Perspectives
in Social Work

College of Social Work (Autonomous), Nirmala Niketan Mumbai

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Editorial

EDITORIAL

This issue of PISW brings our readers nine research based articles and reviews of two interesting books. As members of the social work profession, we need a body of scientific evidence to support our intervention and we need to strengthen our contribution to this body of evidence through research. Needless to mention, a crucial aspect is about the need to pay special attention to identifying a researchable area which is research worthy, through a critical review of literature, and help delineate what is being studied by way of a clear statement of research objectives and coherence between objectives. As researchers, we need to emphasize the trends and significant findings, describe the socio-cultural milieu, and present a rich and comprehensive analysis.

The first article in this issue titled *Human Trafficking for Labour and Its Unseen Victims: Jammu and Kashmir in Context* is by Insha Idrees and Bhat Iqball Majeed who analyse that various socio-economic, political and of course the extreme lawlessness and the failed state machinery are responsible for the presence of human trafficking in Jammu and Kashmir.The authors point to the need for civil society intervention with institutional support from the government structures for essential surveillance.

D.C.Nanjunda in the next article titled *Ignored Claims: AshramSchools and the Quality of Tribal Education in Karnataka*, highlights the problems and prospects of Ashram schools working in tribal areas, issues regarding the quality of education and academic achievement, and other issues of students.This paper points to infrastructural issues and degree of utilization of infrastructure in delivering quality education to tribal students. It suggests culture and geographic specific tribal education policies and changes to be incorporated in the teaching pedagogy to enhance learning ability, emotional ability, cognitive ability, and personality development of tribal students in the local language.

The third article in this issue is *Quality of Community Life, Life Satisfaction and Self-esteem of Transgender persons by* Sivan Gnanam and P.B.Shankar Narayan. The major focus of the study is on the Quality of Community Life, Life Satisfaction and Self-Esteem of the transgender persons living in Villupuram district of Tamil Nadu state. This paper describes some of the harsh realities the faced by transgender persons face and indicates the need for further intervention to mainstream this group.

Jyoti Pali and Atiq Ahmed present a cross sectional survey titled *Menstrual Attitude, Experience and Sanitary Product Usage among School Students of Rural Uttar Pradesh* which assesses the menstrual attitude, menstrual experience and usage of the sanitary product among adolescent girls. A highlight of the findings is the silver lining that since the past one decade, many NGOs have scaled up menstrual awareness programs in rural areas.

The fifth article, *Household Food Insecurity among Mahadalits in Rural Bihar, India,* by Yogendra Musahar and Alok Kumar aims to examine the status of household food insecurity among the Mahadalits in rural Bihar. It also tries to explore the reasons affecting the status of household food insecurity. A multinomial logistic regression model suggests that family type, social groups, highest education level in the households and sources of the household income are significantly associated with household food insecurity.

Andria John and Laxmi present the major theories in the field of forest resource management from a social system perspective in the article titled *Forest Resource Management Practices of Scheduled Tribes: Theoretical Perspectives.* The purpose is to understand the applicability of these theories in the field of forest resource management. According to the authors, one of the important findings is that not many theories in social work are directly associated with human nature relationships or related to the common pool resource access of the direct forest dependent communities.

The seventh article by Renu Shah and Irene Tayshete titled *Women's perspective about impact of Covid19 Lockdown on their families within unorganized sector* analyses the opinion of women in the unorganised sector about the impact of pandemic induced lockdown upon their families in two different locations in the city of Mumbai. The authors attempt to know about their coping strategies along with the nature of support from various sources. The findings reveal the severe impact of the lockdown due to total loss of occupation and income. The authors conclude that it is time for care professionals such as social workers to ensure the basic minimum quality of life for these people and make the state accountable towards rebuilding their lives.

Sonal Bhatt's article titled *Are Peoples' Representatives Effective as Catalysts of Development? Lessons from Saansad Adarsh Gram Yojana (SAGY)* attempts to understand the status with regard to the objectives and vision of SAGY in selected villages of Gujarat and Rajasthan. It concludes that even as the people's representatives have been given a role as agents of change under SAGY, participation from village officials and the rural people themselves is also essential for fulfilling the objectives of the scheme.

The ninth article by Evergreat Wanglar, *Efficacy of Child care institutional services in Manipur: Children's perspective* reflects a study that tries to determine the efficacy of various services given in Manipur's child care institutions. The findings reflect the current situation and several concerns that need to be addressed in relation to health, education, vocational training, hygiene and sanitation, as well as residential and recreational amenities.

The book reviewed by Meghna Vesvikar, *Family Engagement with Schools: Strategies for School Social Workers and Educators,* drives home the fact that family engagement is an effective approach to improving education for all children, marginalized or otherwise. And Roshni Alphonso reviews an open access book titled *Domestic Violence in Immigrant Communities:*

Case Studies which highlights the powerlessness of women concerning decisions related to security and wellbeing.

Collectively, the papers and book reviews in this issue provide important empirical insights into human trafficking, tribal education, transgenders, menstruation, food insecurity, forest resource management practices, impact of lockdown on the informal economy, people's representation for development, issues of child care institutions, family engagement and domestic violence.

Readers can look forward to several such papers in our future issues too….

Dr. Geeta Balakrishnan

HUMAN TRAFFICKING FOR LABOUR AND ITS UNSEEN VICTIMS: JAMMU AND KASHMIR IN CONTEXT

Insha Idrees[1] and Bhat Iqball Majeed[2]

Abstract: *Trafficking in humans has witnessed newer forms with the advent of time. Neoliberal growth has thrown before us novel linkages which indeed demand a nuanced understanding. This paper tries to analyse human trafficking from its legal encapsulation to the present context. The paper has a special focus on the relationship between trafficking and armed conflict within the context of Jammu and Kashmir. The paper tries to decipher as to how certain areas such as trafficking for sex has received more attention as compared to other forms of trafficking. The paper has tried to include some grassroots narratives from field visits in Kashmir.*

Keywords: *Trafficking, Armed Conflict, Globalisation, Forced Labour.*

Introduction

Human trafficking is widely referred to as the "slavery of our times" or "modern day slavery". Human trafficking was condemned in the early twentieth century almost by all developed nations but sadly, its presence has been haunting us till date. It is the fastest growing international crime second only to arms trade. It has now surpassed drugs trade purely because people can be sold and bought more than twice.

Despite the existence of the Palermo Protocols and other transnational instruments such as the Council of Europe

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'Convention on Action against Trafficking in Human Beings 2005 and the EU 'Directive on Preventing and Combating Trafficking in Human Beings 2011', human trafficking continues to flourish. Estimates by ILO indicate that at least 20.9 million children and adults are bought and sold worldwide into commercial sexual servitude, forced labour and bonded labour (International Labour Organisation, 2012). The global slavery Index shows that 22% of human trafficking occurs for forced prostitution, 10% for state-imposed labour and 68% for forced labour exploitation (ILO, 2012). These include the most underpaid workers who are being exploited to work in agriculture fields, households, brick-kilns, carpet factories, construction sites and human trafficking for the purpose of forced marriages and abusive domestic labour. The blooming business of human trafficking currently the second largest source of illegal income worldwide is driven by a concurring blend of social circumstances such as extreme poverty, vulnerability, civil war, kleptocratic government, climate change, caste discrimination, natural disasters and absence of the rule of law.

Trafficking in human beings, by its very nature and aim of exploitation, is based on exercises of powers attaching to right of ownership. It treats human beings as commodities to be bought and sold and put to forced labour, often for little or no payment. It implies close surveillance of activities of victims, whose movements are often circumscribed.

Trafficking as a Concern in India

India is a diverse nation with multiple identities and communities some of whom are extremely marginalised and thus susceptible to human trafficking. The Global Slavery Index indicates that more than eighteen million people in India are caught in modern-day slavery (Global Slavery Index, 2018). National Crime Records Bureau indicates that there were 8,312 reported cases of human trafficking across India in 2016. Most of the rescued victims reported being trafficked for purposes of forced labour followed by sexual exploitation for purposes of prostitution and other forms

of sexual exploitation (National Crime Records Bureau, 2017).

The majority of trafficked persons in India, including men, women, boys and girls are trafficked for purposes of forced labour. While bonded labour is formally abolished, a recent report found that in the state of Tamil Naidu, 351 of 743 spinning mills were using bonded labour schemes also known as *Sumangali*, in which young girls were subject to exploitative labour practices including restriction of movement, removal of mobile phones, withholding of wages and other payments in return for the prospect of lump sum of money. They work 60 hours per week round the year and cannot refuse to work because changing employers would mean losing all lump sum money. Most often these women did not get their promised money (Global Slavery Index, 2018).

The forced labour is one of the faces of human trafficking where people are held in exploitative conditions in the form of restriction on workers, freedom of movement, withholding of wages or identity documents, physical or sexual violence, abusive working and living conditions, abuse of vulnerability, threats and intimidation or fraudulent debt from which workers cannot escape.

India's failure to consistently recognize and punish labour trafficking as a form of human trafficking is consistently reflected in its legislations and policies. The constitution of India under article 23(1) prohibits trafficking of human beings and forced labour but it doesn't define either term.

Forced labour has also been penalised under Bonded Labour (System) Abolition Act, 1976 but the act has been found inadequate to provide any remedy to a person who has been trafficked and labour which has been rendered. The Act does not allow for prosecution of traffickers, if the labour relationship does not constitute a "bonded labour system". Therefore the act does not criminalise the trafficking of persons for forced labour- a form of trafficking prescribed by UN Trafficking Protocol.

More than 90% of India's total work force is engaged in informal economy like agriculture, mining, fishing, construction, manufacturing, carpet and service industries. Lack of formal employment often makes people more vulnerable to attract them towards informal sectors which are often coupled with regressive work hours, debt bondage, and low wages, physical and sexual abuse which further exacerbates vulnerabilities. The culture of middle men and contractual agencies has become a new norm in rural India where people often get attracted to better work opportunities and end up being trafficked. India also has a huge influx of labour migrants from neighbouring countries such as Nepal and Bangladesh where open borders with India make it easy for individuals with these nationalities to migrate.

Social stigmatisation and economic marginalisation often compounds unequal power dynamics between marginalised groups, governments and dominant groups who usually own or manage work sites. The more vulnerable the victims are, the easier it is for the traffickers to lure them. Traffickers lure victims and their families with the promise of better employment and high earnings in the cities (Sen and Nair, 2015).

India has criminalised trafficking under Section 370 of Indian Penal Code but there lies a significant legislative gap in the implementation of this law. The amended Section 370 punishes only those who engage in sexual trafficking, yet it does not similarly criminalize persons who are engaged in labour trafficking. Therefore, the most significant departure from the UN Trafficking Protocol lies in the Act's exclusion of labour trafficking from the definition of Human Trafficking.

Kashmir Perspective

Jammu and Kashmir is an interesting case to look into the issue of human trafficking owing to their historical roots, political instability and presence of armed conflict. The intersection of these peculiar characteristics makes Jammu and Kashmir much different from other areas. The apathy of regimes and rulers

towards the people has been a historical feature in Kashmir with respect to every issue. The most inhumane method of oppression that existed in Jammu and Kashmir was the system of forced labour known as '*Begar*'. The forced labour existed during the Dogra regime and officials enforced '*Begar*' not only to meet their personal gains, but also to secure free labour in agricultural fields. Forced labour which in current forms is also a form of exploitation has been witnessed by common people in Kashmir at mass level. Besides this, prostitution in Kashmir was an established institute from the times of Muslim rulers till the Dogra rule. This institution was further encouraged after getting the official sanction and emerged as the major source of income for the state. In 1880 the then Maharaja received 15 to 25 percent of the whole revenue of his state from the gains of his licensed prostitutes (Lawrence, 1928). This practice was further legalised by the passing of Public Prostitutes Act, 1921; whereby a prostitute desirous of engaging in prostitution could do so by registering herself as a public prostitute and if the prostitute did not abide by the rules of the 1921 Act, she was given an easy punishment. Arthur Brinkman in his 1886 book "Wrongs in Kashmir" describes the sale of girls and the trafficking of women in these words; 'The classes engaged in it [prostitution] are owned as slaves and others, who were formerly in their position. The authority of the latter is backed by the whole power of the Dogra Maharaja, to whom reverts at their death all the wealth gathered by the prostitutes, during their infamous life. Should one of their bandwomen or dancing girls attempt to leave her degrading profession, she is driven back with the lash and the rod into her mistress's power. These facts are certain (cited in Malik, 2010). Although, prostitution was banned in Kashmir, the Prostitution Act 1921 was not repealed and continued to act as a sort of protection for the people involved in flesh trade. However, after India gained independence, such inhumane practices were curbed to a larger extent but conditions worsened after emergence of armed conflict in Jammu and Kashmir. Kashmir has seen an increasing influx of migrant workers during the last decade who are currently working in various sectors like infrastructure, brick-kilns and domestic labour. The absence of heavy industries leads

people to focus on the labour intensive sectors like agriculture, agriculture based sectors, handicraft and domestic sector. The handicraft sector especially carpet weaving has been the largest employer of cheap child labour in Kashmir. Unnoticed human trafficking has been thriving in J&K in varied forms. It is imperative to mention here that domestic labour, bride trafficking, a form of bonded labour are some of the shades of trafficking to be seen in Kashmir.

It has been analysed that various socio-economic, political and of course the extreme lawlessness and the failed state machinery have been found responsible for the presence of human trafficking in Jammu and Kashmir. The problem of human trafficking which has been growing in this state often got subsided because of three decade old insurgency which has killed an average of 1500 persons each year over the last 30 years (Human Rights Watch Report, 2002).

There are a lot of agents operating in every corner of Kashmir providing maid services and domestic helpers. In absence of a mechanism to check the influx of people from other states, human trafficking is bellowing into a serious issue in Kashmir where unsuspecting and underage girls and sometimes boys find themselves sold off for work of any nature.

Infested with violence, Jammu and Kashmir has become a safe haven for traffickers. Numerous daily-wage labourers are enslaved inside the brick-kilns in Jammu and forced to work for long hours, often without breaks and proper meals. In December, 2019, 91 wage labourers were rescued from the brick-kilns in Rajouri district of Jammu and Kashmir. The living conditions of these labourers were found deplorable. They had no access to clean drinking water or proper food, clothes, and were forced to live in shanties made of plastic and tins (Action Aid, 2020).

Most of the labourers working in brick-kilns of Jammu and Kashmir are from outside states and are often entangled in bonded

labour through traffickers who brought them from Bihar, Uttar Pradesh and West Bengal on the promise of decent work. These labourers working as brick moulders are from traditionally marginalised classes and castes and the children made up one-third of the total population in brick-kilns- making it the worst form of child labour (Action Aid, 2020).

Yet another pattern of human trafficking that has been thriving in Kashmir in recent time centres around domestic labour and bride trafficking. Thousands of young boys and girls work as domestic servants in Jammu and Kashmir. These domestic servants were being brought by the agents who are working in every corner of Kashmir with some fake registration which acts as an eye wash for enforcement agencies. The list that the registered agents provide the police with is often a fake list with numbers of fake parents. The prevalent armed conflict in Jammu and Kashmir has created a situation which Carl Schmitt describes as state of exception. The state is involved in controlling the armed insurgency and dealing with security matters and thereby keeping all other matters at low priority. It is in this sphere that human trafficking remains unnoticed and thus thriving as safe practice. Unfortunately the scholarship in the area of human trafficking in Kashmir has remained weak and not much attention has been provided to this area even by the academicians. Trafficking has been the least researched area in Kashmir. Occasionally the cases of sex scandals have come to the limelight but never became the point of discussion critically. The infamous sex scandal of 2002 involving top bureaucrats and ministries of state government is a case in point (The Indian Express, May 31, 2018). On the other hand, labour trafficking has remained completely neglected due to the nexus between the government machinery and the business people. We do witness huge number of people involved in construction sites and other projects working in extremely pathetic conditions which clearly depicts the labour trafficking but never ever has it got attention. Except for some human rights advocates filing PIL in the High Court, the acknowledgement of labour trafficking even by the labour department in Jammu and

Kashmir has never been there.

Methodology

This article draws from secondary as well as primary data to provide a comprehensive picture of human trafficking in Jammu and Kashmir. The secondary data is a result of a desk review of relevant academic and grey literature. The primary data comprises narratives which is a qualitative tool that enables an understanding of the lived experiences of the respondents. To that end, it could be argued that this article draws on the principles of narrative inquiry which focuses on a systematic collection and analysis of data to present people's stories as told by them, stories that challenge both traditional and modernist views of truth, reality, knowledge and personhood (Burner, J. 1986). A total of three narratives have been used in this article after obtaining due consent of the respondents. The names and identities of the respondents have been changed so that their anonymity can be maintained.

Narratives from the field

These narratives which draw on field experience are indeed an extension of how an organised web of trafficking is operating in Jammu and Kashmir. We hear struggles to make sense of the past and create meanings as they tell and/or 'show' us what happened to them. The border tensions and insurgency have killed an average of 1,500 people each year over the last 30 years, according to official records (Human Rights Watch Report, 2002). Here, many former militants, torture victims and people who remain psychologically affected by the conflict did not marry at the traditionally marriageable ages between 25 to 35 years. Now much older, these rejected grooms are turning to agents who provide them with young, non-local women whom they can marry, all for the price of just a few thousand rupees. During our field visits pertaining to research on human trafficking, we have come across several such narratives which depict the horror of trafficking.

Haseena Akhtar at 13 was sold to an agent who told her parents that they could earn a good amount by letting her marry a Kashmiri man. The man was, however, three times older than her. Akhtar's parents, who lived in the poverty-stricken region of West Bengal (an eastern Indian state), had two other daughters and according to tradition they would have had to bear cost of their marriages. So they let their 13-year-old daughter go with the agent. Akhtar, who is now 20, ended up here in Kashmir, a landlocked northern region of India caught in the grip of violence and conflict over the past 30 years. The agent took her to an old part of the city in Srinagar, the region's capital, and she was married to a middle aged, disabled Kashmiri man. That was not a marriage in any terms. That was a pure selloff. She was sold to a man who could not find a bride for himself in Kashmir because his right leg was amputated after he was injured in a bomb blast. By the age of 18, Akhtar was mother to four daughters and the relation with her in laws had deteriorated and later ended up in separation as they wanted her to give birth to a boy. With a meagre income and four daughters to support, the road ahead for Akhtar was filled with hurdles.

Such marriages are happening in Kashmir in the broad day light and there is a social acceptance to them where these young girls are nothing but sex slaves. Even police is unable to take any action as these marriages are valid by law. In Kashmir there are thousands of such girls brought on the pretext of marriage and then, sold to older and disabled men.

Salma Jahan, a 14 year old from India's Northern state of Bihar was taken to Kashmir by her distant cousin who herself was married to a Kashmiri man. Salma's family was given around 70,000 rupees and an assurance that she would marry into a good family. In Kashmir she was given to a 50 year old torture victim.

"I was shocked when I saw him first. He was older than my father and I was forcibly married to him. I had no choice," Salma said. According to her, her husband was tortured in the early 1990s when militancy against the Indian rule erupted in Kashmir. His left eye was damaged and for many years he could not find a local woman to marry. His family contacted Salma's cousin, who was married to one of their relatives, and asked her to find a bride for their son. Now the mother of a three-year-old daughter and a two-year-old son, Salma longs for her paternal home every day. Four years since her marriage, she has not been allowed to return to Bihar to see her family. "Kashmir is nothing less than a prison for me. What good is this life for when you cannot meet your parents and share few moments of joy with them? My husband fears that if he allows me to meet my parents, I won't return home. He is probably right", narrated Salma.

In another case a 15 year old *Binay* from the tribal region of Bengal was sold off by an agent in Kashmir to a family in Srinagar as a domestic helper.

Binay did every work from house hold chores to garden work for almost five years and not even once visited his home, often getting beaten up for petty mistakes. Binay did not get any wages for his work as it was the agent who would receive his wages promising to send it to his parents in Bengal. After five years of servitude, Binay finally fled from the house and left all his earnings there and chose his freedom over servitude.

During our conversation with Advocate Altaf Khan[3], one of the renowned social activist lawyers who has been actively engaged in cases involving labour rights, he referred to one of his cases,

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[3] Consent has been taken from the concerned advocate to use his name in the paper.

where a PIL Dr. Sheikh Ghulam Rasool *versus* Union of India & Chairman, AFCONS Infrastructure Limited, has been filed before the honourable High Court of J&K. The petitioner is not claiming any relief in his favour but for the people whose rights have been violated and who have no voice of their own, to plead their cases and appear before this Honourable Court for the reason of poverty, ignorance, and illiteracy. Moreover some of the representatives of construction workers have been harassed and threatened by the construction companies and their managers for raising their voices for the implementation of welfare laws and protection of their rights as guaranteed to them by the constitution of J&K, Constitution of India and the statutory provisions made for their welfare (PIL No.27/2018).

These narratives are just a description of how people end up being trafficked and what lies ahead them once they fall into this trap of trafficking. There is indeed a strange nexus of many people who are running this racket with sophistication with each passing day. Currently, technology and internet is adding to the sophistication of human trafficking.

Conclusion

Human Trafficking does not treat people as unique individuals but as commodities, through which money can be earned. Forced labour as an end purpose of trafficking has extended to be the most exploitative work practices of contemporary times. This means that people who migrate for work in construction, agriculture or domestic sector are coerced or deceived to work into situations of exploitation. People with limited choices owing to their positions of vulnerability or physical and psychological compulsions are forced to work to meet demands for cheap goods. Men, women and children work for long hours in mines, brick-kilns, fields, house-holds for meagre amount.

The situation is worse in Kashmir as human trafficking is largely ignored or seen as less significant by the law enforcers who are faced with issues related to national security; however, it is this

lawlessness that has hastened the spread of trafficking across the state.

Despite the existence of laws such as Bonded Labour System (Abolition) Act, 1976, The Inter-State Migrant Workmen Act, Minimum Wages Act and the Child Labour (Prohibition and Regulation) Act 1986, significant gaps exist in the implementation of these laws and more effective action is required to effective implementation of these laws. Indeed, the complete silence and the lack of acceptance of trafficking as a concern both in the government and civil society discourse is disheartening.

Multi-pronged action is required to catalyse transformative changes to eradicate human trafficking for labour. This includes action at the level of individuals, ensuring economic empowerment and awareness of rights of landless labour at the level of the community creating social norms supportive of all forms of unfree labour and access to justice; and at the level of institutions ensuring improved capacity of duty bearers. The adoption of a pro-active approach supporting the eradication of human trafficking at the macro level requires setting up regional coalitions, networks for knowledge, policy/advocacy and replication of actions to ensure that source states and destination states work together on the issue of eradicating human trafficking. Based on our own understanding from the lived experiences in Kashmir, we believe it is essentially important to involve local organisation in checking the menace of trafficking in Kashmir. Civil society with institutional support from the government structures would be a key factor acting as panoptical surveillance for human trafficking. What we have figured out is that silence on existence of trafficking in Kashmir by academicians, government organisations, civil society and judiciary at large is an area of concern. Unless and until we talk and write about the existence of human trafficking in Kashmir, there may not be any action plan for dealing with it. The culture of silence which persists in this regard makes it more difficult for concerned people to actually raise voices against this menace. It is because of media attention that

many cases of bride trafficking and labour trafficking have come into the public domain, thus creating a concern for human trafficking in general.

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IGNORED CLAIMS: ASHRAM SCHOOLS AND THE QUALITY OF TRIBAL EDUCATION IN KARNATAKA

Dr. D.C.Nanjunda[1]

Abstract: *Ashram schools are a type of residential school providing boarding and lodging and other required facilities and incentives to tribal children in India. However, the conditions of Ashram schools are quite pathetic today. Recent development shows that an alarmingly large number of tribal children do not become absolutely literate even after seven years of primary education, a severe lacuna in terms of quality education. Experts opine that tribal children must be given education in their mother tongue only and attention must be paid to sufficient learning activities and the syllabus must be relevant to their daily life needs. School effectiveness and actual learning have to be the central themes rather than a secondary concern for universal education. It is noted that effective tribal schools and successive learning depend not only on school-level input but also on a few vital factors outside the school settings. With this background, the primary objective of the current paper is to highlight the problems and prospects of Ashram schools working in tribal areas, issues regarding the quality of education and academic achievement, and other issues of students. This paper is based on a literature review and limited fieldwork carried out in selected 23 ashram schools in tribal-dominated districts through informal interviews in Karnataka-South India.*

Keywords: *Ashram schools, Quality, Education, Academic, Policy.*

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Introduction

The National Education Commission (1964-66) in its report states that "*the destiny of India is now being shaped in her classrooms. It is the school that teaches the child her/his particular role in society and duties that go with it*".

Education is the backbone of every society. It is a powerful tool for social change. The opening of tribal ashram schools in tribal areas in the wake of the modern developmental process has brought two distinct systems together. 1. Ashram schools are the mark of inherent tradition and 2. They use modern technology and innovations for quality education. Harmonious synchronization of these two systems is highly essential for rapid educational development among the tribals today (Jha, 1995). In the past, education was the main consideration for hierarchical classification in Hindu society. It produces a type of rapid increase in the school-age population. The spread of quality education among marginalized sections such as tribes has become a formidable task in India today. The need for quality education of tribal children should be considered vital not only because of the constitutional obligation but also for the inclusive development of these communities. However, with the advent of modernization, the education of tribals has undergone a different phase. Under the influence of globalization, tribal education and culture have tremendously changed. The uniqueness of the tribal culture which enriches the country's culture medley, is fast disappearing and even getting indistinct under very powerful influences of the dominant urban culture (Velaskar, 2010; Punnaiah,2018).

The population of Scheduled Tribes (ST) in India as per the 2011 census is 8.43 core. The literacy level of STs according to the 2011 census is 62.10% as compared to the general literacy rate of the total population of the nation namely 75.38%. It shows a miserable depiction of the education status of tribals today. The tribal disparity in literacy rate steadily increased from 1971 to 2011 and a marginal decrease was found only in 2001 (Rani, 2014). The pace of improvement in the literacy rate of STs has

been slow as compared to the relatively faster pace of improvement in the literacy rate of the general population in the country. However, disparities are still widening now and there is an enormous gap between the literacy levels and the position of scheduled tribes. Experts opine that education in the mother tongue, cultural-based, and job-driven is highly essential today for tribal children failing which the dropout rate will be more and it may lead to exploitation, child labor, child poverty, violence, and early marriage. Hence, it is very vital to bring quality in tribal education, with complete focus on enrolment and retention in ashram schools. Moreover, there should be a focus on tribal girl children to continue their education without any hurdle (Kumar, 2007; Rana, et.al 2003).

The STs represent one of the most economically backward and marginalized groups in India. According to the Indian Constitution, Article 46 states that it shall be the responsibility of the State to promote the educational and economic development of the disadvantaged people of society, focusing on scheduled castes, scheduled tribes and other vulnerable groups. To eliminate discrimination, the Indian Government has made a sole stipulation in the Constitution through its Articles 29(1), 46,15(4), 350-A to support the educational development among SCs and STs. The NCERT report (2009) highlights, 'The three main challenges in the case of education of tribal children include; 1. Medium of instruction, 2. Physical access to schooling; and 3. Diverse socio-cultural context'. In 2001, there were 14 million tribal children enrolled in elementary schools as against 20.24 million in the 6-14 years age group in the country. Reports mention around 7.24 million tribal children were still out of school in 2011. The cohort dropout rates among tribal children were as high as 52.3% for primary and 69.5% for upper primary as per 2011 data (NCERT reports, 2003 and 2006).

To provide better education to tribal children, the Government has established 'Ashram schools' in various parts of the country from the Fifth Plan onwards. The concept of Ashram Schools

(residential schools) is derived from the term 'Ashram' which had been the hallmark of education in ancient India. It is also known as 'teachers' household'. Ashram schools are effective institutions to meet quality educational needs of tribals living in interior and most backward areas where opening up of regular schools is not feasible and possible and 'to create opportunities for integrative personality and character development' (Rahmandam and Babu, 2016).

Providing quality education in vast remote tribal belts of the country is still a challenging one. Meanwhile, the poor educational attainment of tribal children in formal schooling as researchers ascertain, includes economic marginalization, illiterate parents, unsupportive home environments, inadequate facilities, lack of role models in the community, disinterest of parents, poverty, and nature of the school system. Experts found that 'the poor economic condition of tribals dissuades them from allowing their children to attend school at any point time'. In Karnataka, the department of education tried to provide education in their native language but the result is not up to the mark (Assadi, 2009; Charasia, 1990).

Ashram Schools
Education will help to retain the enriched cultural heritage of tribals by influencing their attitude, behavior, aspiration, and providing them the necessary skills, knowledge, values, and attitude for the realization of enriched culture. Ashram schools are based on the Gandhian philosophy of self-reliance. ThakkarBapa, a Gandhian in the Panchamahal district of Gujarat in the pre-independence days first implemented this concept (Ananda, 1994). Ashram schools are useful because (i) it is not possible to open regular schools in small hamlets (ii) it shapes a friendly ambience for teaching-learning because the households may not have such required environment and (iii) it helps to develop and to give vocational skills to improve employment opportunities for the children. Ashram schools provide admission to children within 2-4 km from their home/hamlet. The majority of the schools are up to primary schools (1st to 5th or 1st to 7th) only. However, recently the

Government has passed an order to open higher primary schools with the existing facilities in all tribal belts like Eklavya schools.

Objective:

The primary objective of the current study is to find out the structural and functional issues concerning Ashram schools working in the tribal areas related to the quality of education and academic achievement of the students.

Methodology:

The study focused mainly on tribal-dominated districts of the state of Karnataka. The fieldwork was conducted between 2019 and 2020. Approximately 23 ashram schools were visited to conduct a qualitative informal interview with teachers, parents and students. The schools were selected randomly, having a minimum number of students from class one to class seven and working for the last 15-20 years, with the advice of the local authority. Schools were selected from all four regions of the state for equal representation. An informal interview schedule was prepared for the respondents. Teachers having more than five years of experience only were selected for the study. The interview schedule had various aspects of tribal education and policy issues. The interview was conducted in the local language. Few selected students (from 5th to 7th standard) were interviewed separately (not in presence of the teachers). The schedules included problems in tribal education, problems with students, the role of parents, and government policies. We had few rounds of discussions with the local tribal leaders, NGOs, and government officials as well and limited focus group discussions with the parents and dropouts also. The study findings were coded based on data to identify issues related to tribal education and the intervention required for quality tribal education. Care was taken to avoid any omissions. Interviews were cross-checked at the latter stage to maintain the quality and validity of the data. Cross-discussions were conducted based on consistency, validity, and reliability. A literature review was done on published articles, books, and other study reports relevant to a different domain of tribal education, problems of ashram schools,

and the policy matters ranging from 2000-2019. Description, summary, and critical observation from these research works have been synthesized in relation to the current research question. Results from the qualitative interviews were analyzed using NUD*ISD Date base software.

Review of Literature:

There is extensive literature available about tribal education in India. Anthropologists have specially studied tribal education for last 100 years. Malli, (2010) opines that irrespective of the best efforts of the Government, tribes are marginalized and excluded. Education has made little progress among the tribals. The various policies and programs have not been satisfactory. And in the case of some tribals, even the rate of literacy is on the decreasing trend. Tribal education in India is beset with a multiplicity of problems some of which are very complex and need a deliberate, systematic approach for their solution. Ashram schools also have both structural and functional issues that are intertwined with each other.

Sujatha (2002) writes "there are two vital and main spots in which ashram schools need to get better regarding the quality of education. One is relevant to the curriculum, the decentralized and flexible education system, and the other is to follow appropriate local pedagogy. The present educational system, content, and curriculum are not in tune with the socio-cultural background of the tribes. Regarding ashram schools, the significant idea must be on how to bridge the gap between the tribal children and the schools, how to attach the life-experience of the children with the classroom condition, and how to rework the planning of academic activities at the institutional level, which is very important".

Sudhanshu (2009) writes that it is an accepted fact that the economic and socio-cultural aspects of a family affect the education of children in all types of societies in India. Education is essential as it enables children to take up their rightful place in the economic, social and the cultural life of modern India and at the

same time to keep the respect of one's own culture. The culture and environment in which tribal children are born and brought up, shape the personality to a larger extent. This is why tribal education should be more focused on their culture. Deshmukh (2004) reveals that 'tribal education today is not solving their economic problem. Moreover, they need a role model. Educated tribal youth are not getting good employment also. Most of them are unemployed or under-employed. Moreover the parents are not interested in their education. He also notes that teacher's help in solving the academic and non-academic problems, health, food, cleanliness and hygienic would be very vital'. Also, the author opines that significant environmental issues are unswervingly impacting the academic achievement of the tribal students.

NCERT (2003) in its multi-state research reports found that the total average performance of students in Environmental Studies, Mathematics, and Language were 50.30%, 46.51%, and 58.57% respectively. It shows students were better at language than environmental studies and mathematics. In the case of Bihar, West Bengal, and Manipur, students' performances were bad even in languages. As per the report, the nationwide average attainments in decreasing order were language (58.59%), environmental studies (50.30%), and Maths (46.51%). There is a need to focus more on mathematics.

Sangeeta (2008) notes that education in the tribal areas has become a matter of immense alarm. Lack of education has always a kind of unconstructive impact on the inclusive development of ST people. The literacy rate is very poor among ST children. It is because the socio-economic conditions of the majority of the tribes are very pathetic. The absence of strong political will and organizational commitment to provide quality education to tribals is also one of the reasons for their low literacy rate. Also, lack of teachers, language problems, and lack of basic facilities are the major issues here. Next, Raju (2001) opines the absence of an effective monitoring unit for tribal schools is one of the major drawbacks in the case of the development of tribal education in

many states. The concerned inspecting staff hardly visit the tribal schools; sometimes this is done only once in a year. This makes the teachers lack commitment in their profession.

Trevide (2014) opines that educational problems of tribal children can regrettably not be corrected just by raising the quality of the given education. The excellence of education is not the key cause for not sending children to school. The general presentation of the school should be also adequate. He points to the poor attendance of children in schools because of economic reasons, poverty, household work, care-work of siblings, and low inherent motivation. The Government also should provide required basic facilities like rainproof building, library, power, and laboratory to the remote ashram schools soon. Next, Kamat et al (2008) stressed the factors about access to schooling and the equity of education. Social marginalization and oppression are causing a lower literacy rate of STs. Even, educated STs are not getting sufficient jobs and facing social exclusion problems to date. Hence, there is slow progress in education achievement among scheduled tribes and their representation is very meager in higher education. To combat this, the Government has to particularly concentrate on the socio-economic development of tribals on a priority basis (Beena, 1989).

Jyotsna (2007) and others have analyzed the educational status of the tribal community in Maharashtra state. The report opines that the central and state governments have taken a variety of education-related helpful actions like the opening of Ashram Schools with all the required facilities. If these amenities are fully utilized by tribal students, then there will be an augment in the educational position of the tribal children soon.

The Recent Concern

In September 2016, the Subhash Salunke Committee reported 793 deaths in various ashram schools across the country and revealed that there was no correct declaration of the reason for death in the death certificates issued. In majority of the cases, schools failed to produce any data related to those deaths. The report was that half

of the fatalities cases were girls only. All these deaths were reported from ashram schools only. Next, in Telangana and Karnataka, the report found that around 31 children had committed suicide in the ashram schools respectively. Various newspaper reports also noted that the Telangana Adivasi-Lambada conflict is said to be a major reason behind the meagre attendance. Some families have reportedly not sent their children to school due to the widely circulated rumours of child-kidnapping gangs on the prowl in the State. In Karnataka, around 16 children died over the last five years in ashram schools. An official report points that about 133 ST children died in residential schools in the last five years in Odisha state only (The Hindu daily on 9 May 2016).

Further, the parliamentary panel expressing dissatisfaction over the action taken stated, that 'it is a clear case of criminal neglect on the part of the schools' authorities in not ensuring timely treatment for the tribal children which could have saved their precious lives'. 'Studies also have shown child deaths in ashram schools in Maharashtra are also due to carelessness, absence of emergency of health staff, poor food quality, and poor living standard. Hence there is an urgent need to provide the required system to monitor the health issues of ashram schools and build the required health infrastructures in the school premises (CBPS report, 2017). In 2017, NHRC had received a complaint from a school at Village Palnar, Dantewada, and Chhattisgarh where a few CRPF personnel sexually assaulted the girls from the tribal school. Such psychological trauma scars the tender minds of the minor girls, many a time permanently. It is unfortunate that in some cases local police personnel displayed their beastly instincts without realizing the gravity of their unseemly act (NHRC, 2018). Also, joint working groups on Empowering Scheduled Tribes in India (2007) have opined various that developmental programs like constructing dams, mining and industrial sites have uprooted the tribal people from their original lands. Such large-scale displacement also negatively affects the schooling of the tribal children.

The issues of dropouts continue among the tribal children in Ashram schools. However, the gap between the ST population and the total dropouts studying in the class 1st to 10th has much widened from the year 1990 to 2005. This issue is more common in Karnataka and Maharashtra states. The increase in the dropout rates may be because of various administrative and functional flaws. ST children are not getting free textbooks, uniforms, and scholarships on time here. The food at the hostels is not good. Corporal punishment is also one of the reasons for dropouts. Teachers are not focusing on the emotional development of the students. Hence, higher dropout rate in ashram schools has become a common problem (Chaurasia, 1990).

Quality of Tribal Education:

Dar and Najara (2017) write 'The biggest issue with teaching tribal children is the lack of adaptability of tribal children to nontribal conditions. The study also reveals that there is a gap between school culture and family culture of children, creating a situation of cultural mismatch, resulting in creating discipline problems, management problems, and poor responsiveness of tribal children towards academic activities'.

On the quality side, there exists confusion about the exact meaning of the word 'quality of education. It is normally opined that 'the quality of education' implies standard and efficiency including teacher's capacity, quality of instruction, syllabi, curricula, and examination system. Improving the quality of education is the key and vital issue in the tribal education system. The quality of tribal education is a multifaceted issue and depends on the Government, teachers, and parents. Tribal leaders felt special intervention is required focusing on universal enrolment, universal achievement, and retention (Arun, 2007). A problem in providing quality education at the elementary level mainly involves improvements in preparation, motivation, development of students and teachers, language issue, quality of textbooks and infrastructural facilities. Tribal experts feel intervention programs such as upgrading curriculum, hiring competent teachers with tribal background,

training programs, new teaching aids, usage of ICT and other motivational schemes are also the need of the hour to enhance quality. All these reforms would be useful in the improvement of the enrolment rate, reduction of dropouts, and addressing the gender gap in the future. Though Maharashtra and Telangana Government have implemented some of the above schemes for quality education, the progress seems to be unsatisfactory. As per the various NCERT and other reports, the quality of tribal education has some missing links and needs different approaches to improve it (Talukdar, 2013).

There are issues like shortage of grants for tribal education, staff crunch, absence of suitable teaching aids, bad school infrastructure, lack of incentives for the students, non-availability of textbooks and uniforms on time, and corruption. High out-of-pocket expenditure by parents is also one of the key reasons for non-enrolment and high drop-out rates at the secondary level (Karnataka state budget reports, 2005, 2010, and 2015).

Tribal education in India presents a varied and complex picture and poses peculiar interrelations with social and economic issues. Demographically speaking, there are more than 684 scheduled tribes with many sub-groups speaking some 100 languages/dialects. Quality education is a multidimensional issue and has a vital link with the language of a student. Speed up of the introduction of pedagogy in the local language to improve the learning outcomes of tribal students is the need of the hour. Hence, experts feel the need for a precise language policy to cater to the needs of tribal students. Jyotsna and others (2017) write *"This is why sensitive language policy that addresses the locational variations in languages with which students are familiar, a two-language formula that necessitates teaching up to the upper primary grades to be carried out in either mother or state language is essential and teachers must be sufficiently trained in this issue.* For the tribal students, the English language seems to be an important hurdle and confrontation in improving the learning levels of students at both elementary and high school levels

(Punnaiah, 2018). Rustogi and others (2012) opine "it is also imperative that school teachers must be adequately trained in understanding the way of necessary language attainment, such that they can support the differences that appear about the successful oral and written language learning, between official language use and casual language used among the ST students in improving the learning level at par with the urban students" Language also has effects on slow learning and poor self-concept of children and should be considered as important factors in the poor school performance.

Studies have shown that effort is required to develop sufficient learning capital for tribal students and cultural contextualizing of textbooks as per their needs. Particular support systems are the need of the hour for the tribal students, in terms of bridge material, dictionaries, and additional learning materials relating to the local cultures (Sujata 2008; Sebastian, 2008). Few NGOs in Maharashtra have done some work here. Next, teaching aids that can assist learning are available only in English but not in the local language. It is also found that textbooks that are being used in all tribal schools have no materials relevant to the local cultures. The lack of contents representing local culture and knowledge in the given textbooks is affecting the required retention of the tribal students in ashram schools. Thus, it is significant to pay attention in preparing study materials in the mother tongue that can retain interest and motivation among tribal students (Sujata 2008; Velaskar, 2010). Role of personality, emotional intelligence, gender, and locale also play a key role in academic achievement to which teachers may not pay attention (Annaraja, 1993; Sebastian, 2008; NHRC, 2015).

The Teachers: The Pillars of Ashram School
Teachers are the real directors of every tribal school. The capacity-building of teachers is a critical issue while addressing quality education. Study reports (NCERT, 2003, 2006) show that no special training had been given to them to engage tribal students effectively. Ashram teachers also should be trained to develop a

decisive understanding of ST education that helps them critically evaluate the ST children's cognitive level and to be able to identify how teaching may address the students' level. Extra programs in mathematics, language, and social studies should be organized for the weak students after school hours. One of the major problems is that the Government is recruiting teachers from urban areas to teach tribal children. They must think of appointing educated tribal people to teach tribal students after proper training. Moreover, teachers must be sensitive to the unique socio-economic situations, academic support at home, and parents' role about tribal students (Nambidasan, 1994).

Another challenge is language skills among teachers. The majority of teachers working in ashram schools have not received the same. Ashram school teachers are being given training with a focus on regular classroom communication and teaching in a regular classroom only. The exact challenges of teaching different tribal groups in tribal areas need to be first understood by teachers. It also severely hampers the learning activity of the students. Every teacher must be very sensitive and aware of geographical and cultural-specific issues during carrying out mentoring roles in ashram schools. More qualified, experienced, enthusiastic, and committed tribal teachers should be appointed in the tribal areas to deliver quality education. The majority of schools have a very poor student-teacher ratio and classroom-pupils ratio (Sujatha, 1990;Tilak, 1996).

Further, the evaluation system at ashram schools needs some changes. More improvised, diagnostic, and informal type of evaluation is required. Experts opine teachers must focus on oral, practical, and situational tests and observational techniques in the classroom. Help from anthropologists may be sought here. Moreover, the teacher-pupil ratio is very poor in many ashram schools to date. This also invariably affects the quality of instruction in the schools. More usage of co-curricular activities including local day-to-day activities like folk dance or drama focusing on greater pupil participation may be conducted. Above

all, the ashram school teachers must have a positive attitude towards the learning problems of the tribal students. Also they must help to boost confidence among the students.

Further, the success of the quality of education largely depends on motivation. Tribals belong to a low socio-economic status. The level of motivation and self-esteem will be comparatively (to the urban and rural) low among tribal children (Tilak, 1996). Teacher absenteeism is also a big issue in the case of quality instruction in ashram schools. Also, they are not being paid regularly and their jobs are not permanent. It is found that the teachers visit schools only twice or thrice in a week. Lack of interest, remoteness, low level of motivation, absence of proper monitoring system, and lack of commitment among teachers are hindrances to quality teaching (ICSSR, 1996). In Karnataka, few NGOs are working for capacity building of ashram school teachers.

Though the Government is committed to providing quality tribal education, the parents' indifference is also causing a serious hurdle. Some parents do not want to send their children to school because of over-protection and affection or due to personal constraints. We feel the presence of local role models who succeeded in life due to education is essentially required which may be an effective psychological motivation for parents and students. Also, schools must be stress and fear-free for children. In the focus group study, we found in many tribal areas, shortages of good ashram schools have become a major issue. Added to this is the high drop-out rate among the school going. In this context, experts have advocated focusing on strategies to reduce the drop-out rate in ashram schools. Working with tribal leaders is also an additional advantage for teachers. UNICEF is now helping India to have child-friendly schools in tribal settings too (Jyotsna et al, 2017). We suggest that NGOs should show them that educated tribal children are accomplished by bringing together noteworthy and immediate vicissitudes and improving the tribal community as a whole. Also tribal students must understand that it is their responsibility to protect their communities from exploitation.

Policy suggestions

- Cultural and geographic specific pedagogy is very essential in the tribal education system;
- The government should always focus on appointing as many teachers as possible from educated tribal communities only;
- Schools must make an effort to use some of their successful alumni as role models to motivate parents;
- Civil society, NGOs, and local tribal officers should be in touch with parents to help them make an informed choice to send their children to school;
- Intensive efforts are needed to provide education using local resources in their mother tongue, at least up to class 10;
- This is the time to increase the total number of 'Eklavya Model Residential Schools' in tribal belts;
- Schools must have special incentive programmes and security for the girl children
- At least once a week, there should be a child-parents meeting or children should go home every weekend.
- The effort required is adopting of tribal schools by corporates for improvement
- Using modern technology in teaching is the need of the hour
- Timely evaluation studies need to be done.

Scope for future research

A systematic study of the functioning of Ashram Schools in India is very much required today concerning academic inputs like curriculum, the impact of teaching-learning materials, quality of instruction, emotional and personality development of the students, curriculum, and role of the locals. The teaching-learning materials and methodology have been studied. New studies are required to validate how far these inputs would be contributing to improving the achievement level /quality of tribal children. In this context, research on ashram schools must focus on pedagogy, reasons for parents' apathy, and other issues. Since the majority of Ashram schools have problems regarding infrastructure, research must focus on how infrastructure has a close relationship with the

delivery of quality instruction. An analysis of the qualitative and quantitative data generated during the study with standardized parameters will be useful (Sangeeta, 2008). These parameters can be used as a guide to carry out similar kinds of studies in other parts of the country, plan and execute other programs, and consider changes in the current teaching methodology (Bhushan, 2009). Also, future studies must focus on the structural attributes of the system including curriculum, language, teachers' quality, and learning level of students.

Role of the social work

Social workers can help tribal communities identify their immediate needs, find ways to encourage their children to attend schools, play a key role in the promotion of vocational training, employment, and skill development of tribal students, and run community-based tuition centres for tribal students. They can conduct different training programs on capacity building, sensitization, orientation, and help in developing educational related required literature and providing required professional services.

Conclusion

The current Ashram schools have two major issues that of infrastructure and quality of delivery, and these are closely connected. This study highlights infrastructural issues and degree of utilization of infrastructure in delivering quality education to tribal students. It suggests culture and geographic specific tribal education policies and changes to be incorporated in the teaching pedagogy to enhance learning ability, emotional ability, cognitive ability, and personality development of tribal students in the local language (Rahmandam, and Babu , 2016). The study could have touched upon teachers' new mentor role in ashram schools. Additional analysis is also required on why certain previous interventions in bringing quality have failed.

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QUALITY OF COMMUNITY LIFE, LIFE SATISFACTION AND SELF-ESTEEM OF TRANSGENDER PERSONS

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Abstract: *Gender is still an area of research in the social sciences sector. When the variance of gender comes from two to three, the concept got few extra dimensions and become more contentious and debatable. Even as the discussions and debates are going for and against gender disparities, the position of transgender persons is remaining 'third'. The present study focused on the Quality of Community Life, Life Satisfaction and Self-esteem of the transgender persons. The study used quantitative method adopting descriptive research design. Transgender persons residing in the Villupuram District of Tamil Nadu constitute the study population. The study used Quality of Community Life Questionnaire (ICMR, 2005), Satisfaction with Life Scale (Diener, Emmons, Larsen & Griffin, 1985) and Self-esteem Scale (Rosenberg, 1965) to measure the variables. The results identified a low level of self-esteem and high level of quality of community life and life satisfaction among the study participants.*

Keywords: *Life Satisfaction, Quality of Community Life, Self-esteem, Transgender Persons.*

Introduction

Tracing the history of trans people in India begins with the story when Lord Aravan sacrificed his life for the victory in Kurukshetra battle and he is adored and worshipped by people for his bravery

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and devotion. He is remembered by the epic of Aravan who married him, knowing the fact that he is going to die the next morning. Mohini (the female transformation of Maha Vishnu) was willing to marry him to enable him to fulfil his last wish to have a conjugal life (Elmore & Theodore, 2003). Maha Vishnu's transformation to Mohini and as a wife and widow of Aravan is considered as the first transgender identity in Indian mythology (Vanita & Kidwai, 2008). The marriage of Aravan and Mohini is celebrated in the Tamil month of Chittirai at the temple devoted to Aravan (Koottandavar) located in Villupuram district of Tamil Nadu (Elmore & Theodore, 2003). Transgender persons from all over the world come to the place to celebrate the festival, popularly known as Koovagam festival. Transgender identity is recognised here and celebrated during the festive season. But what about the life of these transgender persons that comes after and before this season is a question that led to this particular study.

It is a fact that there is an interrelation between our thinking, feeling and behaviour and what happens in the social realm which includes family, society, culture and norms. If the society accepts one's behaviour, one can adjust in the society. If not accepted it is very difficult for someone to find a balance between their needs and society's expectations. This imbalance can have an impact on an individual's thinking, emotions and behaviour, and can lead to psychosocial problems (anxiety, low self-esteem, guilt which can affect the well-being and quality of life (Branden 1969). Our society is very tough on the transgender persons as they are assumed to be not in keeping with the societal expectation. The study describes some of the harsh realities the transgender persons face in the community. The major focus of the study is on the Quality of Community Life, Life Satisfaction and Self-Esteem of the transgender persons living in the Villupuram district of Tamil Nadu state.

Methods
The study focused on the Quality of Community Life, Life Satisfaction and Self Esteem of the transgender persons. The study

used quantitative methods adopting a descriptive research design. The transgender persons residing in the Villupuram district of Tamil Nadu constituted the participants for the study. With the help of an NGO working in the area, it was found that 164 transgender persons are residing in eight different villages of Villupuram district. The transgender persons were contacted directly and those who gave the consent and satisfied the inclusion criteria were included as participants. A total of 100 participants took part in the study.

The data was collected through two instruments and a structured interview schedule prepared by the researcher to elicit socio demographic data of the participants. Quality of Community Life, Life Satisfaction and Self-esteem were measured through Quality of Community Life Questionnaire (ICMR, 2005), Satisfaction with Life Scale (Diener, Emmons, Larsen & Griffin, 1985) and Self-esteem Scale (Rosenberg, 1965) respectively. The items of each scale were scored and the values were calculated according to the manual. The data were coded and tabulated using SPSS software. Descriptive statistics such as percentage and mean were used to describe the information; parametric t-test and ANOVA were used to examine the relation and to analyse the differences; and correlation was used for the study of relationship.

Ethical considerations were important because the goal of social work research is to learn from the participants and contribute to them. Proper research ethics were followed during the entire study; oral and written informed consent was taken from the participants and the participation was purely voluntary. Confidentiality of information was assured and the information was used only for the academic purposes. The notion of risk to the respondents was minimal to none since the objective of the study was to ascertain the quality of social and personal life of transgender persons. However, as it was possible for the respondents to experience painful emotions during the data collection, a protocol was developed to ensure the safety of the respondents of the study. No respondent was harmed

professionally or otherwise from participating in the current study. All the respondents reported that the interview experience was beneficial as they got opportunity to share their emotions and experience with another person.

Results
Socio demographic details of the participants
Majority of the participants were in the age group of above 30 years and 84 per cent of the participants belonged to the Hindu religion. It was noteworthy that none of the participants were educated above 10th standard and only eight per cent reached up to 10th standard. This is a significant result as the sources of income were restricted to begging (59 percent) and sex work (41 percent). Even though 99 percent of the participants said that begging was difficult, 73 percent of the participants choose begging as an income source. Majority of the participants did not have the habit of saving money. When the participants were asked about their interest in another job, over half of the participants expressed a desire for another job and 32 percent wanted to remain in the present occupation. In the study more than one third (36 percent) of the participants first noted their physiological changes at the age of 14 years, nearly one fourth (23 percent) noted their physiological changes at the age of 12 and one fifth (20 percent) noted their physiological changes at the age of 13. It was significant that majority of the participant's family (88 percent) did not like the transgender status of the participants.

Quality of community life
T-tests were used to analyse the relationship between quality of community life and demographic variables. The results showed that the overall quality of community life was not significantly differing based on the age of the participants ($t= -1.886$, $p>0.05$), education of the participants ($t= 2.496$, $p>0.05$) and the occupation of the participants ($t= -1.977$, $p>0.05$). The age of physiological change shows a significance difference ($t= 2.187$, $p<0.05$) with quality of community life. There is a significant difference between overall quality of community life and

willingness of participants to live in this society ($t= -3.836$, $p<0.001$) and no significant difference between overall quality of community life and sharing of feelings and happiness of the participants ($t= -1.916$, $p>0.05$). The result of Mann-Whitney-U revealed that the overall quality of community life was significantly differing based on the saving habit of the participants ($u=612.000$, $p<0.01$).

Life satisfaction

There was no significant difference shown in the T test between life satisfaction and age of the participants ($t=- 0.922$, $p>0.05$), occupation of the participants ($t= 0.500$, $p>0.05$), education of the respondents ($t=0.009$, $p>0.05$) and also with age of physiological change ($t = -.534$, $p>0.05$). Life satisfaction was not found to be significantly differing based on the sharing of feelings and happiness of the participants ($t=0.160$, $p>0.05$) and willingness to live in this society of the participants ($t=-.326$, $p>0.05$). Also life satisfaction was not found to be significantly differing based on the saving habit of the participants ($u=831.000$, $p>0.05$).

Self-esteem

Self-esteem was not significantly different across age groups ($t=- 0.399$, $p>0.05$), occupation ($t= 1.661$, $p>0.05$) and education ($t= 1.384$, $p>0.05$) of the participants. Also there was no significant difference between self-esteem and participants' willingness to live in this society ($t= -1.398$, $p>0.05$) and sharing of feelings and happiness of the participants ($t= 1.298$, $p>0.05$). No significant difference was found between self-esteem and saving habit of the participants ($u = 804.000$, $p>0.05$). The only significant difference shown was on the relationship of self-esteem with the age of physiological change ($t=-3.394$, $p<0.05$).

Table 1: Descriptive statistics of Quality of Community Life, Life Satisfaction and Self-esteem

Variable	Min.	Max.	Min possible score	Max possible score	Mean	Standard Deviation
Overall Quality of Community Life	57	82	33	99	62.71	5.10158
Overall Self Esteem	13	22	0	30	16.32	1.49666
Overall Satisfaction of Life	16	32	5	35	27.97	3.14452

Source: Primary data

Table 1 shows the summary of the statistics of three variables, namely, quality of community life, life satisfaction and self-esteem. It is apparent from the table is that the overall quality of community life of the participants was found to be high (M=62.71±5.101), overall self-esteem was found to be low (M=16.32±1.496) and overall life satisfaction was found to be high (M=27.97±3.144).

Table 2: Pearson's Correlation Coefficient of Quality of Community Life, Life Satisfaction and Self-esteem

Variables	Quality of Community Life	Life Satisfaction	Self-esteem
Quality of Community Life	1	-0.100	0.425**
Life Satisfaction	-0.100	1	-0.009
Self-esteem	0.425**	-0.009	1

* Correlation is significant at 0.05 level and ** - Correlation is significant at 0.01 level

Source: Primary data

The results of correlation analysis are summarised in table 2. The Pearson's correlation coefficient was used to determine the relationship between the variables quality of community life, life satisfaction and self-esteem. A significant positive correlation was found between overall quality of community life and self-esteem of the participants. There was no significant correlation between the other variables as shown in the above table.

Discussion

The results of the study showed the participants have a high quality of community life and life satisfaction. At the same time they have a low self-esteem. Self-esteem differs with the age of physiological change. Most of the participants identified their physiological change during the adolescence. According to Erikson's stages of psychosocial development it is referred to as the period of ego integrity v/s role confusion (Morgan et al, 1975). It is the period in which the adolescent goes through the psychosocial crisis that either will lead to the formation of the individual identity or role confusion. During this period the adolescent may face a tension between internal as well as external forces to form the identity. If the individual gets support from the family, friends or society during this particular stage of identity formation, the individual can develop better as someone with a healthy self-concept and self-esteem. It is evident from this study that 88 percent of the parents did not approve of the transformation of gender identity of the participants and only a few participants got family support during the period of physiological change. In accordance with the present results, a previous study conducted by Lakshmanan & Victor in 2010 among 200 members of the transgender community reported more than half of the study participants were rejected by their families and friends as soon as their gender identity was known and 16 percent stressed that transgender persons should not be thrown out by parents as they too are individuals with emotional needs and aspirations. These results could explain the possible reasons for low self-esteem of the participants. The explanation for high quality of community life and life satisfaction could be the manageable income and expenses from/of the occupations they are following and also the participants are not finding any difficulty in following the present occupation.

The findings on occupation and education broadly supports the other findings in the area, such as the study conducted by United Nations Development Programme (2016) in various states of India which mentioned the livelihood pattern of transgender

persons as 52 percent of the transgender participants in the study begged for a living, making it the main form of livelihood for the community across the five states. This was followed by sex work (4 percent), giving blessings during traditional festivities or birth of a child (4 percent) and working in social development with community based organisations (9 percent). About 3 percent of transgender persons engaged in both sex work and begging, in order to make ends meet. The same study also stated that most transgender persons leave home at an early age and hence do not finish their education. Most employment opportunities seek individuals who have completed education up to Class ten or twelve. Applications get disqualified because of lack of education of the candidate. So the transgender persons have resorted to begging and sex work for their income. A study conducted by Greytak, Diaz and Kosciw (2009) explains the poor education of transgender persons in their report entitled 'Harsh Realities' that the grade point averages of transgender students who were frequently harassed were significantly lower than those who were bullied less often. The stigma, discrimination and harassment starts from the developing ages make the lives of the transgender persons vulnerable and outlined from the mainstream society.

Social Work Implications

Transgender individuals have been stigmatized and this affects their quality of social life. However, community-based transgender organisations are receiving increased attention, and they thrive to work with public health and social science researchers to question and refine assumptions about gender definitions and gender-based diagnoses. The State and Central Governments have played a vital role in strengthening research activities on the issues of transgender persons. Such scientific studies will throw light on the current situations, concerns and help identify strategies for enhancing quality of social life. Work has an important role in one's quality of community life; and the majority of transgender individuals desire to and are ready to work. Hence the government and private sectors have to consider this and create such opportunities for them. The social workers

and individuals working with them can explore the creative entrepreneurial skills of transgender persons. This will assist the social workers plan vocational training programmes and will help to motivate the transgender persons to be entrepreneurs. The District Social Welfare Department should design and organize workshops and programs to improve the self-esteem, life-skills and talents of the transgender community. Low educational status is one of the major reasons that obstruct the transgender community from accessing various resources and services available to live a better living in the community. Community based education programmes have to be initiated in coordination with the NGOs for providing educational opportunities to the transgender individuals. Educational opportunities enable people to acquire skills and equip oneself for remunerative work which will automatically improve the quality of social life of transgender persons. The government should construct houses for transgender persons along with other communities so that they can be part of a larger inclusive society. This helps to decrease the levels of marginalization and exclusion. Increasing opportunities for inclusive recreation gives transgender individuals a chance for social participation and this in turn enhances inclusion and their quality of social life.

Conclusion

To conclude, the results of the study indicate the need and scope for further research and interventions to include the transgender persons in the main stream society and make their life 'as normal as others'. Greater efforts are needed to strengthen research activities on the issues of transgender persons, on the part of state as well as the central government. Such research implications could improve the life of transgender persons. There is a definite need to enforce the steps to encourage the transgender persons to pursue higher studies. Vast numbers of the transgender are interested to work in the government as well as in the private sector. Continued efforts are needed from the part of government and the community to make the employment accessible to them. All the discrimination they are facing and its implications are mainly due to the lack of

awareness of society on trans-gender persons. The poor acceptance level of family, friends and the society, in education institutions and employment organisations are the major reasons for the physiological and psychological vulnerable situation of the transgender persons. There is, therefore a definite need for sensitising the community regarding trans-gender persons from the school level itself. Further, there are a number of important changes which need to be made at ground level as well as at policy level that needs to be advanced.

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MENSTRUAL ATTITUDE, EXPERIENCE AND SANITARY PRODUCT USAGE AMONG SCHOOL STUDENTS OF RURAL UTTAR PRADESH: A CROSS- SECTIONAL SURVEY

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Abstract: *The mystic and restrictive nature of menstruation marks a terrible transformation in young girls' lives. The health of adolescent girls has a direct relation with their menstrual experience, attitude and hygiene management. The present study assesses the menstrual attitude, menstrual experience and usage of the sanitary product among adolescent girls. A cross-sectional survey was carried out in government schools of the Mirzapur division of Uttar Pradesh. A total of 140 participants have taken part in the study. A self-administrated questionnaire was used as a tool for data collection. In the study, the mean age of menarche has been found to be 14.36 years. A majority of the participants use sanitary napkins and cloth, in contrast to this; many participants reported that sanitary napkins are not affordable. As regards to menstrual attitude, majority of the participants do not consider it a disease. The education program at school level is suggested as to intervene.*

Keywords: *Adolescent Girls, Menstrual Attitude, Menstrual Experience, Menstruation, Sanitary Pad.*

Background

Menstruation is a hormonal fluctuation that appears as a physiological phenomenon and ensures the possibility of reproduction among uterus-holder humans. However, it has many myths and taboos associated due to its mystical nature. Many

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cultures around the world, binds menstruation, with impurity and immorality concepts while restrictions are imposed extensively. Subsequently, beginning of periods has a profound impact on adolescent girls' life adding to feeling of shame about it recurrently. The onset of menarche (First menstruation) is considered as the last pubertal change that occurs in the sequence of developmental modifications in a girl's body after breast developments and pubic hair growth (Swenson & Havens, 1987). Menstruation brings physical, emotional, psychological as well as the socio-cultural discomfort to the women of all ages (Tegegne & Sisay, 2014). The menstrual experience of every adolescent varies from one to another based on the interaction amongst girls' psyche, genetics, and environment. The structural intersection in lifestyle, ethical identity, tribal, rural or urban habitation, education of parents, family income, family size, along with caste-class status has an impact on the experience and attitude among adolescents during the onset of the menarche and in the rest of the menstrual discourse. In fact, based on the menstrual experiences girls develop their menstrual attitude which imply that early positive experience results in positive attitude; similarly, the negative attitude follows a negative experience. A study conducted on adolescent school girls found that almost four out of five respondents showed interest to eliminate their menstrual cycle for a while if given the opportunity (Miller & Smith, 1975). It indicates the negative attitude of young girls towards their menstruation.

The sufficient knowledge provided on menstruation as earlier as menarche may prepare girls to perceive it an imperative and natural phenomenon (Ameade & Garti, 2016). Besides, hygienic means of blood absorbents like sanitary napkins are a prominent aspect to safeguard menstrual hygiene management. To collect menstrual blood without harm, hygienic product such as sanitary napkins, tampons or menstrual cups are not easily accessible to rural girls. They mainly get it from the schools under government schemes. In addition to that, girls who use cloth pad even are not aware of maintaining hygiene practices. NFHS IV (2015-16)

released in the year 2018 affirms that 62 percent of women of age 15-24 use a cloth as the means to manage their menstrual bleeding. According to this survey, locally prepared napkins, sanitary napkins, and tampons are considered as hygienic methods of protection. Poor hygiene management poses an adverse impact on menstrual attitudes. However, various customs also influence attitudes towards menstruation (Chaturvedi & Chandra, 1991). The better menstrual preparations coupled with positive menarche experience eventually lead to positive adult menstrual attitudes and experiences (Eswi et al, 2012). The present study delineates menstrual experience, attitude, and sanitary product usage during menstruation among adolescent girls.

Research Objective:
1. To understand the menstrual attitude.
2. To find out the usage of sanitary products.
3. To find out the menstrual experience.

Material and Method:
This cross-sectional survey was carried out in government schools of the Mirzapur division of Uttar Pradesh state in India. Mirzapur division has three districts Mirzapur, Sonbhadra, and Bhadohi. The study has been conducted in six government schools in Sonbhadra and Mirzapur district. The participants were taken from the grade 8th and 9th standard only to check the early age menstrual experience and attitude. A total of 158 participants were taken in the study nonetheless only 140 questionnaire forms were found completed and eligible to include in the study. Inclusion criteria for the study consisted of school-going girls of 8th and 9th class who have attained menarche. The age of the girls ranged from 13 to 16 years. Furthermore, a convenient sampling method was adopted using a pre-designed, structured, closed-ended, self-administered questionnaire. The questionnaire covered the general information about the participants as name, class, religion, caste, family-type, age at menarche along with questions related to menstrual attitude, their menstrual experience, and usage of the sanitary product during menses.

Ethical Consideration:

Since the study was carried out in the government schools, ethical approval was acquired from the school's authorities, principal and teachers. The objectives, process and purpose of the study was explained to them before procuring permission to conduct the survey. The first thing the researcher did was to build a rapport with girls then discuss with them the matter of the study. Most of the girls hesitated to participate at beginning because the topic was seen as a taboo topic but once they saw their classmates taking part in the study, many of them agreed. The participants (girls) were informed about the purpose and objective of the study; however, the study included only those girls who were ready to participate in it with their own free will. Their consent was acquired by a consent form. The consent form included the objective of the study, risk and benefits; it explained that the study reserves the voluntary choice of the respondent to participate; it also emphasised on the commitment to maintain confidentiality of the data as well as the identity of the participants, and withdrawal from the study at any time was open for the participants.

Result and Discussion:
Demographic Profile:

The study comprised adolescent girls aged between 13 to 17 years. The majority (28.5%) of the participants were of age 16 years followed by 15 years which constituted 26.4 percent. Further, age range found to be as 22.1 percent (14 years), 13.5 percent (13 years) and 9.5 percent (17 years). Similar findings were observed in a study conducted among school adolescent girls in Nagpur district where participants of age 13 years were 32.30 percent, 44.70 percent participants were 14 years old and 17.83 percent participant were 15 years old (Thakre et al. 2011). From the results composed by analyzing the data, the following conclusions are made. In the present study, 90 percent belonged to the Hindu religion whereas 10 percent of the participants belong to the Muslim religion. Further, 39.5 percent of participants belonged to the joint family system, whereas 60.5 percent belonged to the nuclear family system. In this study, caste distribution was such

that 27.5 percent was from general category, 50.5 percent participants belonged to Other Backward Class (OBC), 17.5 percent participants belonged to Scheduled Caste (SC), and 4.5 percent belonged to Scheduled Tribe (ST). These results coincide with a study in the slum of Maharashtra conducted by Deshpande et al. (2018) where 75 percent family were belonging to Hindu while 25 percent from Muslim religion, 77 percent of participants were from nuclear whereas 23 percent were from joint families. In another study conducted by Khanna et al. (2005) in Rajasthan, participants from nuclear family were found to be 70.2 percent and from joint family, it was 29.8 percent, whereas distribution by religion showed that Hindus participants were 82.3 percent, and Muslim participants were 17.1 percent; caste wise distribution in their study was as follows- 15.5 percent Scheduled Castes, 17.3 percent Scheduled Tribes, and 67.2 percent from other castes. Studies show that the social determinants are vital in menstrual studies (Joinson et al. 2011).

Menarche Age:

In medical terms, menarche is the word used for the first menstrual bleeding in females (Lacroix et al. 2020). The time of menarche is a crucial segment of every girl's life. In the present study, the mean age of menarche was found as 14.36 years. The majority of participants started their period at the age of 14 years (37.9%) and 15 years (30%). Similarly, in a study conducted by –Thakur et al., (2014) the mean age of menarche reported was 13.4 years and in a Haryana study, it was 12.21 years among adolescent school girls conducted by Bachloo et al., (2016). The mean age at menarche was 13.98 years in a study in Ethiopia (Tegegne & Sisay, 2014). A study conducted in Rajasthan found the mean age of menarche as 13.2 years (Khanna et al. 2005). Further, 13.82 years mean age of menarche is found among adolescent school girls in Nagpur district (Thakre et al. 2011). The menarcheal age varies among populations based on so many extraneous factors such as nutritional status, Body Mass Index, meteorological conditions, region, birth-timing, genetics, absence of biological father, caste-class and socio-economic aspects (De and Bose, 2016; Joinson et

al. 2011). However, several studies have shown the systematic decrease in the mean of menarcheal age worldwide due to rapid changes in human's life (Pathak et al. 2014). Menarche is considered as a milestone change for every woman as it changes the psycho-social life of girls and puts them in a peculiar situation of shame and embarrassment. At the time of menarche, care and support of family, especially of mothers, has a crucial role in order to develop the positive menstrual attitude among girls (Sooki et al. 2016).

Duration of menstruation:

The majority of the participants responded that their menstruation occurs for three days (39.3%), 19.3 percent of participants experience it for four days, 16.4 percent of participants menstruate for two days. 21.4 percent of participants experience monthly bleeding for five days in a month. However, the mean number of days was found to be 3.43 days. The duration of the period varies with the population. For instance, a study in Bangalore reported that 57.7 percent of participants had 2-7 days of menstrual flow (Madhusudan et al., 2014). Similarly, a study conducted in Egypt reported that 88.8 percent of participants experience periods for around 3 to 7 days (Abdelmoty et al., 2015). Studies suggest that the normal duration of period flow ranges between 2 to 7 days. More than 7 days of bleeding is considered abnormal bleeding; 'menorrhagia' is a medical term used for this situation.

Dysmenorrhea Intensity:

The present study has scaled the intensity of menstrual pain from 0 to 10 points. The higher number depicts the higher severity of menstrual pain that any participant experienced. For instance, '0' and '10' illustrate 'no pain' and 'worst pain' respectively. Nonetheless, the mean of the pain intensity was calculated as 3.28. In the study, the majority of the responses fell between 1 to 4 (83%) points that suggests that severity of pain among participants is moderate. Dysmenorrhea is the medical term for cramp or pelvic pain that occurs during periods. Majority of girls (67.9%) responded for dysmenorrhea in a study, where the majority of the

responses were in the age group of 13–15 years (Shoor, 2017). Another study reported that among 374 participants, all of them experienced dysmenorrhea ranging from mild pain 28.8 percent, moderate pain 48.9 percent, and severe pain 22.1 percent (Abdelmoty et al., 2015). Dysmenorrhea is the most common symptom and can be managed with yoga, exercise, hot water bags, and if it is severe, medicines are also recommended.

Sanitary product usage:

In order to absorb menstrual blood, girls use some material like cloth, commercial sanitary pads, tampons, cups or other indigenous means. In the present study, the majority of the participants (67.1%) use sanitary napkins, while 29.3 percent of participants use a cloth to manage menstrual blood. Also, 3.6 percent stated that they use both the products based on immediate availability.

Affordability of blood absorbent Product:

In the present study, it is found that 55.7 percent of participants experienced a lack of money to buy commercial sanitary pads whereas 65 percent of participants accepted that their school does not provide sanitary pads to them regularly. Further, 41.4 percent of participants do not have the availability of sanitary napkins in their nearby shops. In the matter of comfort with absorbents, 54.3 percent participants feel that sanitary napkin gives more comfort whereas 24.3 percent feel cloth is comfortable however; 21.4 percent participants feel that both cloth and sanitary napkins are comfortable for them. Further, 70 percent of participants use 1 to 6 pads in a month during their menstrual flow, 27.5 percent use 7-10 pads in a period whereas 2.5 percent of participants use more than 10 pads in one month period.

There is a significant association between the use of sanitary products and affordability to buy sanitary napkins among girls (**Chi square value- 8.45, p-value- .015).** In order to manage blood absorption, in the present study 67.1 percent of girls use sanitary

napkins while 29.3 percent use cloth. This coincides with the result of a study conducted in Nagpur that reports 64 percent of girls use sanitary pads '(Wagh et al., 2018). Another study conducted in urban Delhi shows that only 23.6 percent of adolescent girls use sanitary napkins (Baridalyne & Reddaiah, 2004). Further, a study in Haryana poses that 51percent of girls use a sanitary pad(Bachloo et al., 2016).Chadalawada & Kala, (2016) in their study reported that 85.33 percent of girls use sanitary pads in Vijayawada. In an Andhra Pradesh tribal adolescent school, 78 percent girls use sanitary pads (Udayaer et al.2016). The usage of absorbent varies within the population based on their financial position. However, any means which is hygienic and changed within appropriate time, is good. Government schemes, in different States, direct schools to distribute pads monthly in schools. In the state of Uttar Pradesh 'Kishori Suraksha Yojna' is such scheme, since the year 2015, under which schools distribute sanitary pads to girls.

Knowledge about Menstruation:

Menstrual attitude can be defined as how the girls perceive and feel about the phenomena of their period. In the present study, 60.7 percent of participants know that menopause is the end of menstruation. Also, 90.7 percent of participants know that menstruation is not a disease; 86.4 percent of participants know that during pregnancy women do not menstruate; and 90 percent of participants know that the source of menstrual blood is not the stomach.

It was seen that 64.3 percent of participants know that the source of menstrual blood is the womb (uterus). If comparing this result, it is found in other studies, for instance, 26.7 percent (Madhusudan et al., 2014), 12.66 percent (Chadalawada, 2016), 23.05 percent (Tegegne & Sisay, 2014), 20.8 percent (Das et al.,2014) and 22 percent (Kumar & Singh, 2014) girls knew that blood comes out from their uterus. Interestingly, 71.4 percent of participants think that menstrual blood contains a dangerous substance. Further, 85 percent participants know that pain during period is not an illness.

The result coincides with the result of a similar study carried out in Uttarakhand where 18.2 percent responded that menstrual blood is impure while 6.4 percent considered menstruation as a disease (Kumar & Singh, 2014). In another study on knowledge, belief, and practices in Andhra Pradesh, it was found that 84 percent of girls knew that periods ceased during the pregnancy (Savanthe, & Nanjundappa, 2016) and 69.3 percent of participants responded that dancing or running during periods is not harmful to their body.

This is due to the lack of knowledge and lack of awareness among girls. This result in the present study reveals that girls are more aware and have knowledge about menstrual anatomy. An Egyptian study on menstrual attitude delineates that adolescent girls show much positive attitudes towards their menstruation than elder women and they perceive it as a natural process; in a similar study it was found that menstrual knowledge was positively correlated with an attitude of girls toward menstruation (Eswi et al., 2012).

Restrictions during the Period:

In adolescence, menstruation brings extra difficulties to cope along with anxiety, fear, and physical restrictions. In the present study, 74.3 percent of participants face restriction to play outside the house; and 70.7 percent of participants are prohibited to visit religious places during periods. In rural areas where water collection is the sole job of women and girls of the house, 44.3 percent of participants do feel difficulty in fetching water from a distance during a period much more than normal days. Further, accomplishing long walks are also a problem during periods due to weakness or pain; 72.1 percent of participants in the present study feel difficulty to walk long distances. 57.9 percent of participants responded that they have to stay home during their periods. A Kenya based study suggest that pubertal and menses related emotional experience exerts control on the mobility and education of the girls that are more likely to encourage gender inequality (Jewitt & Ryley, 2014). A study conducted in rural India delineates that among 207 respondents 93 percent of girls suffer

some kind of restriction during menstruation (Das et al. 2014). Moreover, restrictions on activity were significantly more in rural girls than in urban girls (Deo & Ghattargi, 2005). Deshpande et al. (2018) found 80 percent of girls of urban slums face restrictions to visit the temple. Another study of Uttarakhand found 75.4 percent overall restriction on girls during the period whereas 67.6 percent of girls were prohibited to visit religious places (Kumar & Singh, 2014). Similarly, in students of a college in urban Bengaluru, temple visiting restrictions was faced by 67.4 percent girls, 17.5 percent girls were not allowed to go out of the house, while 7.7 percent were not allowed to go to school during periods (Shrinivas et al., 2019). Menstrual restriction poses extraordinary challenges in the life of young girls to pursue their life with fullness.

Schooling and Periods:

School absenteeism during periods is a critical issue among school-going adolescents. In the study, 67.1 percent of participants remain absent for three days during a menstrual cycle, 30 percent of participants said that they usually remain absent all days of the period. A Delhi slum-based study similarly found that 40.8 percent of them stay absent in school during the period (Vashisht et al., 2018). Further, 36 percent participants responded that their period affects their study. Similarly, in a study conducted among school adolescent girls in Ethiopia, 57.80 percent of participants had perceived that menstruation affects their academic performance. Reasons for the school absenteeism shown in a study conducted by Ray & Dasgupta (2012) found lack of disposal facilities, lack of clean latrines, lack of water supply, abdominal pain and physical discomfort, fear of leakage, and social withdrawal. In addition, the World Bank (2016) informs that countless girls drop out of school completely as soon as they start menstruating. In the same study, 90.06 percent of the girl students did not feel comfortable in school during menstruation due to fear of leakage (Tegnege & Sisay 2014). This is due to a lack of pads and underwear which help in managing their menstrual bleeding. Schools prevailing in poor settings are more likely to have a lack of gender-specific facilities for instance clean covered

toilets, running water, disposal facilities, and more of period-friendly environment for adolescent girls. These deficiencies hamper school performance among girls and in long run it also causes school drop-outs.

Conclusion and Recommendation:

In the present study, school-going girls in the rural areas have balanced usage of sanitary napkins which is due to wide sanitary napkin distribution from schools and rural health awareness programs. It is observed that since the past one decade, many NGOs have scaled up menstrual awareness programs in rural areas. Intervention studies should preferably be done by researchers to study attitudes towards menstruation Alteration in menstrual attitude through behavior modification learning programs in schools and inclusion of mothers in community level programs will be helpful. The inclusion of puberty education in school education programs can be one holistic approach to help young girls to develop positive menstrual attitudes and experience.

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HOUSEHOLD FOOD INSECURITY AMONG MAHADALITS IN RURAL BIHAR, INDIA

Dr. Yogendra Musahar[1] and Alok Kumar[2]

Abstract: *The Mahadalits (the Scheduled Castes) are one of the marginalized and the poorest of poor populations in Bihar as well as in India. The present study aims to examine the status of household food insecurity among the Mahadalits in rural Bihar. It also tries to explore the reasons affecting the status of household food insecurity. The present study utilizes a primary data of 224 households. A bivariate analysis has been performed to analyse the data. Household food insecurity scale (HFIS) has been computed which measures food security as food secure, low to moderate secure and severe food insecure households. The percentages of food secure and food insecure (low to moderate and severe) were 20.5 percent and 79.5 percent respectively. A multinomial logistic regression model suggests that family type, social groups, highest education level in the households and sources of the household income were significantly associated with household food insecurity. This study has a remarkable implication for policy making and for future research also.*

Keywords: *Mahadalits, Household Food Insecurity, Logistic Regression Model, Social Groups.*

Introduction

Before going to deal with the problem of household food insecurity among Mahadalits, it is worthwhile to have some glimpses of the Mahadalit population in Bihar. Though it includes the poorest of poor population among Scheduled Castes in Bihar, almost all the 23 sub castes of the Scheduled Castes have been

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included into the gamut of Mahadalits on account of political games. If one traces the chronological evolution of the very word 'Mahadalit,' one finds that the Bihar government decided to constitute a commission, known as State Mahadalit Commission in the year 2007 to identify the poorest among poor Dalits. The commission has submitted two interim reports. In the first report, the commission recommended to include 18 sub castes as the extremely weaker sub castes amongst the list of the Scheduled Castes and also suggested measures for their development. In its second report, the commission recommended to add two more sub castes (Pasi and Dhobi) as the extremely weaker castes in the list of Mahadalits.

Recently, as per the third recommendation of the commission, the Chamar sub caste is to be included in the Mahadalit category after studying the different aspects of their social, educational and economic conditions. In February, 2015, the then Chief minister of Bihar, Shri Jitan Ram Manjhi announced to include Dusadh in the list of Mahadalit. Consequently, none of the sub caste of the Scheduled Castes in Bihar remains outside the gamut of the Mahadalit category. Now, Mahadalits are just synonymous of the Scheduled Castes.

Food is the first basic need among food, cloth and shelter. It is a fundamental need for humans to survive and vital for development (Madhaiyan, 2014). And food security plays a crucial role in our life. It involves economic growth, touches on education (especially education of women). It also involves population programme and improved nutrition means. It causes lowered birth rates and increased child survival. It also involves the natural environment and issue of democracy. If food security is so important, it is worth to put here its conceptual framework in brief.

There is a vast amount of literature dealing with definitions and conceptual models of household food insecurity. Credit goes to Maxwell and Frankenberger who reviewed and compiled the latest definitions (Hamad & Khashroum, 2016). Some of the

important definitions of food security and household food security/insecurity will find place in the following paragraphs.

Food security is a complex issue and its definition has evolved over time. The question of food security has a number of dimensions that go beyond production, availability and demand for food (Mittal & Sethi, 2009). It also has physical, economic, environmental and social issues. Haen & Lindland (1997) have identified three dimensions of food security: (1) food must be available (2) the supply should be stable over seasons and years, and (3) all households should have access to food either through over production or sufficient purchasing power in the hands of the people. Though there are close to 200 different definitions of the term, the essence of all these definitions is similar (Kumar, Bantilan, Kumar & Jee, 2012). However, the widely accepted definition of food security was given in the World Food Summit (1996) which defines food security as "food security exits when all people, at all times, have physical and economic access to sufficient, safe and nutritious food that meets their dietary needs and food preferences for an active and healthy life."

The approach to assess food security has changed. Food energy intake at household level is now given prominence in assessing food security (Reddy & Radhakrishna, 2004). There has been a definite and significant paradigm shift in the concept of food security from mere macro level availability and stability to micro level household food insecurity (Ittyerah, 2013). After Sen, the debate shifted from macro supply and micro physiological concerns to household level issues relating to off access; that is the ability of households to obtain food in the marketplace or from other sources (Webb, et al. 2006). So, household food security/insecurity will find utmost importance in the present paper.

A household is food secure when it has access to the food needed for a healthy life for all its members (adequate in terms of quality, safety and culturally acceptable) and when it is not at undue risk of

losing such access (United Nations, 1987). On the other hand, food insecurity refers to the lack of secure access to sufficient amounts of safe and nutritious food for normal growth and development and an active and healthy life (Global Report on Food Crises, 2018).

Though there are a number of definitions of household food security/insecurity, for the purpose of the present paper, Philips & Taylor's definition for household food insecurity seems relevant. Phillips & Taylor (1990) define household food insecurity as "a state that exists when members of a household have an inadequate diet for part or all the year or face the possibility of an inadequate diet in the future".

It is to note that the absolute number of undernourished people in the world is now estimated to have increased from around 804 million to almost 821 million in 2017. In Africa, the situation is more critical in the region of sub- Saharan Africa where as per one estimate, 23.2 percent of the population or one out of five people in the region may have suffered from chronic food deprivation in 2017 (FAO, IFAD, UNICEF, WFP and WHO, 2018).

The people suffering from hunger are mostly living in developing countries and the incidence of hunger is the highest in South Asia wherein as many as 281 million people are undernourished (FAO, 2015). Moreover, as per one estimate, 124 million people in 51 countries are currently facing crisis of food insecurity as compared to 108 million people across 48 countries last year (Global Report on Food Crises, 2018). India is not exception to this anomaly.

As per latest global hunger index, India has been ranked at the 102[n] position among 117 countries. It is saddening to note that India is ranked well below many neighbouring countries like China (25), Srilanka (66), Myanmar (69), Nepal (73) and Bangladesh (88) (Global Hunger Index, 2019). As per a report by Welthungerhilfe and Concern Worldwide, India is among 45

countries that have "serious levels of hunger" (The Economic Times, 15 October, 2018). News of deaths of hunger surfaced in Jharkhand time and again. At least 30 people died of starvation in Jharkhand since September 2017 (Down To Earth, 19 May 2020). Not only this, news of starvation from Delhi was also surfaced wherein three sisters reported to have been died due to starvation (The Hindu, 26 July 2018).

Rationale for the Study

Household insecurity is one the pertinent issues of the contemporary times. Millions of people are facing the problem of food crisis across the world. Weaker sections of the society have to suffer more, due to acute poverty. In India, a large chunk of population from SC/STs come into the grip of poverty due to historical wrongs and structural set up of Indian society. There is a strong correlation between caste and poverty in India (Lanjouw & Stern, 1991). Among the rural communities, 48 percent Scheduled Castes and Scheduled Tribes are poor (Thorat, 2007). The Mahadalits are the poorest folk of the Schedule Caste population in Bihar (a state of India). There is a dearth of literature depicting primary data on household food insecurity among the Scheduled Castes. Household food insecurity among the Mahadalits has been the least explored. The present paper is a venture in this direction. The findings of this study have policy implications at regional (state) and national levels. Policy makers may use these findings to address the issue of the food insecurity of suffering population.

Objectives of the paper

1. To examine the status of household food insecurity among Mahadalit population.
2. To explore the factors affecting household food insecurity among them.

Data

The present study utilizes primary data. A primary field survey has been carried out in two selected villages of Paschim Chamaparan district of Bihar. These two villages have a large concentration of

Scheduled Castes. There are majority of Musahar and Chamar sub castes of Scheduled Castes in these selected villages. A total of 224 households have been surveyed. The samples were stratified into two strata: 166 Mahadalits (Scheduled Castes) and 58 Non-Scheduled Castes. Survey work was carried out between mid-September 2019 and mid-October of 2019.

Methodology

Two villages were selected on the basis of higher SCs population concentration. Once the villages were selected, the households were selected using random sampling method. A structured interview schedule with close ended questions was administered on the respondents. Six core questions (table 1) depicting the status of household food security were asked. Every question has three responses-often, sometimes and never. The responses 'often' and 'sometimes' of every question were considered as food insecure. So, it was coded as yes (yes=1). The response 'never' of every question was considered as food secure and it was coded as no (no=0).

Every question was made dichotomous by taking often and sometimes as yes (yes=1) and never as 'no' (no=0). These six core questions were added up. The resultant variable obtained after adding up six core questions was considered as food insecurity scale or dependent variable. The frequency output of the resultant variable was 0, 1, 2, 3, 4, 5 and 6. The value 0 represents each household has 'never' as response. The value 1 represents that any questions out of six has 1 response as 'yes'. The value 2 represents that out of six questions 2 has responses as 'yes' and, so on and so forth. In the present study, value 0 was considered as food secure, the values 1, 2, 3 and 4 were coded as low to moderate food insecure and the value 5 and 6 were coded as severe food insecure. This will be dealt as household food insecurity scale (food secure, low to medium food insecure and severe food insecure) through out in the present study. The independent variables were type of family, size of household, highest education level in the household, social groups, sources of household income, total

operational land (in hectare) and total household monthly income.

The bivariate analysis (cross tabulation) was carried between household food insecurity scale (dependent variable) and above listed independent variables. Chi Square test was also applied for every cross tabulation to assess any significant association between dependent variable and concerned independent variable. To assess the effect of independent variables on food insecurity scale, the dependent variable, a multinomial logistic regression model was applied.

Results
Socio-economic profile of the respondents
Table 1 depicts the socio-economic profile of the respondents. More than 55 percent of the households were of nuclear type. Majority of the households were of large size as over 62 percent of the households had 6 or more persons. In the present sample, majority of the respondents were male (87.9 percent). Among the respondents, younger age group of 20-29 years had the least share whereas the age group 40-49 years had the highest proportion. In terms of the highest education level in the households, illiterate members had the highest proportion whereas high school and above highest education level had been found only in 21.4 percent of the total households.

Table 1: Socio-economic profile of the respondents (N=224)

Socio-economic attributes	Frequency	percentage
Family Type		
Nuclear	124	55.4
Joint	100	44.6
Total	224	100.0
Household size		
<=5	85	37.9
>=6	139	62.1
Total	224	100.0
Gender		
Male	197	87.9
Female	27	12.1
Total	224	100.0

Age group (in years)		
20-29	34	15.2
30-39	68	30.4
40-49	75	33.5
>=50	47	21.0
Total	224	100.0
Highest education level in household		
Illiterate	106	47.3
Literate & up to middle	70	31.3
High school & above	48	21.4
Total	224	100.0
Sources of household income		
Agricultural labourers	157	70.1
Cultivation	31	13.8
Fixed salary & petty business	36	16.1
Total	224	100.0
Total household monthly income (in Rs.)		
1500-3500	69	30.8
500-5500	54	24.1
>= 5500	101	45.1
Total	224	100.0

Source: Authors' computation

Majority of the households (70.1 percent) were fetching household income from working as agricultural labourers. Only 16.1 percent of the households were dependent upon non-agricultural sources of income i.e.; fixed salary and petty business. Over 45 percent of the households had household monthly income of Rs. 5500 and more. But around 31 percent of the households survived on household monthly income of Rs. 1500-3500 only.

Status of the household food insecurity

The answer to very first question (in the last one month, did you worry that your household would not have enough food?) reveals that more than half of the households reported that they were often worried that there would not be enough food in the households. Only around 28 percent of the households were never worried that there would be no food to eat (Table 2). Around 42 percent of the households were unable to eat the desired food due to lack of resources. The proportion of the households that were able to have the food of their choice was below 30 percent. One fifth of the

households reported eating less than they wanted to eat because of the lack of resources. The proportion of the households that had as much as they wanted was almost 33 percent (Table 2).

Table 2: Status of Household Food Insecurity

Questions	Often n (%)	Sometimes n (%)	Never n (%)	Total
Q1. In the last one month, did you worry that your household would not have enough food?	120(53.6)	42(18.8)	62(27.6)	224(100)
Q2. In the last one month, were you or an y members not able to eat the kinds of food you/they wanted because of lack of resources?	91(40.6)	71(31.7)	62(27.7)	224(100)
Q3. In the last one month, did you any member ever eat less than you felt because of lack of resources to get food?	45(20.1)	106(47.3)	73(32.6)	224(100)
Q 4. In the last one month, did you buy low-cost cereals because of lack of resources to get food?	80(35.7)	81(36.2)	63(28.1)	224(100)
Q5. In the last one month, were you and any member ever hungry but did not eat	17(7.6)	121(54.0)	86(38.4)	224(100)
Q6. In the last one month, did you any member ever not eat for a whole day because of lack of resources to get food?	6(2.7)	75(33.5)	143(63.8)	224(100)

Source: Authors' computation

The proportions of the households that bought low-cost food due to lack of resources often and sometimes were 35.7 percent and 36.2 percent respectively. Contrary to this, only little bit more than 28 percent households did not have to buy the low-cost food due to lack of resources. In the cases of extreme hunger situation, household members were hungry but did not eat and household members did not eat for a whole day; the households had the least proportions of 'often' occurrence (Q5 and Q6 in table 2). For 'sometimes' occurrence in these last two hunger situations, the proportions of the households were 54.0 percent and 33.5 percent respectively (Table 2).

Access to and utilization of Public Distribution System (PDS)

A very short investigation of access to and utilization of public distribution system was carried out in the present study. The

scenario was not so satisfactory. Three-fourth of the households (168 households out of 224 households) possessed the ration cards (Table 3). There is a particular reason for this. Every household is not eligible for the ration cards. Poor people are eligible for the ration cards. The density of poor is the highest among the Scheduled Castes and Scheduled Tribes (Deshpande et.al, 2004). So, the proportion of the households having ration cards were higher among SC households (81.3 percent) than that of non-SC (56.9 percent).

Utilisation was assessed for 168 households and overall, more than 90 percent of the households were purchasing ration every month (see Table 3). Non-SC households were in fairly better position than SC households in purchasing the ration every month. The proportion of the households that were purchasing the ration every month were 91.1 percent and 89.6 percent for Non-SC and SC households respectively.

Table 3: Access to and Utilization of Public Distribution System (PDS)

| Social Groups | having valid ration cards | | | | | |
| | Yes | | No | | Total | |
	Frequency	Percent	Frequency	Percent	Frequency	Percent
SCs	135	81.3	31	18.7	166	100.0
non-SCs	33	56.9	25	43.1	58	100.0
Total	168	75.0	56	25.0	224	100.0

| Social Groups | purchasing ration every month | | | | | |
| | Yes | | No | | Total | |
	Frequency	Percent	Frequency	Percent	Frequency	Percent
SC	121	89.6	14	10.4	135	100.0
non-SCs	32	97.0	1	3.0	33	100.0
Total	153	91.1	15	8.9	168	100.0

Source: Authors' computation

Over 10 percent of the SC households were unable to purchase the ration every month (Table 3). The reason was mostly financial constraints. At the time of ration distribution, these households were unable to manage the required money to purchase the ration.

Prevalence of household food insecurity

A household food insecurity scale was computed. It was categorized into food secure, low to moderate food insecure and severe food insecure. In the present study, one fifth of the households were food secure. Around 80 percent of the households were low and moderate to severe food insecure. The proportions of the low and moderate and severe food insecure households were 25.0 percent and 54.5 percent respectively. Overall, 54.5 percent of the households were found to be severe food insecure in the present study (Table 4).

Table 4: Prevalence of Household Food Insecurity among Scheduled Castes in Study Area (N=224)

Household Food Insecurity Level	Number of Households	Percentage
Food secure	46	20.5
Low and Moderate Food insecure	56	25.0
Severe food insecure	122	54.5
Total	224	100.0

Source: Authors' computation

Household food insecurity and socioeconomic and demographic variables in the present study (N=224).

As per Table 5, the percentage of food secure households was higher for joint families (35.0 percent) than nuclear families (8.9 percent). The percentage of the severe food insecure households was much higher for nuclear families (66.9 percent) as compared to joint families (39.0 percent). There was a strong association between family type and household food insecurity scale ($p<0.001$).

The percentage of the food secure households was much greater for the household size $>= 6$ (29.5 percent) than the households with household size $<=5$ (5.9 percent) in the present study. The percentage of the severe food insecure households was disproportionately higher for smaller size households ($<=5$, 68.2 percent) than the larger size households ($>=6$, 46.0 percent). There was a strong association between household size and household food insecurity scale ($p<0.001$, Table 5).

Table: 5 Household Food Insecurity Scale and Socioeconomic Variables in study area (N=224)

Variables	Food secure	Low to moderate food insecure	Severe food insecure	Total	X^2 test (Pearson -Chi Square) p value
Family Type					p value
Nuclear	11(8.9)	30(24.2)	83(66.9)	124(100)	<0.001
Joint	35(35.0)	26(26.0)	39(39.0)	100(100)	
Household Size					
<=5	5(5.9)	22(25.9)	58(68.2)	85(100)	<0.001
>=6	41(29.5)	34(24.5)	64(46.0)	139(100)	
Highest Education level in household					
Illiterate	0(0.0)	25(23.6)	81(76.4)	106(100)	
Literate & up to middle	10(14.3)	23(32.9)	37(52.9)	70(100)	<0.001
High school & above	36(75.0)	8(16.7)	4(8.3)	48(100)	
Social Groups					
SCs	5(3.0)	44(26.5)	117(70.5)	166(100)	<0.001
Non-SCs	41(70.7)	12(20.7)	5(8.6)	58(100)	
Purchasing ration every month					
Yes	24(15.7)	40(26.1)	89(58.2)	153(100)	P=0.079
No	0(0.0)	2(13.3)	13(86.7)	15(100)	
Sources of households Income					
Agricultural labourers	2(1.3)	40(25.5)	115(73.2)	157(100)	
Cultivation	25(80.6)	5(16.1)	1(3.2)	31(100)	<0.001
Fixed salary & petty businesses	19(52.8)	11(30.6)	6(16.7)	36(100)	
Total operational land (ha)					
Landles s	2(1.2)	43(26.5)	117(72.2)	162(100)	
0.01 -0.90	17(48.6)	13(37.1)	5(14.3)	35(100)	<0.001
>= 0.90	27(100)	0(0.0)	0(0.0)	27(100)	
Total household monthly income (Rs.)					
1500 -3500	0(0.0)	18(26.1)	51(73.9)	69(100)	
3500 -5500	0(0.0)	14(25.1)	40(74.1)	54(100)	<0.001
>=5500	46(45.5)	24(23.8)	31(30.7)	101(100)	
Total	46(20.5)	56(25.0)	122(54.5)	224(100)	

Source: Authors' computation

There was a direct relation between the food secure households and the highest levels of education in the households. As the level of education increased from illiterate to high school and above,

there was a sharp increase in the proportion of the food secure households (Table 5). Contrary to this, an inverse relation was observed between levels of education and severe food insecure households. The percentage of the food insecure households was observed to decrease sharply from 76.4 percent to 8.3 percent for the highest education level in the households from illiterate to high school and above respectively. There was a strong association between the household food insecurity scale and the highest education levels in the households ($p<0.001$).

As per Table 5, non-scheduled castes population as compared to the Scheduled Castes population was in far better position in terms of household food security. The percentage of the food secured households for the non-scheduled population (70.7 percent) was disproportionately higher than the Scheduled population (3.0 percent). On the other hand, proportion of the severe food insecure households for the SC population (70.5 percent) was disproportionately higher than that of the non-scheduled population (8.6 percent). There was a strong association between household food insecurity scale and social groups (<0.001) in the present study.

The proportion of the food secure households that were purchasing ration every month was disproportionately higher than the households that were not purchasing ration every month. The percentage of the severe food insecure households was disproportionately higher for the households that were not purchasing the ration every month than the households that were purchasing the ration every month. The relation between household food insecurity scale and purchasing the ration every month was not statistically significant ($p=0.079$).

The percentages of the food secure households for agricultural labourers, fixed salary and petty businesses and cultivation were 1.3 percent, 52.8 percent and 80.6 percent respectively. On the other hand, the proportion of the severe food insecure households was higher for agricultural labourers (73.2 percent) followed by

fixed salary and petty businesses (16.7 percent). In the present study, the households whose source of household income was cultivation were in fairly better position in terms of food secure households as compared to the households whose sources of household income were agricultural labourers and fixed salary and petty businesses.

The percentage of the food secure households was disproportionately higher for the households having total operational land holding size >=0.90 (hectare) as compared to the households with total operational land holding sizes with merely 0.01-0.90 hectare and landless. The scenario was quite different for the severe food insecure households. There was an inverse relationship between total operational land holding size and proportion of severe food insecure households. The percentage of the severe food insecure households was sharply decreasing from 72.2 percent for landless size to 0.0 percent for operational land holding size >=0.90 hectare. The relationship between total operational land holding and household food insecurity scale was statistically significant (p<0.001).

There was also a strong association between total monthly income of the households and household food insecurity scale (p<0.001). In the present study, the lower and middle-income groups namely 1500-3500 and 3500-5500 had the least proportions of the food secure households while higher income group namely >=5500 had disproportionately higher proportion of the food secure households. On an average, there was an inverse relationship between the income levels of the households and household food insecurity. The percentage of the severe food insecure households was the least for higher income group namely >= 5500 (30.7 percent) as compared to middle and lower-income levels of the households. There was a strong association between the monthly income of the households and household food insecurity scale (p<0.001).

Determinants of the household food insecurity

The dependent variable namely the household food insecurity scale (food secure, low and moderate and severe levels) and independent variables namely family type, household size, highest education level in households, social groups, sources of household income, total operational land (in hectare) and total household monthly income were subjected to multinomial logistic regression mode. Model fitting information (Final Model, p <0.001), goodness of fit (Pearson Chi-Square, p:0.093, Pearson's Chi-Square should not be less than 0.05 for model to be fit) and Pseudo R-Square, Nagelkerke= 0.674) suggest that the model is fit to apply. But all the independent variables were not significantly associated with household food insecurity. So, only those independent variables have been retained and presented in tTble 6 that were significantly associated with household food insecurity. The variables such as family type, social groups, highest education level in the household and sources of household income were significantly associated with household food insecurity.

Before interpreting the result of multinomial logistic regression, it is worth to mention that the width of confidence interval (at 95 percent level of confidence) was found to be relatively larger because of low sample size (N=224). Nuclear family households as compared to joint family households were more likely to be low and moderate food insecure (p: 0.045, OR: 4.65, 95% CI: 1.04-6.88) than food secure. Similarly, nuclear family households as compared to joint family households were more likely to be severe food insecure (p:0.012, OR:7.57, 95% CI: 1.55-9.53) than food secure.

Table 6: Determinants of household Food Insecurity in Study Area

Variables*	Low and Moderate food insecurity			Severe food insecurity		
	p value	OR	95% CI	p value	OR	95% CI
Family type						
Nuclear	0.045	4.65	1.04-6.88	0.012	7.57	1.55-9.53
Joint	Reference category					
Social Group						
SCs	0.001	12.04	2.90-14.51	0.001	33.71	6.60-37.17
Non-SCs	Reference category					
Highest Education level in the household						
Illiterate	0.049	8.34	1.01-9.08	0.006	22.18	2.44-26.30
Literate & up to middle	0.004	7.73	2.00-14.73	0.003	15.01	2.60-25.55
High school & above	Reference category					
Sources of Household Income						
Agriculture labour	0.225	2.77	0.53-14.39	0.035	6.8	1.14-8.37
Cultivation	0.304	0.438	0.09-2.12	0.146	0.143	0.01-1.96
Fixed salary & Petty business	Reference category					

Source: Authors' computation

Reference category is food secure, OR: Odd Ratios, CI: Confidence Interval
*Only those variables were presented in the table that were significantly associated with household food insecurity.

SC households as compared to non-SC households were more likely to be low and moderate food insecure (p: 0.001, OR:12.0, 95% CI :2.90-14.51) than food secure. Similarly, SC households in comparison to non-SC households were more likely to be severe food insecure (p:0.001, OR:33.71, 95% CI:6.60-37.17) than food secure.

Illiterate households as compared to households having the highest education level of high school and above were more likely to be low and moderate food insecure (p:049, OR:8.34, 95% CI:1.01-9.08) than food secure. Also, illiterate households as compared to households having the highest education level of high school and above were more likely to be severe food insecure (p:006, OR:22.18, 95% CI:2.44-26.30) than food secure. Households with literate and up to middle level of education as

compared to the households having the highest level of education of high school and above were more likely to be low and moderate food insecure (p:0.004, OR:7.73, 95% CI:2.00-14.73) than food secure. In a similar way, households with literate and up to middle level of education as compared to the households having the highest level of education of high school and above were more likely to be severe food insecure (p:0.003, OR:15.01, 95% CI: 2.60-25.55) than food secure. The percentage of low and moderate and severe food insecure have noticed a mild and sharp decrease with increasing levels of education respectively.

The households with agriculture labour as the source of household income as compared to households having fixed salary and petty business as source of household income were more likely to be severe food insecure (p:0.035, OR:6.8, 95% CI:1.14-8.37) than food secure.

Findings and discussion
The results indicate that substantial proportion of the households was worried for the food in the coming days. The households had to compromise for the quantity and quality of the food. At the same time fairly larger proportion of the households had access to public distribution system. Around 80 percent of the households reported to be moderately to severe food insecure. The household food insecurity scale (food secure, low and moderate food insecure and severe food insecure) was found to vary with changing family type, household size, highest education level in the household, social groups, utilisation of public distribution system, sources of household income, total operational land (hectare) and monthly income of the households.

Findings from the present study suggest that nuclear families were found to be low and moderate to severe food insecure as compared to joint families. Majority of the households were having agriculture labour/daily wage labour as the source of household income in the sample taken into consideration. This source of income is very uncertain. Also, almost two third of the households

are landless. Under such circumstances considering nuclear family as smaller size family than joint family, it may be advocated that due to lesser number of earners in nuclear family than joint family the former has lesser resources to meet two square meals. So, nuclear family is more likely to be food insecure than that of the joint family in the present study. Further, there is social group wise disparity in household food insecurity. The deprived strata of the Indian social fabric- the scheduled castes are more likely to be low and moderate to severe food insecure as compared to quite better off non-scheduled population. This finding is in line with some previous studies (Ali, M., Rehman, H., & Husain, S. M. 2012).

The findings also suggest that there is an inverse association between the highest level of education in the households and the household food insecurity. The illiterate households are more likely to be food insecure than the households having relatively higher levels of education. Education seems to play vital role in eliminating food insecurity at household level. This finding is in line with few previous studies in India and other developing countries of the world (De Muro, P. & Burchi, F. 2007; Chinnakali, P, 2014; Mortazavi, Z. et al 2017). Further, the results suggest that the households which do not have fixed sources of income have more chances to be food insecure. The households having agriculture labour as main source of the household income are more likely to be food insecure as compared to the households having cultivation and, petty business and fixed salary as sources of household income in the present study.

This study has several limitations. All the core module food security questions have not been administered. Only six questions have been administered to assess the household food insecurity in the present study. Further, the sample size is smaller. The geographical coverage is limited. From this study, one can advocate that family type, social groups, highest education level in the household, and sources of household income are the determinants of household food insecurity. At the same time, one

can state that household size, purchasing ration every month, total operational land holding and the total income of the households were not deterrent of household food insecurity. Further research is needed by using all the core module food security questions with greater sample size and larger geographical extent.

However, this study has very important implications for policy making and field practice. Despite availing ration from public distribution system, majority of the households do not have access to adequate food. It implies that quantity of ration supplied by control price shops (Public distribution system) seems insufficient to feed the needy ones. It indicates that quantity of ration provided by public distribution system per household should be increased. Additionally, adequate paid employment is the need of the hour. It will decrease households' dependency on government's supplied ration. Higher education has tendency to enhance capability. Promotion of higher education and its attainment will also decrease dependency on the government's supplied ration. And, hence, household food insecurity will be eradicated.

Conclusion

Now, the ability of the households to obtain food from the sources matters more. So, household food insecurity has become prominent. This study has examined the status of household food insecurity among Mahadalits (Scheduled Castes) in Rural Bihar. The Mahadalits (Scheduled Castes) are experiencing low-moderate to severe household food insecurity. The prominent factors that are affecting the status of household food insecurity are family type, social groups, educational attainment and means of living.

The nuclear families were more susceptible to food insecurity because of majority of the households engaging in agriculture labour as the means of living. The social divide between the scheduled and non-scheduled households was quite visible in household food insecurity. The roots of this divide is deeply entrenched. Education plays very vital role in combating food

insecurity at household level. Access to quality education is very important to eliminate food insecurity. The households having agriculture labour as means of living were more susceptible to food insecurity. More paying means of living are desirable for eradicating household food insecurity.

The progress of any country rests upon the sound health of its people. For sound health, healthy food is essential. Unfortunately, all strata of the Indian society do not have access to better quality and adequate food. This study has provided such evidence which suggests that the certain section of Indian society is still struggling for two square meals a day. Government intervention is needed to eradicate such problem. In addition to smooth functioning of the public distribution system, interventions in some more vital spheres are needed. Relatively higher paid works/jobs opportunities should be provided to the food insecure households. There is need of intervention in education also. Education level of high school and above should be promoted and opportunities should be provided to access higher education. This move will enhance the capabilities to earn more and higher income level will reduce the problem of household food insecurity.

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FOREST RESOURCE MANAGEMENT PRACTICES OF SCHEDULED TRIBES: THEORETICAL PERSPECTIVES

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Abstract: *This paper attempts to examine the application of theories in forest resource management. The paper explores whether these theories can be extrapolated for a better understanding of the traditional forest resource management of scheduled tribals in India. The study results show that there are not many theories in social work that are directly associated with human nature relationships or related to the common pool resource access of the forest dependent communities. Rational Choice Theory is the only major theory of social work, but it has a very limited application in the field. The study findings suggest that theories used in forest resource management can and is well aligned with forest resource management of tribals. The paper will help to establish major theories currently existing or already in use in understanding the forest resource management practices and institutions among the forest dwelling or forest dependent tribes. Often, this form is used to help establish the fact that there is a dearth in appropriate theories or to reveal that current theories are inadequate for explaining new or emerging research problems.*

Keywords: *Theory, Natural Resource Management, Community based Natural Resource Management.*

Introduction

A theory is a logically interrelated set of propositions about empirical reality. One of the objectives of social science is

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building and evaluating theory' (Chambliss & Schutt, 2010, p. 23). The theory consists of a core body for analysis and helps in resource development of a discipline and is therefore crucial for application to world problems (Gelso, 2006). The building blocks of a theory are concepts and variables. Theory help in predicting, explaining and understanding a phenomenon, whereas, a theoretical framework consists of concepts with definitions and a theory that supports a study (Shoemaker, Tankard & Lasorsa, 2004). The theoretical framework introduces and describes the core theory which explains the research problem under the study. The theory facilitates the research to get linked with the existing knowledge, and thus it helps to infer various aspects of the phenomenon at hand. It also helps in identifying the limitations. The theory generally explains the phenomenon and its nature (Sacred Heart University Library, 2019).

In community-based natural resource management, the concept of community is a miserable reflection of reality (Kumar, 2005). Rather than considering the community as a small homogenous group with shared identities and interests, it should be replaced with a notion of community with diverse interests with multiple actors (Agrawal & Gibson, 2005). The conservation, democratic access and use, poverty alleviation and economic development is converged from different fields (Lowegren, 2013). Especially in forest resource management, theories are borrowed from many fields including sociology, political science, economics and so on. However, it is rather ironic that theories rooted in Social Work, and those which try to understand the human- natural resource relations are next to nil. Thyer (2001) was concerned that Social Work has a paucity of empirical research. Nevertheless, Thyer (2001) opined that Social Work is primarily an applied profession, not an academic discipline. Maylea (2020) states that without a theory-based Social Work, the profession is dwindling. Social Work borrows theories heavily from different disciplines like Sociology and Psychology (Barbour, 1984; Gentle-Genitty, Chen, Karikari & Barnett, 2014). These theories explain human behaviour in the social environment and help inform practice.

However, there has been a long debate in the Social Work profession, whether the practice is always informed by theories or workers' morale and rationale. Natural resource management, and related conflicts comes under the arena of Green Social Work. Social Work as a profession in itself is still in the infant stage while considering the practice in the aforementioned areas. Dominelli (2002) urged the Social Work fraternity to engage in the issues related to the biodiversity of earth, depriving indigenous people of their knowledge, and exclusion from the management of resources like forest, grassland or any ecosystem. Dominelli (2012) emphasised bringing environment and natural resource-dependent indigenous people into the ambit of the Social Work profession. The author argues that social and ecological aspects are part of human development and a revival of the Social Work profession is necessary along this line. In the Indian context, Sugirtha and Little Flower (2015) have called upon the Social Work sodality to work for mitigating the climate change crisis. This paper reviews the literature for a better understanding of the major theories in the field of forest resource management. This paper was done during the initial stages of the literature review for the research conducted by the author.

Methodology

Initially, the theories used in resource management were shortlisted from an extensive literature review for the purpose of the study from SCOPUS and Web of Science. In some cases, theories mentioned in the research articles were again searched and its applicability in the area of forest resource management has been analysed thoroughly. The theories used for the study span from 1980s up to 2020. The literature was manually reviewed based on the application of those theories in the field of natural resource management and specifically in application to forest resources management and communities.

This research article aims to present the major theories in the field of forest resource management from a social system perspective. The purpose is to understand the applicability of these theories in

the field of forest resource management.

Theoretical perspectives

The theory and frameworks discussed in this paper are connected to forest resource management. In the first part, theories are presented and analysed critically and a discussion on the applicability of those theories in the Indian context, with specific focus on the Western Ghats region is conducted. Each theory is initially discussed and its application is identified. The potential of these theories in understanding the community or state forest resource management has thus been discussed.

1) Common Pool Resources Theory

Common Pool Resources can be defined as a resource that is accessed by a group of people; the resource however, tends to deplete if everyone considers their self-interest (Kenton, 2019). Heikkila and Carter (2017) define common pool resource as which is non-excludable to users, and use of the resource by one stakeholder will reduce the chance of its use by another user. This is known as subtractability. Common pool resources include fisheries, forests, irrigation systems and pastures (Heikkila & Carter, 2017), underground water basins, grasslands (Kenton, 2019). What makes a difference between public good and common pool resource is the degree of subtractability (Rennard, 2007). National defence is a public good whereas fishery is common pool resource, and what makes it distinct is that the use of a public good cannot be restricted whereas the use of a common pool resource could be restricted (Apesteguia and Maier-Rigaud, 2006). In a forest, tree or branches of a tree collected by an individual is not available to other users, and this categorisation is based on excludability and rivalry. Individuals are the units of analysis of the Common Pool Resource theory. This theory was an answer for Hardin's (1968) Tragedy of the Commons and associated with free rider problems. It is a theory about the conditions under which the open access management of common-pool resources can be avoided through collective action. The basis of the Common Pool Resource theory is a set of design principles

and it is apt in explaining patterns and outcomes in the governance and management of forests if included in the political ecology tradition. It is not necessary for all cases to be present for a Common Pool Resource theory to be successful. Design principle aids in the success of institutional arrangements in sustaining common pool resources (Fleischman, Loken, Garcia-Lopez & Villamayor-Tomas, 2014).

Schlager (2004) presents Ostrom's devised conditions that support the cooperation. The attributes necessary for common pool resources supportive of cooperation is feasible improvement, and that resources should not be underutilised or deteriorated. With reliable and valid indicators of the condition of the resource, the flow of resources should be predictable, and hence appropriators should have accurate knowledge of external boundaries and internal micro-environment.

The appropriator attributes necessary for the emergence of cooperation include salience, which implies that the appropriator should be dependent on the resource system for a major portion of livelihood and activity. Appropriators should have a shared idea of how the resource system works, and have trust towards each other. Appropriators can decide access and harvesting rules, and appropriators should have leadership skills and the minimal skills required for an organisation to work efficiently and smoothly. Whether the theory can be used in fluctuating land boundaries is not mentioned.

The boundaries mentioned in the design principle is difficult to mark in the case of tribal accessed forest and fringe areas as there is state and forest department boundaries marked and customary traditional boundaries of the community. This creates a confusion when the study has to be staged in the forested landscape. Rigorous theories have to be put forth considering the local community, that depends on the common pool resources (Fleischman, Loken, Garcia-Lopez and Villamayor-tomas, 2014; Agrawal, 2014; Schlaegar, 2004; Ostrom, 2002; Varughese & Ostrom, 2001).

2) Conservation of Resource Theory

Hobfoll (1982, 2002) proposed the Conservation of Resource (COR) theory, in which he suggests that individuals are motivated to acquire, protect, and retain resources to deal with stressful situations as they arise. Hobfoll defined resources in Conservation of Resource theory as anything that people value, with an emphasis on objects, states, conditions and other things. However, resources are redefined as anything perceived by the individual to help attain goals (Halbesleben, Neveu, Paustian-Underdahl & Westman, 2014).

The Conservation of Resource theory was used in studying the psychological consequences of disasters like drought and its effects on the individual and community. Resources include objects, personal characteristics, conditions or energies. The premises of Conservation of Resource theory includes the primacy of loss principle, resource investment, and also on the premise that those who lack resources are more vulnerable to resource loss, (initial loss leads to future loss which lead to further (Zamani, Gorgievski-Dujivesteijn & Zarafshani, 2006; De Cuyper, Mäkikangas, Kinnunen, Mauno, & Witte, 2012).Another application of the Conservation of Resource theory can be seen in, Ng and Feldman (2011) which deals with the expression of change oriented ideas and suggestions among the employees. The study uses the Resource Conservation tenet and Resource Acquisition tenet in relation to stress and use of voice.

Many studies have employed the Conservation of Resource theory in the areas of physical and psychological stress, and motivation studies (Neveu, 2006; Alarcon, Edwards & Menke, 2011; Alvaro et al.,2010; Chen, Westman & Eden, 2009) and organisational stress studies (Lee & Ok, 2014; De Cuype et al., 2012; Penney, Hunter& Perry, 2011; Sun & Pan, 2008; Xanthopoulou, Bakker, Demerouti & Schaufeli,2009; Lanivich, 2013). However, the potential of the Conservation of Resources theory in understanding the motivation and stressors of forest dependent communities on forest resources are sparingly used.

3) Common Property Theory

This theory deals with historical and contemporary institutional governance and management of valued resources like fisheries, forest, oceans, genetic materials and atmospheric sinks. It was put forth to study common pool resources (Pokrant, 2011). As the aggregate collection of resource increases, the revenue increases only up to a point, after which it decreases. Beyond a certain point, the yield is barely enough to pay for labour and capital and there is no resource rent. Resources become and stay unprofitable for all participants, not only because yield goes down, but also because of high effort costs, which is necessary for each participant to get hold of his part of the resource (Brox, 1990).

Common Property Theory is a useful perspective for examining social exchanges among collaborative actors and interest groups (Nkhata, Breen and Mosimane, 2012). After the human ecology models, it helps in understanding the catch regulations system that can assure a secure resource base for the respective community. The common property theory enables the distinction between resource rent and return to labour. This theory exposes the tragic potential of natural resources being free and accessible to all, and it easily prevents one from seeing that commons involve opportunities which are far from tragic for the people involved, but is rather necessary for the maintenance of local communities and national cultures. The common property theory could be administered as an analytical tool for understanding the power and class implication, and access to open and accessible natural resources (Brox, 1990). In common property theory, Agrawal (2001) identifies four clusters of variables for the successful governance of the resource, characteristics of the resource system, user group, institutional arrangements and external environment. Common property theory has been used in researches to study watershed management (Kerr, 2007).

4) Theory of Access

Ribot and Peluso (2003) introduced the Theory of Access. It focuses on multiple mechanisms through which individuals gain,

maintain and control access in addition to property. Myers and Hansen (2020) review the relationship of the theory of access with entitlement framework, sustainable livelihood approach and powers of exclusion. The Theory of Access is more flexible as an analytical construct than as an environmental entitlements framework. The Theory of Access and exclusion was studied by Faibairn (2013) set in Mozambique. It helps in understanding the mechanisms that form the distribution of benefits (Calderon, 2011), constraint of use of natural resources for community's development could be understood by use of theory access of Ribot (Addison et al., 2019). Aguirre (2013) studied gender and land use change, Berg (2008) studied access and livelihood relationships, while livelihood outcomes were studied by Besta (2013) in Tanzania. The Theory of Access was used to analyse abortion politics, affordable housing, water politics, war resources, migration, citizenship, natural resources and public services.

The Theory of Access would help to analyse the gain access and extent of management of forest resources by the tribal community. Examining how the tribal community used to have access and managed the resources will help to understand livelihood in relation to the access to forest resources, and how the resources were distributed based on the power and rate of access. The Theory of Access is a useful analytical tool to study the politics of resource access and distribution among the local community and state.

5) *Theories of Power*

Natural resource management is political in nature. This includes issues of access, control, rights, ownership, and use. The concept of power is important in understanding the process and structures associated with natural resource governance, and about the various understandings of power. Power in an agent centered view can be seen as coercion (Lukes, 2005). For instance, it implies that A has power over B, to the extent that A can get B to do something that B would not do otherwise. A classic example of this is the forced displacement of local people in the protected areas. It is

necessary to examine the role of social agents in decision making to understand the exercise and effects of power. This could include forced relocation, fear and torture, restricted access to resources. Power as constraint (Bachrach & Baratz, 1962), is when power is exercised by A to control actions or possible actions of B. Power in structural view is when power is seen as consent production (A exercises power over B, when A affects B in a manner opposite to B's interest).

In structural view, power is considered as consent production. The structural view understands power as forces above and external to the individual which influence people and their behaviour. Power resides not in the individual, but it comes from structural forces (A exercises power over B, when A affects B in a manner opposite to B's interest). Individuals exercise power over others because of their position in the social structure. Wiegmann (2014) analyses the power concept of Luke. Power is seen as a causal concept of understanding behavioural irregularities. Power is seen as social structural production of consent and norms. This situation is maintained through practices and rituals of groups and institutions. Power is exercised in three ways, namely decision making power, non-decision making power and ideological power.

Bissix (1999) in a study titled "Dimensions of Power in Forest Resource Decision Making: A case study of Nova Scotia's Forest Conservation Legislation" identified the power relationships that exist within forest conservation decision-making in Nova Scotia. The structural analysis from classical Marxism was used in the study area and it focuses on three factors: policy resources available to various sectors of forest, nature of interests and the scrutiny of outcomes. Raik, Wilson and Decker (2008) discusses the relation of power in the decentralisation of natural resources in an agent centered view, structural view and realist view.

In access to forest resources- the free rider problem and external actors' excessive access, the theory of power will disseminate the

tale of access of resources which is very beneficial in understanding the difference in access in traditional forest resource management practices and access in resources. The power relations in modern resource management institutions could be studied on the basis of who is having power, what equips them with more power and how this power is used in accessing the resources can be studied.

6) Rational Choice Theory

Rational choice theory is a framework which helps in understanding social and economic behaviour of an individual and group. Social behaviour is a result of the behaviour of individual actors and their decisions and what determines the individual decisions. Rational choice theory has been increasingly used in natural resource policy studies, and many study results state that private management and ownership will result in desirable social outcomes rather than public ownership and management. Rational choice theory consist of three elements, purposive individual choice, presumption institutions matter and focus on the nature of goods. The unit of analysis is the individual decision maker. Decision makers objective should be identified, and rules and norms favour some interest over the other. The nature of institutional arrangements affects individual behaviour and therefore collective behaviour. Social institutions are analysed based on this. Goods and services is a focus of analysis of rational choice theory (Salazar & Lee, 1990).

Rational choice theory could be used as an analytical tool in understanding the collective behaviour of traditional forest resource management and practises and the role of social institutions in the traditional management of natural resources or commons like forest.

Major Findings and Conclusion

Each theory mentioned in the paper when brought together, gives a holistic image of the forest resource management undertaken by the scheduled tribes. The Common Pool Resource Theory and the

Common Property Theory can be considered from the same family. Common Property Theory helps to understand governance and management of natural resources like forests and also is useful in examining social exchanges among interest groups and collaborative actors. It can also be helpful in analysing how the access to resources varies with power and class. However, the Common Pool Resource Theory can be used to understand the patterns and outcomes of the management of forest resource and whether institutional arrangements are adequate in sustaining the common pool resource like forests. The second family of theories includes the Theory of Access and theories of power. Interesting relation is that with power in various form comes more access to resources. The Theory of Access helps in identifying the different ways through which individuals gain, maintain and access control of the forest resources and also the distribution of resources or benefits from the resources. Theories of power are helpful in understanding the power relations that exist within the community and with the state actors and the community with regards to access, governance and management of forest resources. The Rational Choice Theory and Conservation of Resource Theory are a separate family of theories which helps to dissect what factors motivate the stakeholders – the tribal community to conserve and manage the forest resources without the free rider problem. Rational Choice Theory helps in understanding the individual and collective behaviour in forest resource management. Whereas, Conservation of Resource theory is helpful in understanding the resource availability and the stress experienced. Under this theory, the examination of the motivation and stressors of forest dependent communities on the natural resources like forest resources is an unexplored area for the Conservation of Resource theory.

On the whole, this paper tries to bring out important theories and its applications in the areas of community and state forest resource management practices and institutions among the scheduled tribal communities. One of the important findings was that there are not

many theories in social work that are directly associated with human nature relationships or related to the common pool resource access of the direct forest dependent communities. In Social Work discipline theories are borrowed from other disciplines and is guiding the practice. Rational Choice Theory is the only major theory used in social work that can be applied in the area of resource management but it has a very limited application in the field.

P.S.
The paper reflects the ideas of the author and not that of the editorial committee of the journal.

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WOMEN'S PERSPECTIVE ABOUT IMPACT OF COVID-19 LOCKDOWN ON THEIR FAMILIES WITHIN UNORGANIZED SECTOR

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Abstract: *Global health emergencies limit and disrupt overall well-being of women across the world, and Covid-19 is no different. This dangerous curtailment of women's rights and well-being slows down the progress towards achieving UN Sustainable Development goals on gender equality. Newer set of vulnerabilities seem to have emerged for the people who have always been at the receiving end of the so called development process. Newer forms of vulnerabilities are getting exposed by sections such as children, women, youth, workers in informal economy and elderly, physically and mentally challenged people for whom this pandemic is proving to be quite harsh and disastrous mainly because of loss of livelihood, increased abuse and violence within their spaces. It is in this context a qualitative study was carried out by authors to seek and analyse the opinion of women about the impact of pandemic induced lockdown upon their families in unorganised sector in two different locations in the city of Mumbai. This study intended to analyse the impact of lockdown on their livelihood, physical and emotional well-being mainly from women's perspectives. An attempt was also made to know about their coping strategies along with the nature of support which they have been able to receive from various sources. The present study was carried out in two most densely populated locations in the city- Dharavi (G/North ward) and Malwani, MHB colony, Malad west (P/North ward) with 40 women in total (working either themselves or their family members in unorganised sector) and carry out a qualitative analysis of their life situations during months of lockdown.*

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Covid-19 pandemic is a great crisis for mankind. This disease and consequent lockdown has posed grave challenges for all of us. There has been a sea change in the way we live our lives; global economic shutdown, physical distancing and newer forms of relating with each other is now new normal. Within this situation, newer set of vulnerabilities have also emerged for the people who have always been at the receiving end of the so called development process. Newer forms of vulnerabilities are getting exposed to sections such as migrant labourers, women, children elderly, physically and mentally challenged people for whom this lockdown is proving to be quite harsh and disastrous mainly because of loss of income, work, increased abuse and violence and also being in the same space with their abusers 24 x 7. The present situation is also showing that majority of these people have been left behind in the entire development process and it is their wellbeing and protection of basic human rights which should be the primary concern of care professions such as social work. This pandemic and lockdown also necessitates appropriate response on the part of social work as a profession in terms of newer ways of reaching out to people (virtual mode of engagement) and introducing need based interventions in the required cases and also to engage with the State in terms of ensuring basic well-being and protection of human rights of vast majority of people in the unorganized sector in our country.

As per Economic Survey of 2019, 93 percent of the total workforce in the country is in the unorganized sector. However, the government think tank NITI Aayog in a report released in 2018 said that 85 percent of the total workforce was part of the unorganized sector (Kavish, 2020). The Periodic Labour Force Survey 2017-18 showed that 71 percent of the employees in the informal sector (non-agriculture) do not have written job contracts and 49.6 percent of them do not avail social security schemes and 54.2 percent do not get paid leave. It was further revealed in the

survey that 88% of the total women's employment were in the informal sector in India, which also is a reflection of deep seated gender inequality as far as access to employment opportunities is concerned and the Covid-19 pandemic only intensifies the gaps. This has also made women in the informal workforce even more vulnerable to further exploitation and marginalization (National Statistical Office, 2019).

It is in this context that the present study becomes significant whereby women's opinion were sought about the impact of pandemic induced lockdown upon their families in the unorganised sector in two different locations in the city of Mumbai. A qualitative survey was conducted to assess the impact of lockdown on their livelihood, physical and emotional well-being mainly from women's perspectives. The survey also attempts to know about their coping strategies along with the nature of support which they have been able to receive from various sources.

Specific objectives:
- To explore women's opinion about the impact of lockdown vis-à-vis their livelihood, availability of food and other essential items and access to health services for themselves and for their family members;
- To seek women's opinion about the shift in nature of family relationships during lockdown period and also stress as experienced by them in the present scenario;
- To learn about their coping mechanisms and also explore the nature of support as received from various sources.

Survey questions:
- What has been the impact of lockdown on earnings and incomes of respondents and their family members?
- Are women and family members stressed due to lockdown? Is stress level increased in the family due to lockdown?
- What have been the coping strategies of people and nature of support which they have received from various sources?

Methodological aspects:

According to the 2011 census, Mumbai has the biggest share of slum dwellers among the big metro cities, with 42 percent of its population residing in slums. What adds to the intensity of Mumbai's slum challenge is the densely packed nature of almost all localities in the city, including the slums. Mumbai's population density of 20,634 people per square kilometre (sq. km.) provides a very supportive breeding ground for communicable diseases such as covid-19. The present study was carried out in two most densely populated locations in the city- Dharavi (G/North ward) and Malwani, MHB colony, Malad west (P/North ward). Dharavi is supposedly the biggest slum cluster in Mumbai. According to the 2011 census, the ward had 5,99,039 residents in an area of nine square km, giving the area a population density of around 66,000 persons per sq km making it one of the most cramped spaces in Mumbai. The slum is characterized by difficult-to-manage makeshift shanties or double storey stand alone tin and concrete shanties. There are 225 public community toilets in this slum, used by thousands of people daily. Residents are daily wage workers or run small businesses from their homes. By some estimates, there are thousands of businesses in the shantytown. (Deshpande, 2020). The city's P/North ward, which mainly covers Malad has population density of over 45,000 people per sq.km and also home to large slums such as Malvani and Orlem (Thevar, 2019). Respondents were mainly from following localities in both the areas:

- MHB Colony, Malad
- Transit Camp Road No-1, Mahat
- ma Gandhi Nagar, Tawade chawl, Sai baba Nagar, and Shivneri rahi wasi nagar in Dharavi

It was decided to include 20 women (either working themselves or their family members working in the unorganised sector) from both the areas, and carry out a qualitative analysis of their life situations during months of lockdown. Convenient and snow ball sampling method were used to reach out to women and a total of 30 women respondents (17 from Malad and 13 from Dharavi)

were finally interviewed for the purpose of the study. Data was collected using qualitative interview guide through face-to-face interviews. For the purpose of data collection, Drona foundation was approached in Dharavi (two staff members- a teacher and secretary of organization were data collectors) while in Malad a female resident of MHB colony, Malad was approached for the said purpose (who interviewed women in her building itself). All three data collectors were given due orientation about the process of interacting with women respondents, and other ethical aspects such as informing the women respondents about objectives of the study and also refraining from promising them anything in return. Necessary precautions mainly in terms of wearing masks (both for data collectors and respondents) and also physical distancing were undertaken by them during the process of interviewing women respondents. Interviews were conducted in the month of May 2020 and on an average 30 minutes taken for each interview.

Data analysis-

Researchers refrained from drawing percentages rather qualitative analysis of the data was carried out to capture the seriousness of the lockdown impact on their lives mainly through their own revelations, and narrations in terms of loss of livelihood, stress related to physical and emotional well being and also their coping strategies about the same.

Theme 1: Basic information- age, number of children, occupation, marital status, occupation of husband

All the 30 respondents were in the age range of 21-58 years. While women in Dharavi were in the age range of 28-58 years, respondents in Malad were in the range of 24-51 years. A religion wise distribution of respondents revealed that 60% of the respondents (14 in Malad and 4 in Dharavi) were Muslims while 40% respondents (9 in Dharavi and 3 in Malad) were Hindus. All 13 respondents in Dharavi were married and staying with their husbands while in Malad there were 5 respondents who were widows and two were divorcees. All the respondents in both the areas were having children minimum being one child with each of them.

With regard to their occupation status prior to lockdown, it was found that all 13 respondents in Dharavi were engaged in some kind of paid work, (9 were working as cleaner, local fish vendor, domestic worker, cleaner at shop or school and 4 were doing piece work at home). However there were only four respondents in Malad area who were working (one as domestic servant, another one taking masala order at home and two more undertaking diamond work at home), rest others were housewives and were not involved in any kind of paid work. It was quite stark to learn that husbands of all respondents were engaged in work such as salesman, driver, tailor, delivery work, housekeeping, cleaning at shop, painter and *kadiya ka kam (mason)* before imposition of lockdown. There were two women respondents in Dharavi whose husbands were differently abled and thus were not working. There was also one respondent in Malad whose both daughters were working in a factory after their school hours. Further in case of five respondents in Malad who were widows, their sons were working as salesmen except only in one case where her son was not able to work due to serious health related issues. It is thus clear that women respondents in the present study and their families constituted part of larger informal workforce which does not have access to social security measures to fall back on in times of crisis such as Covid-19.

Theme 2: Impact of lockdown on employment status and earnings in the family

Overall, the study indicates a huge shock to the livelihoods and wage earnings for all 30 respondents and their families in both the areas. As expected, the research participants and their family members have been completely unable to work during the period of lockdown. There has not been any income from their main occupation and non-receipt of wages was a serious concern amongst all of them. Whatever little savings they had have got over and increasing stress levels are being experienced by all of them.

Following are some of their sharing:

Husband ko kabhi kam par jana nahi tha, par abhi lockdown ki wajah se usko bahana mil gaya hai kaam par na jane ka.... do beteyeean hai who factory main kam par jate thee ... unka bhe kam band hai lockdown ki wajah se ... kahin se bhe koi income nahi hai......... (Husband never wanted to go for work, now with lockdown he has got a reason to stay back and not to go for work. Daughters were going earlier for work to factories, now their work is also stopped due to lockdown; zero income from anywhere).

Kuch bhi income source nahi hai filhal.. lockdown se pehle to bhe ghar main thoda bahut imitation earring ka kam karte thee par abb who bhee band hai...... (no work and income at present, was doing little bit of imitation jewellery work prior to lockdown, which is also completely stopped now).

Masalon ka kam ghar par karte thee.. par woh bhee lockdown k wajah se kam pura band hai........ (she was doing some spices related work at home, that is also completely stopped now).

Pichle mahine he bahu guzar gayi, jiske wajah se bahut kharcha hua, 2 saal ka beta hai uska, ghar par kuch khane k liye bhe nahi hai........ (daughter in law passed away last month, lot of expenses due to that, her 2yrs old son is there, nothing to eat at home)

Bahut mazboor ho gaye hain, beta akela kamane wala hai par who bhe nahi jaa pa raha hai kam par lockdown k wajah se.. husband ki death ke bad koi family support nahi hai......... (we have become very helpless, son is the only earning member in family but he is not able to go for work now due to lockdown, there is no support to family after husband's death).

Waise he kam dandha slow he chal raha tha... lockdown k wajah se pura he band ho gaya hai... husband ghar main khali ek kamane wala...corona ne pura barbad kar diya hai....... (otherwise also work was slow, its completely stopped now due to lockdown, husband is the only earning member in the family, life

is completely spoiled due to Corona).

These narrations reveal the reality of vast majority of workforce in the unorganised sector, all the respondents and their family members have lost their main occupation resulting in total loss of income. Women respondents also expressed the fear of getting further pushed back into the cycle of poverty with daily survival being the biggest concern for them. During the period of lockdown businesses have closed down, workers are laid off or not paid wages. This highlights the insecure working conditions of workers. The workers have small incomes and little savings so they cannot stock up on essentials of life to survive weeks of lockdown. These findings are also a reflection of larger social and economic realities in the present context where Centre for Monitoring of Indian Economy (CMIE) data suggests that more than hundred million workers have lost employment, a vast majority being from the unorganised sector. The Coronavirus (Covid-19) crisis has led to a spike in the country's unemployment rate to 27.11% for the week ended May 3, 2020, up from under 7% level before the start of the pandemic in mid-March as per the data released by Centre for Monitoring of Indian Economy (CMIE). The rate of unemployment was the highest in the urban areas, which constitute the most number of the red zones due to Coronavirus cases at 29.22% as against 26.69% for the rural areas. (PTI, 2020)

Theme 3: Stress and emotional well-being in the family owing to lockdown

Here attempt was made to find out increasing stress in the lives of respondents due to sudden lockdown. Three main domains were chalked out to learn about their stress levels namely, availability of ration and food, stress related to expenditures (rent, bill, others), various health needs of family members and education of children and lastly changing nature of relationships in the family.

- **Availability of food and ration after the lockdown:**

All the respondents in both areas expressed that their stress levels

have increased exponentially due to financial constraints. All of them expressed that non-availability of food and ration is the biggest sources of stress for them in both the areas.

Some of the sharing with regard to food:
Ghar main limited ration hai... bahut bar sirf biscuits kha kar so jate hain, no milk, pure din main ek time roti and ek time dal chawal kha kar he chala rahe hai....... (limited stock of ration at home, many a times just eat biscuits and sleep, no money to purchase milk... cooking roti once and dal rice another time in a day)

Ration and khana bahut bada issue hai.. bacho k liye bhe khana nahi mil raha hai.. bahut tension main hai sab log...... (ration and food a big issue, not getting food for children also, itis a big stress for all of us).

Ration k bahut zaroorat hai..na toh paisa hai aur na he ration... do jagah se ration mila tha woh bhe khatam ho gaya hai..... (We need ration the most... neither money is there nor ration.. got it from two places that is also over now).

Ration problem.. kam nahi... zindagi jeena bahut mushkil ho raha hai.. corona se mare ya nahi.. par garabi se mar jayenge...... (no job, no ration, difficult to sustain life, whether we die or no due to Corona but surely going to die of poverty)

Khane main jo pehle kha rahe the.. woh nahi kha pa rahe hai.. sab kuch mehnga ho gaya hai.. paise nahi hai isliye bahut pareshani ho rahi hai......(they are not able to eat what they were eating earlier , everything has got very expensive and without money they are facing a lot of trouble).

As evident from above, respondents in both the areas were facing severe shortage of food, ration, milk and other essential items as they do not have enough money to purchase the required stuff. Survival is the biggest concern which is compounded by lack of

job security for the people engaged in the informal labour.

- Increased stress about various expenditure related to daily essential items and health needs of family members:

Along with food and ration, all the respondents in both areas shared about increased stress levels in their families due to inability to pay rent, not being able to access health services and purchase medicines. Two respondents in Malad reported saying that they are in extreme financial stress and depression because of inability to pay house rent and address urgent health needs of family.

Bache ki tabiyat kharab ho rahi hai.. dawa k liye bhe paise nahi hai, husband ki bhi health theek nahi hai...uska operation hona hai.....(child's health is getting worst and no money to purchase medicine also, husband health is also not good, his operation is due)

Rent ka tension, khane ka tension, dawai ka tension, karzdaro ke tension , kitna tension hai kya bataon . Paise aane ki ummed kahi se bhi nahe hai .. ladki ko appendix hai...dawa lane ke bhe paise nahi hai...... (so much of stress due to rent, ration, medicines, debtors, so much of tension... cannot tell you, and there is no hope of money coming in from anywhere, daughter has appendix problem..no money to purchase her medicines also)

Bête ko infection hua hai...bahar dhup main nahi jaa sakta.. ghar main khana bhe nahi hai toh dawa k liye kahan se paise layain.. mujhe bhe BP ka problem hai.....(Son got infection so cannot go out in sun, money is not there for food also, from where to spend for medicine, She herself is facing BP problem).

Ladke ko pagar nahi mila hai..paise ke bahut zaroorat hai, ladki ke liver par swelling hai and mujhe bhe bleeding ke parishani hai..but dawa nahi le paa rahe hai.... (son has not got his salary, in dire need of money, daughter has swelling in liver and she herself is having bleeding related issues but cannot purchase medicines.)

Ghar main sabko sardi jhukam hua hai..doctor se dawa lene hai....dar lag raha hai ke kahi Corona na ho.... (everyone in family has got cough and cold, have to get medicine from doctor, scared of getting infected with Corona).

Light bill, rent sab dena baki hai abhi.. Iss condition main kaise hoga sab... khane aur paise k tangi....Husband ko neck problem hai and leg ke nas dabi hui hai.. jiski wajah se chal nahi pata hai jyada...mujhe khud liver par swelling hai.. lekin illaj karane ke paise nahi hai humare pass....... (payment of electricity bill, rent everything is pending, how can one cope in this condition, severe problem with regard to food and money, husband has neck problem and veins of his leg are getting pressed due to which he cannot walk much, she herself has swelling on her liver but they do not have money for treatment also).

In addition, 30% of the respondents in Dharavi were also concerned about sustaining their children's interest in education and also about the stigma which they are facing mainly because of being from a hotspot area. They also shared about their fear of getting infected in Dharavi because of rising number of cases making their locality a hotspot zone along with narrow lanes and overcrowding in the area.

Bachee padhai bhul rahe hai... aur unka interest bhe kam hota jaa raha hai.. mujhe bahut chinta hai ....woh mobile zyada dekhne lag gaye hain..... (children are forgetting what they have studied and lost interest in studies and that's a great worry, their screen timing has increased).

Dharavi main rehne k wajah se koi jana bhe mushkil hai kyunki hum hotspot area se hain...... (staying in Dharavi makes it difficult to go out anywhere as we are coming from hotspot area).

Bacho ke padhai online start hotee hai toh bahut mushkil hoga.. hamare pass smartphone bhe nahi hai....... (it would be difficult to do online studies for children as we do not have smartphone also).

It is evident that the lives of all respondents and their family members have come to a standstill due to sudden lockdown. Not only are food and ration big constraints for them but their stress levels are also increasing as they are not able to meet other expenses. Another worrying aspect is their inability to purchase required medicines and seek treatment for urgent medical needs of their family members.Increasingly respondents were experiencing, distress, anxity, lack of sleep and depression. The present survey also reveals about the increasing stigmatization of people in poverty situations and slums as carriers of the Corona virus in the context of changing pattern of spread of Covid-19. The mapping of containment zones in metro cities have shown that a large number of clusters of infections are within slums and localities that are inhabited by the poor communities. These communities will be marked as carriers leading to harsh social distancing norms which would further exclude these communities (Das, 2020). The study also brings to the fore the digital divide as exists in our nation especially in the context of lockdown where everyone is rushing for online education.

- Arguments and violence amongst family members during the period of lockdown:

It was quite disheartening to know that majority of the respondents in both the areas (88% in Malad and 84% in Dharavi) reported saying that arguments and fights have increased sharply in their families due to complete shutdown of economic activities. There were also two respondents in Malad and one in Dharavi who shared experiencing increased physical battering by their husbands. However there were also two respondents in Dharavi who were of the opinion that arguments and fights have in fact reduced in the lockdown period as drinking behavior of one of the respondent's husband is under control during lockdown and in case of another respondent her husband is stuck in another state due to which lesser fights and arguments at home.

Ghar par bahut tension hai, bahut kirkiri hote hai ek dusre se.. aur husband marta bhe hai gusse main…… (too much of stress at

home, family members argue a lot with each other and she gets beaten up when husband is angry).

Husband aur bacho ke beech bahut tu tu main main hote hai… sab tension main rehte hai…. (husband and children keep arguing with each other, all are under stress always).

Bahut jhagda hota hai ghar main…. Husband bahut zyada tension main hai… kuch kaam aur paisa bhe nahi…… (too many fights at home, husband is in too much stress as there is no work and money also).

Roz ghar main jhagda ho raha hai, sab frustrate ho rahe hai. Ek dusre ko uddas dekh dekh ka, beta sabze jyada fighting karta hai… mere husband se…… (everyday there are fights at home, all are getting frustrated seeing each other sad, son is always fighting and arguing with husband).

Husband se jhagda ho raha hai.. ghar main kuch khane pine k liye nahi hai.. isliye bahut pareshani hai ….. (fights with husband, nothing to eat at home, lots of problems because of that).

Paison ko lekar roz ghar main kirkiri ho rahi hai.. sab frustrate ho gaye hai , husband frustration main mujhe marta hai….. (because of money lot of arguments at home, every one getting frustrated, husband batters me in frustration).

*Ghar me pareshani itni ho gai hai ki sab me chidchidapan ho gaya hai, pura ghar pareshan hai. Mujhe koi rasta nahi dikh raha……(there is so much problem at home, everyone is getting irritated, entire house is troubled and there does not seem to be any way out of it).

Beta sabko gali deta ha.. bahut tension k wajah se khud ko marta hai……… (son is using abusive language.. he also hurts himself due to excessive stress).

*Roz bhikhari ki tarah idhar udhar ration ke liye bhatak rahi hu
apne bachiyon ke sath. Admi ko chana bechne bithai hu par wo bhi
nahi bik raha kisi ke pas paisa nahe hai shayad iski wajah se roz
ghar me mahabharat ho raha hai.........* (running like a beggar all
around along with my daughters, have asked husband to sell
peanuts but that is also not getting sold off, probably because
people don't have money.. daily lots of arguments and fights at
home).

These narrations revealed that the sudden loss of income and work
has proved to be quite devastating for these families. With limited
savings, insecure job conditions, the lockdown in a way has
further exposed the marginalisation of most of them. Almost all of
them were reported to be under stress because of the prevailing
uncertainty all around; this situation is resulting in increased
fights, arguments, self harm and physical battering amongst the
families of respondents. Women already being at the receiving end
within the family, were found to be further bearing the brunt of
harsh changing realities. Two women respondents reported about
increased incidences of physical battering by husband which they
felt is acceptable as it happens when husbands are under
increasing financial stress.

Coping strategies of people and nature of support as received from various sources:

Nearly 38% respondents in Dharavi and 17% in Malad mentioned
that they were borrowing money from friends and relatives to deal
with their day-to-day problems and meet household expenses.
However 68% respondents in Dharavi also said that they were
trying to manage things on their own by selling vegetables, by cost
cutting, by eating less, by cooking only once a day and by eating
only biscuits at times. Almost 80% of the respondents in Malad
reported that they got ration from two-three places but lately
things are getting even tougher as everywhere people are saying
that the stock of ration is over now.

Few of their sharing:

Har jagah ration k liye bheek maang rahe hun… (We are begging for ration everywhere).

Har jagah bhag bhag kar thak gaye hun… lekin kahi se bhe koi ummed nahi hai., allah k bharose hun aab……..(tired of running around asking for ration.. but no hope from anywhere. Left everything to God now).

Filhal toh koshish he kar rahe hai… inquiry main lage rehte hai, kahin se koi madad mil jaye…. (right now inquiring from everywhere if some help can be got from anywhere).

Women respondents felt very sad that lockdown has almost reduced them to beggars, given situation has pushed them 20 years back, causing an irreparable damage to their lives. Respondents and their family members are trying to cope with the situation by eating/cooking less or eating just biscuits at times and also by eating just once in a day. They also tried selling vegetables so to get some income. Along with bringing changes in their dietary patterns, respondents were also seeking support from wherever it was possible. They are all the time inquiring if any help would come their way through any source, also getting exhausted due to running around in search of some help. They also mentioned that hope of getting any help now is very dismal and they seem to have left everything to God now.

With regard to nature of support received, it was found that majority of the respondents in both areas (69% in Dharavi and 88 % in Malad) mentioned about receiving support only in terms of ration mainly from Drona foundation in Dharavi and religious trust and neighbours in Malad. There was no mention of any support from any government agency or ward office. Further there were 4 respondents in Dharavi and 2 in Malad who had not received any kind of support at all from anywhere till now.

It is clear from the preceding discussion that respondents were finding it very hard to cope with these sudden changes in their lives; eating less and eating only biscuits were options which they first resorted to and also hunting all around to get some sort of help especially in terms of ration. Respondents also mentioned about receiving ration related support mainly from trusts and NGOs but nothing from the government. Hope and faith on God are two particular aspects which are giving them some strength to face the present situation.

Summing up

The present study reveals blatantly that the national lockdown fell like a storm on the lives of respondents destroying overnight what they had resiliently built for themselves over the years. All the respondents and their family members have lost their main occupation with no income flowing in consequently. The recently released ILO report also points out that the Covid-19 crisis threatens the livelihood of around 40 crore informal sector workers in India and has the potential to push them deeper into poverty with lockdown and other containment measures (PTI, Covid-19 crisis can push 40 crores informal sector workers in India deeper into poverty: ILO , 2020). The present crisis also exposes India's neglect of its informal workforce who do not have job security and any kind of safety net for themselves in times of crisis. "The present distress which workers are facing in the informal economy has to do with the structural factors- unequal power relations, lack of job security and absence of regulatory measures" (Sunilraj, 2020). Basic survival is at stake and with their livelihoods completely shattered by state policy; they are suddenly forced to bear the very hunger which they have been escaping (Mander, 2020). Both their physical and emotional well-being is severely affected due to inability to meet daily expenses and also due to uncertain future. Family members are stressed due to frustration and women also are enduring the burden of the same through increased arguments and violence within the family spaces. Overall they are experiencing a great sense of helplessness and further going towards the deficit cycle without any kind of

state support. It is the time that care professionals such as social workers raise our voices and ensure the basic minimum quality of life for these people and make the state accountable towards rebuilding their lives.

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ARE PEOPLES' REPRESENTATIVES EFFECTIVE AS CATALYSTS OF DEVELOPMENT? LESSONS FROM SAANSAD ADARSH GRAM YOJANA

Dr. Sonal Bhatt[1]

Abstract: *This paper takes an overview of the objectives of Saansad Adarsh Gram Yojana (SAGY) and the envisaged role of the Members of Parliament in rural development through the scheme. It attempts to understand the status with regard to the objectives and vision of SAGY in selected villages of Gujarat and Rajasthan. It concludes that even as the people's representatives have been given a role as agents of change under SAGY, participation from village officials and the rural people themselves is also essential for fulfilling the objectives of the scheme.*

Keywords: *MPLADS, SAGY, Rural Development.*

Introduction

Rural development in India calls for change at the grass-roots level. Schumpeter (1934, quoted in Jhingan, 2003) defines economic development as the result of 'spontaneous and discontinuous' changes in economic life that are not forced upon it from without but arise from within the economy by its own initiative. Rostow (1960, as quoted in Jhingan, 2003) suggests that the process of economic development at the 'take-off' stage is the result of the 'existence or quick emergence of a political, social and institutional framework which exploits the impulses of expansion in the modern sector and gives to growth, an outgoing character'. An enabling and responsive system of governance that encourages communication and participation from stakeholders, beneficiaries as well as the community as a whole is essential in the process of

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development (Shokrollahi et. al., 2018). A top-down, techno-centric or capital intensive approach to development alone may not be effective if it is not supplemented with a bottom-up, people-centric and human-capacity enhancing approach.

Elected representatives in India from the Lok Sabha (Lower House) or Rajya Sabha (Upper House) are known as Members of Parliament (Mps). Being elected directly by the people, these MPs enjoy proximity with the electorate. They could play the role of 'points of contact with the government' for the people and be an effective medium of communication about development initiatives.

Government of India (GoI) has undertaken two notable experiments that directly involved MPs in grassroots level development effort. The Member of Parliament Local Area Development Scheme (MPLADS) was initiated in December, 1993 to involve the MPs directly in their constituency in order to recommend and develop infrastructure as per specific local needs. Similarly, The Saansad Adarsh Gram Yojana (SAGY) was introduced on 11th October, 2014. This is a village development project under which each MP takes the responsibility of developing one Adarsh gram by 2016 and another two by March 2019. Thereafter, five such Adarsh Grams (one per year) were to be selected and developed by 2024.

Rationale of this Study
This study takes an overview of the objectives, roles and responsibilities of various stakeholders including the MP; as well as the implementation of SAGY in selected *gram panchayats* (village level governments or GPs) in Gujarat and Rajasthan in western India. It attempts to draw lessons for an improvement in the implementation of SAGY in the times to come.

Objectives of the study:
- To take an overview of SAGY with regard to its vision, objectives, design, as well as roles and responsibilities of

various stakeholders, particularly that of the MPs, for the successful implementation of the scheme.

- To observe the implementation and progress of SAGY in selected Gps.
- To find out the perception of officials and residents of the GP about the objectives and implementation of SAGY in their GP and its impact on the various areas and aspects of the community life.
- To understand the factors responsible for the success or otherwise in terms of achieving the objectives of SAGY in the selected Gps.

Methodology

This study is based on both secondary as well as primary data. Secondary data was accessed from websites of various departments of the GoI, the Ministry of Rural Development (MoRD) as well as research studies and reports published in newspapers. The method of situation analysis (Adele Clarke, et.al., 2015) was used for collection of primary data.

Salient Features of SAGY

Table 1: Vision Design and Role of Mps

Stage	Description
Vision	• Unique, transformativ e, holistic approach towards development i ncorporating the vision of 'adarsh gram' or model village by Mahatma Gandhi • Integrated development of the selected village across multiple areas: agriculture, health, education, sanitation, environment, livelihoods
Planning and Coordination	MoRD, GoI is the nodal agency Coordination and convergence between Central Ministries, Central Schemes, MPLADS, State Government and private sector
Monitoring	• MoRD, GoI (Central level) • State-level Empowered Committee includi ng Chief Secretary, Departments heads, experts and at least two Civil Society representatives (State level)
Implementation	• State-level Convenor is the Secretary of the Rural Development Department of the State government • Local level implementation by D istrict Collector as nodal officer

Financial Allocation	• No separate fund allocation. Tied and untied funds of the GP such as own revenue, Central and State Finance Commission grants to be used • Convergence of funds, resources and efforts put in existing government development programmes, private and voluntary initiatives
Criteria for Selection of Village	• Selection of a village with a population of about 3000 - 5000 in plain areas and 1000 - 3000 in hilly, tribal and difficult -to-reach areas
Method of Select ion of Village	• Lok Sabha MP selects a GP from his/her constituency • Rajya Sabha MP selects a GP from the State from which he/she is elected • Nominated MPs may choose a GP from any district in the country • MPs elected from urban constituencies must choose a GP from a nearby rural constituency
Role of the MP	• MP closely connected with the selected village on a regular basis • Intense and regular engagement with the village community • Actively oversee, guide and facilitate the formation of the VDP through peopl es' participation in coordination with District Collector • Help in mobilising resources to implement it • Directly supports organisation of health camps, grievance redressal camps, community mobilisation programmes • People to benefit from the leadership, capa city, commitment and energy of the MPs
Expected Impact on Percolation or Replication of SAGY	The model of 'adarsh gram' should spread to other villages

Source: https://www.india.gov.in/spotlight/saansad-adarsh-gram-yojana

As seen from Table 1, under SAGY, the MPs are expected to introduce the people from their selected village to Mahatma Gandhi's vision of an 'adarsh gram' or ideal village. Thus, the MP becomes an external agent or catalyst in the holistic transformation of the GP through integrated development across areas such as agriculture, health, education, sanitation, environment, livelihoods etc. to bring about an overall improvement in the lives of the people.

No specific funds are earmarked for SAGY. The MP is supposed to be closely and continuously associated with the GP for the utilization of funds already allocated to it by way of various grants and revenue sources. These funds could also be augmented with

the help of private sector donations. The MP must coordinate with the GP so that all these funds are received well in time; spent as intended; and the outcomes for the expenditure are achieved. All this calls for the use of the MP's leadership capacity, creativity, commitment and networking skills.

The MP is supposed to have intense and regular engagement with the village community and actively participate in the formation of the Village Development Plan (VDP). Not only this, the MP is also supposed to help the GP in mobilising resources for implementing the same. Thus, the MP is not an infrequent visitor or a 'guest' in the village but becomes akin to a regular member of the village community. He is only so distant as to provide an objective view of the development work in the GP. He must be available for providing guidance and assistance as and when required.

Objectives of SAGY

As detailed in Table 2, the objectives of SAGY encompass a large spectrum of rural life such as i) ensuring basic needs including healthcare, education and livelihood opportunities; ii) personal development of people including getting rid of various addictions and regressive values and traditions; iii) Community empowerment and participation in local governance; iv) Establishment of a vibrant community and accumulation of social capital. It is evident that while some of the objectives of SAGY may be quantifiable, visible and achievable in the short-run; others may not be so.

Table 2: SAGY aims to

Provide infrastructure in schools like toilets, libraries, smart schools
Achieve comprehensive development in tune with local people's aspirations
Channelize local potential towards development
• Trigger processes for holistic development.
• Improve standard of living and quality of life of all sections of the population through provision of good quality basic amenities
• Promote opportunities to:
• increase productivity
• enhanced human development
• better livelihood opportunities
• reduced disparities among different classes, castes and creed
• improve access to rights and entitlements
• Establish a vibrant and empowered community that revels in folk art, cultural festivals, village song etc. resulting in the enrichment of social capital
• Promote effective local governance through strong and transpar ent GPs and active Gram Sabhas, e-governance, participation of women in decision -making
• Promote community participation towards universal access to education facilities, adult literacy, e-literacy
• Social mobilization against alcoholism, smoking, substan ce abuse
• Inculcate self-confidence and values such as national pride, patriotism, community spirit, respect for women, martyrs and elders, respect for the environment, good reading habits, Antyodaya, gender equality, dignity of women, social justice, spi rit of community service, cleanliness, eco-friendliness, peace and harmony, mutual cooperation, self -reliance, transparency and accountability in public life etc. amongst the young generation
• Ensure provision of quality health care in the selected villa ge in order to improve outcomes on parameters like immunization, institutional delivery, IMR, MMR, malnutrition among children
• Personal development of people through sports, regular physical exercise, balanced nutrition, personal hygiene etc.
• Promote the adoption and adaptation of technology for planning, monitoring and increasing productivity

Source: https://www.india.gov.in/spotlight/saansad-adarsh-gram-yojana

Implementation of SAGY

About six years and four phases have been implemented since the inception of SAGY. However, the adoption of GPs was way below expectations. It can be clearly seen from Table 3 that the number of selected GPs by MPs is continuously falling. More than six months after the formation of the 17th Lok Sabha, about two-thirds of its MPs were yet to select a GP under Phase-IV. The Standing Committee on Rural Development stated in its report presented to Parliament on December 5, 2019 that the seriousness required to achieve the objectives of SAGY was lacking amongst MPs (Sharma, H., Indian Express).

Table 3: Gram Panchayats adopted by MPs under SAGY

Number of GPs	Phase I	Phase II	Phase III	Phase IV
Total GPs adopted by MPs	703	497	301	252
GPs adopted by LSMPs	500	364	239	208
GPs adopted by RSMPs	203	133	62	44

Source: Sharma, Harikishan, (2020), Indian Express, January 2, 2002, accessed from https://indianexpress.com/article/india/its-official-not-enough-mps-are-adopting-model-village-scheme-6195442/

A senior official in the MoRD attributed this lack of interest among MPs to the dearth of funds to develop a GP. As there are no specific funds for SAGY, MPs have to tap into other resources like funds from existing schemes, the GP's own revenue, CSR funds etc. This endeavour is as ambitious as it is arduous in practice. This contributes to the poor performance of SAGY (Srinivasan, 2016).

A study concluded that only about 56 per cent work was completed under SAGY till July 2019. Only 1,297 GPs had provided data that showed that only 38,021 projects out of a total 68,407 were completed after the inception of SAGY in the year 2014. The states of Himachal Pradesh, Bihar, Arunachal Pradesh, Assam and Odisha which are among the top ten states with the highest proportion of rural areas in their territory were also among the worst performers with respect to the implementation of SAGY. It was no surprise that the MPs affiliated to opposition parties did not take up SAGY in a big way as it was the brain-child of the Prime Minister and the party in power. However, it was surprising that a similar tendency was exhibited even by the MPs from the ruling alliance (https://tfipost.com/2020/01/saansad-adarsh-gram-yojana-is-a-colossal-failure-and-it-is-going-to-hurt-the-bjp-in-bihar/).

Table 4: Status of Projects under SAGY in Selected States:

State	Total Projects	Projects Completed	Work in Progress	Projects yet to start	% of work completion
Bihar	4824	1450	677	2697	69.9
Rajasthan	3531	1313	394	1824	62.8
Maharashtra	6837	2989	773	3075	56.2
All India	63,586	32682	7743	23161	48.7

Source: (https://economictimes.indiatimes.com/news/politics-and-nation/saansad-adarsh-gram-yojana-only-51-projects-completed-so-far/articleshow/67635041.cms)

However, success stories of SAGY have been reported as well. In Laderwan GP of Jammu & Kashmir, the main source of income is agriculture. To increase their productivity, the MP linked the mobile numbers of 379 farmers with Krishi Vigyan Kendra (KVK), which started sending SMSs to farmers of the GP about weather forecasts, recommended package of practices for specific crops at particular stages of crop growth, tips about efficient and productive farming practices etc. Similarly, Bangurda GP in Jharkhand was devoid of proper healthcare facilities for adolescent girls, due to which they faced problems such as anaemia, gynaecological diseases, urinary tract infection and skin diseases due to poor sanitation facilities and a lack of awareness about healthy hygiene practices. The MP arranged for awareness programmes to be held for adolescent girls and women in the GP which addressed the social stigma attached to such problems as well and encouraged the patients to seek treatment. After this, a series of health camps were arranged for these patients (https://www.oneindia.com/india/there-is-no-taker-of-the-sansad-adarsh-gram-yojna-fund-crunch-being-sighted-the-reason-2712133.html/ accessed on September 6, 2020).

Study of Implementation of SAGY in Selected Study Villages

A post-project evaluation of SAGY commissioned by the MoRD was conducted in all the 37 villages in Gujarat and 34 villages in Rajasthan i.e. a total of 71 villages. The author was one of the researchers in this larger study. This paper has been drawn from the field observations from 8 villages in Gujarat and 4 villages in

Rajasthan where the author had undertaken personal visits. The method of situation analysis was followed whereby primary data was collected from a variety of respondents from each village such as farmers, women, young people, girls and boys residing in the GP. The respondents were selected as per convenience sampling method. Focus group discussions (FGDs) were conducted in the premises of the GP office with the help of an unstructured questionnaire. It aimed to understand the perceptions of various stake holders in the GP about SAGY and observe its implementation and progress at the GP level. Personal visits were also undertaken to the village institutions such as primary school, primary health centre (PHC) or health sub-centre (SC), aanganwadi, high school, cooperative society, water works as well as various residential streets or colonies in the village. The field survey was conducted between July and November 2018. A list of study villages is presented in Table 5.

Table 5: List of Study Villages in Gujarat and Rajasthan

State	Gujarat		Occupation %		
District	Block	Village	Farming	Livestock and dairy	Other
Kachchh	Rapar	Suvai	90	90	10
Surendranagar	Dasada	Fatepur	90	90	10
Surendranagar	Chotila	Janivadala	70	80	20
Morbi	Morbi	Bagthala	80	NA	20
Mehsana	Mehsana	Panchot	40	60	
Patan	Harij	Roda	80	20	
Anand	Umreth	Bechari	60	20	20
Anand	Sojitra	Maghrol	90	90	10
State	Rajasthan		Occupation %		
District	Block	Village	Farming	Livestock and dairy	Other
Bharatpur	Weir	Pathena	80	10	10
Jaipur	Chaksu	Bara Padampura	90	60	15
Dholpur	Rajakhera	Gorhaidi	80	90	30
Jaipur	Jaipur	Dhankya	90	90	10

The observations and conclusions from the selected GPs of Gujarat and Rajasthan included in this study are presented in Table 6. For want of confidentiality, the study does not divulge details regarding the status of individual GPs. Hence, during the analysis, the eight selected GPs from Gujarat were randomly given code names as A, B, C, D, E, F, G and H. Similarly, the four selected GPs from Rajasthan were randomly given code names of I, J, K and L. The GPs were classified on the basis of their status regarding implementation and progress with regard to various objectives and vision of SAGY.

Table 6: Status of Selected GPs on various Objectives of SAGY

Status of GP on	Criteria	Gujarat					Rajasthan				
	Reported	VP	P	Avg	G	VG	VP	P	Avg	G	VG
Strong GP level leadership provided by Sarpanch	Regular meetings with villagers	B,C, G, H			D, E,F,	A			I,J, K, L		
Visits and Involvement by the MP	At least two or more visits	A,B, C, H			E, F, G	D	I,J, K				L
Condition of Approach road	All-weather functionality	H	A,B,H			D,E, F,G	I, K		J		L
Condition of Internal roads	Visible damage, potholes, dirt, dumping of waste	B, F,G,H		D, E	A,C		I, K		J		L
Cleanliness	Visible open heaps of dirt	B,H	C,G	D, E,	A,F,		I,K			J,L	
Connectivity through public transport	At least one round trip per day	A,B, H		F, G	C	D, E,	I,K		J		L
Streetlights	At least in village main square	G,H	B,C			A, D, E, F	I,J, K, L				
Public facilities in GP office	Seating, Drinking Water, toilets	B,	C	D, E, F, G, H		A				I, J, K,L	

Household Drinking water	Piped or through stand-posts	H			B	C, D, E, G	A, F				I, J, K, L
Sanitation	Individual Household Latrine (IHHL) for every household (HH)	B, H	G	A, C, D, E, F			I, K	J,			L
Door to door solid waste collection and disposal	For every HH	B, C, D, E, G, H	A, F				I, J, K, L				
Public health facility	Any kind and level	B, H	C, G		D, E, F,	A				K	I, J, L
Availability of public health personnel	Medical and paramedical	B,H	C,G		D, E, F	A				K	I, J, L
Primary school	Building and teachers	B, H	C, G		A, D, E, F						I, J, K, L
Secondary school	Building and teachers	B, H	C, G		A, D, E, F			I, K			J, L
Anganwadi (pre-school)	Building and teachers	B.	C, G		D, E, F, H	A			I, J, K, L		
Public Garden	Fenced, clean and green	B, C, F, G, H	D, E			A	I, J, K, L				
Public sports facilities	Suitable open space	A, B, C, E, F, G, H				D	I, J, K, L				
Tree plantation in common spaces	Visible greenery	A, B, C, D, E, F, G, H									I, J, K, L
Water harvesting	Of any kind	A, B, C, D, E, F, G, H						J, L	I, K		
Conservation and maintenance of common water structures	Of any kind		A, B, C, D, E, F, G, H					J, L	I, K		
Efforts to increase livelihoods in non-farm sectors	Of any kind	B, C, D, F, G, H				A, E	I, J, K, L				
Facilities for vocational training	Of any kind	B, C, D, E, F, G, H				A	I, J, K, L				

	Of any kind										
De-addiction drive for liquor, tobacco and paan-masala	Of any kind	A, B, C, D, E, F, G, H						I, J, K, L			
Activities for youth development by GP	Of any kind	B, C, F, G, H			A	D, E		I, J, K, L			
Activities for women's empowerment by GP	Of any kind	B, C, D, E, F, G, H		A				I, J, K, L			
Community participation and donations to temples, charitable trusts, NGOs etc.	Of any kind	B, H	G	C, F	D, E	A			I, J, K, L		

Source: Observation by the researcher

Note: VP=Very Poor, P=Poor, Avg=Average, G=Good, VG=Very Good

As shown in Table 6, GPs in both Gujarat and Rajasthan fared poorly on most of the objectives of SAGY. GPs in villages A and D in Gujarat and village L in Rajasthan were exceptions to this.

Some Observations from the GPs under the Study:

1. Even though most GPs had some sort of road connectivity, the condition of approach roads was pathetic due to innumerable pot-holes, big recesses and breakages, resulting in a virtual cut off during monsoons.

2. State public transport was not available in majority of GPs. However, private public transport was also not successful due to the tendency of villagers to travel without ticket.

3. Few GPs in Gujarat had iinternal roads made of RCC or paver blocks. However, most roads were broken, damaged, filthy and overflowing with sewage water and plastic waste. Many GPs planned to construct RCC roads in the near future. Similarly, in Rajasthan, internal roads in almost all GPs *kuchcha* roads; with overflowing open nallis, dirt, stink, mosquitoes and flies. Some GPs had started removing roadside encroachments and paving

internal roads with tar, RCC or paver blocks; along with installing road dividers and planting trees on the sides.

4. In Gujarat, it was reported that street lights once installed by the GP were no longer functioning as they were either damaged or stolen. They could not be repaired because the GP couldn't find funds to pay for the same. Surprisingly, street-lights were not installed in any of the GPs under study in Rajasthan.

5. Most GPs in Gujarat as well as Rajasthan were well-equipped with office facilities, computer, printers etc. E-Seva kiosks were installed in all GPs in Rajasthan.

6. The GPs were primarily involved in target-oriented construction works or implementing social welfare schemes. In all GPs in the study, almost 75-80 per cent of targets for infrastructural projects set in the VDP were reported to have been completed.However, most community assets created post- SAGY were not in a condition of disrepair or encroachment.

7. Even though both Gujarat and Rajasthan are arid states, with the exception of H in Gujarat, all other GPs in Gujarat and Rajasthan reported that sufficient drinking water was supplied either through piped connections or stand posts. In many GPs of Rajasthan, new water tanks were constructed post the implementation of SAGY.

8. With the exception of A and F in Gujarat, door to door waste collection was not done in any other GP under the study. Even in GPs where solid waste is collected on a door to door basis, its hygienic and eco-friendly disposal was not being done. Instead it was just being dumped in common lands at a distance from the habitations. In all GPs, heaps of waste and plastic dumped in open spaces was a common sight.

9. Internal roads were lined with open drains with overflowing sewage in GPs in Rajasthan.

10. In most GPs of Gujarat, public health personnel were reported to be non-regular (i.e. contractual or non-permanent workers), intermittent visitors (in charge of

more than one health facility), or para-medical staff (nurses, AYUSH practitioners, ASHA workers, Multipurpose Health Workers (MPWH) etc.). Hence, people had to resort to private health care services in times of need. On the other hand, GPs in Rajasthan reported adequate medical, paramedical and clerical staff as well as physical facilities.

11. Few GPs in Gujarat had well-endowed and well-maintained dharamshaalas (inns) for pilgrims. However, the visitors and devotees of the temple ended up generating a lot of waste such as dried flowers, plastic waste, food waste etc. The temples made no attempts to clear the pollution generated on their behalf and purify the village commons.

12. In GPs of Gujarat and Rajasthan situated near highways and urban centers, financial infrastructure such as banks, ATMs, e-Seva Kendras etc. were available. However, GPs located in the hinterland were devoid of such facilities which inhibited their economic activities. Few GPs reported the appointment of a banking correspondent (BC) by nationalized banks in recent years in order to take care of small monetary withdrawals by the villagers.

13. *Aanganwadis* in all GPs under the study in Gujarat and Rajasthan were found to be functioning well.

14. In Rajasthan, in few GPs, students from different classes were found to be studying in the same class and being taught by a single teacher; indicating a shortage of teachers.

15. Non-farm economic activities were largely absent except in those GPs which were located near the highways or urban centres in Gujarat; as well as villages in Rajasthan located near major tourist destinations. Also, non-farm activities such as trading, services, animal-husbandry and dairying were found to have caste-specific adoption. In general, there was an overwhelming tendency to migrate out of the village in search of work in all the Gps.

16. In Rajasthan, farmers from GPs located near famous

tourist places had taken up flower cultivation in a big way so as to cater to those markets. However, apart from this, there was no other visible effort by the GP or the people themselves to create a strong suburban economy by exploring linkages with the city.

17. Environmental conservation, afforestation, tree-plantation in common spaces and maintenance of the purity of the water structures was not taken up prominently in either Gujarat or Rajasthan. Internal streets that were laid with paver blocks looked barren and desolate in the absence of any shady trees or flower plantation. Only in few GPs in Rajasthan, local initiatives for increasing water resources for common use such as artificial ground water recharge, roof-top rainwater harvesting etc. were observed. Even in arid villages of north and north-western Gujarat where water was scarce, villagers looked up to the GP to provide them with drinking water. In Rajasthan, isolated cases of roof-top rainwater harvesting in school buildings and farm ponds in individual farms were observed in some GPs.

18. Consumption of liquor and tobacco was reported to be rampant in all GPs in Gujarat and Rajasthan even as Gujarat is a dry state. The GPs had not made efforts towards de-addiction drives.

19. Only one instance was reported from a GP in north Gujarat where the MP had initiated the construction of a district-level sports complex with facilities for lawn tennis, basket-ball, football, sprinting etc. It greatly benefitted students from the GP who were reported to have participated in *Khel Mahakumbh*, a state-level sports competition and also won prizes in the same.

20. Efforts towards personal development or empowerment of women were not reported from any of the GPs under study.

21. With the exception of one GP, none of the other GPs in Gujarat had made attempts to engage with the wider community or with non-resident citizens of the village.

However, community involvement in projects of the GP was reported to be much better in Rajasthan which has an existing culture of donations for the creation of community assets; especially in schools. However, it was reported that both in Gujarat and Rajasthan, people had a tendency to donate funds to temples but not to the GP for providing public amenities.

22. Wherever there were lady *sarpanchs* in GPs, they functioned as proxies for their husbands or other male family members. They exhibited little or no knowledge about GP operations.

23. In few GPs, it was reported that the MP rarely visited the GP adopted under SAGY, provided leadership or engaged with the locals.

24. The choice of the GP by the MP was surprising in some cases because it turned out that the selected GP was already well-developed in many respects. The purpose of SAGY could have been better served if some other backward and neglected GP would have received the MP's intervention and support.

Conclusion

The objectives of SAGY are great many; and most of them are not measurable or achievable in the short term. A variety of factors such as an already well-developed state of the GP, its location near the highway, proximity to a big city, active performance by the *sarpanch* (head) of the GP, donations from non-resident citizens of the GP as well as personal interest from the MP after SAGY etc. contributed towards rural development in the GP. Hence, good performance of GPs could not be attributed only to SAGY.

Post-SAGY, the GPs have focused more on creating infrastructure but not on its maintenance. Many important objectives of SAGY related to personal and human development; growth of non-farm sector; sanitation and environmental conservation remain largely neglected. Also, the involvement of the MP with grass-roots level development in their selected GPs is not very frequent and regular in all the GPs under study. The MP remains only an external agent

who, at best, could only provide an 'objective' view, a direction and leadership to developmental effort in the chosen GP. However, it is the people and the officials of the GP themselves, could fulfil the objectives of SAGY.

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EFFICACY OF CHILD CARE INSTITUTIONAL SERVICES IN MANIPUR: CHILDREN'S PERSPECTIVES

Evergreat Wanglar[1]

Abstract: *Numerous studies have identified various concerns and challenges with the services offered by India's child care institutions. From the children's perspective, this study tries to determine the efficacy of various services given in Manipur's child care institutions. At Manipur, the study was conducted in 18 child care institutions. The researcher used an exploratory and evaluative research approach, relying on structured and unstructured questions. One hundred and seventy-three children were recruited for the study using cluster sampling. The findings reveal the current situation and the numerous challenges children encounter in connection to the various services available in Manipur's child care institutions. For effective running of the institutions and the well-being of the children, child care institutions and concerned authorities should pay attention to these diverse issues.*

Keywords: *Child Care Institutions, Children's Perspectives, Efficacy, Services.*

Introduction

Child care institutions are recognized as an important component of welfare programmes for children in challenging situations, functioning as substitutes for home and family care (Kochuthresia, 1990). The Juvenile Justice (Care and Protection of Children) Act, 2015, recommends that institutionalization of children be used only as a last option (The Integrated Child Protection Scheme, 2014). As a result, it is widely assumed that the optimum environment for a child to grow and develop is at

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home with their family. On the other hand, children are forced to be institutionalized for a variety of reasons, including poverty, parental illness or death, abuse, parental abandonment, and other issues. In this context, child care institutions become both a resource and an alternative (International Development Cooperation, 2001) for children in need of care and protection (orphan, abandoned, surrendered, children whose parents cannot cater their parental roles and responsibilities towards their children).

Child care institutions are defined as "children's home, open shelter, place of safety, specialized adoption agency and a fit facility recognized under this act for providing care and protection to children, who are in need of such services" (The Juvenile Justice (Care and Protection of Children) Act, 2015). Previous studies have revealed various issues and problems relating to the services and facilities in the child care institutions in India. According to Dixit (1964), most institutional care does not function on systematic lines with specific aims, and there is little hope for a child's fair and all-round development. Overcrowding, inadequate physical facilities, unskilled staff, and a lack of funding are among the institutions' issues. Some facilities even resort to less ideal methods for obtaining funds, such as sending residents out to beg. The institutions do not provide even regular schooling. According to Lal Das (1988), most facilities provided educational and rehabilitation services regularly, but recreational and cultural programmes were only offered on occasion. As a result, children's vocational training was insufficient to prepare them for the future. Furthermore, the funds received were insufficient to keep the institutions running. Punalekar (1985) found that children who have been rehabilitated have basic skills such as reading, writing, and personal cleanliness, but they lack critical abilities such as marketing and accounting. As a result, the author advocates for a child's overall development. According to a study conducted by the Indian Council for Child Welfare (1996) on the socio-demographic profile of institutional care in Tamil Nadu; formal education was highly valued, children were

frequently admitted to government hospitals when they became ill, and tailoring was the most common vocational training taught to children in the institutions. Children have the opportunity to participate in various extra-curricular activities such as dancing, music, art and craft, self-defense, yoga, and sports, according to Dutta's (2016) study Institutional Care in India: Investigating processes for social integration in twenty child care institutions in Mumbai and Kolkata. The occupational training supplied to the youngsters, on the other hand, was outmoded and will be less useful in future income generations. The children were assigned different responsibilities in carrying out household works such as "cooking, cleaning, preparing vegetables and also looking after the younger ones"(Dutta, 2016, p. 148).

Taking into account the various issues as well as children's rights to expression and participation (Article 13 of the United Nations Convention on the Rights of the Child, 2009 and Section 3 (iii) of the Juvenile Justice (Care and Protection of Children) Act, 2015), the study aims to investigate the current state of the various services available in Manipur's child care institutions. Children's perspectives are taken into account here, with the belief that children have the right to express and present their views and share their experiences and candid opinions about the different services given in the institutions.

A child care institution provides 24-hour residential care with a primary caregiver for children in difficult circumstances (Kamolsirisakul, 2015). Therefore, it is vital to provide services that children are satisfied with to help them adjust successfully to child care institutions and, as a result, encourage their positive and healthy growth. According to research, however, not all children in India's child care institutions are satisfied with the services provided (Chingtham, 2014a, 2014b; National Institute of Public Cooperation and Child Development, n.d.; YD, 2017). As a result, the study's goal is to evaluate the services provided in child care institutions based on the opinions and experiences of the children.

It is important to regularly assess children's satisfaction with out-of-home care services to detect their feelings and attitudes and help policy makers identify and recognize children's needs (Johnson et al.1995). Furthermore, measuring children's contentment with out-of-home care services and responding quickly may result in out-of-home care services being promoted (Delfabbro et al., 2002). Finally, client satisfaction is one of the strategies for evaluating the quality of services offered and a key indication that demonstrates the impact of services (McMurtry & Hudson, 2000).

Based on their instrument, Wilson and Conroy (1999) identified three elements of children's happiness in out-of-home care: well-being ("Are you loved?" and "Are you safe?"), quality-of-life, and perceptions of child welfare/provider agency. With an alpha value of .94, quality-of-life was computed using a composite score of 15 variables, including health, clothing, comfort, food, location, feeling loved, safe, family relationships, and happiness.

A mixed-method study measured children's satisfaction in out-of-home care using two open-ended questions: "What's been the hardest thing about being in out of home care?" and "What's been the most helpful thing about being in out of homecare?" and three rating questions: "If you stayed with your family of origin, would your life be better than it is now, worse than it is now, or the same as it is now?" "Overall, what do you think about being placed in out-of-home care; is it very difficult, okay, or very good/helpful?" and rating current caregiver/home as very difficult, okay, or very good(Dunn et al., 2010, p. 4).

Nandeesh (2017) utilised a five-point Likert scale to assess children's satisfaction with various services in child care institutions in Karnataka, India. As a result, the youngsters were asked to agree or disagree with sentences that ranged from highly agree to strongly disagree. The score varied from 5 to 1 on a scale of 1 to 5. The statements were written to lead to the idea that the higher the score, the higher the level of satisfaction. As a result of

the children's scores, the level of satisfaction was categorised from highly satisfied to not at all satisfy.

Given the emphasis on the varied available in child care establishments, Nandeesh's assessment of the children's degree of satisfaction is the most relevant to this study's objectives. As a result, the children's satisfaction was measured using a four-point Likert scale. Thus, the children rated their satisfaction with the various services given in the child care establishments on a four-point scale: fully satisfied, satisfied, not satisfied, and not at all satisfied.

Objectives/Research Questions
The study's main objective was to develop insights into how children perceive the different types of services available in the child care institutions. Therefore, these specific questions were explored:
1. What are the services provided in the child care institutions?
2. Are the children satisfied with the various services provided by the child care institutions?

Rationale of the Study
There are various issues related to the services provided in the child care institutions such as obsolete vocational training, no family strengthening programmes, failing to provide life skill education, lack of professional and trained staff which has led to ineffective rehabilitation of children in India (Dutta, 2016; Kochuthresia, 1990; Punalekar, 1985; Sreepriya, 2008). In addition, the quality of services given raises concerns about whether child care institutions adequately prepared children for the future. Thus, by examining the viewpoints of children, the study may shed some light on the challenges surrounding the various services given in child care establishments. As a result, the research could be useful in identifying a few strategies to improve the services provided for children's rehabilitation and social integration. The study may serve as a wake-up call for those in

charge of children's facilities, as well as concerned authorities and policymakers.

Methodology

This research is part of my PhD dissertation on child care institutions in Manipur, focusing on child rehabilitation. Only institutions dedicated to the care and protection of children, such as children's home, an open shelter, and a specialized adoption agency, were chosen for the study. This study aims to look into the efficacy of various services provided in child care establishments from the perspective of the children.

The study employs both an exploratory and an evaluative design. The designs facilitate in investigating and assessing the various services provided in Manipur's child care institutions from the children's perspective. The research was conducted in Manipur's Chandel, Churachandpur, Imphal East, Imphal West, and Ukhrul districts. Purposive sampling was used to choose eighteen institutions for the study, and cluster sampling was used to pick one hundred and seventy-three (173) children for the study. Boys and girls aged 12 to 18 years old who had spent more than a year in the institution are among the children. Permission was sought from the Department of Social Welfare, Government of Manipur, Child Welfare Committees (CWC), and the institutions' Chief functionaries/Secretaries to collect data from the child care institutions. The children were also given verbal assent with assurances that their personal data (name, age, address, etc.) would be kept confidential. The information (views and experiences) collected would only be used for research purposes. The information was gathered through an interview process that included both structured and unstructured questions. With the use of a four point likert scale questionnaire, children's perceptions on the various services given in child care institutions were collected (fully satisfied, satisfied, not satisfied and not at all satisfied). The incomplete questionnaires and other data collected from the children were first transcribed, arranged, coded, and analyzed using statistical software (SPSS).

Operational definitions

Child: "A child means a person who has not completed eighteenth year of age" (The Juvenile Justice (Care and Protection of Children) Act, 2015).

Child Care Institutions: "Child Care Institutions" means Children Home, Open Shelter, Observation Home, special home, place of safety, Specialized Adoption Agency and a fit facility recognized under the JJ Act for providing care and protection to children, who are in need of such services (The Juvenile Justice (Care and Protection of Children) Act, 2015).

Limitations of the study

The research is carried out in Manipur's child care facilities, but it is limited to those who work with children in need of care and protection, and excludes those that work with children who are in conflict with the law. According to the Department of Social Welfare, Government of Manipur's directory (catalogue of child care institutions), forty-four child care institutions are working for children in need of care and protection. However, only twenty-two child care facilities were chosen for the study. Furthermore, the study does not include children under the age of twelve and children who have been rehabilitated.

Results

The findings show the various services given by child care facilities and the children's satisfaction with the various services provided by the child care institutions.

Services provided in the Child care institutions
Food and Clothing Services

Two meals are served each day, including breakfast in the morning and tea and snacks in the evening, at the child care institutions. Vegetables such as; potatoes, cabbage, cauliflower, other leafy green, dals (toor and mong-green gram), and chana are among the dishes served. Once a week, the institutional care provides fish/meat. In addition, children who are ill are given nutritional food.

The child care institutions also provide clothing to all the children according to their needs and season. Blankets, towels, uniforms, warm clothing, and other dormitory supplies are provided to the children. When new and additional clothes are required, the institution provides them.

Medical and Health Services

The children in the institutional care facilities receive a weekly health checkup up carried out by the institutional doctor. In institutional care, a paramedical staff/nurse is available at all times, and first aid kits are also supplied. Some institutions work with other organizations/departments to provide children with health screenings. Furthermore, a sick room is set up to place/isolate children who are unwell or sickly.

Educational Services

Education is taken seriously by the child care institutions as such both formal and informal education is provided to the children. The children are sent to school for formal education outside of the institutional setting. The educator inside the institution provides informal education to the children, aiming to prepare children for formal school. In addition, the institution provides a coaching programme for students taking board exams (Class X and XII students).

Residential Services

Dormitories, study rooms, sick rooms, counseling rooms, kitchens, dining rooms, staff offices, sick rooms, libraries, restrooms, and toilets are among the residential services provided by child care establishments.

Recreational Services

Television, chess, football, Chinese checkers, badminton, basketball, ludo, skipping rod, singing, and dancing are some of the leisure activities given by child care facilities. Some child care facilities feature musical instruments such as guitars and keyboards and annual picnics and outings. In addition, the

intuitional care planned cultural programmes for the children to inculcate the value of one's culture. Literary competitions are often held to prepare students for competitions outside of the institutions.

Vocational Training

During the summer and winter vacations, children at child care institutions receive vocational training. Embroidery, tailoring, knitting, pickle making, doll making, and incense manufacturing are among the vocational skills taught. Only a few institutions give children access to a beautician and music lessons.

Social Work and Counseling

Children at child care establishments can receive individual and group counseling. Counseling is carried out every week and as needed to monitor and improve the children's conduct and mood. Each child's case history, medical information, school report cards, individual care plan, home visits, and follow-up are kept in a separate file by the institution.

Sanitation and Hygiene

There is a functional drainage system and rubbish disposal in the child care institutions. Institutional care provides drinking water to children that are clean and hygienic. Even though not all child care institutions have water filters, children are given clean, boiled water. Personal hygiene classes are held in a limited number of institutions.

Religious Activities

Child care institutions carry out religious activities such as praying, singing hymns, and teaching religion. Some child care institutions have been seen inviting religious leaders to teach and pass on their religious faith and beliefs.

Children's level of satisfaction on different services provided by the child care institutions

Table1: Children level of satisfaction on different services provided in the child care institutions

Services	Fully Satisfied (%)	Satisfied (%)	Not Satisfied (%)	Not at all Satisfied (%)
Food	13.3	55.5	27.7	3.5
Clothing	6.9	45.1	46.2	1.7
Medical & Health	28.3	46.8	20.2	4.6
Educational	4.6	39.3	47.4	8.7
Residential	27.2	50.9	18.5	3.5
Recreational	26.6	45.7	22.0	5.8
Vocational	7.5	26.0	54.9	11.6
Social Work & Counseling	32.4	50.3	15.6	1.7
Sanitation & Hygiene	15.6	30.1	49.7	4.6
Religious activities	56.6	33.5	6.4	3.5
Relationship with staffs	48.6	43.9	2.9	4.6

Children's satisfaction level on Food services

The children who were fully satisfied (13.3 %) and satisfied (55.5 %) believed that having something to eat is preferable to going hungry at home. Those who were not satisfied (27.7 %) or not at all satisfied (3.5%), on the other hand, complained that they did not have the right to pick whatever foods were made for them. The majority of the time, dals and potatoes are served, with little meat or fish. The children were also unhappy because they were made to do some household duties, such as chopping vegetables, starting a fire, collecting water, and even cooking, under the guise of life-skills instruction.

Children's satisfaction level on Clothing

According to the data, a smaller percentage of children (6.9%) than the total number of children stated that they are fully satisfied. 45.1 percent of the youngsters said they were satisfied. However, most of the children (46.2%) were not satisfied, and 1.7 percent of the youngsters were not at all satisfied with the clothing services. If not completely dissatisfied, children who were dissatisfied expressed their dissatisfaction with receiving only one pair of uniforms. The youngsters were also dissatisfied with the regularity they were given clothes (once a year). They were also dissatisfied with the other attire provided by the institutions (casual and party dress). Some children expressed their belief that

a new shoe will be issued only when the old one is entirely worn out. As a result, the majority of the youngsters are afraid to attend any gatherings or programmes outside of the institutions, as well as inside the institutions.

Children's satisfaction level on Medical and Health

The results suggest that 28.3 percent of children expressed complete contentment, and the majority of children (46.8%) expressed satisfaction. However, 20.2 percent and 4.6 percent of youngsters voiced dissatisfaction with medical and health services, respectively. The children who were fully satisfied and satisfied stated that the doctor conducts a weekly health checkup and that a staff nurse is available at all times on campus. First aid and required medications are on hand, and a separate room for sick children has been set up to prevent the disease from spreading to other children. Children who were not satisfied and not at all satisfied said that when they are sick, they are not well cared for, they are not given special nutrients or food, and they are frequently referred to government hospitals, where they must wait for extended periods. Furthermore, the youngsters claim that they are not receiving adequate health and hygiene education. As a result, they cannot comprehend and implement the necessary steps for a healthy lifestyle, resulting in frequent illness.

Children's satisfaction level on Education

The result indicates that only 4.6% of the total children are fully satisfied, and 39.3% of children are satisfied. However, 47.4% of the children expressed their discontentment (not satisfied), and 8.7% of the children were not at all satisfied with the educational services provided in the institution. Children who were fully satisfied and satisfied stated that they were well prepared in advance through informal education in institutions before being sent to formal education in school. Furthermore, the institutes organized customized coaching/tuition for children preparing and appearing for board exams (Class X and XII). Those children who were not satisfied and not at all satisfied with educational services,

on the other hand, stated that there is only one educator in a 50-person institution. As a result, the educator-to-child ratio is 1:50. As a result, children face a variety of issues, and their basic requirements are not satisfied. Some of the children stated that they used to wait for the educator to assist them, but that time would run out while the instructor attended to other students. As a result, the youngsters were forced to attend a school or take tests without having completed their homework or grasping the lesson's contents. Furthermore, most children are sent to government schools, with no option to attend private schools (even if they want to). Some children said that when they graduated from class X/XII or turned 18 (whichever is earlier), the institutions would send them back home.

Children's satisfaction level on Residential services

The result shows that 27.2% of the total children are fully satisfied, and most of the children (50.9%) are satisfied. However, 18.5% of children are not satisfied. Moreover, 3.5% of children expressed their total dissatisfaction over the residential services. Children who were dissatisfied with the beds offered stated that they were bunk beds (up and down) that were small and inconvenient, especially for the person sleeping below. Some of them were dissatisfied because they had to share a bed with others. The children also voice their dissatisfaction with the lack of adequate rooms and the mingling of different types of children (abandoned, surrendered, the victim of abuse). Some children, particularly those who have been abused, have expressed their fear of being stigmatized by other children. There have been complaints about a lack of bathrooms and toilets, with children having to line for their turn. Furthermore, because there is no separate counseling room, they are hesitant to share their issues or stories. Some children say they are afraid to talk about their concerns since other staff and children can see and hear them.

Children's satisfaction level on Recreational

The result illustrates that 26.6% of children are fully satisfied, and also, the majority of the children (45.7%) are just satisfied.

However, a total number of 22.0% of children reveal their dissatisfaction (not satisfied) in addition, 5.8% of children expressed that they not at all satisfied with all the recreational services. The children complain about not having enough area to play (field/playground) and prefer to play inside the building. In addition, institutions do not provide adequate toys/equipment for children to play with, resulting in children not having an equal opportunity to play (some children do not have the opportunity). Furthermore, the movies shown are unrelated to the activities and preferences of the children, resulting in less learning. Various channels connected to children's activities for learning are not subscribed to, which might help them improve their abilities and knowledge. There are no plans in place, such as a talent hunt or any programmes, to discover the children's abilities and talents.

Children's satisfaction level on Vocational Training

Only 7.5% of children are fully satisfied, and 26.0% of children are satisfied. The majority of the children (54.9%) are not satisfied; furthermore, 11.6% of children are not at all satisfied with the services on vocational training carried out in the institution. The children who were dissatisfied believed that vocational training for children is conducted obsolete and is confined to embroidery, tailoring, pickles making, and so on. Furthermore, it is held on the institution's premises without the presence of a professional teacher or trainer. The children expressed their dissatisfaction with being forced to engage in a particular vocational training programme without regard for their interests.

Children's satisfaction level on Social Work and Counseling

A total of 32.4% of children are fully satisfied with the majority of the children 50.3% also showing their satisfaction. These children share that the counselors are always ready to attend to their problems. However, 15.6% of children reveal dissatisfaction with the social work and counseling services. Furthermore, 1.7% of children were not at all satisfied. The children were upset because

the counselors used to yell at them in public. Some children even doubt the counselors' and staff's ethics and professionalism since they are dissatisfied with the staff's attitude and behavior. The children suggest that they be called personally and that their problems (behavior or attitude) be corrected privately.

Children's satisfaction level on Sanitation and Hygiene

The result reveals that 15.6% of children are fully satisfied, and 30.1% also express their satisfaction. However, most of the children (49.7%) expressed their displeasure (not satisfied), and 4.6% of children were dissatisfied with the sanitation and health services provided in the child care institutions. The bathrooms and toilets offered at the institutions did not satisfy the children. They also complain about a lack of well-treated drinking water and a lack of a water filter for the children. In the winter, especially when the children are unwell, warm water for bathing is also unavailable. Some of the children were also dissatisfied with the water provided in the institutions, believing that the water used for bathing and washing came from ponds (unhygienic and not treated). Furthermore, no measures are taken to control mosquitoes (mosquito sprays in and around the institutional surroundings).

Children's satisfaction level on Religious activities

The majority of children (56.6%) are fully satisfied with the religious services available in the child care institutions. Moreover, 33.5% of the children also express their satisfaction towards the religious services provided by the child care institutions. However, 6.4% of the children expressed their displeasure with the religious activities carried out in the child care institutions. Furthermore, there were 3.5% who expressed their total dissatisfaction over the religious activities carried out on the institution. These children believed that the right to religion and respect for other religions are taught; however, one does not have the opportunity to practice or attend any religious activities outside the institutions.

Relationship with the staff

Concerning the staff-children relationship, the majority of the children (48.6%) are fully satisfied, and 43.9% are also satisfied. These children express that the staff are like a mother/father-like figure helping in solving their problems. The staff are hard-working, dedicated and ready to attend to their needs. However, few children (2.9%) expressed their not so good relationship; moreover, some of the children (4.6%) said that their relationship with the staff is not so good. Many children claim that the staff is biased and partial when attending to their wants and issues. Furthermore, when it comes to buying clothes, sitting in vehicles, going on picnics/outings, and so on, certain children are always given preference.

Discussion

This study explores the children's perspectives on the efficacy of the different services provided in the child care institutions in Manipur. From the different studies, it is established that there are various problems related to the services in child care institutions in India and Manipur (Chingtham, 2014b; (Das, 1988); Kochuthresia, 1990; Punalekar, 1985). However, children's perspectives on the quality of services in the institutions were not much considered; moreover, studies conducted by Chingtham, (2014) in Manipur were only confined to few services and covered only Imphal-West districts. Therefore, the study addresses the research gap by exploring children's perspectives on the efficacy of the different services available in the child care institutions in Manipur.

According to the study's findings, children's health checks are performed weekly, monthly, or as needed by the doctor. Medical services, such as first aid and drugs, are also accessible in child care institutions. A medical file detailing the child's medical history, including weight, height, any illnesses, physical or mental issues, and so on, is kept in a register (National Institute of Public Cooperation and Child Development, n.d.). This makes it easier to keep track of the child's health and well-being. Furthermore, in

child care establishments, a paramedical staff or nurse is accessible at all times to preserve and manage all of the child's medical information (Hrishika & Rai, 2020).

The study suggests that in 50 capacity child care institution, there is only one educational instructor accessible, and as a result, the educator does not have time for each child. As a result, most of the time, children's demands, requirements, and issues are not satisfied, resulting in negative consequences for the children (Castillo et al., 2012). There are staff with a lot of experience and good intentions that cannot care for 10-20 children at the same time following family support (Institutional Care - The Last Resort (Policy Brief), 2009). As a result, institutional care should hire enough people to effectively carry out their duties and obligations (Moore et al., 2017). This will assure worker-to-children parity and reduce staff workload (Abdullah et al., 2018). Furthermore, the study reveals that the majority of students are sent to government institutions despite their desire to attend private schools, and children who are taking board exams are sent for coaching. This is because private schools are far superior to public schools (Chingtham, 2014a, 2014b). According to the study, children taking board exams (Class X and XII) are given a coaching class. Only intellectually sound individuals are sent outside the schools for private classes or tuition (Chingtham, 2014b).

According to the findings, the bedrooms are dormitory-style with bunk beds (Kochuthresia, 1990). There are not enough facilities or toilets, and they are not well-maintained. Furthermore, there is a scarcity of properly-treated drinking water, as well as bathing water. The findings contradict the findings of research titled "Data Base of Child Care Institutions," which reveals that adequate toilets and restrooms are provided and water for drinking and washing. However, the data does not specify whether the water is well treated or not (National Institute of Public Cooperation and Child Development, n.d.).

The findings show that vocational training is limited to embroidery, tailoring, and pickling, among other things. Furthermore, it is carried out at institutions by employees without the involvement of professionals or trained personnel. Furthermore, the study reveals that vocational training was confined to cooking and sewing (Kochuthresia, 1990). As a result, youngsters fall behind in critical areas such as marketing and accounting (Mehindru, 1988). Furthermore, the institutions' vocational training still focuses on obsolete disciplines like tailoring and needlework, which have little earning potential (Dutta, 2016). However, according to prior research, children have received vocational training in carpentry and shoemaking and ITI training outside institutions (National Institute of Public Cooperation and Child Development, n.d.). Moreover, there are institutions provided contemporary vocational training such as "graphic designing, computer education, tally, spoken English, hospitality management, beauty care, artificial jewellery, bag-making, flower making and arrangement, electrical work, industrial training, welding, printing, fashion designing, etc." (Dutta, 2016, p. 148). Further, "more than half of the girls (55%) felt they had received a basic computer education, while a larger majority (66%) reported having a vocation that could help them earn money in the future" (Dutta, 2018, p. 159). The research leads to a better understanding of the value of vocational training in preparing children for the future when they are reintegrated into society. So, the institutions had to transition from obsolete to contemporary vocational training, which could help the children for more income generation.

The data also shows a lack of infrastructure, such as a separate counseling room, making it difficult for children to communicate their difficulties freely. Furthermore, the study suggests a shortage of people in the institutions, exceptionally skilled or professional workers. Staff members lack specific expertise or experience in child care, protection, development, psychology, and social work or disciplines connected to working with children –(Huseynli, 2018). Lack of trained staff leads to ineffective rehabilitation of

children(Kochuthresia, 1990). As a result, additional professional staff should be hired to provide effective child care, development, and rehabilitation –(Huseynli, 2018).

The study's findings reveal that the staff is dedicated, hardworking, and attentive to the needs of children's concerns and obstacles. Furthermore, the staff are mother or father figures who care for, advise, and encourage the children(Khoo et al., 2015), the staff have served as role models for the children –(Gilligan & Arnau-Sabatés, 2017), and the staff are supportive and have a positive relationship with the children (Arnau-Sabatés & Gilligan, 2015). The staff-to-child interaction is critical, and it should be strong and close. The children will feel more comfortable discussing their issues and experiences with the staff due to the healthy relationship, allowing the staff to work closely with the children and solve their difficulties, allowing the children to thrive(Bettmann et al., 2015).

Implication for Social Work Practice

Since the pre-independence period, child care institutions have been a significant area of social work practice. Furthermore, children's difficulties have long been a feature of teaching and research. Institutional care has undoubtedly resulted in a paradigm shift from welfare to development services. As a result, the responsibilities of staff have become more demanding, necessitating professional and trained personnel who are skilled and knowledgeable in child care and development. Social work graduates with the necessary knowledge and abilities will provide high-quality services for the care, protection, development, and rehabilitation of vulnerable children in society.

Some of the roles and responsibilities of social workers in child care institutions;

- The majority of the state's child care facilities provide services to children without employing professional and trained personnel. As a result, social worker graduates have been taught social work methods, skills, and procedures and

child care, welfare, and protection, and they may apply their expertise and knowledge in these areas. As a result, the quality of institutional care services will be improved.

- Some parents and guardians think of child care facilities as boarding schools or hostels. As a result, some parents do not visit their children even once a year. The child's relationship with his or her parents and guardians suffers as a result. In this case, social workers can help parents strengthen their relationships with their children by encouraging them to visit their children and organising counselling/interactive sessions.

- A child's best place to grow and develop is at home with his or her family. The state's non-institutional care is ineffective in meeting the needs of children. As a result, social workers can argue for increased non-institutional care support, such as foster care, sponsorship, and after-care, to help children successfully reintegrate into society.

- The social worker can ensure high-quality administration and comprehensive counselling for children to protect their safety, as well as to respect their rights and to meet their specific needs.

- By attending to the physical, emotional, educational, and spiritual needs of these children, the social worker will assist with their physical, emotional, and spiritual well-being.

Thus, the current study results can be valuable for concerned departments and organisations who must decide how to proceed.

Conclusions

From the children's perspectives and experiences, the services given at Manipur's child care institutions have several flaws. The findings reflect the current situation and several concerns that need to be addressed in medical and health, education, vocational training, hygiene and sanitation, and residential and recreational amenities. Child care institutions, policymakers, and the relevant authority should pay attention to these various issues regarding the

various services encountered by children. This will help ensure that the institutions function effectively. The children will feel secure, happy and receive necessary services to prepare them for the future with the necessary skills and knowledge. Furthermore, efforts and adjustments are required and proper inspection and monitoring by the relevant authority for the effective operation of Manipur's child care institutions. The study is about the viewpoints of children in child care institutions; thus, it will be interesting to compare or reinforce the findings by looking at the perspectives of children who have previously been rehabilitated.

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BOOK REVIEW

Family Engagement with Schools: Strategies for School Social Workers and Educators
Nancy Feyl Chavkin
Oxford University Press, 2017
ISBN: 9780190642129
Hard cover, 166 pages

A school's engagement with its students' families is an effective approach to improving education for all children, marginalized or otherwise. It has been tangentially touched upon in many books and films on teaching, especially ER Braithwaite's classic To Sir, With Love. Family engagement is effective chiefly because it strengthens the connection between the important stakeholders in education: educators, families and communities, forming a stronger safety net for any learner in need of one. However, this approach is not used sufficiently as it is expensive and takes away from teaching time. Some may argue that enough efforts are being in this regards already. Part of the problem is that family engagement is not understood properly. Regular parent-teacher meetings do not constitute family engagement because they do not take into account differences in class, religion, ethnicity, language, and family structures.

In chapter 1, the book discusses the roles of school social workers, educators, and policymakers in family engagement. It explains how family engagement will increase educational outcomes but also how it aligns with national goals for student achievement, School Social Work Association of America's *Practice Model for School Social Work*, the National Association of Social Workers' Code of Ethics, and the Council of Social Work Education's Educational Policy and Accreditation Standards.

Reviewed by Meghna Vesvikar, Assistant Professor, College of Social Work (Autonomous), Nirmala Niketan, Mumbai.

Chapter 2 introduces core values models, frameworks, and theories about family engagement. It relates to other theories such as the ecological approach, the family roles approach, school frameworks, and community models.

Chapter 3 explores the process of understanding one's school, families, and communities. In contrast to a traditional needs assessment conducted by an outside group, this chapter provides step- by- step ideas about how to get families and community members engaged in "taking stock" of their own strengths and areas of concern. There are a series of questions and checklists to consider as well as suggested methods for collecting information about one's families and communities.

Chapter 4 continues the process of understanding more about one's school, families, and communities by sharing ideas about whom to involve and how to continue to building one's vision for one's family engagement plan. This chapter introduces the model, the planning tools, and the evaluation to help one stay focused on the initiative.

Chapter 5 discusses the first "C" in the 3 C approach - connecting. It discusses examples and specific strategies to connect with families to build strong, positive relationships and trust, not just through a few meetings but through a process.

Chapter 6 focuses on the second "C" in the 3 C approach - communication. This chapter discusses communicating intentionally with families and communities, purposefully and respectful of culture and context. It also explains the inter-relation of connecting and communicating through strategies, case vignettes and ideas

Chapter 7 provides strategies to help achieve the third "C" in the 3 C approach - collaborating successfully with families and communities with families as co-creators and co-leaders. The chapter includes case studies and strategies for building successful collaborations.

Chapter 8 includes additional strategies for building capacity and increasing sustainability by building family leaders, disseminating one's work, and obtaining funding through grant writing, policy initiatives and other means.

The book also offers a collection of starter toolkits on family engagement developed by non-profit organizations. It also has a selected list of related organizations working in areas related to family engagement with schools.

Naysayers would say this book is out of context as it focuses on developed Western regions. However, this book is useful even in the context of a developing country. Mumbai, for example, is not just the location where the state government frames its policies and laws but also has a strong, thriving NGO presence to complement state efforts in resolving issues such as low enrollment and retention in state-run schools. In addition, social workers have personal rapport with stakeholders. Irrespective of context, the book's chief achievement is it provides evidence based practices that are and have been successful in communities. It achieves its objectives of giving the reader a nuanced understanding of the nature of family engagement. Each family-school-community partnership is unique and must chart its own course, and this book emphasizes using a strengths-based assessment to start building one's vision.

BOOK REVIEW

Domestic Violence in Immigrant Communities: Case Studies
*Editors: Ferzana Chaze, Bethany Osborne, Archana Medhekar,
Purnima George with Seraphina Seuratan, Jaspreet Kaur,
Kurttika Nene, Denise Dejong, Maria Aosaf Dawd, Terri Neufeld,
And Katrina Chahal.*
July 2020
174 pages
Open access; pdf version

The idea for this book originated in Ontario, Canada. It is an open
access book published in digital *pdf* version on the eCampus
Ontario Platform. The book comprises 174 pages and was
published in July 2020. This press book has been conceptualised
and written by three academicians and one solicitor along with
seven students pursuing social service and paralegal studies in
Sheridan College, Ontario, Canada. It is a concise account of 15
case studies of domestic violence on women who have been
successfully rehabilitated. The case studies presented in this book
powerfully illustrate the historical injustice faced by women
across culture, faith, class, race and national boundaries that
perpetuate inequalities and leave the women physically, socially,
emotionally and financially isolated. It captures the resilient spirit
of the survivors and cultivates compassion for the survivors of
violence. While this book is written with Canadian law as the
context, it is applicable and relevant to all communities impacted
by the migration of populations.

This publication is timely, during the COVID catastrophe, as one
witnesses an upward trend in domestic violence cases across the
globe and there is a need to grapple with innovative measures to
intensify the safety for all. This book is an attempt to demonstrate
how gender-based violence could be constructively dealt with.

*Reviewed by Roshni Alphanso, Assistant Professor, College of Social Work
(Autonomous), Nirmala Niketan, Mumbai.*

The book is divided into four parts: the first part comprises the literature review, the second part documents the case studies of survivors of domestic violence, the third part deals with questions for reflection and discussion and the fourth part includes legal terms and processes. The foreword by Meena Nadkarni sets the tone and perspective of the book.

The authors utilize a multidisciplinary and critical lens to situate narratives of racialized immigrant women at the crossroads of theory, law, and professional settings. Each case story allows the reader to enter into the milieu of the victims, and go through the disturbance and pain which is experienced by the endangered gender known as woman. While one witnesses domestic violence as common to all societies, the face of the victim differs.

Research indicates that one in three women in Canada experiences domestic violence in her lifetime, and the abuse may continue even after separation. The literature review section provides an overview of domestic violence, factors contributing to violence in immigrant communities who seek help, assessing formal and informal support systems and positive interventions in working with immigrant women experiencing domestic violence. The second section deals with ways to approach these cases, the methodology employed and documentation of fifteen case studies. It is evident that different triggers contribute to bringing women onto the street. Each chapter concludes with questions for reflection. These pointers could pose as a guide for a novice as well as an expert in the field of gender-based violence and human rights violations. Section 3 enlists the questions related to four themes, intersectional vulnerabilities, practitioners' subjectivity and social location, social policy and the law, migration and transnationalism, providing support for victims of domestic violence and research. Section 4 focusses on legal terms and processes such as family law court, criminal court, integrated domestic violence court, 9-1-1 protocol, domestic violence protocol, legal aid Ontario, humanitarian and compassionate application, the office of the children's lawyer, immigration and

domestic violence, and a glossary of terms.

One common thread that runs through the book is that every case of domestic violence occurred in a safe place called 'Home' at the hands of a spouse, the most trusted family member. The book traces the journey of women from being victims to becoming survivors. The book provides context, considerations and resources to support the agents responsible for the desired change. This is a unique collection of case studies which provides a glimpse into the life of vulnerable women tackling abuse in their families and societies. It is quite evident that the case studies documented are just the tip of the iceberg. What lies beneath needs to be unearthed, and should become an important point of agenda from the human development lens. Gender inequality continues to be the greatest barrier to human development. *Domestic violence in immigrant communities: Case studies* is a must-read for those engaged in social work, legal scholars, practitioners as well as academicians concerned about the wellbeing of immigrant women. This book comprises a range of legal cases which throws light on family violence and on the victims, who suffer in silence and do not want to report the abuse, as it may cause harm to the spouse who continues to inflict violence.

This book would serve as a tool for academicians to integrate the case studies and the critical reflective questions as a teaching tool with students. This manifold book impels the reader to imagine the victims of domestic violence, not merely as case studies, but as colleagues and friends, family members as well as neighbours, and probably identify oneself living in similar drudgery. Their experiences are shocking, yet very thoughtfully and respectfully enunciated.

This is a compilation of an evidence-based, analytical and logical presentation of ideas, theories and case studies to engage with victims of domestic violence. The idea of the book is original with accurate references, observing all protocols regarding text, pictures, and case studies.

The book has sparked a desire to explore different forms and complexities of violence especially among immigrant women in Canada. It encourages and inspires the reader to look around and identify similar cases in one's context and search for the solution best fitting to curb the social plague of domestic violence and to dream of a zero-violence society.

Conclusion: The book brings to fore a very powerful message that whatever may be the context, education level or financial status, however holy the culture and traditions, gender discrimination and gender violence is ingrained in our society. It highlights the powerlessness of women concerning decisions related to security and wellbeing. Power is the protagonist of this story: the power of the few; the powerlessness of many; and collective power of the people to demand change. The authors conclude by posing a question and urging readers to reflect on what needs to change. The future of women, according to them, is questionable without this change.

NOTES TO CONTRIBUTORS

Criteria for acceptance of articles

The Journal welcomes articles, reports of research studies, field experiences and academic papers related to Social Work, Social Change, Social Research, Social Psychology, Social Policy and current topics having a bearing on Social Work Theory and Practice. Manuscripts are selected on the basis of relevance to Social Work education and practice, sound treatment of subject, clarity in presentation, methodology of research articles, implications for intervention, appropriateness of references, correct language and evidence of a high level of scholarship.

The author should send soft copies of the article to **perspectivesnn@gmail.com.**

Declaration

Each article should be accompanied with a declaration by the authors stating that the article is original and has not been earlier published nor been submitted for publication elsewhere. If the article has already been published, then permission from the publishers for republishing has to be enclosed along with the manuscript.

Responsibility of Authors: Authors are solely responsible for the factual accuracy of their contributions. The author is responsible for obtaining permission to quote lengthy excerpts from previously published material.

Structure of the Article
A cover page indicating:

- Title
- Author Name and Organizational Affiliations
- Corresponding Author Contact Details (postal address, telephone, email)
  Word Length (including abstract, keywords and references)

Abstract and Keywords
A second page including:

- **Title of the paper**
- **An abstract of not more than 150 words**

About the abstract - Each article should be summarized in an abstract of **no more than 150 words**. Abstracts must be structured, using four headings: Objective, Method, Results, and Conclusions. Format the abstract as a single paragraph in *Italics*. Abbreviations and citations NOT to be included in the abstract unless the study replicates or builds directly on another's work.

- **Keywords upto five keywords.**

Length and presentation

- The length of the article may range between 3000 and 5000 words, including the abstract, keywords and references but NOT including references, figures, or tables.
- All parts of the manuscript should be typewritten in MS Word typed in 12-point Times New Roman font, double-spaced, with margins of at least one inch on all sides. The pages should be numbered serially.
- Within the text of the article, no features should be included that enable the authorship to be identified (for example in page   headers and footers or acknowledgements).

Citations, notes, and references

- All evidence based statements within the article MUST be supported with proper citations.
- Authors should ensure that ALL in-text citations have a corresponding reference entry and that each reference entry is cited in the text. Articles with citations but without reference list or vice-versa will NOT be accepted.
- Key statements in the article may be supported by the author with a logical explanation, the author's opinion, illustration, or in-text citation/paraphrasing of another author's work.
- Non-citation of others' written work amounts to plagiarism and, thereby, fraud. If plagiarism is identified, the article will not be accepted for publication.
- Only the last name of the author and the year of publication must be cited in the text.
- Notes, when necessary should be numbered continuously and

should be printed as end notes. Use of footnotes should be avoided.

- References of both printed and electronic sources should be included at the end of the article in APA format.

References should be listed in *alphabetical order* as follows:

Barai-Jaitly, T. (2002). The health status of children in India: An overview. Seen but not heard: India's marginalised, neglected and vulnerable children, 43- 63 New Delhi: VHA

Dhagamwar, V. (2006) Child Rights to Elementary Education: National and International Provisions in Ravi Kumar (ED), The Crisis of Elementary Education in India (pp. 57 – 91). New Delhi: Sage

Suvarna, Y., Balakrishnan, G. &Talvelkar, K. (2007). The Search of Identity: Placing Universal Birth
Registration (UBR) Within the Framework of Child Rights in India in 'Perspectives in Social Work', XXII: 3, 21-37

Singh, S. (2004). Metros perform badly in primary education. Times of India, Mumbai 25.03.2004.

Bikker, A. and Thompson AGH. (2006). Predicting and Comparing Patient Satisfaction in Four Different Modes of Health Care Across a Nation in Social Science and Medicine, 63(6), 1671-1683.

Sen, A. (2003). Closing the Gap – Access, Inclusion and Achievement. The-south-asian.com, November 2003 Retrieved 5th Jan 2009 from http: //www.thecommonwealth. org/shared_ spfiles/uploadedfiles / { F 7 5 B 1 F A A - F 8 8 C - 4 3 E 7 - A 4 B 2 - B 7 5 F E A F 6 C E F 3 }_ C o m m % 2 0 S e c 2 0 R E P O R T % 2004_V8.pdf3.

Tables and Figures

- Tables, figures, graphs and diagrams (illustrations) should not be embedded in the text. Place tables and figures after the References section and indicate preferred placement point in the body of the manuscript such as "<Insert Table 1 here>"

- A short descriptive title should appear above each table with a clear legend and any footnotes suitably identified below. All units must be included.
- Figures and diagrams should be completely labelled, taking into account necessary size reduction and should be supplied in .gif, .jpeg, or .png format with resolution 300 dpi or higher.
- Ensure any colors used in figures will be distinct when converted to black and white for print version.
- The word percent should replace the symbol '%' when it is used in the text, but the symbol '%' can be used in parentheses.

Review System

The review of the manuscript will be blind and impartial. Manuscripts are reviewed by the Editorial Board and peer-reviewers. Accepted manuscripts may be revised for clarity, organization and length. The article will be sent to authors via e-mail for correction and should be returned **within seven days** of receipt. Corrections and editing as suggested by the Editorial Board and peer-reviewers should be undertaken by the author and is not the responsibility of the publisher. The decision of the Editorial Board will be final and binding.

Publication of articles

The accepted articles are scheduled for publication in the chronological order in which they are received. The publication lag of an accepted article is generally one year. Each author gets a complimentary copy of the journal issue in which his/her article is printed.

Communication

Communication with reference to articles should be addressed to
The Assistant Editor
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Telephone : 22075458/22067345/22002615
Email : perspectivesnn@gmail.com

GUIDELINES FOR BOOK REVIEWERS

Pre-requisites for a Book Review

The book under review should have been published in the **last two years** and should have direct relevance to the field of social work.

Expectations of a Book Review

The book review can include the following aspects.

- Title of the book (underlined/italicized), edition, name(s) of the author(s)/editor(s),year of publication and name of publisher (separated by a colon), ISBN number, Format (hardcover/soft cover), number of pages and price of the book.
- Objective/theme of the book
- Contents/organization of the book
- Intended audience for the book
- Perceived response of the audience/user (would you recommend it to the user)
- Approach of the book (topical/analytical/chronological /descriptive/ biographical)
- Concise summary of contents
- A critique of the content of the book (language and presentation)
- Remarks on the strengths and limitations of the book, originality, implications for practice, contribution to knowledge, contemporary relevance, applicability to Indian conditions in case of a foreign book, adherence to ethical practices in referencing information)
- Conclusion

A book review could also include:

- A catchy quip/anecdote that succinctly delivers the reviewer's perspective/viewpoint/argument
- Relevant information of the author, where he/she stands in the genre/field of enquiry
- A note (where appropriate) on how well the text is supported by tables/ diagrams illustration
- Quote with a specific page reference. Excessive quotations to be avoided.

Points to note when the book is an edited version comprising chapters from many authors:

- Summary of each chapter or section (in keeping with the abovementioned guidelines)
- Way in which the central theme is dealt with in each chapter or section
- Name of the author and related information

Editing Procedure

The Editorial Board reserves the right to modify the Book Review for length, clarity and content. The reviewer's concurrence to this is assumed, unless specified otherwise by the reviewer.

Typescript for a Book Review

The book review should be typed in 12-point Times New Roman font, double-spaced, with margins of at least one inch on all sides on A4 paper and SHOULD NOT exceed **1500 words**.

Publication of Book Reviews

The Book reviews are scheduled by the Editorial Team of Perspectives as per the quality of the review and contemporary issues. Priority will be given to invited book reviews. Every book reviewer gets a complimentary copy of the journal issue in which their review gets published.

GUIDELINES FOR WRITING DIFFERENT TYPES OF ARTICLES

I. Writing an Article based on a Research Paper/Reports.

This is an article based on an original research project/study, involving information from primary data sources. Such an article contains the following sections:

- Introduction
  o Description of the subject
  o Critical Summary of available information
  o Background of the research
  o Problem identification / analysis
  o Research questions
  o Rationale for the study

- Methodology
  o Aims of the research
  o Research design
  o Variables
  o Operational definitions
  o Sampling strategy
  o Description of the tools of the data collection
  o Techniques for analysis
  o Limitations of the study, if any

- Discussion:
  o Results of the study: This should include a summarized description of the statistical figures and techniques as well as a concise note on the key findings which could be descriptive or numeric
  o Interpretation of the data in terms of:
    ➤ Validation of the hypothesis
    ➤ Corroboration with cited literature

- Conclusion and recommendations:
  This section should include the following
    ➤ Recommendations to improve/remedy the situation
    ➤ Implication for the future research and field practice

II. Writing an Academic Article

This article is based on information from secondary data sources. It generally seeks to raise new issues or examine existing issues from a new perspective. It can also be used for theory building. It should contain the following sections:

- Introduction:
  ➤ Description of the background and importance of the subject under consideration
  ➤ Statement of purpose
  ➤ Rationale for the article

- Discussion:
  ➤ Critical review of literature

- Gaps in knowledge/services and emerging area addressed:
  ➤ Intervention methods

- Conclusion:
  ➤ Summary of key points
  ➤ Recommendations

III. Writing an Article based on Field Experiences

This article stems from the experiences of the author. It focuses on a specific issue / problem / project / program that is within the purview of the author's professional practice and is descriptive in nature. It provides details of how the author dealt with the specific issue / problem or implemented the program / project under consideration. An overview of such an article is given below.

- Introduction:
  o Description of the subject under consideration
  o Critical review of relevant literature
  o Problem identification/analysis
  o Rationale for intervention

- Discussion:
  o Details of the problem/issue/program/ project under consideration
  o Action plan to improve/remedy the situation
  o Details of implementation of the action plan
  o Critical assessment of effectiveness of intervention
  o Learning in relation to existing theory
  o Limitations and suggested modifications

- Conclusion:
  o Summary of key points
  o Suggestions for future work

Submissions that do not conform to the above guidelines will be returned for modifications before entering the review process.

*N.A.A.C **A** ACCREDITED*

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UGC approved under Social Sciences Sr. No. 218.