watershed development activities were implemented in this region to enhance income of farmers by the agricultural development through sustainable management of soil and water resources. The project was not only accounts soil and water conservation measures but also incorporated the overall development of families through various supporting activities of livestock development, Wadi development (horticulture plantation), women welfare activities and improvements in livelihood of landless families.

Approaches to Watershed Management

Over the past decade, watershed management has evolved from a government concern with mainly public land management to a situation where the watershed population is seen increasingly as the active partner with government agencies being placed in an advisory and supporting role. There are several reasons for this: forest protection through policing by forest guards and nationalization of forests in order to protect them have largely failed; watershed populations and pressure on upland resources have increased as populations during the twentieth century have doubled every 25 to 30 years; resettlement programmes have proved to be very costly and generally socially unacceptable; pilot projects based on government funds, daily paid labour, etc. have generally turned out to be costly and short lived.

Watershed management staffs are now increasingly aware that elements traditionally considered beyond the scope and the area of interest of a project - for example land husbandry - may play a decisive role in the watershed. Food price policies and subsidies may favour certain crops or make them unprofitable to grow; emphasis on export crops may force subsistence farmers on to increasingly marginal land; insecure land tenure may make farmers more interested in occupying land than in sustaining its long-term production capacity; management of communal land is becoming a worldwide concern.

However, local populations and their representatives are still only rarely involved in the design and planning stages of watershed management projects. Most watershed planners still work in top-down centralized government departments and therefore find it difficult to respond simultaneously to demands for better, faster planning and project formulation for the nation's priority watersheds, and to the need to involve local leaders in project design. Furthermore, most financing and technical assistance agencies, national as well as international, still insist on a detailed project document before authorizing funds for project activities, including those that would involve local people. There is therefore a clear need for the decentralization of government agencies,

the creation or strengthening of rural organizations and institutions, local resource control and management, and rural-based training programmes.

A new approach is required in the design and implementation of watershed projects which, rather than fighting against the external conditions referred to above, seeks to incorporate them in the project rationale and to benefit from them. If a crop is profitable it may help farmers to finance improved cultivation practices; if land tenure is an issue then a long-term, written land-use certificate may be a major incentive for farmers to participate; local control over forest land and forest resources may provide a user group, a beekeepers' association for example, with an interest in preventing forest fires.

Basic Principles of Peoples Participation:

1. Mutual Respect
2. Active Improvement
3. Agree to Disagree
4. Building Consensus
5. Commitment to Action

Participatory Watershed Planning:

Participatory watershed planning must go beyond initial consultations with the "target population" after which the project designers go back to the office to write up a detailed project proposal. Participation in planning requires a mechanism for priority rating and decision-making at the local level. People need to be informed about available alternatives and to feel that their concerns are being addressed. Initial planning must be followed by a system of monitoring and evaluation so that the rural people themselves will be able to follow and measure progress made on joint decisions, and make changes if necessary to ensure satisfactory results.

Participatory planning also means tentative or preliminary project designs in order to "get started" on the ground. As noted above, most national and international funding agencies require a fully prepared project document before allocating funds. However, if participatory planning is to be taken seriously, implementation phases will need to be preceded by formulation projects which will provide the necessary funding to permit the involvement of local people or their representatives.

What is required is a new approach whereby more funds will be earmarked for project formulation and a fairly long start-up period, in which the details are worked out in consultation with the watershed population.

A typical project might require the following stages:

- Project identification and conceptualization of basic project idea.

- Assessment of project idea and, if retained, presentation to interested funding
- agencies for a general expression of interest.
- Formulation of preliminary project, and general outline of main phase project.
- Assessment and, if retained, formal approval and funding of preliminary project.
- Implementation of preliminary project.

Participatory Monitoring and Evaluation:

Participatory monitoring and evaluation must be an integral part of participatory watershed management. People who participate, investing time and effort in an activity from which they hope to benefit, will need to be part of a continuing process of investigating how things are going, whether changes are needed, whether expected results are still realistic, whether new alternatives have become available, etc.

Poor people, who may have invested a rather large share of their available time and resources, and thereby exposed themselves to greater risks in case of project failure, will be especially anxious to follow progress. In such cases it is necessary to design a rather sensitive set of indicators that will be able to answer questions raised by the participants, and give early warning when, or hopefully before, things start going wrong.

New Approaches in Extension:

It is evident that traditional extension methods, where the role of the extension agent was to bring the "message" of the research station or the ministry to the farmer, must be broadened in order to be effective in the context of participatory watershed management, where the community itself is often the "research station" or the "outdoor laboratory" and where the ministry and its personnel can learn from as well as teach the local people.

The watershed extension worker will have to explore possible solutions with the rural people, help form and support user groups, growers' associations and the like, and initially act as the link with government agencies, research stations, universities, non-governmental organizations, etc. in carrying a "message" in the opposite direction, namely from the community to the support services. Eventually, however, he/she should work him/herself out of the job by showing community representatives how to obtain government services directly.

Organizational Participation:

Rural organizations are a key element both for participatory planning and for the sustainability and continuity of the project once implementation begins. Without them, no dialogue can take place between government agencies and the watershed population, and bottom-up planning therefore cannot exist.

Government agencies need to identify appropriate rural institutions and formal as well as informal leaders. They should not, however, seek to control or employ such

leaders, as this would reduce the latter's authority and their mandate to speak on behalf of the group or community.

There are no established rules or models for rural organizations, and none which will be implicitly best for involvement in watershed management planning and implementation. A group may be formed on the basis of a variety of interests common to its members: religion, trade unions; growers associations (coffee for example); grazing or livestock associations; extended family; common boundaries; women's groups; cooperatives; etc. The important question is not what it is but how well it functions, how well it represents the interests of its members and to what degree its leaders really speak on behalf of all members.

Non-governmental Organizations:

Non-governmental organizations (NGOs) may play a decisive role m providing support to rural organizations in their formation, in the training of community leaders, in the generation of political awareness, and so on. Because they are independent of the government structure, they can be more flexible and directly responsive to the needs of the community, and they may have easier access to minority groups and peoples, areas of national or international conflict, etc.

Some care is needed, however, when NGOs speak or act on behalf of rural people. NGOs have their own objectives for which they are created and supported, and these may or may not coincide with the needs of the upland people. Large national and international NGOs often have an urban view on issues such as nature conservation, deforestation, and water and air pollution, with a quite different priority rating than that of the upland subsistence farmer who is trying to feed his/her family.

Implications:

As stressed at the beginning of this article, the effective involvement of local people in the planning and implementation of watershed management implies that the traditional top-down system must be changed to one with increased decentralization. This does not mean, however, that national-level organization of watershed management should be disbanded. On the contrary, a convincing argument can be made for the further strengthening and coordination of national agencies and mechanisms. Centralized planning is needed for watersheds of national importance. The decision to protect areas upstream of major hydroelectric dams, city water intakes, major irrigation schemes and flood-prone development areas will have to be made at national level. And for all major efforts, national-level commitment of resources will be essential.

Even in these watersheds of national importance, however, it is unrealistic to plan land use and land-use changes without consulting the land users, be they government agencies, local communities, commercial or subsistence farmers, livestock owners or herders, or fuel wood collectors. It is also unrealistic to expect that land-use changes will happen unless the land user sees a benefit for him/her and the immediate community/family.

The findings of the Latin American Technical Cooperation Network in Watershed Management confirm that strong national organization of watershed management efforts is essential, and identify a number of elements as basic for effective and sustainable efforts. These elements are all the more relevant for projects and programmes aimed at involving and providing benefits to local people in all regions:

1. An inter-ministerial committee:

The challenges of upland conservation cut across the responsibilities of many ministries and can be most effectively overseen by a committee designed to promote harmonization of policy issues such as environmental protection, agricultural production, forestry, water supply infrastructure, employment, and human settlement and migration, thereby ensuring that the needs of local people are adequately considered.

2. A mechanism for inter-agency coordination of ground-level action:

The coordination of implementing institutions is essential for appropriate rural development as well as for the optimum sustainable use of natural resources. For example, the construction of rural roads (perhaps under the jurisdiction of the Ministry of Public Works) must advance cautiously in watersheds with hydroelectric facilities (under the auspices of the Ministry of Energy). Soil conservation programmes, networks of protected areas, rural schools construction, etc. must be coordinated and, if necessary, modified to ensure effective integrated watershed management.

3. A Lead Agency:

For effective planning and implementation of a given watershed management effort, it is necessary to identify and strengthen the responsibility of one of the coordinating agencies. The lead agency will vary from case to case; the key is that it must be fully committed to the resolution of all the challenges facing the watershed, and not solely those with which it is directly charged.

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Emotional Intelligence of Professionals and Non- professionals in Alwye Grama Panchayath in Ernakulam District

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Abstract

Emotional intelligence (EI) is the ability of an individual to recognize their own and other people's emotions, to discriminate between different feelings and label them appropriately, and to use emotional information to guide thinking and behaviour. The present study compared the Emotional Intelligence of thirty professionals (higher secondary school teachers) and thirty non – professionals (house wives) which were randomly selected for the study. The study used the Emotional Intelligence Scale (2002) constructed and validated by Anukool Hyde, Sanjyot Pethe, and Upinder Dhar was used to measure EI of the respondents. The study carried out in the two groups of the same gender. It also trying to find out the effect of occupation on the EI of the respondents. The results show that there is a significant difference in the level of emotional intelligence, self-motivation, emotional stability, managing relations and integrity between higher secondary teachers and house wives. There is no significant difference between self-awareness, empathy, self-development, value orientation, commitment and altruistic scale.

Keywords: *Emotional Intelligence, Higher Secondary School teachers, Housewives*

* * *

Introduction:

Emotional intelligence (EI) is the ability of an individual to recognize their own and other people's emotions, to discriminate between different feelings and label them appropriately, and to use emotional information to guide thinking and behavior. It is a

dynamic construct influenced by diverse biological, psychological, and social factors.

The famous psychologist E.L. Thorndike, through his concept of social intelligence, lay down a solid foundation of the essence of emotional intelligence in 1920. He used the term social intelligence to describe the skill of understanding and managing other people. Gardner introduced the idea of multiple intelligences, which included both interpersonal intelligence and intrapersonal intelligence. Sternberg referred to the concept of social intelligence in the name of contextual intelligence through his triarchic theory of intelligence. This component of one's intelligence (other components being componential and experimental) relates with one's capacity of making adjustment to various contexts with a proper selection of contexts so that one can improve one's environment in a proper way.

In an article published in Mensa Magazine, Keith Beasley (1987) uses the term "emotional quotient." It has been suggested that this is the first published use of the term, although Reuven Bar-On claims to have used the term in an unpublished version of his graduate thesis. The 1990's Psychologists Peter Salovey and John Mayer publish their landmark article, "Emotional Intelligence," in the journal Imagination, Cognition, and Personality. 1995 - The concept of emotional intelligence is popularized after publication of psychologist and New York Times science writer Daniel Goleman's book Emotional Intelligence: Why It Can Matter More Than IQ.

The Nature of Emotional Intelligence:

Emotional intelligence is the ability to identify and manage self-emotions and the emotions of others. People with high emotional intelligence levels excel socially, are outgoing and cheerful, are rarely fearful or worried, and are sympathetic and caring in their relationships. Emotional intelligence can be broken down into five main domains: knowing one's emotions, managing emotions, motivating one-self, recognizing emotions in others, and handling relationships.

- ✓ Knowing one's emotions: Individuals who are aware of their emotions are able to manage their emotions more easily because they are able to recognize that they are feeling a particular emotion at a certain time and are able to reflect on their emotions.
- ✓ Managing emotions: Individuals who are able to manage their emotions can more easily rebound from setbacks, disappointments, and frustrations, while those who are poor managers of their feelings find themselves always fighting feelings of distress and anger.
- ✓ Motivating one-self: Managing one's emotions in order to reach a goal is essential for paying attention, mastery, creativity, and self-motivation. When emotions overpower concentration, as in the aforesaid situation, the working memory is overwhelmed, making even simple tasks such as reading a sentence difficult. In contrast, positive motivation has an obvious positive function in successful individuals. Self-motivation may include pleasure from performing the current task,

a healthy degree of anxiety, optimism, or hope. In addition, emotional self-control, or the ability to stifle impulsiveness and delay satisfaction, is the building block for achievement.

- ✓ Recognizing emotions in others. Empathy, or the ability to perceive the subjective experience of another person, develops from self-awareness; if people are more understanding of their own emotions, they will be more adept in understanding the feelings of others. The development of empathy begins in infancy through the process of attunement between parent and child. Through attunement, parents let their children know that they have a sense of what that child is feeling. Individuals who are empathic are more attuned to the subtle social signals that indicate what others need or want, making them proficient in occupations such as the caring professions, teaching, sales, and management. In addition, empathy is the root for caring for others and acts of altruism.
- ✓ Handling relationships. Individuals who possess interpersonal intelligence are skilled in organizing groups, negotiating solutions, personal connection, and social analysis. Unlike some people who would do almost anything to gain approval, these individuals are able to please others while staying true to themselves and without compromising their own beliefs or values. The ability to initiate and maintain relationships is due, in large part, to skill in managing emotions in others.

Emotional Intelligence among professionals & non – professionals:

Emotional intelligence skills have been strongly associated with both dynamic leadership (Emmerling & Goleman 2005; Goleman 2000; Boyatzis & McKee 2002); Kerr, et al 2006; Rosete & Ciarrochi 2005) and Satisfying personal life experiences (Goleman 1995; Marques 2006). In addition, EI has been recognized as important for success in the workplace (Golemen 1998; Kirch, et al 2001; Rozell, et al 2002) which has resulted in calls for the incorporation of EI skills in curriculum (Chia 2005; Holt & Jones 2005; Low & Nelson 2005). It is quite evident from empirical investigations that EI plays a significant role in determining life success of a person. The emotional quotient enables us to be aware of our feeling and those of others. This awareness is vital because we fail to behave rationally when we are overpowered by emotions. Therefore, Goleman argued that EQ was a basic requirement for the effective and efficient use of intelligence quotient, thus it contributes to the personal and professional success. Singh (2003) found that different professionals need different levels of Emotional Intelligence for success. The present study attempted to study the emotional intelligence of professionals and non-professionals of the same gender and tries to find out the difference among the both group.

Materials and Methods:

The study is descriptive in nature which is to compare the level of emotional intelligence of professionals (teachers at higher secondary level) as well as non-professionals (house wives). While taking two different groups (working and non

working) of the same gender, the researcher can understand the effects of job on the emotional intelligence of the respondents and suggest constructive suggestions to cope up and increase the level of emotional intelligence. The sample for the study consisted of 30 higher secondary school teachers and 30 housewives selected randomly from the Alwye Grama panchayath, Ernakulam. The study used the Emotional Intelligence Scale (2002) constructed and validated by Anukool Hyde, Sanjyot Pethe, and Upinder Dhar was used to measure EI of the respondents. It is a five point rating scale that can be administered individually and group wise in about thirty minutes. The scale has 34 items for ten areas of emotional intelligence. Each item is provided with five alternatives.

Major Components:

a. Self-awareness is being aware of one self and is measured by items 6, 12, 18, 29. These items are "I can continue to do what I believe in even under severe criticism", "I have my priorities clear," "I believe in myself," and "I have built rapport and made and maintained personal friendships with work associates." This factor is the strongest, explains 26.8 percent variance and has a total factor load of 2.77. The correlation of this factor with total score is 0.66.

b. Empathy is feeling and understanding the other person and is measured by items 9, 10, 15, 20, and 25. These are "I pay attention to the worries and concerns of others", "I can listen to someone without the urge to say something", "I try to see the other person's point of view", "I can stay focused under pressure" and "I am able to handle multiple demands". This factor explains 7.3 percent variance with a total factor load of 3.11. The correlation of the factor with total score is 0.70.

c. Self-motivation is being motivated internally and is measured by items 2, 4, 7, 8, 31 and 34. These items are "people tell me that I am an inspiration for them", "I am able to make intelligent decision using a healthy balance of the emotions and reason", "I am able to assess the situation and then behave", "I can concentrate on the task at hand in spite of disturbances", "I think feelings should be managed" and "I believe that happiness is an attitude". This factor accounts for 6.3 percent variance and a total factor load is 3.28. Its correlation with total score is 0.77.

d. Emotional stability is measured by items 14, 19, 26 and 28. These are "I do not mix unnecessary emotions with issues at hand", "I am able to stay composed in both good and bad situations", "I am comfortable and open to novel ideas and new information", "I am persistent in pursuing goals despite obstacles and setbacks." This factor explains 6.0 percent variance with a total factor load of 2.51. The correlation of this factor with total score is 0.75.

e. Managing relations is measured by items 1, 5, 11 and 17. The statements that measure this factor are "I can encourage other to work even when things are not favorable", "I do not depend on others' encouragement to do my work well", "I am perceived as friendly and outgoing" and "I can see the brighter side of any situation". This factor explains 5.3 percent variance with a total factor load of

2.38. The correlation of this factor with total score is 0.67.

f. Integrity is measured by items 16, 27, and 32. "I can stand up for my beliefs", "I pursue goals beyond what is required of me", and "I am aware of my weaknesses", are the statements that measure this factor. This factor explains 4.6 percent variance with a total factor load of 1.88.

g. Self-development is measured by items 30 and 33 which are "I am able to identify and separate my emotions" and "feel that I must develop myself even when my job does not demand it." This factor explains 4.1 percent variance with a total load of 1.37.

h. Value orientation is measured by items 21, 22. The statements are "I am able to maintain the standards of honesty and integrity" and "I am able to confront unethical actions in others" and explains 4.1 percent variance with a total factor load of 1.29. I.

i. Commitment is measured by the items 23 and 24. "I am able to meet commitments and keep promises" and "I am organized and careful in my work" measure this factor. This factor accounts for 3.6 percent variance with a total factor load of 1.39.

j. Altruistic behavior is measured by the items 3 and 13.The items are "I am able to encourage people to take initiative", and "I can handle conflicts around me". It explains 3.0 percent variance with a total factor load of 1.3.

Results & Discussion:

The results of the socio – demographic profile of the respondents were all the respondents (100%) are females, 50 % of the respondents were non professionals as well as 50 % of the respondents were professionals. Harrod and Scheer (2005) found that emotional intelligence levels were positively related to females, parents' education and household income. The result shows that 58 percent of the respondents belong to the rural area and 42 percent belongs to the urban area.

Results related to Emotional Intelligence shows that the mean score and standard deviation of emotional intelligence of higher secondary school teachers and house wives in Alwye region were found to be 68.30 and 81.67, 9.13 and 14.19 respectively. It was observed that house wives have above average level of emotional intelligence compared to teachers.

Recent studies on Emotional Intelligence clearly show that there is a significant relationship between the Emotional Intelligence and Occupational Stress. Dr. Amit Kauts and Ms. Richa Saroj (2010) found that teachers with high emotional intelligence were having less occupational stress and more teacher effectiveness, whereas, teachers with low emotional intelligence were having more occupational stress and less teacher effectiveness. Thus, emotional intelligence was found to be helpful in reducing occupational stress of teachers and enhancing their effectiveness in teaching. The results

of the present study shows that non – professionals (housewives) having more Emotional Intelligence while compared to the Professionals (Higher Secondary School teachers).The job situations and stress can affect the Emotional Intelligence of the respondents. Consonance with the results, Devi and Uma (2005) found that the parental education, occupation had significant and positive relationship with dimensions of emotional intelligence like social regard, social responsibility, impulse control and optimism.

Table No. 1
Mean Standard Deviation and 'T' value of Different Groups

Variables	GROUP	N	Mean	Std. Deviation	T value	Significance
A	1	30	8.10	1.47	-1.64	.106
	2	30	9.00	2.61		
B	1	30	10.50	1.74	-1.10	.206
	2	30	46.63	179.90		
C	1	30	11.80	2.09	-3.38	.001**
	2	30	14.80	4.38		
D	1	30	8.50	1.57	-4.52	.000**
	2	30	10.70	2.15		
E	1	30	8.40	1.54	-2.37	.021*
	2	30	9.70	2.58		
F	1	30	5.80	1.58	-2.50	.015**
	2	30	7.10	2.35		
G	1	30	3.73	.91	-1.72	.090
	2	30	4.30	1.56		
H	1	30	3.97	.93	-1.01	.315
	2	30	37.60	181.59		
I	1	30	36.80	181.73	.98	.327
	2	30	4.00	1.53		
J	1	30	4.20	.71	-.61	.539
	2	30	4.43	1.94		
TOT_SCOR	1	30	68.30	9.13	-4.33	.000**
	2	30	81.67	14.19		

*Denotes significance at 5% level, ** denotes significance at 1% level

Group 1 = Higher secondary school teachers

Group 2 = House wives

The results show significant difference (significant at 1% level) was observed in the level of emotional intelligence between teachers and housewives as the calculated 't' value -4.33. A significant difference was observed between the teachers and housewives on self-motivation, emotional stability, managing relations and integrity. The calculated't' value were -3.38, -4.52, -2.37, -2.50 respectively. There is no significant difference between self-awareness, empathy, self-development, value orientation, commitment and altruistic scale as the calculated 't' value were -1.64, -1.10, -1.72, -1.01, .98, -.61 respectively.

Conclusion:

Emotional intelligence as the ability to sense, understand and effectively apply the power and acumen of emotions as a source of human energy, information, connection and influence. The study results show that the non – professionals (Housewives) having more EI compared to Professionals (Higher Secondary School Teachers). It directly show that the occupations affect their Emotional Intelligence and it is important each professionals must possess a particular set of skills to compete and cope up with their professional expectations. Emotional Intelligence is extremely beneficial for their professional as well as personal life. So the individuals must take adequate steps to improve their Emotional Intelligence in a positive way.

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Structural and Functional Decentralization of Non Governmental Organizations in the Development Scenario: A Case Study of an NGO

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Abstract

Kerala is one of the states in India that put in path breaking efforts like devolution of financial resources and administrative powers to streamline the real decentralized governance system through the three-tier Panchayathi Raj System, especially after 73rd and 74th constitutional amendments Bill. Before state decentralization, Panchayathi Raj Institutions (PRIs) and Non -Governmental Organizations (NGOs) were doing development on a parallel scale and the latter could avail foreign funds generously for their projects. But after decentralization, both the institutions arrived at a meeting point where the methodology, approach and target of both institutions become the same and are engaged in developmental activities in a participatory and decentralized mode to create a new avenue for mutual collaboration and networking. How could the NGOs play an effective role in the participatory and decentralized method of development by complementing as well as collaborating with the PRIs has become a crucial question. Under these circumstances an analytic – descriptive study was conducted in Wayanad District in Kerala State employing mixed method research consisting of field survey, case study and participatory methodologies.

Key Words: *Decentralization, Devolution, Panchayathi Raj Institutions, Non - Governmental Organizations, Participatory Learning and Action, Participatory Monitoring and Evaluation, Participatory Action Researches, Collaboration and net working.*

* * *

Introduction:

Panchayathi Raj Institutions (PRIs) representing Government and Non Governmental Organizations (NGOs) are key actors in working with community for generating development. With the 73rd and 74th constitutional amendments which came into force in 1993, the PRIs have emerged as potential development institutions in all the

states of India. Kerala is one of the states which made remarkable progress in empowering PRIs with devolution of financial powers, resources, and institutions along with officials to cater to the development needs in their jurisdiction. As per the report of Comptroller and Auditor General on Local Self Government Institutions (LSGIs), during 2004-05, 1350 Crore was the total fund given to the PRIs by the state. It was increased to 3250 Crore in 2007 and 4738.89 Crore during 2011-12,. Before state decentralization, NGOs and PRIs were doing developmental programmes independently and NGOs could manage their developmental activities with generous flow of foreign funds. But after state decentralization, NGOs and the PRIs arrived at a meeting point where the methodology, approach and target of both institutions become the same and they started functioning in developmental activities in a participatory and decentralized mode. Seeing the progress made by Kerala, the God's own country, in the developmental front, the foreign donor agencies have substantially reduced their funding to the NGOs for development works, since 1990 onwards. In this bleak scenario the NGOs have been advised to tap Government/PRI funds or to make tie-ups with the PRIs for collaborative projects. Though many of the developmental agencies have advised and suggested NGO-PRI collaboration in development, there were some constraints that stand on the way for NGO- PRI collaborative projects.

Major among them are-

i) PRIs, especially Grama Panchayaths (GPs) have a decentralized and community participatory approach with a legal mandate to cover the development needs of entire population in all the sectors of development. Gramasabhas become constitutional structure and work as arm for planning of GP projects. But NGOs were sectarian in their approach and did not cover the entire developmental needs of the entire community in an area and are not attempting to cater to all the sectors in development.

ii) PRIs have uniformity in their functioning, approaches and methods that are supported and guided by the Government. But NGOs lack uniformity in their approach, methods and mode of functioning. Not all the NGOs have decentralized structures and functional mode.

Dwindled foreign funding and the constraints in evoking the advisable NGO-PRI collaboration put the NGOs in a dilemma. The research study explored how NGOs addressed this situation. The study could find out that NGOs made structural changes, adopted new tools & methods and ventured in to participatory situational studies and analysis to capacitate their target community to develop innovative activities, projects and programmes to tap public funding. They also roped in multi-disciplinary team and approaches and adopted result based management strategy.

Structural and Functional Decentralization by the NGO under Study:

Shreyas Social Service Centre started to function in 1979, situated at Sulthan Bathery of Wayanad district, one of the most backward districts of Kerala is one of the

NGOs succeeded in making NGO-PRI collaboration happen. It has its operation in six districts of Kerala, Nilgiris of Tamil Nadu and South Canara of Karnataka. The NGO has been undertaking various community development activities mainly with the support from foreign funding agencies before 1995. The Micro Level Organizations (MLO) of the target community formed during this period was Mahilasamajmas (Women Associations) and Farmers' Clubs. Informal education, establishing Industrial Training Institutes for technical education, supply of food articles to the poor families in its target villages, health care centers, mother and child health programme, credit union programmes (Micro credit operations by mobilizing money from the community through the village level committees of the target community), income generating activities and family sponsorship programmes were the major activities/projects of the NGO during this period. The focus at initial stage was charity. Later the focus was on welfare measures. Most of the programmes were managed mainly by the head quarter of the NGO. The gray area of the approach was its centralized nature of planning, decision making, implementation and monitoring. The amount collected through credit union programme was pooled at central office level and final decision for release of credit to the beneficiaries was taken at central office level.

The NGO by closely watching the changes happening in local level development process thought of having a participatory and decentralized nature of functioning in its programmes during 1990's. But the major hurdle found in the structures of the NGO is that they are uninitiated to undertake the new roles and responsibilities of participatory and decentralized mode of functioning. To overcome this, it was decided to have structural changes in a phased manner by capacitating and reorienting the human resources to spearhead the process of participatory planning, decision making, implementation and monitoring. For this, the NGO had initiated the first phase of its decentralization programme during 1990-1995 by forming 3 regional structures for a decentralized coordination and management of the programme. Twenty three community centers in the programme villages were also established during this period. With this, the NGO had a three-tier structure viz. Unit committees, Regional office and Central office. Number of development seminars and training programmes on new roles and responsibilities of the people in decentralized and participatory development were conducted in the programme villages for the community leaderships and at organizational level for the NGO personnel.

As the people acquired basic capacities to undertake new roles and functions, the NGO had moved little further in its functional decentralization process by decentralizing the credit union programme, the major financial source of the NGO. The amount collected from the community and pooled at the NGO level in the credit union programme was given back to the MLOs at village level (Unit committees) by preparing detailed operational guidelines. For the productive use of the funds available under credit union programme at village level, the NGO had started Entrepreneurship Development Programmes (EDP) with the support from Entrepreneurship Development Institute of India (EDII), Ahmadabad. With this, the MLOs at village level got powers and functional

responsibility to plan and manage the fund under credit union programme for various income generating and other locally identified needs of the partner families. The decentralized credit union programme also expanded to more villages during this period. Apart from EDP, the NGO had conducted series of capacity building training programmes for the leaderships as well as the community and prepared handouts for guiding the MLOs for proper undertaking and management of the decentralized credit union programmes at village level. Since the community structure at village level got independent responsibilities in the bottom up planning and multi stakeholder participatory approach, they actively involved in the programmes during this period and thus NGO become more confident in moving ahead with its structural and functional decentralization process.

In the next phase (during 1995-2000), a new Participatory Learning and Action programme was implemented by the NGO. In 1997, NGO got an opportunity to participate a twenty days international training programme on Participatory Rural Appraisal (PRA) facilitated by Ms. Mallikai R Samaranayake of International Institute of Participatory Interaction in Development, in Sri Lanka and a subsequent fifteen days scaling up programme on PRA conducted at Ranchi in 1998 under the auspices of the Inter Cooperation-NGO (IC-NGO) programme in which it was a partner. The training provided the organization more insights into the developmental approaches like people's participation and democratic decentralization of structures and functions to generate sustainable development. The NGO evaluated the process of decentralization of its structures and functions so far initiated and planned a series of action strategies to elicit proactive participation of community, make using local resources. Neighbourhood Groups (NHGs) as the grass root community structure under the Unit Committees were formed for the first time in the development history of 'Shreyas' during this period. Further to this, the NHGs were made Self Help Groups (SHGs) of 10-20 persons. The unit committee was conceived and functioned as a federation of the SHGs. With the formation of SHGs, NGO has a four tier system of decentralized functioning with SHGs, Unit committees, Regional offices and Central office.

NGO had constituted a trained team of facilitators including community representatives for the micro level planning process. PRA programme was conducted in its operational areas in which the local level developmental issues and needs were analyzed and potential local resources were identified. Goal Oriented Project Planning (GOPP) methodology was widely applied and each and every village had prepared its Village Development Plan (VDP) with sectors such as primary, secondary and tertiary in tune with the sectors for which PRIs also prepare its plan documents. The NGO also provided training on decentralized Panchayathi Raj system and plan formulation process of PRIs to its community and interface programmes with the Grama Panchayaths were conducted in all the villages in which the Unit Committees had presented its Village Development Plans. This has helped the community to learn and internalize their role in local level development in partnership with the PRIs and lead to the SHGs

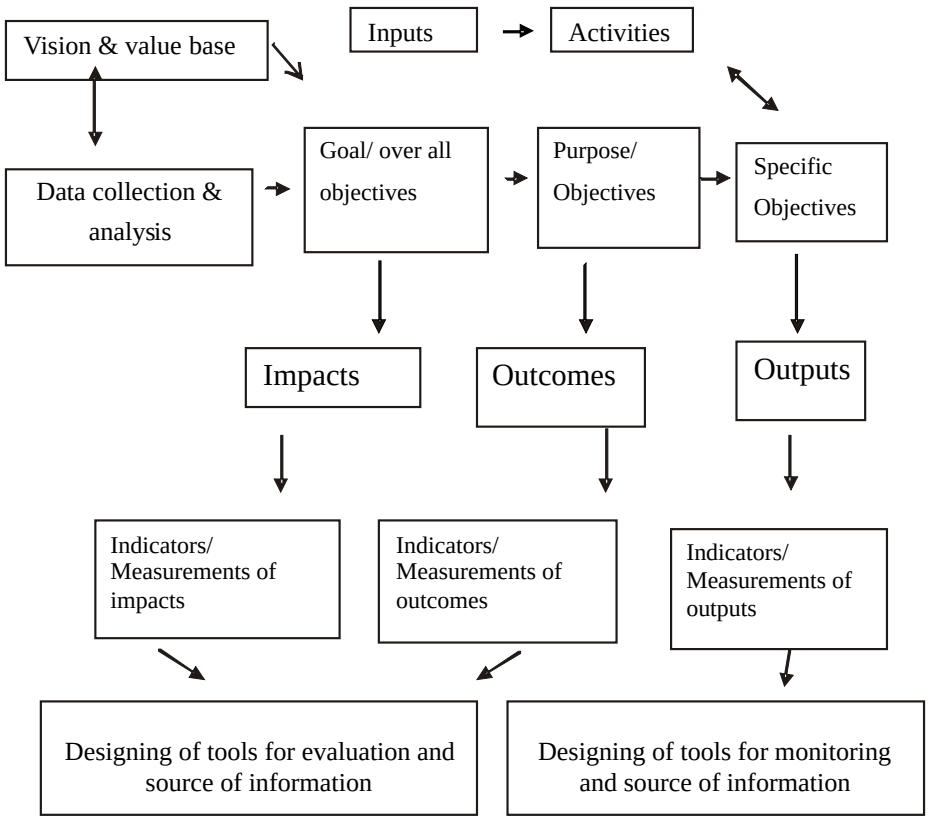
avail/undertake projects of GPs like revolving fund assistance for livelihood activities, vegetable cultivation, group farming , women SHG formation and so on. Moreover, the regional structures of the NGO were registered under Societies Registration Act for an independent and effective facilitation of development process.

The NGO in 1998 had undertaken an Action Research titled 'feasibility and effectiveness of participatory tools and approaches in decentralization processes' under the Kerala Research Programme on Local Level Development (KRPLLD) of Centre for Development Studies (CDS), Thiruvananthapuram. This research was carried out in a Grama Panchayath of Wayanad district in which the participatory methods and approaches implemented by the NGO in decentralized micro level planning was experimented and extended to the PRIs.

Considering the importance of participatory monitoring to make the programme more result oriented and sustainable, the NGO had emphasized Result focused Participatory Monitoring and Evaluation (PM&E) systems in all its activities and functional structures since 2000 which is the third phase of its community participatory decentralization process. It also attended a National level training programme on PM&E facilitated by Mr. John Gaventa of Institute of Development Studies (IDS), Sussex organized in Kerala and participated number of interaction programmes organized in Kerala with Dr. Robert Chambers of IDS who is known as the facilitator of participatory approaches. From all these NGO could develop a model framework for Result focused PM&E process in which vision, mission, objectives, activities, results (outputs, effects and impacts) together with indicators & means of verification of the developmental programmes are set and monitored and evaluated accordingly (Refer to figure 01). With this, the system of perspective plan building, generating annual plans from it with specific targets and half yearly and annul evaluation of the annual plans at all structures become institutionalized.

Annual action plans and monitoring tools prepared on charts (commonly called as PM&E charts wherein numbers as well as symbols are also used for providing information) are widely used for participatory monitoring of the activities at all levels. These charts are easily used and learned even by the lay man as numbers and common symbols are used and are useful for comparing, cross relating the data/information to assess progress/status of activities of various months as columns for variables of similar nature for all the 12 months in a year is given on a single chart (Refer to Figure 02&03 for example).

Figure 01
Result focused PM&E frame work used by The NGO



Examples of some of the PM & E Charts:

e.g. 1. Chart to monitor annual action plan of SHG (To be presented by the SHG in the Unit level monthly monitoring meeting).

Figure 02
PM & E Chart of SHG

Name of SHG : X

Name of Unit : Y

Region : Z

Legend:

○ Planned activities

● Implemented activities

Sl No	Activities	Target	Jan	Feb	Mar	Apr	May	June
1	Meeting of SHG	6 Nos	○●	○●	○●	○●	○●	○●
2	Trainings	2Nos	○●			○●		

e.g. 2. Chart to monitor SHG meetings, thrift and loan repayment of SHG (To be presented by Units at Regional level monitoring meeting)

Figure 03
PM&E Chart of Units

Only six months details is given in the example

Name of Unit: X

Name of Region: Y

Legends:

● SHG Meeting (to be shaded in red colour)
■ Thrift mobilization (to be shaded in green colour)
◆ Repayment of the loan by the members to SHG (to be shaded in black colour)
✶ Repayment of the loan taken by SHG to Unit (to be shaded in black colour)

Sl No	SHGs	Jan	Feb	Mar	Apr	May	Jun
1	A	●■◆✶	●■ ◆✶	●■ ◆✶	●■ ◆✶	●■◆✶	●■ ◆✶
2	B	●■◆✶	●■ ◆✶	●■ ◆✶	●■ ◆✶	●■◆✶	●■ ◆✶

In 2000, the NGO could develop training modules for Participatory Action Research (PAR) and PM&E suit to the requirement of promoting decentralized planning, implementation and monitoring process. It had imparted several training programmes for the Researchers, Academic Institutions, Officials, PRI representatives, NGOs and MLOs. Training on Participatory Processes for the Researchers of KRPLLD of Centre for Development Studies, Thiruvananthapuram was conducted by 'Shreyas'. Another intervention of The NGO in PAR was Participatory Technology Development (PTD) implemented with the support from IC-NGO programme. Two PTD researches were conducted viz. on crop cultivation in 1999 and on improving the Malabari goat breed through application of scientific and local knowledge in 2003. The NGO also had undertaken PAR on watershed management and gender in development with the support from Canadian International Development Agency (CIDA) through Safe A Family Plan-India (SAFP-I), in 2005. Environment Impact Assessment (EIA) and Gender Integration Assessment (GIA) were also practiced by the NGO for the first time in this PAR.

As a result of all these efforts in decentralization and participatory process, especially since 1995, the service of this NGO has been recognized by the Government and PRIs in various roles. This has lead to an NGO-PRI/Government collaboration model in decentralized governance. Some of the roles are given below

- Planning and Economic Affairs (E) Department of the Government has engaged the NGO as the agency to conduct Participatory Rural Appraisal of Kanhileri watershed project under Western Ghats Development Programme (WGDP) in Kannur District.

- It has been accredited as the Project Implementing Agency for government sponsored WGDP and 06 Grama Panchayaths have appointed it as the Project Implementing Agency for their watershed projects
- 02 Grama Panchayaths have engaged the NGO to prepare Mater Plans for Mahatma Ghandhi National Rural Employment Guarantee Scheme.
- In 2005, the NGO has been engaged by Kerala Institute for Local Administration (KILA) as District Implementing Institute for the training programmes for the elected representatives of PRIs under the guidance of KILA and District Planning Committee (DPC).
- 07 Grama Panchayats have selected it as the Support Organization for World Bank sponsored Community Drinking water and Sanitation Programme
- 02 GPs have appointed the NGO as Project Facilitation Agency for National Bank for Agriculture and Rural Development (NABARD) sponsored watershed projects.
- The NGO has been empanelled by the Local Self Government Department of the State as one of the Technical Support Organizations for the Block Panchayaths for implementation of Integrated Watershed Management Programme in the State.
- It also becomes members of various district level committees of the Government such as District Level Coordination Committee for Watershed Projects, Committee to prepare Multi-Sectoral Development Plan for minority community, Monitoring Committee on atrocities against tribal community and Anti ragging committee of Pookode Veterinary College.
- Accredited by State Social Welfare Board as Service Providing Centre under Domestic Violence Act.
- NGO could tap fund from Government for various projects. For example during 1990-1993 out of the total fund receipt of this NGO, the foreign fund receipt was 64.22% and 35.78% was from own sources (mainly community contribution). The receipt from governmental agencies was nil. But during 2009-2012 the percentage share of the foreign funding to the total receipt was reduced to an abysmal 33.94% and 66.06 % was from governmental agencies and own sources (29.61% and 36.45% from governmental agencies and from own sources, respectively). Some of the public funds tapped are promotion of Micro Small and Medium Enterprise programmes fund, fund from State Horticulture Mission for crop cultivation, seedlings distribution & hi-tech farming, fund through National Bank for Agriculture and Rural development (NABARD) for formation of SHGs and NABARD grant for Watershed projects & Natural Resource Management based Tribal Development project and Watershed projects under WGDP . Apart from this, the regional structures of the NGO also could tap public funds from various government departments for doing development which has reduced the burden of the NGO in meeting the salary expenses of the regional staff.

- It is learned that after getting into NGO- PRI/Government collaborative projects, NGO has appointed engineers, persons from agriculture background, gender development specialists, legal professionals, health workers and documentation specialist to provide better service in its PRI-Government collaborative projects. It also collaborated with various Research and Development Institutes like Krishi Vignhan Kendra, CDS, CPCRI and KILA apart from Government Departments for acquiring knowledge and expertise through training and exposure programme, especially after 1995.

All these have ensured fund flow and increased the scope for extending the knowledge and capacities of the NGO to the PRIs in the context of decentralized and participatory development. It is also observed that the funding agencies have come forward to fund for the innovative PAR projects of the NGO. 127 members of the SHGs promoted by the NGO have contested in the local body elections in 2010 and 91 of their candidates could win the election.

The case of this NGO in decentralization is an example of how an NGO could be made a research based learning organization to lead to NGO-PRI/Government collaborated projects, transforming the field level learning in to methodologies for facilitating decentralization and to diffuse the methodologies to other development agencies for wider application and analysis. The NGO by itself had decentralized its structures and functions and motivated several other NGOs to do so, through training approach. This case reveals the fact that in response to the demands for making the developmental process decentralized and participatory, NGOs also took proactive steps for decentralized and participatory governance.

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Book Review

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Book Title: New Perspectives in Community Development

Editors: Roy, Dr. Sanjoy & Dash, Dr. Bishnu Mohan

Publisher: Atlantic Publishers & Distributors (P) Ltd. New Delhi, 2015, Number of Pages- 419

Description- This is an academic book based on community development which identifying and suggesting new perspectives and dimensions.

Review: This book is a fabulous presentation of significant emerging issues on community development in a very critical way. This book throws the light on the processes of community development and simultaneously suggests some valuable inputs of different approach which is noteworthy in the globalized world. Editors are well known and celebrated academician of social work professor. They contributed numerous academic materials in the form of book, journal and research article which has been helping to the young teachers, students and practitioners of social work professor. This edited book is simply an outstanding piece of arts fetched by editors for the intent readers of social sciences.

Editors have included diverse chapters with different favours of perspectives of development. Just after the contents inventory there is complete list of contributors. They are experts and researcher of different field and setting. Some of them are academician, researcher, administrator and policy maker.

The opening chapter is written by Professor Suresh Pathare and Dr. Jaimon Varghese. They are prominent personality in the field work social work education in India. The first chapter is based on the rural community development in India. In this chapter author raised a various issues and challenges. He also suggests some strategies in the frame of social work profession.

The second chapter is written by Dr. Guljit K Arora. He is renowned economist and scholar of new economic policy of India. This book is an in-depth story about striking role of women fisheries cooperatives in Sri Lanka. This picturesque narration of author

about Sri Lanka's cooperative model reveals a large scale of opportunities and prospects of our nation particularly for economic development of the women. He tried to explore how the corporative model of development can provide opportunities to feeble women to live a good life and make sustainable human development possible. He also suggests that the young women population must be provided the drivable and encouraging atmosphere where they feel motivated and develop cognitive and feasible skills for the cooperative development.

There is paper on 'Participatory Watershed Planning' jointly written by Professor Surendra Singh, former Vice Chancellor of Mahatma Gandhi Kashi Vidyapith and Dr. Manish Dwivedi. This is a quality paper well inscribed and edify by these magnificent celebrities.

Professor D P Singh is great name in the field of social work education and he has contributed an exceptionally high-quality paper mentioning the enormity of primary education in village of Punjab. Author explains in this section the role of village education development committee in Punjab. This village education development committee has been getting the targeted goal and providing the result such as increasing enrolment, improving school results and reducing dropout.

Professor Y.S. Siddegowda has also contributed an excellence paper on sustainable development. In his paper it is well informed that how the sustainable development and social work has been emerging to make a fine art on the vivid canvas of harmonious humanity.

The chapter on the role of women in agricultural sector tells the problematic side social structure which made a boundary and restrict women to involve generously. This chapter also suggests some provisions for upliftment of women in agriculture at the end. Dr. Rakesh Dwivedi addressed the issues very informatively and scientifically.

Self-help group has been emerging the new opportunities and scope for uplifting the economic condition particularly in the rural and sub-urban community. The focused paper on 'Mahatma Gandhi National Rural Employment Guarantee Programme in Andhra Pradesh' and 'Fast Moving Goods Industry in Rural Market of India' attempts to show the actual description of rural financial and market economy. Not only the rural economy but also the information and communication technology has been playing vital role to uplift the rural life. The author of this particular chapter wants to convince reader that the information and communication technology become necessary means and tool to aware rural people in present scenario. If anyone wants to know the need of sustainable development there is a concise paper on this issue relating subject matter to social work discipline. For fostering women empowerment there is a need of identifying new approach and strategy. Corporate social responsibility has been emerging as recent substitute to fortify the social and economical condition of rural community basically. Reader will get some idea of linkage between the community extension service and loom of corporate social responsibility. Rural community known as it's diversity and peculiarity where we can see the range of social phenomenon. Adding to it, we can say

that where democracy and development is natural functional there power has been emerging in rural India loaded with different model and forms. Reader can get a detail viewpoint of this statement in this book. How can we ignore the Gandhian model of gramswaraj when we talk about the community development? There is paper based on this inspiration discussing Ralegan Siddhi's success story. Ralegan Siddhi comes as a model village based on the view of self-reliant and sustainable development. One of the authors writes about the Mal Paharia Primitive Tribes Group and tries to address their unending struggle for survival. In the discipline of social science we as a academician and researcher get to know the new horizon of community development through this book.

After reading this book anyone can have a comprehensive understanding and information regarding the community development. Editors try to incorporate scientific and methodical quality papers in this book which not only make it valuable but also ostentatious to potential readers. The publication house is well known and reputed in circulating the academic and research book in social science, humanities and languages. Largely, readers will find this book extremely helpful, particularly in lieu of any similar domestic resource. It serves as useful material for social science academician, researcher, planner and students and for those educating future evidence-based practitioners. Keeping in mind the application to the policy-making process this book will give the worth ideas to them and broaden the scope of research utilization. The various chapter of this book make some hints to research community's propensity to address a select audience, and for individual reports to become disembodied when presenting findings.

This book is a reminder that social science has various width and length to address the new perspectives in community development. The book can be used as a self-help type text or as a team or organizational resource to strengthen and develop a new horizon and scope proactively managed and practically appropriate in pastoral India. This book will also be a ready reference for all students, teachers and researcher for expanding convenient ability to practice community development in rural areas. There are thirty three chapters in this book and at the end of each chapter there is instructive conclusion and suggestion cited by the authors.

Curriculum Connections:

This book can be consulted by the social science academician and researchers as an advanced reading as well as for capitalize the knowledge towards perspectives in the community development.

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