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Rural Communications System in a Manipuri Village of South Assam

T. Sushila Singha
V. P. Singh

The modern mass media is needful to the human society to improve knowledge and it is one of the means for development and change. The rapid development in the innovation of mobile technology and advanced telecommunication system lead to the creation of new pattern of communication system and bring changes in the social structure in both urban and rural areas. In this regard, an effort is made in the present study to understand the social structure and patterns of exposure to modern mass media in village setting.

The present paper is based on empirical study which was conducted during October-December, 2009 in a Manipuri village, consisting of 103 households, named "Jarultola" in Cachar district of Assam. The study was carried out by using interview schedule technique to one respondent of each 103 households of the village.

The Locale of the Study

Assam is the heart land of the Northeast India. It occupies a triangular area of 78,438sq.kms in which 77,476.23sq.kms are rural and 961.77sq.kms are urban areas and Assam accounts for about 2.4 percent of the countries total geographical area(Directorate of Economics and Statistics, Government of Assam, Guwahati). The state has 27 districts and Cachar is also one of the districts of this state. It is located at the extreme South East corner of Assam and its district head quarter is Silchar. The total area of the district is 3786 sq. kms of which 3751.37 sq.kms. are rural areas and 34.63 sq. kms are urban areas(Directorate of Economics and Statistics, Government of Assam, Guwahati). The district has two sub-divisions -Silchar Sub-division and Lakhipur Sub-division and 15 Development Blocks.

The village "Jarultola" is located in a remote area in the South of the district Head Quarter Silchar at a distance of about 35 kms from Silchar town. The village is situated under Jibangram Gaon Panchayat of Narsingpur Development Block under Dholai Constituency. It is surrounded by reserved forest in the East, North and South, and Mathurapur Khashiapunji, a Khasi Village and Jibangram Barman Basti are the neighboring villages which are located in the western side of the village. The village is under Dholai Police station and the post office of the village is at Jibangram which is about 1.5 km far away from the village. As per Jamabandi Record (land record) of 1972-73, the total land of the village is 1021 bighas 10 kathas of which 87 bighas 7 kathas are household

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land and 934 bighas 3 kathas are agricultural land (record of the Office of the Range Forest Officer, Howaithang Range Office, Dholai).

As regards to educational facilities, there are four LP Schools in the village. But, there is no educational Institute above the lower primary level in this village. Other educational institutions are located at very far away from the village. One multi purpose school is located at Dholai at about 10 kms away from the village. For college level studies, they should go to a rural college which is at a distance of about 17 kms away from the village or at Silchar which is about 35 kms away from the village. Only one Middle English school is located at Jibangram near Jarultola market at about 1.5 km far away from the village.

Social Structure of Jarultola Village

For the analysis of social structure of Jarultola village, the data have been classified broadly, on the basis of: 1) family structure 2) age group 3) literacy structure 4) occupational structure 5) language skill structure 6) no of govt. and private employees 7) housing structure 8) sources of drinking water 9) structure of visiting to town 10) preferences for treatment and 11) agricultural structure.

Family structure

The family structure of the respondents of the village has been analyzed on the basis of two categories, such as (1) Nuclear family and (2) Joint family and it is found from the data that out of 103 respondents of the village, more than half (51.45%) of the respondents belonged to joint family whereas little less than half (48.54%) of the respondents belonged to nuclear family, in this study.

Age Group

As regards to age group of the respondents, the data have been categorized into seven categories (1) 11-20 (2) 21-30 (3) 31-40 (4) 41-50 (5) 51-60 (6) 61-70 and (7) Above70 and it is revealed from the data that more than one fourth (27.18%) of the respondents belong to the age group of between 21-30 while 26.21% of the respondents belong to the age group of between 31-40. Again, more than one fifth (20.38%) of the respondents belong to the age group of 41-50 whereas less than one tenth (9.70%) of the respondents equally belong to the age group of between 11-20 and 51-60 and few respondents 5.82% and 0.97% of the respondents belong to the age group of between 61-70 and above 70 respectively.

Educational Qualification

As far as the educational qualification of the respondents is concerned, the data reveal that out of the 103 respondents more than two fifth (44.66%) of the respondents have high school level whereas more than one fifth (23.30%) of the respondents have middle primary level. On the other hand, more than one tenth (12.62%) of the respondents have higher secondary level, followed by primary level and illiterate with 7.76% and 6.79% respectively, while 3.88% of the respondents have graduate level and 0.97% of the respondents have post graduate level of education.

Occupation

The occupation of the respondents has been categorized into ten categories, such as (1) House wife /Student/Unemployed persons (2) Government officers/Executives/Managers (3) Professionals (4) Defense personals (5) White collars (5) Petty Businessman (7) Agriculturalists (8) Skilled workers (9) Non - skilled workers (10). Retired persons and the data represent that majority of the respondents (49.51%) were House wives / Students / Unemployed persons while

more than one fifth (21.35%) of the respondents were Agriculturalists, followed by defense personals with 9.70%, Petty businessman with 7.76%, skilled workers with 6.79% and white collars with 4.85%.

Language Skill

As regards to languages known by the respondents is concerned, it can be noted that most of the respondents have bi-lingual skill in the village. Here, the data indicate that more than half (50.48%) of the respondents known Manipuri and Bangla whereas more than one fourth (29.12%) of the respondents known Manipuri, Bangla and Hindi and little less than one fifth (18.44%) of the respondents known Manipuri, Bangla, Hindi and English. There were a few respondents (1.94%), who know Manipuri, English, Hindi, Assamese, Bangla and Mizo languages.

Employment

To analyze the number of government employees in a household in the village, the data have been categorized into three categories such as (1) 1-2 members. (2) 3-5 members and (3) More than five members and it is found that more than one tenth (11.65%) of the respondents have 1-2 government employees in their families while a few (0.97%) of the respondents have more than five government employees in their families in the village.

Number of Private Employees

In case of number of private employees is concerned, the data reveal that 41.74% of the respondents have 1-2 private employees in their families while 6.79% of the respondents have 3-5 private employees and 2.91% of the respondents have more than five private employees in their families, in this study.

Housing

As regards to types of houses of the respondents, it is found that more than two fifth (41.74%) of the respondents have Assam type with wood, bamboo and mud plastered walls and tin roofed houses while little less than one third (33%) of the respondents have Assam type, Bamboo-mud plastered walls with tin roofed houses, 16.50% of the respondents have Assam type Bamboo- mud plastered walls with thatch roofed houses whereas 6.79% of the respondents have Assam type half brick walls with bamboo-cement plastered houses and 0.97% of the respondents have Assam type with brick walls houses, There were also another 0.97% of the respondents who have RCC buildings in the village.

Sources of Drinking water

To analyze the sources of drinking water of the people of the village, it has been classified into six categories, such as (1) Pond (2) Well (3) Tube well (4) Supply water (5) Pond + well and (6) Others. The data reveal that majority of the respondents (91.26%) fetched water from well for drinking purpose whereas 6.79% of the respondents fetched water from pond and 1.94% of the respondents fetched from both pond and well, for drinking purpose. Here, it is also found from the data that majority of the people of the village used drinking water from well as the water supply facility is not available in the village.

Frequency of Visits to Town

The data indicate that 27.18% of the respondents visit to town once in a month, whereas 12.62% of the respondents visit very rarely, 11.65% of the respondents visit more than once in a month, 9.70% of the respondents visit in alternate days, 8.73% of the respondents visit once in a week, 7.76% of the respondents visit once in four months, 6.79% of the respondents visit once in

a year, each 3.88% of the respondents visit once in two months and once in three months, each 2.91% of the respondents visit daily and once in six months and each 0.97% of the respondents visit once in five months and more than once in a week.

Purpose of visiting to town

To understand the purpose of visiting to town by the respondents, the data have been classified into nine categories such as (1) Service (2) Shopping (3) Visiting relatives (4) Medical treatment (5) Business (6) Education (7) Shopping + visiting relatives + medical (8) Shopping + Business and (9) Official + Shopping and it is found that more than half (52.42%) of the respondents visit to town for shopping purpose while less than one fifth (19.4%) of the respondents visit for business purpose, 14.56% of the respondents visit town to visit to their relatives, 7.76% of the respondents visit for shopping and business. Equally 1.94% of the respondents visit for service and for shopping + visit relatives + medical purposes, while each 0.97% of the respondents visit for education and for official & shopping purposes.

Mode of Travelling

The mode of travelling by the respondents has been analyzed by classifying the data into five categories, such as (1) Bus (2) Sumo (3) Hired vehicle (4) Personal vehicle and (5) Other and it is found from the data that majority of the respondents (97.08%) travel by sumo whereas each 0.97% of the respondents travel by bus, hired vehicle and personal vehicle.

Preferences for Medical Treatment

As regards to preferences for treatment, from the data, it is found that majority of the respondents (96.11%) prefer allopathic treatment while a few (1.94%) of the respondents prefer local herbal treatment and each 0.97% of the respondents prefer Homeopathic and Ayurvedic treatment.

Agricultural Activities

In rural areas, most of the people have their own land at least, they have their own household land in case they do not have agricultural land. In this study, it is found that the total land of the village is 1021 bighas 10 kathas of which 87 bighas 7 kathas are household land and 934 bighas 3 kathas are agricultural land (record of the Office of the Range Forest Officer, Howaithang Range Office, Dholai).

Status of Share Cropping

To understand the status of share cropping of the respondents, the data have been categorized into two categories (1) share cropping and (2) self cultivation and the data reveal that out of the 103 respondents there were 80 respondents who have agricultural land in the village and little less than half (49.51%) of the respondents give land for share cropping while more than one fourth (28.15%) of the respondents cultivate themselves. It is also found that they give land for share cropping only for the purpose of paddy cultivation.

To analyze the subjects to whom or from whom the respondents give or take land for share cropping it has been classified into three groups such as (1) Manipuri Hindu (2) Other Hindu communities and (3) Muslim and the data show that more than one fourth (26.21%) of the respondents give their land for share cropping to Manipuri Hindu people whereas less than one fourth (22.33%) of the respondents give to other Hindu community people. On the other hand, as regards to the analysis of the data of taking land for share cropping, it is found that only a few (0.97%) of the respondents take land for share cropping who belongs to Manipuri community.

From the data, it seems that the Manipuris of this village keep mutual co-operation and social relation with other communities of that area though they can not co-operate with Muslims as the Muslim people are not inhabited in that locality.

Crop Cycle

So far as the crops grown in a year by the respondents is concerned, it is found that more than two third (71.84%) of the respondents grow only vegetables while less than one third (28.15%) of the respondents grow both paddy and vegetables. It is also found from the data that in that area, only paddy and vegetable are grown for their basic needs and no one is grown other crops such as wheat, maize etc.

Implements Used in cultivation

It is found from the data that there were more than one fourth (25.24%) of the respondents who used only plough in cultivation whereas a few (1.94%) of the respondents used both plough

Use of Fertilizers

As regards to the status of using fertilizer, the data represent that majority of the respondents (17.45%) do not use any fertilizer while less than one tenth (7.76%) of the respondents used only bio-composed fertilizer i.e. cow dung and a few (2.91%) of the respondents used chemical fertilizer. It also came to know from the respondents that naturally as the plot of that area is a very fertile one, they do not need to use fertilizer for cultivation but a few people who are very interested in using fertilizer, used fertilizer in their some particular plots and almost all (100%) of the respondents reported that they use both local and hybrid seeds in their cultivation.

Traditional Forms of Communication in Jarultala Village

Tradition is a term which refers to customs, beliefs and practices that passes from generation to generation. Traditional media represents a form of communication employing vocal, verbal, musical and visual folk art forms, transmitted to a society or group of societies from one generation to another. They are indigenous modes and have served the society as tools/medium of communication for ages. Since time immemorial, our traditional dance, music, rituals, arts, festivals etc. have been using as media. Thus 'traditional media' refers to traditional form of communication; it may be in the form of Lai Haraoba, Sumang Lila, Khubaishei, Thabal Chongba, Raas-Lila, Kang Shanaba and rituals or festivals. Therefore, to understand the status of traditional forms of communication in the village, the respondents were asked which media/medium is still existed in their locality through which traditional culture is generated and it is found that most of the pujas and rituals which usually Manipuri Hindus practiced, are still existed in this village. These are: Durga Puja, Saraswati Puja, Laxmi Puja, Viswakarma Puja, Kali Puja, Apokpa/Yumlai Khuramba, Cheiraoba, Yaoshang, Kang Chingba, Ningol Chakaoba, Diwali, Krishna Janmastami, Radhastami, Lai Haraoba, Sumang Lila, Khubaishei, Thabal Chongba, Raas-Lila, Kang Shanaba, etc.

Calender of Festivals/Rituals

1. Durga Puja

Generally, Durga Puja is performed twice in a year for five days and in Manipuri custom, the puja path of Durga puja is performed by only Manipuri Brahmins and eight girls is being involved in the puja as "Kumari" of the Goddess Durga. The Puja arati is performed by professionals by singing different arati songs by using Pung (Mridanga) and Mangang. Durga Puja has been organized annually in this village since 1-5 years by local club. It is reported that earlier the Durga

Puja could not organize in the village but after establishment of club in the village, Durga Puja has been organized in the village. Majority of the respondents (35.92%) participated puja on Navami to offer fruits and attend Navami arati while 24.27% of the respondents participated puja daily voluntarily in the locality puja. Again, 19.41% of the respondents participated in day time at locality puja and visit in the evening to see at town while 17.47% of the respondents participated puja daily as a member of the organizing committee of the locality puja but there were 2.91% of the respondents who did not give any response in this regard in this study.

2. Saraswati Puja

To identify the organizer of the Saraswati puja the data have been categorized into four categories, such as, 1. Club/institute 2. Family 3. Common people and 4. All the three. The Saraswati puja is organized by all the three i.e.club/institute, family and common people. Majority (47.57%) of the respondents performed puja at home while 32.03% of the respondents participated puja both at home and at schools/ colleges/ locality pujas and 17.47% of the respondents performed puja at home and helped children in preparing to participate the institute's /locality puja. But 2.91% of the respondents did not give any response regarding the matter as they were Christian.

3. Laxmi Puja

All the respondents (100%) stated about organizing Laxmi puja both family and club/ organization in the village. majority (56.31%) of the respondents performed Laxmi puja at home while 40.77% of the respondents participated the committee puja after performing puja at their home but there were 2.91% of the respondents who did not give any response in this regard.

Patterns of Modern Mass Media Exposure

Again, to analyze the pattern of modern mass media exposure in the village, the data have been classified broadly, on the basis of: 1)Newspaper 2) Magazine 3) Radio 4) Television 5) Cinema 6) Letter 7) Fax 8) Telephone 9) Mobile phone 10) Computer and 11) Internet.

1) Newspaper

So far as the subscription of newspaper is concerned, as the village is located in an interior place and having bad road communication system, no hawker wants to go to the village to deliver newspapers. Therefore, only a few respondents subscribed newspaper who can receive it from Jarultola bazaar and the distribution of the respondents is shown below in table no. 1:

Table No. 1: Subscription of Newspaper by the Respondents

S. No.	Subscription of Newspaper	Frequency			
		Male	Female	Total	Percentage
1	<i>Non- Subscribed</i>	51	50	101	98.05
2	<i>Subscribed</i>	02	00	02	1.94
	Total	53	50	103	100

The data show that majority of the respondents that is 98.05% do not subscribe newspaper and only a few that is 1.94% of the respondents subscribed newspaper. As regards to the types of Newspapers read by the respondents is concerned, it is found that 0.97% of respondents read the Times of India and another 0.97% of respondents read Poknapham (a Manipuri Daily). On the

other hand, in case of time spend on reading newspaper is concerned, equally, 0.97% of respondents spend less than one hour and 1-2 hours in a day in reading newspaper, while 98.05% of respondents do not read newspaper.

2) Magazine

Magazine is a publication, generally published on a regular schedule, containing varieties of articles. Though different types of magazine are available in the market, the rural people do not have must interest in reading magazine as they can not spent time in reading magazine due to their busy household work. Therefore, to find out the status of reading magazine, the respondents were asked whether they read magazine or not. The distribution of the respondents is shown in table no. 2.

Table No. 2: Magazine Reading

SI No	Magazine Reading	Frequency			
		Male	Female	Total	Percentage
1	No	49	49	98	95.14
2	Yes	04	01	05	4.85
	Total	53	50	103	100

The data reveal that less than on tenth (4.85%) of the respondents read magazine whereas more than four fifth (95.14%) of the respondents did not read magazine and it is also found in this study that they read magazines like India Today, Competition success review and Ichemma (a Manipuri magazine) etc.

3) Radio

Before the invention of television, radio was a very popular audio-medium for communication and entertainment in both urban and rural areas. But, after coming of television into rural areas, the demand of radio is decreasing day by day in rural areas.

Therefore, to find out the number of radio set in their households, the respondents were asked whether they have radio set or not and it is found from the data that out of 103 respondents, less than one third (31.06%) of the respondents have radio set and more than three fifth (67.96%) of the respondents do not have radio set, in this study.

3.1 Radio Listening

Nowadays, in rural areas, it seems that most of the rural people do not listen radio though they have their own radio sets. In this regard, to understand the habit of radio listening, the classification has been made in the following way as shown in table no. 3.1.

Table No. 3.1: Radio Listening

S. N.	Whether listen radio	Frequency			Percentage
		Male	Female	Total	
1.	No	04	10	14	13.59
2.	Yes	12	06	18	17.47
	Total	16	16	32	31.06

The data show that less than one fifth (17.47%) of the respondents listen radio regularly while 13.59% of the respondents are irregular listener.

3.2 Time spent daily on listening Radio

To analyze the time spent daily on listening radio by the respondent, the data have been categorized into four categories such as- (1) less than one hour (2) 1-2 hours (3) 3-5 hrs. and (4) more than 5 hours. The distribution of the categories is shown in table no.3.2

Table No. 3.2
Duration of listening Radio by the Respondents

SI No	Time spent daily on listening Radio	Frequency			Percentage
		Male	Female	Total	
1	Less than one hour	04	00	04	3.88
2	1-2 hours	06	04	10	9.70
3	3-5 hrs	01	02	03	2.91
4	More than 5 hours	01	00	01	0.97
	Total	12	06	18	17.47

The data indicate that 9.70% of the respondents spent daily 1-2 hours on radio listening where as 3.88% of the respondents spent less than on hour daily. Again, 2.91% of the respondents spent 3-5 hrs daily and 0.97% of the respondents spent more than 5 hours daily on listening radio.

As regards to programme listen on radio by the respondents, majority of the respondents listen news on radio. But they also interested to listen other programmes such as, film songs, plays, sport news, classical music, bhajans, children's and educational programme etc.

4) Television

Television is an attractive audio-visual media. It is very popular nowadays not only in urban areas but also in rural areas. It provides information to rural illiterates through visualization. In this study, to know the ownership of television, the respondents were asked whether they have television or not. The distribution of the respondents is shown in table no.4.1.

Table No. 4.1: Ownership of Television

SI No	Television	Frequency			Percentage
		Male	Female	Total	
0	No	26	21	47	45.63
1	Yes	27	29	56	54.36
	Total	53	50	103	100

The data show that out of 103 respondents, most of the respondents (54.36%) have their own television sets in their households and less than two fourth (45.63%) of the respondents do not have television, in this study.

4.1 Place of watching Television

Television is not only an audio-visual media which gives education and information to the masses but also brings close relationship with neighbours and relatives. To understand the place of watching television the data have been categorized into four categories such as - (1) At home (2) At neighbour's / relatives / friends' houses (3) At shop and (4) Don't watch. The distribution of the categories is shown in table no. 4.2

Table No. 4.2

SI No	Place of Watching	Place of watching Television			Percentage
		Frequency			
	Television	Male	Female	Total	
1	At home	29	27	56	54.36
2	At neighbour's home	09	11	20	19.41
3	At shop	00	00	00	00
4	Don't watch	15	12	27	26.21
Total		53	50	103	100

The data represent that more than half (54.36%) of the respondents watch television at their home, where as less than one fifth (19.41%) of the respondents watch at neighbor's or relatives' houses and more than one fourth (26.21%) of the respondents do not watch television. There is no one who watches television at shop in this study.

4.2 Time spent on Watching Television:

The time spent by the respondents on watching television has been classified into three categories- (1) 1-2 hours (2) 3-4 hours (3) More than 4 hours as it is shown in table no. 4.3

Table No. 4.3

Times spent on watching Television in a day

S.N.	Time spent on watching Television	Frequency			Percentage
		Male	Female	Total	
1	1-2 hours	20	17	37	35.92
2	3-4 hours	08	15	23	22.33
3	More than 4 hours	10	06	16	15.53
Total		38	38	76	73.78

From the above table, it can be said that more than one third (35.92%) of the respondents spent 1-2 hours in a day while more than one fifth of the respondents (22.33%) spent 3-4 hours and less than one fifth (15.53%) of the respondent spent more than four hours in a day on watching television.

4.3 Programme Watched on Television

To analyze the types of programme watched by the respondents, it has been categorized into 14 categories, such as- (1) News (2) Music (3) Drama (4) Sports (5) Documentary (6) Educational programme (7) Dance programme (8) Debates (9) Business / Marketing (10). Children's programme

(11) Mythological programme (12) Fashion/interior designing (13) Serials (14) Feature films and the data reveal that the respondents are very interested to watch feature films, serials and news. It represents that 65.04% of the respondents watch feature films and 61.16% of the respondents watch serials while more than half 58.25% of the respondents watch news on television. Again, while 28.15% of the respondents watch music, 25.24% watch dance programme, 21.35% of the respondents watch mythological programme, which is followed by sports with 19.41% children's programme with 11.65% documentary programme with 7.76% and educational programme with 2.91%. It also reveals that the respondents are not much interested to watch the programmes like, business/marketing, debates and fashion/interior designing as their percentages is 2.91%, 1.94% and 0.97% respectively.

5) Cinema

Nowadays, since the majority of people watch movies on VCD at their home, the percentage of the habit of going to cinema hall has decreased. Out of the 103 respondents, only one male respondent has the habit of going to cinema hall. To understand the time of going to cinema hall, he has been asked, how many times in a month does he go to cinema hall, it is reported that he goes 1-5 times to cinema hall in a month.

6) Letter

Earlier letter was the main communication system for transferring messages. But in recent years, since the network service of telephone and mobile phone have been introduced in rural areas, people communicate through telephone and mobile phone instead of letters and letter is used basically for official purpose. Here, in this study, it is found that most of the respondents (93.20%) do not send letter while 2.91% of the respondents send one letter in a month. Again, equally 1.94% of the respondents send 2-3 letters and rarely, while there is no one who send more than three letters in a month. Thus, the finding shows that most of the respondents have low degree of sending letter.

7) Fax

So far as sending messages by fax is concerned, in this study, it is found that out of 103 respondents, only one respondent uses fax in sending messages and the rest other do not need to send messages by fax. When the respondent has been asked about the purpose, place of sending and frequency of sending messages by fax, it has been reported that he sent 3-5 messages by fax basically for official purpose from the office, in the last three months.

8) Telephone

Telephone is a communication system i.e. used to talk to someone who is in another place. Since the mobile network facility is available in that area, the demand of telephone has been replaced by mobile phone. As a result most of the people of the village have surrendered the telephone connection.

Here, in this study, it is found that there were only two households i.e. 1.94% of the respondents who have telephone connection whereas 98.05% of the respondents do not have telephone and it is also found that both the respondents (1.94%) make 201-500 calls in a month.

9) Mobile Phone

Since the mobile phone network has launched in that area, the number of mobile phone subscriber has been increasing day by day. Therefore, to understand the status of ownership of mobile phone among the respondents, they were asked whether they have mobile phone or not. The distribution of the responses of the subject is shown in table no.5.1

Table No. 5.1
Ownership of Mobile phone

S. N.	Whether have Mobile phone	Frequency			Percentage
		Male	Female	Total	
1	No	14	16	30	29.12
2	Yes	39	35	73	70.87
	Total	53	50	103	100

From the data, it is shown that more than two third (70.87%) of the respondents have mobile phone while less than one third (29.12%) of the respondents do not have mobile phone. But those respondents, who have no mobile phone, also used it from their neighbors and relatives.

9.1 Mobile phone service provider

To analyze the popularity of service providers of mobile phone whose networks are available in that area, the respondents were asked what the service provider of your mobile phone is. The distribution of the responses have been shown in table no. 5.2

Table No.5.2
Mobile phone service provider

S. N.	Mobile Phone Service Provider	Frequency			Percentage
		Male	Female	Total	
1	BSNL	03	01	04	3.88
2	Reliance	08	08	16	15.53
3	Airtel	08	05	13	12.62
4	Aircel	26	24	50	48.54
	Total	45	38	83	80.54

The data indicate that most of the respondents (48.54%) used Aircel which is the most popular service provider while Reliance is in the second position of popularity with 15.53% followed by Airtel and BSNL with 12.62% and 3.88% respectively.

9.2 Calls received in a week on Mobile

To analyze the calls receive in a week the responses of the subject were categorized into four categories as- (1) Low (1-20 calls) (2) Medium (21-40 calls) (3) High (41-60 calls) and (4) Very high (More than 60 calls). The distribution of the categories is shown in table no. 5.3

Table No. 5.3
Calls Received in a week on Mobile

S. N.	Calls received in a week on Mobile	Frequency			Percentage
		Male	Female	Total	
1	Low (1-20 calls)	09	06	15	14.56
2	Medium (21-40 calls)	04	06	10	9.70
3	High (41-60 calls)	05	08	13	12.62
4	Very high (More than 60 calls)	21	14	35	33.98
Total		39	34	73	70.87

The data indicate that about one third (33.98%) of the respondents have very high degree in receiving phone calls while 14.56% of the respondents have low degree. Again more than one tenth (12.62%) of the respondents received phone calls in high degree whereas less than one tenth (9.70%) of the respondents have medium degree in receiving phone calls on mobile.

9.3 Calls make in a week:

To analyze the calls made in a week, the responses of the subjects have been categorized into four categories as it is shown in table no.5.4

Table No. 5.4
Calls make in a week

S. N.	Calls make in a week	Frequency			Percentage
		Male	Female	Total	
1	Low (1-20 calls)	10	06	16	15.53
2	Medium (21-40 calls)	03	07	10	9.70
3	High (41-60 calls)	04	09	13	12.62
4	Very high (More than 60 calls).	22	12	34	33.00
Total		39	34	73	70.87

The data reveal that most of the respondents (33%) have very high degree in making calls while more than one tenth (15.53%) of the respondents made calls in low degree. Whereas, more than one tenth (12.62%) of the respondents made calls in high degree while less than one tenth (9.70%) of the respondents made calls in medium degree on mobile phone.

10) Computer:

To understand the total number of respondents who can access to computer, they were asked whether they can access to computer or not. The distribution of the respondents is shown in table no.6.1

Table No. 6.1
Access to Computer

S. N.	Whether access to Computer	Frequency		Percentage	
		Male	Female	Total	
1.	No	49	48	97	94.17
2	Yes	04	02	06	5.82
Total		53	50	103	100

The data show that 5.82% of the respondents can access to computer whereas 94.17% of the respondents have no access to computer.

10.1 Place of using Computer:

To analyze the place of using computer by the respondents, it has been categorized into five categories, such as- (1) Home (2) Cyber cafe (3) Office (4) School/College/University and (5) Other places. The distribution of the categories is shown in table no. 6.2

Table No. 6.2
Place of using Computer

S. N.	Place of using Computer	Frequency			Percentage
		Male	Female	Total	
1	Home	02	00	02	1.94
2	Cyber cafe	01	02	03	2.88
3	Office	00	00	00	00
4	School/College/University	01	00	01	0.97
5	Other places	00	00	00	00
Total		04	02	06	5.82

The data reveal that out of the 5.82% of the respondents 2.88% of the respondents used in cyber cafes while 1.94% of the respondents used in home and 0.97% of the respondents used computer in Schools/Collages/Universities and majority of the respondents used computer for educational purpose.

11) Internet:

The analysis of the respondents who can access to internet is shown in table no. 7.1

Table No. 7.1
Access to Internet

S. N.	Access to internet	Frequency			Percentage
		Male	Female	Total	
1	No	51	48	99	96.11
2	Yes	02	02	04	3.88
	Total	53	50	103	100

The data reveal that 3.88% of the respondents can access to internet while 96.11% of the respondents can not access to internet.

11.1 Frequency of using Internet:

To analyze the frequency of using Internet, the data have been categorized into five categories- (1) Occasionally (2) Daily (3) 1-5 days (4) 6-10 days and (5) More than ten days. The distribution of the categories is shown below in table no. 7.2

Table No. 7.2 : Frequency of using Internet monthly

SI. No	Frequency of Using Internet	Frequency			Percentage
		Male	Female	Total	
1	Occasionally	00	00	00	00
2	Daily	01	02	03	2.88
3	1-5 days	01	00	01	0.97
4	6-10 days	00	00	00	00
5	More than 10 days	00	00	00	00
	Total	02	02	04	3.88

The data reveal that 2.88% of the respondents used internet daily while 0.97% of the respondents used 1-5 days in a month and it is also found that basically they visit to internet for the purpose of email.

Conclusion

So far as the social structure of the village is concerned, from the findings, it can be noted that majority of the families in the village are joint families. As regards to literacy structure, most of the respondents of the village have high school level and the total population of the village is 603. The respondents of the village belong to different types of occupation and majority of the respondents are House wives / Students / Unemployed persons but agriculture is the subsidiary occupation of most of the respondents and they have multi-lingual skill. Majority of the families (51.45%) have

private employees but having government employees families are only 12.62%. The design of most of the houses of the village is Assam type with wood, bamboo mud plastered walls with tin roofed having 2-3 rooms and their sources of drinking water is mainly from well. Moreover, majority of the respondents of the village visit to town for the purpose of shopping and mostly they visit to town once in a month by sumo, as sumo is popular in that area and majority of the respondents (96.11%) prefer allopathic treatment in this study. As regards to agriculture, some families cultivate themselves and some of them give for share cropping to both Manipuri Hindu and other community Hindu. It seems from the findings that the Manipuris of the village keep mutual cooperation and social relation with other neighboring communities of the locality. Since the agricultural land is a fertile one, chemical fertilizer is not necessary in that area. Therefore only a few interested people used fertilizer in cultivation. As regards to implements used in cultivation, only a few people used both tractor and plough and the most of the respondents used only plough.

On the other hand, as regards to pattern of modern mass media exposure in the village is concerned, from the findings, it can be said that though the villagers are interested in reading newspapers and magazines, due to live in an interior place, they can not access to this facilities. On the other hand, since the mobile phone network is available in the area, the people of the village communicate with their family members, relatives and others through mobile phone instead of letters, telephone etc. As regards to radio, television and cinema, it seems that after arriving of television and VCD/DVD player in the village, the people of the village is much interested in watching television than listening radio except listening news on radio. It can also be noted that majority of the people are interested in watching news and entertainment programs on television and they are more interested to watch movie through VCD/DVD player instead of going to cinema halls for watching movies. Moreover, the level of computer education among the villagers is low as they don't need much in computer related works. In short, it can be concluded that though the mental quality of the people of the village is high, due to having low level of infra-structure facilities, they can not fully access to modern mass media.

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Feminist Perspectives and the Role of Media: An Overview

G.P.Pandey
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Abstract

The women are unique creation of the world and constitute half of the population of the Country. No Society can socially, economically, politically and culturally progress without the active participation of women as stated by the great philosopher and emancipator of Indian Women, Swami Vivekananda "There is no chance of the welfare of the world unless the condition of women is improved. It is not possible for a bird to fly on one wing." In spite of the fact, women are the most deprived and socially discriminated in the society in the name of gender and treated as sex object and commodity. Such perception also prevails in the media and it shows a step-motherly attitude towards the women issues. As a result, the negative projection of the portrayal of women, their poor participation in the media and also an insignificant role in the women issues related to gender bias are common features of the media industry. It helps not only in nourishing these differences but also showing the ideology of male supremacy. Therefore, in this paper an attempt has been made to study the role of media towards the portrayal of women and their representation in media from different feminist point of view. The paper is a substantial effort to examine the exploitive, derogatory, distorted and negative image of the women portrayed by the male biased media.

Indian women in the ancient Rig Vedic age were held in a very respectable position in the society and public life. They were even allowed to perform and participate religious activities and get hold over the decisions in the family. Women had right to education and also the right to inherit properties. Widows were also allowed to remarry (*Altekar: 1959; Upadhyay: 1991; R.C.Mishra: 2006; Ahmed: 2007*). According to *Upadhyay (1991)* with the passage of time after Vedic period the condition and status of women deteriorated with the arrival of Muslim leaders and British. Sati, Purdah system, Polygamy, Child marriage, Dowry, Prostitution, etc. were the evils that grew up in this medieval period. During the British rule social reforms were initiated for the upliftment, betterment of the women by some of the great leaders and thinkers of the time such as Raja Ram Mohan Roy, Dayanand Saraswati, Ram Krishna Paramahansa, Kabir, Sri Chaitanya, etc, (*Ahmed: 2007*). Eventually, many women's organisations came up and participated in the freedom struggle. *Upadhyay* further explored though the constitution has granted equality of the sexes but still there is good number of crimes and violence against women. Constitutional laws formed to give justice to women, has benefited a small portion of women only. Similar to the above, *R.C.Mishra (2006)*

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reveals that inspite of women's immense and equal participation in the field of income generation; they are still neglected and deprived of her social status. Though different constitutional initiatives has been undertaken to safeguard women freedom and socio- economic-gender equality in the Indian society but still the social injustices such as sexual harassment, rape, gender discrimination, prostitution, violence and such other related crimes faced by the women are immense. Besides these, in the modern era there are many women who have earned glory to the country such as: Indira Gandhi, the most powerful and second woman politician ever to become Prime Minister in the world on 24th January, 1966 after Sirimavo Bandaranaike of Srilanka world's first Female Prime Minister; Dr. Vijaylakhmi Pandit, first woman President of UN General Assembly, Ms. Sorijini Naidu to become first lady governor of Uttar Pradesh in India, M.Fatima Beevi (1989) the first women Judge of Supreme Court of India; Anne George Malhotra (1950), the first IAS officer; Kiran Bedi (1972), the first IPS officer (*Ahmed: 2007*), Meera Kumar (2009) became the first women Lok Sabha Speaker in India . One of the most relevant examples is our President and head of the constitution, Mrs. Pratibha Patil is also a women and first lady President of India. Though the recent decades have seen many achievements of women still they are neglected, exploited and humiliated. Violence against women is common in the annals of the century in the form of female foeticide, female infanticide, girl-child neglect, physical and sexual abuse, child marriage, eve-teasing, sexual harassment in the work place, domestic violence and even dowry death. The Committee on *the Status of Women (1975)* stated that the content of communication at any given time reflects the pattern of values of the society. Compared to men, women are underprivileged in many ways and suffer from serious disabilities. Since formal education is a costly and long term process it is essential to harness the mass media. However, incidental studies on the impact of the mass media indicate that women's exposure to the media is often marginal and unsatisfactory. It appears that the mass media have not been effective instrument to inform and prepare women to play their new role in society. The committee's investigations indicate a general lack of awareness about the rights, problems, opportunities and responsibilities among both men and women. Since government controls a significant section of the mass media it should set the pace. According to *Dagar (2004)* it is not only femininity but the dominant notions of masculinity that are portrayed through the media. The media has well-documented the portrayal of gender as a product and as a complementary body politic. Women's representation has moved beyond female images of the family and home to personal care as dictated by the market agenda in a predominant patriarchy.

Media has represented women as docile, helpless, victims of crime and violence such as rape, pornography, sex tourism, human trafficking or as a sex object and commodity to sale a product. Therefore women are great attraction for the social researchers for the study from various perspectives of women study related to gender biasness for welfare of the women. The paper confronts the patriarchal hierarchy of media where women are under –represented from the different feminist perspective.

Feminist Perspective

Over the last century significant voices has been raised on feminist issues in the form of various researches, books, seminars, conferences, etc. by different feminist theorists at different point of time. The feminist studies commenced with the concern on the issues of the women differences based on the race and class. Many feminists studies has been conducted and academic journals of feminist media studies has been published such as *Communication: 1986; Dervin: 1987; Foss and Foss: 1983; Journal of Communication Enquiry: 1987; Mc Cormack: 1978; Rakow:1986; Smith:1983; Steeves:1987; Van Zoonen: 1988. Friedan's (1963) The Feminine Mystique*, gave rouse to revival of women's movement which has been dormant in the struggle of

women's suffrage. This book can be considered as the first work to have given importance to feminism. The 20th century, probably, is one which has experienced the most trouble in defining the role of a person as male or female. *Judith Butler* has completely changed the direction of women's study through her most influential book, *Gender Trouble (1990)*. In early Women Studies scholars tended to think of the differences between men and women as being innate and immutable. The new theory argues that a person's role was specified under a patriarchal framework where scope of gender (masculine or feminine) was limited within the understanding of biological, understanding of sex (male and female). The Theories of 1990s emphasized that the concept of gender was fluid over time and social situations. These modern theories give enough space to create a person's own identity by having equal opportunity for both men and women.

Approaches in general studies, like the theories in general study have shown changes over time. *Moser (1993)*, however, has trust the approaches in understanding the women's position in development plans and processes in the third world over the decades. *Moser's* analysis includes five approaches in a sequence of welfare, equity, anti-poverty, efficiency and empowerment. All the approaches identified by *Moser* have distinctive origin and purposes. The purposes of the approaches are different; the planning for the women in the society makes up different approaches in different ways. Therefore, considering the roles and actions of men and women in development process are taken to bring them on an equitable platform. Since the past decade onwards there has been growing acceptance of gender- focus approach to development. Gender equity was emphasized on Programmes of Action of the International Conference on Population and Development in 1994 and the fourth World Conference on Women in 1995. As a result two consecutive programmes have initiated the process of gender sensitive planning. India too as a part of these programmes of action, is making an effort to do gender justice through planning. According to *Valdiva (1995: 9)* most of the books and research articles focus primarily on the white, middle-class, heterosexual, western woman. Numerous innovative studies based on feminist approach are initiated on "women's genres" such as soap operas, romance novels and women's magazines and their audiences (e.g. *Hobson: 1982, Modleski: 1982, Radway: 1984, Winship: 1987*). *Tuchman (1978:5)* interpreted in many ways women were misrepresented (symbolic annihilation) in the media in the mid and late 1970s and 'woman' was not a subject of interest because these stereotype characters of women represented in the media was considered natural before the advent of women's movement. Few questioned how they developed, how they reinforced, or how they are maintained. Certainly the media's role in this process was not questioned.

But in the 1980s, the feminist intrusions in the media have gained more attention in the field of cultural studies with the Women's Studies group of the Centre for Contemporary Cultural studies (CCCS) at Birmingham with the confirmation that "We found it extremely difficult to participate in the CCCS groups and felt, without being able to articulate it, that it was a case of the masculine domination of both intellectual work and the environment in which it was being carried out" (*Women Take Issue, 1978:11*). The feminist scholars recognised the importance of gender, questioned the naturalization of masculinity and masculine discourse in media studies and argued for "feminine" as a new philosophy of study (*McMillin: 2007*).

Further, feminist issues gained more importance in the media, especially after the UN Fourth World Conference on Women held at Beijing in 1995. "The Strategic objectives of the Beijing platform for Action were - Increase the participation and access of women to expression and decision making in and through the media and new technologies of communication; promote a balanced and non-stereotyped portrayal of women in the media". Thereafter, many women's organisations began to voice their concerns against the negative portrayal of women as a commodity

and as second-class citizens through both private- and government-controlled print and electronic media, and the need for encouraging women to join the profession.

According to *Van Zoonen*, Feminist media studies differ from the other studies such as post modernism, pluralism, neo- marxism because of its absolute focus on analysing gender as a mechanism that structures material and symbolic worlds and our experiences of them.

A feminist is someone who reigns the thought that, the reason behind the suffering of discrimination by women is due to their sex, they have explicit needs which are hardly noticed, annulled and unsatisfied but for the satisfaction of these needs would require a radical change (some would say a revolution even) in the social, economic and political order. Feminism is a position adopted by or ascribed to particular women groups.

The words 'feminist' or 'feminism' are all political brand names emerged in the late 1960s aiming the support of the new Women's Movement. 'Feminist criticism' was then a critical and theoretical practice committed to the struggle against patriarchy and sexism, not simply a concern for gender in literature. For Millet, the 'essence of politics is power', and the task of feminist critics and theorists is to expose the way in which male dominance over females which constitutes perhaps the most pervasive ideology of our culture and provides its most fundamental concept of power . According to Millet's approach, feminists have politicized existing critical methods (in much the same sort of way that Marxists have), and it is on this basis that feminist criticism has grown to become a new branch of literary studies. Feminist reader looks towards politics of gender. French version of 'feminine' refers to femaleness or femininity.

With the development of industrial societies in the 18th and 19th centuries, the structuring of gender relation has been clearly visible in the division of labour between the sexes. Women were meant for domestic chores and raising children and the men were meant for working outside and earn money (*Mehta: 2008*). Feminization of the labour force is also forming an important part of this discourse. The concept of "feminization of the labour force" has opened up two drastically different dimensions. Firstly, the concept indicates an increasing participation of females in wage employment. Secondly, the term is used to describe the flexibilization of labour for women and men, a fall out of the changing nature of employment wherein irregular conditions once thought to be the hallmark of women's secondary employment, has become wide spread for both the sexes (*Kanji and Menon –Sen: 2001*).

Role of Media and Feminist

Going through the study of different feminist approaches and theories related to the subject. It is apparent that the media is the main instrument passing on respective stereotypical, patriarchal and hegemonic values about women and femininity and they also work as mechanisms for social control.

Liberal Feminist Perspective

In liberal feminist discourse media essentially pass on a reformist approach to the society that tends to see more equal gender relations being brought about by equal opportunities policies and affirmative action programmes. It does not appear to question the power dimensions in society that maintain male superiority of status and female inferiority. Instead it concentrates on sex role stereotypes, prescriptions of sex-appropriate behaviour, appearance, interests, skills and self-perceptions (*Tuchman, 1978:5; Van Zoonen, 1991: 121*). According to *Projansky (1998: 1)*, this has already occurred. She makes comparisons between perceptions of women and the media at the start of the 20th century and that of today. For example, a popular fictional female character at the turn of the century was the 'vamp' that appeared to represent 'danger, sexuality and the possibility of independence'. Towards the end of the century, movies such as '*Thelma and Louise*' showed

women acting 'independently, doing things they were not supposed to do, and celebrating women's bonding'. *Van Zoonan (1991: 130)* calls these latter women, 'superwomen', and makes mention of the many ways in which 'glossy magazines' for example, have introduced the superwoman who adeptly juggles her family and her successful work life. Numerous quantitative content analysis have shown that women hardly appear in the mass media, be depicted as wife, mother, daughter, girlfriend; as working traditionally female jobs such as of secretary, nurse, receptionist or as sex object *Van Zoonan (1991)*. For example: Indian media has always represented woman in popular stereotypes such as either clad in heavy sari with full make up and ornaments, good housewife performing the households chores, respecting elders and spreading love or as a vamp but in the end truth takes over evil and unsatisfied mother-in-laws always subduing their daughter-in-laws. This is not the true picture as shown in media; the patriarchy has redefined itself in the present society where there is depiction of freedom of the woman. The picture that is portrayed in the media does not portray the true picture of the Indian woman. Thousands of years back in the mythological story of Ramayana Goddess Sita had to give Agni Pariksha (a test for truth by burning oneself in the fire), to prove her loyalty towards her husband. Similarly in this 21st century also a woman with minimum qualification of 10th standard, in the city of Indore had to give Agni Pariksha to prove her loyalty. This story was highly exaggerated in media, which shows the poor representation of women in the Indian media (*Parmar and Sharma: 2009*). The soap operas present both essentialist and deconstructionist meanings of women by portraying the images of women's life consisting of pre-marital sex and pregnancy, extra-marital affairs, divorce, rape cases etc.

Radical Feminist Perspective

Radical feminism, on the other hand, argues that patriarchal media serve the needs of patriarchal society by suppressing and distorting women's experiences which would seriously disturb the patriarchal set up whereby all men directly or indirectly dominate and oppress all women. They are particularly concerned about the media's role in the construction of consciousness and gender identities instead of specific stereotypes. The analysis of male dominance in the media and other social institutions identified the need for women to separate themselves from male-controlled systems and create their own organisations and structures (*Van Zoonen: 1991; Donovan, 1985: 24*). Radical feminists confronts on the exposing of female abuse by male and politicizing issues considered as private such as sexual violence, wife battering, incest pornography, women trafficking and sex tourism, etc. lesbianism is also an example of the radical politicization of the personal (*Zoonen: 1991*). The media is to some extent generating sexual meaning of woman's body through cinema, music videos, soap operas, etc. The sensuous scenes, combined with songs create erotic meaning of the woman's body which heightens further with the male gazing or selective exposure of certain body parts. This creates market forces which generate and supply demands of people for articles which make body expose in the image of media representation. The representation of woman in the advertisement of perfume, deodorants, toothpaste, inner wears such as in ads of Axe Deo effect, Colgate toothpaste has reduced woman to a mere commodity. The sexual presentation of woman reinforces the negative aspects of women's role, status and relationship. The depiction of women as sex objects in literature, films, advertisements, television and the glamorization of movies titillate and excite the male thinking. It is not always lust that motivates rape but custody rapes are also adopted by males to mark their superiority and women her place. Other than rape, divorce, dowry, wife beating are also sorts of violence against women, this mark the inequality between the sexes. But the masculine point of view is, it is prevalent simply because men control the industry. Pornography exists because men despise women and men despise women because pornography exists – the focus is on pornography (*Dworkin, 1980:289*).

The process of globalization and liberalisation with the help of information technology have further lowered the image and status of women, though it has created new opportunities for role mobility and role reversal and changed traditional gender based role hierarchies. For example: the programmes such as Mtv Roadies and Splitsvilla where boys and girls abuse one another, use slang languages, fight and quarrel among themselves. Sometimes the scenario peaks to an extent where boys and girls flirt and seduce one another with the most indecent, vulgar and over explosive outfits. This is not the reality of our Indian society which is rich in values and morals but is the impact of globalization and liberalisation which has lowered the status and image of woman. Sexualization of content is on an increasing note. The American Academy of Pediatrics reports that of the approximately 14,000 references to sex a teen will see each year in the media, only 165 will contain any reference to delaying sex, using contraceptives, or avoiding sexually transmitted diseases. Music videos that contain unflattering and aggressive lyrics about women are also of concern to women's and children's advocates, many of whom see this gender baiting filtering its way down to sexual harassment of girls in schools. (http://worldsavvy.org/monitor/index.php?option=com_content&view=article&id=603&Itemid=1050 —>)

Radical feminism opts for media strategies where women should create their own means of communication. Radical feminist does not allow hierarchies rather distortion of masculine hierarchy (Zoonen: 1991). Hartsock (1987/1990) fought for the transformation of power relations through a revised and reconstructed theory of five steps: first, women have to recognize themselves as the makers of history, as through whom the male self is constructed; second, their work should be developed as an important philosophical piece of work to show that systematic knowledge of the world of the marginalized is possible; third, a theory is needed that acknowledges that within women's daily activities is embedded an understanding of the world, fourth, women should understand the difficulty of creating alternatives and lastly, women need to envision where they actively participate in changing power relations.

According to Riano (1994) feminist communication goes beyond development communication to bring around all round development of the women with respect to ownership, inclusion and accountability for women in the development process. It aims at naming oppressions of race, gender, sexual orientation and disability; negotiate fair representation and equality of access, construct individual and collective identities and produce alternate. The mass media could contribute significantly to the advancement of women and the promotion of gender equality. Unfortunately, the print, visual, audio and electronic media in many countries do not provide balanced pictures of the diversity of women and men's lives and their complementary roles in society. To take just two examples, pornographic and violent media products degrade women while the mainstream programming often reinforces perceptions of women's and men's traditional roles (Gallagher Margaret: 2005).

Similar to the above views, Jones and Jones (1999: 66) revealed that women's lives were only partially reflected and represented by the media. More often which is published is distorted and misleading. For example, Coward (1984: 64-66) points out, images and articles in popular magazines such as 'Better Homes and Garden' relate to home-improvements. They have a definite style of writing of which any idea of domestic labour is repressed. Labour is there but it is the labour of decorating, designing and painting which leads to the 'house ending up in the perfect state'. Turner (1997: 330-331) suggests that this misrepresentation of the 'real home environment' not only represses women's labour but women are made to believe that they are, for the most part, responsible for domestic life. Any deviation from this 'norm' connotes 'inadequacy'.

Socialist Feminist Perspective

Socialist feminism unlike the previous approaches does not concentrate exclusively upon gender but assumes that media present the capitalist, patriarchal scheme of things as the most

attractive system available. It incorporates analyses of social class, ethnicity, sexual preference, age and disability into the discourse (*Van Zoonen: 1991*). Socialist feminists concentrate on the ways in which gender is constructed through language and imagery. It is based within a Marxist framework of reference, namely *Gramsci's (1971)* theory of hegemony also known as 'the manipulative model' (*Jones and Jones: 1999: 68*). For example, news might serve as the means by which a dominant class, such as white male elites, could condition a population of subordinate classes (women, minorities) to adopt prevailing values and behaviours, thereby perpetuating an inherently unequal system of power (*Byerly, 1990a: 80*). *Rakow (1992: 9)* supports this claim by suggesting that the 'news is essentially a masculine narrative in which women function not as speaking subjects but as signs'. *Moritz (1995: 127)* says that 'news media practices continue to be deeply implicated in the perpetuation as a sexist, heterosexual, homophobic, and class-driven culture that privileges elite, white, conservative, male voices.

According to *Kray (1995: 225)*, media personnel may appoint as newsmakers and or salespersons, individuals they feel to be representative of marginal groups however most are males while females of any type are 'symbolically annihilated'. Producers and owners (powerful elite) believe this representation, although minimal, will clear them of any discrimination and place them in a favourable position with their public. The media has ignored the women's issue and movement, it has failed to give due importance to women coverage. *Bathla (1998)* in her study on five English Dailies of India comprising of a sample from the years 1981, 1985, 1989, 1993 found that fifty seven percent of the stories about women are on crime and violence. Of the 584 editorials in her sample only eight (1.4%) were women issues. Research tends to show that women are still largely oppressed. *Dominick and Rauch (1972: 76-79)* conducted a systematic study of gender stereotyping on American television in 1972 and found that seven-five percent of advertisements used women for kitchen and bathroom products, over fifty-six percent of women were portrayed as housewives while men were portrayed in authoritative roles and eighty-seven percent of voice-overs used a male voice. In 1990, *Cumberbatch (1990: 11-14)* showed that men still outnumbered women on screen by the ratio of nearly 2:1 and over eighty-nine percent of voice-overs were male. Women were still portrayed far more commonly in decorative roles than men were and far more as attractive and slim. Thus, it is concluded that women remain in what is essentially a man's world. According to *Dow (1996: xi-xii)* 'in the 1990s patriarchy is still alive and well while women's attempts at self-definition and self-determination continues to be marginalised and silenced. Popular culture and media play key roles in that process'. The problematic representation of woman prostitution, child marriage, rape, purdah system gets into media as seductive sensuality rather than concerned issues. The issues get marginalized as media person quarrel on the issue of who should be interviewed for which channel.. Media has always shown women to be helpless, docile, orthodox, vulnerable and as sex objects (*Mehta: 2008*).

Media also projects woman in politics but those in politics are required to keep public face of decency as vote catching device. For example: few days back, a serial named 'Sarkar' appeared in Zee TV which was based on the story of Indira Gandhi as a Prime minister and her two son. Again in a recent film "Rajneeti" where Katrina kaif played the role of Indu Sakseria who takes over the seat of the party to get the sympathy vote when her father-in-law and husband die.

The depiction of violence against women and stereotyping sex role is the major problem in the portrayal of women in media. Whether it is print media or audio visual media the concerns for women problems are always deficient but are alarming preponderance of issues sensationalising women. Another instance where a fifteen year old British tourist girl named Scarlett Eden was found dead on the Goa sea beach due to gang rape on 18th February, 2008. The story hit the media with the photo of the victim for many days. This story marks the downfall of the society and disgrace towards the woman, but the media houses were no less behind in sensationalizing the story for

high rated TRPs. (*Parmar and Sharma: 2009*). This is the true picture of Indian media after many years of independence. *Van Zoonen*, hits the notion that that the media project only sexist stereotypes and denies the true nature of women and state female audiences into passive acceptance of patriarchy. Alternately, she argues the essentialist conception of femininity underlying this approach should be replaced by a culturalist understanding of the socially constructed nature of feminine subjectivities. Women's pleasure in the media should not be seen as a process of passive victimization and indoctrination but as a way in which women actively express something about themselves as women, and the media itself should be viewed as a site of negotiation between conflicting definitions of gender rather than as an unproblematic agency of patriarchy.

Similarly, *Christine Geraghty (1996:4)* shows how sweeping indictments of the 'reactionary' images of the women in the media, advanced by some radical feminist critics, gave rise to misgivings among other feminists. These indictments seemed to privilege one type of women over others and involve rejecting more feminine traditional roles in a way which seemed to collude with male denigration of them. From these misgivings emerged redemptive readings of TV soap operas and prime time melodrama which both took seriously women in 'traditional' roles and yet offered scope for female audience rejection of patriarchal values. *Madhok (2005)* on her study on "*Women and Media*" found that media coverage on crimes and violence on women issues are detailed, often sensational and voyeuristic. By the mid 1990s popular stereotypes most common in average Hindi movies were rape, dowry deaths, sati, etc with the ultimate transformation of the victim to the image of Goddess Kali and these clichés often became the news stories on local dailies and at times in the front page of the dailies. Feminism has become a major shift of contemporary Indian Thought the media spotlighted a handful of savviest activists and turned them into stars. The data suggests that the present situation of Indian women is far better than the 1970s. During the pre-independence period many women played an imperative role by emerging out of their home and participating in the freedom struggle of movement which made them experience the real empowerment. *Valdiva (1995: 8)* believes, 'the reasons why feminism has been broadly misunderstood and changes have 'not been successful' is that of women's differences not being acknowledged within the media or fully explored within past feminist theories'. Instead, the media and most feminist theories have concentrated on women as stereotypically white, middle-class, heterosexual and existing within Western cultural beliefs and values. Women have been discussed and treated collectively, as though they possess the same cultural identities and desires. She, along with other feminist writers such as *Guzman* believe that a perspective in which women of colour, sexual preference, ethnic background, religious beliefs, economic position and geography are inclusive would provide a greater force in combating the oppression of all women (*Guzman, 1995: 30-31*). *Usha Rai (1999:171)* concluded "to bring women's issues to the front pages, women's organizations will have to work closely with journalists covering these issues. Just a chat on the phone every second day would do: this should give the journalist an idea of what women's organization are involved with currently and by the same token, give the women's organization an idea of what the journalist considers news." Citing *Elaine Marks* and *Isabella de Courtivron (1980)*, *Teresa de Lauretis (1988b:138)* suggests that "A new feminist theory begins when the feminist critique of ideologies becomes conscious of itself and turns to question its own body of writing and critical interpretations, its basic assumptions and terms, and the practices which they enable and from which they emerge." *Riano (1994)* made the argument that if connections between the media and women's participation in public arenas to be understood, feminist media scholarships must go beyond consideration of problems in the content and structures of mainstream industries and instead (or at least as well as) also consider women-generated media.

Conclusion

Thus, from the above, it is clear that there is a dispriority and discrimination against the women and their projection in the media and it is a matter of future consideration to provide equal weightage and importance to women and related issues in the media. The potential for overcoming discrimination against women in media is there only when women have complete access to the media for self-expression and mass communication, when women would really share their control over the means of production with the men and equally establish 'female gaze' as a part of popular culture and present their point of view in all intriguing dimension, when women would believe in their own self and consider themselves as the makers of the history and an individual at par with man. Similarly, the issue of empowerment of women is only possible with her active participation in Indian polity, economic affairs and every walk of life as emphasized by Mahatama Gandhi and other social activists and theoretician as well as media -professionals.

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Computers: A Private Domain for Today's Youth

Navneet Kaur

Abstract

Today's children comprise a generation which is truly growing digital. They have a far greater access to sophisticated technology than ever before. They carry hi-tech tools with them viz., cellular phones, play video games during and after school, and use computers for various activities. Their access to digital media has made them different in what they think, learn, shop, work, study, etc. Possession of computers at home and commercialization of this facility in the form of cyber cafes has made them active users of this technology. Interestingly and surprisingly, despite possessing computers at home, children are seen visiting cyber cafes. It means besides home, they are using other places for accessing computers. Which are those places where they access computers? What is the pull of cyber café? What is the location of computer at home and at the cyber café? These are the questions which need systematic investigation. The present paper intends to explore this issue at length.

In modern times communication technology has revolutionized the media of mass communication. Earlier communication to the masses was primarily carried through print media that included newspapers, bulletins, pamphlets and periodicals besides the public meetings, conferences etc. Now it has been replaced by communication through electronic media, which include radio, television, film shows, audio/video cassettes, computers, etc. The development of these has provided a very effective means of influencing the masses and educating the people. The electronic media have emerged as the single most influential mode of mass communication especially for the young, for whom computer literacy has become a necessity. The computer is a fundamentally different type of medium from everything that came before. Computer is not about computing any more. It is about living. The giant central computer, the so called main frame, has been almost universally replaced by personal computers. With personal computers, we have access to even more information than ever when we connect to the Internet. The internet gives us access to about 3,000 newspapers (Kawamoto 2003). Also, the world wide web offers access to about 2.5 billion documents (Potter 2008). The interesting aspect of internet is that not only is the information easily available to almost everyone, but it also keeps getting produced at an ever increasing rate. The historic invention of this century is computer and has made our life both easier and faster. This wonderful machine has unique features like speed, accuracy, consistency, versatility, memory, but no feelings. Because of its tremendous capacity to take up a large number of human activities, we have almost surrendered our lives to this machine. But what is important here is that the invention of the modern computer is a result of the innovative mind of human being. Today computer literacy has become an important educational qualification besides other qualifications. Initially computers were used only for computing, typing, data saving etc., but with the emergence of internet and new softwares the purposes served by computers are endless and

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limitless. In a conference entitled 'Principals defining Principles' on 27th April, 2005 (*Times of Chandigarh, 28th April, 2005:2*), in Chandigarh, school Principals of Chandigarh, Mohali and Panchkula agreed on a point that technology, especially IT, is an inseparable part of our lives in the knowledge society. That is precisely the reason schools are providing computer education to children. This education and information via computers has opened plethora of issues with regard to adolescents.

It is apparent that due to the desire to access information and rapid technological changes, we have seen computers move out of giant air conditioned rooms into closets, then on to desktops, and now into our laps and palms. People carry them under their arms to the parks. Commercialization of this facility in the cyber cafes has made it easier even for the so called "havenots" to be a part of the electronically informative society. Mushrooming of the cyber cafes has removed the divide between haves and havenots. Are cyber cafes meant only for those who do not possess computers? Is it so that those who can afford access to computers only in home while others access at cyber cafes? One wonders why cyber cafes remain flooded with adolescents? Adolescence is an exciting, life altering phase of one's life, which demands space, time, privacy, freedom, responsibility, opportunity to experiment and faith. Thus adolescent use of computers has much deeper implications than simply developing specific technical skills.

In this backdrop, the increased flirtation of adolescents with information technology raises some questions, i.e. where do they access the computers? especially the internet; how much time do they spend with computers? Does possessing a personal computer curb their visits to cyber cafés? What does the pull of cyber café comprise of? These are among the questions addressed in the following discussion.

Methodology

For this purpose, a study was conducted on urban adolescents in Chandigarh. Sample comprised of those respondents who had been regularly accessing computers at various places viz. cyber café, home, friends' place, computer institute, etc. Respondents were selected by using systematic random sampling. A sample of 200 respondents from four schools of Chandigarh (two government and two private) was selected. Interview schedule was prepared about computer use with the objective of obtaining information regarding the time, places visited by them for accessing computers, association between income of the family and possession, etc. was investigated.

In Chandigarh, in most of the schools computer is taught either as a compulsory or an optional subject. Every school has its own computer laboratory with trained computer teachers. Schools charge hefty computer fees from the students for providing computer education. Some of my respondents had not studied computers in their school but still could manage it very well. It is very interesting to explore as to where these adolescents have learnt to operate computers if not in school.

All the 200 respondents were of classes 10+1 and 10+2, 68.5 per cent respondents had received computer training prior to class 10th. while 31.5 per cent respondents had not studied computer as a subject in their previous school. The data also highlights that the percentage of female respondents who studied computers is 73, whereas the percentage of such male respondents is 65. The gender difference in terms of computer training is due to the types of the schools from where they had passed their 10th class. According to the respondents, in some schools, both theory and practicals in computers were taught in the same class, whereas in others, these were introduced at different standards. Most of my respondents accessed computers when they were in 5th class. A small proportion among them, that is 14 respondents, learnt to use

computers between classes 8th to 10th in school. There is no fixed age at which the child is being given computer training, since our respondents started accessing at different ages and in different classes.

The Kaiser Family Foundation's recent report *Kids and Media @ The New Millennium (1999)* narrated that children were engrossed in media. Their lives are increasingly devoted to video game playing, browsing the internet and conversing in chat rooms. Increasingly, computers are invading both in students' homes and classrooms. Possessing a computer sounds very common these days. The researcher found that 55.5 per cent of the respondents possessed computers at home whereas 44.5 per cent did not possess a computer at home.

Table 1
Places at which Respondents Access Computers

Place	Boys	Girls	Total*
Cyber café	96	73	169
Home	69	42	111
Friends' place	54	42	96
Computer institute	16	21	37
* The categories are not exclusive			

Another finding was that the respondents accessed computer at more than one place. Interestingly, those who possessed a computer at home, accessed it at more than one place. Table 1 gives the data on the use of computer by respondents at various places and the data show that 84.5 per cent of the total respondents had computer access at the cyber café, 55.5 per cent of them had an access to the computer at home, while 48 per cent of respondents accessed it at their friends' place and 18.5 per cent of the respondents accessed it at a computer institute. Data show that cyber café is the most popular place of accessing computer by the respondents. Data also highlight that more female respondents had joined computer institutes than male respondents. Respondents joined institutes for learning basics or advanced courses in computers. Joining computer courses by female respondents is very crucial as in our society '**technical competence is central to the dominant cultural ideal of masculinity, and its absence is a key feature of stereotyped femininity**' (Wazcman 1991:59). Consequently, women's reluctance to be technically sound can be attributed to cultural structures which differentiate women from men. Many '**technologies of service**' are gendered as female while '**technologies of power**' and choice are gendered as male. British researcher Gray (1989), looking at gender and technology concludes by noting that women tend to rely upon their male partners or their children to set the timer of VCR for them. People may fear technology for a variety of reasons – for example, they may feel inadequate and incompetent when faced with technology. For these technophobes, fear of technology can lead to a sense of helplessness and hopelessness. In contrast, men may be reluctant to use irons, vacuum cleaners, food processors or microwaves (*ibid* 1989), but they are unlikely to see this as a problem of personal inadequacy, rather as an issue of gender- such technologies are female ones. See, how easily we have demarcated the technology as '**technologies of men**' and '**technologies of women**' and these demarcations indicate that man is for the outside world and woman is for the home.

As far as visiting different places for accessing computers by male and female respondents was concerned, both enjoyed an equal access to computers at all the places. There were four main locations used by respondents for accessing computer, viz. cyber café, home, friends' place and computer institute. In Table 2 researcher has attempted a detailed analysis of the places where respondents accessed computers.

Table 2**Multiple Locations at which Respondents Access Computers**

Location	Boys	Girls	Total
Cyber café	07	14	21
Friends' place	-	07	07
Home	08	05	13
Cyber café + Friend	23	17	40
Cyber café + home	32	21	53
Cyber café + computer institute	05	01	06
Friends' place + home	04	01	05
Multiple places*	32	23	55
Total	111	89	200
* multiple places means respondents were accessing computer at more than two places.			

The objective of tabulating data in this manner is to acquaint ourselves with some of the hidden facts regarding the number of places used by the respondents for accessing computers. Data in Table 2 gives the details of places used by respondents for accessing computers and it comes out that 26.5 per cent of the respondents used computers both at cyber cafe as well as at home. It means that the respondents who possessed computers at home were also accessing them at the cyber cafes. This further reveals that possessing a computer at home will not stop the users for going to cyber cafés. Respondents revealed various reasons for using computers at cyber cafés like 'no internet connection of computer at home', 'inflated telephone bill', 'nice change', 'air conditioned ambience', 'privacy' etc.. Data also show that 20 per cent of the respondents go to cyber cafes and at their friends' places for accessing computers. After cyber cafe and home, friends' place is the third preferred place visited by respondents. 27.5 per cent of the respondents used computers at multiple places which means that respondents were accessing it at cyber cafés, friends' place, home, and computer institutes. Only a few respondents accessed computers only at one place whereas the percentage of those who used it at more than one place is quite high. This is a very significant finding which suggests that it is not only the computer but the situation and environment that may even be more important for the adolescents. Working on a

computer, may not be an end in itself for them, the surrounding and level of privacy being of even a greater relevance.

The data in Table 2 were then related with the income level of the families of respondents and presented in Table 3. 60 per cent of the respondents belonged to the lower income group, i.e. Rs -10,000 to Rs 20,000. In this income category, 24.5 per cent respondents possessed computers at home. Table 3.5 shows that out of the total 24.5 per cent respondents who possessed computers at home, 23 per cent were accessing it both at home and at cyber café. This shows that possessing a computer at home and their economic status were not sufficient reasons to debar respondents from visiting cyber café. There were 32 per cent respondents who used it at cyber cafe and at friends' places. 28 respondents belonged to the income level of Rs 50,000+, out of which 12 respondents were accessing computer at home as well as at cyber café whereas 7 respondents accessed computers at multiple places. In the most affluent group, i.e. Rs. 50,000+, one would expect that almost all respondents would be possessing a personal computer, but it is surprising to see that only 04 respondents in this category were such who accessed computers only at home. Whereas a majority were using it at multiple places. Similarly, in the lowest income group, a majority of respondents were using computers at multiple places. This raises the significance of the place at which computer is accessed.

Table 3
Distribution of Respondents According to their Family Income (p.m.) and Places at which they Access Computers

Place	10,000-20,000		20,001-40,000		40,001-50,000		50,000+		Total
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	
Cyber café	07	07	-	04	-	-	-	03	21
Friends' place	-	07	-	-	-	-	-	-	07
Home	02	02	02	03	-	-	04	-	13
Cyber cafe + Friend's place	15	17	08	-	-	-	-	-	40
Cyber café + home	15	08	04	07	02	05	11	01	53
Cyber cafe + computer institute	02	01	03	-	-	-	-	-	06
Friend's place + home	-	01	02	-	-	-	02	-	05
Multiple places	23	13	04	07	-	-	05	03	55
Total	64	56	23	21	02	05	22	07	200

Thus, the data in Table 3 show that income level has no relation with the places used for accessing computers. Respondents belonging to different levels of income had been using all the four places for accessing computers.

As we have noticed in the previous data, cyber café is the place most frequently visited by respondents for accessing the computers. Respondents go to the cyber café they like the most,

depending upon the facilities offered by it, like separate cabins, lower charges or a desirable location of the cyber café etc. Chandigarh is a planned city and it is planned in such a way that every sector has its own market. Apart from the other mundane services, all these markets have at least one or often a number of cyber cafes. Certain markets in Sectors 15, 35, 11, 8, 32 and 40 have the maximum number of cyber cafes. Cyber cafés of Sectors 26 and 8 are the most spacious and sophisticated cafes in the town. There are some cyber cafes which provide additional facilities of pool and pub too. We can very well imagine the extent of competition among the cyber cafes. One of the owners of the cyber cafes in Sector 15 narrated that his business had suffered in the past since he was not offering separate cabins to the users. He revealed that he had to change the whole interiors of the cyber café according to the demands of the users, by making it fully air conditioned and with the provision of separate cabins. So this suggests that young computer users prefer private spaces while accessing computers.

Thus it becomes all the more important to know about the location of computers preferred by respondents. For instance, within home, one may have a computer in one's personal room where he/ she can enjoy complete privacy, or it may be placed in a common space which hardly gives any privacy to the user. Since our earlier data have clearly revealed that our respondents were visiting cyber cafes or friends' places for accessing computers, it was pertinent to know as to whether this was due to the lack of privacy they enjoyed at home in regard to the use of computers or there were some other reasons. Table 4 shows the location at which computers were used by respondents, i.e. at home or at friends' place. Data reveal that 58 per cent of respondents were using computers in a common space (like drawing room, lobby, master bed room etc.) whereas 42 per cent in a private space (personal room) at home. At friends' places percentages are exactly the opposite. There, 58 per cent accessed computers in the private space whereas 42 per cent had been using it in the common space. Thus, one can clearly infer from the data that what attracted respondents at friends' places was the private location of computer. The other two places i.e. cyber cafés and computer institutes are not discussed in the Table 4 as the computer institute is a common place where the batch mates share one computer sitting in one computer laboratory whereas in the cyber cafe respondents preferred to visit those cyber cafes which provided privacy.

Table 4
Location of Computers Used by Respondents

Location of computer	Home		Friends' Places	
	Boys	Girls	Boys	Girls
In common space	40	24	23	17
In private space	29	18	31	25
Do not possess at home or do not visit friends' place for accessing computer	42	47	57	47
Total	111	89	111	89

In a Medical Education Programme on adolescents' problems held on December 6, 2004 at Patiala, experts recommended that parents should not install televisions and computers in the bedrooms of their children. Rather, computers should be installed in a common area so that access to the internet could be monitored (*The Chandigarh Tribune, December 7, 2004:5*). David Marshall

(1997) argued that children's bedrooms present a whole new set of anxieties that again operate in the particular middle class fraction of culture. The bedroom is a complex enclave of security, pleasure, vulnerability and privacy. Thus, it can be inferred that preference for privacy is one of the primary reasons that does not debar users from visiting cyber cafés even if they possess these at home. Besides privacy, another reason for going to cyber cafés by the respondents was availability of internet facility at cheaper rates. Respondents wanted to enjoy and entertain themselves by spending less money. Many respondents did not have internet connection at home as it would increase their telephone bills. One of the respondents said that while sitting in a cyber cafe one had to pay according to the time spent, whereas at home one kept on using it without realizing the time spent. So, cyber café is preferred to keep a check on one's pocket.

Besides the location of the computer (common or private), location of the cyber cafés visited by the respondents was another significant variable. Respondents were choosy about the cyber cafes. They were not only using the cyber cafes located near their houses or near their schools but were largely also using those cyber cafes located in different markets and interestingly, they were using more than one cyber cafe.

Table 5

Distribution of Respondents According to the Location of the Cyber Cafés Visited by them

Location	Boys	Girls	Total*
Near school	30	37	67
Near residence	67	35	102
Not fixed**	79	46	125

* the categories are not exclusive
 ** not fixed here means respondents were using different places.

Table 5 presents data on the location of the cyber cafés which were being visited by respondents and the data highlight that 74 per cent of the respondents did not visit any particular cyber café. They were using the cyber cafes located in markets of different sectors and schools depending upon their choice. This choice was based on the money charged by the cyber cafe for using the net per hour, apart from its ambience, crowd etc. 40 per cent of the respondents were accessing computers in cyber cafés which were located near their schools. Researcher also visited various cyber cafés of the city especially near schools and in the main markets and found both boy and girl students in their school uniforms in the cyber cafés. Table 5 also shows that more male respondents were using different locations of cyber cafés than their female counterparts.

So, it did not matter to the respondents even if they had to go to a distant place for using internet. "What matters is the 'facilities' and 'gentry'", remarked one respondent. "How one feels if one is sitting in a chair imported from Italy and computers from Taiwan. How it sounds, when while surfing web, one is enjoying coffee, tea, sandwich, burger and soft drinks", remarked another user. These are the services which a popular cyber cafe of Chandigarh provides to its clients. According to the manager of a cyber café, "cyber plus cafeteria, providing 19" screen, air conditioned ambience, sitting arrangement, speed of the net, girls wearing short skirts and pants, coming in luxury cars, is the pull of cyber café". So, it is not actually the internet services that attract the young adolescents but the kind of people sitting around, the luxuries at hand, and so on, that makes a place worth visiting.

Table 6
Distribution Of Respondents According To Frequency of Visits To Cyber Cafes

Frequency	Do not visit		Daily		Alternate days		Once in week		Total
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	
Internet at home	-	-	10	11	06	09	13	03	52
No internet at home	-	-	16	04	06	03	03	-	32
No computer	-	-	24	27	17	14	01	02	85
Don't visit cyber café	31	-	-	-	-	-	-	-	31
Total	31	-	50	42	29	26	17	05	200

Out of the total sample there were 84.5 per cent respondents who used to visit cyber cafés. Table 6 presents the data on the respondents' visits to cyber cafés. There were 54 per cent respondents who used to visit cyber cafés daily for accessing computer and 23 per cent of these daily visitors were having internet connections at home. There were 33 per cent respondents who made use of cyber cafes for accessing computers on alternate days and out of these visitors 56 per cent had no computer at home. 13 per cent respondents visited cyber cafés only once a week and of these 72 per cent had an internet connection at home. More female respondents were visiting cyber cafés daily and were not possessing computer at home. Majority of these female respondents belonged to the low income groups. It is quite obvious that those who do not have computer or internet facility at home make use of cyber cafes but our data highlight the opposite trend too. Thus, the lack of internet connection at home hardly keeps the people away from the cyber cafés. I tried to find out why it was so. On being asked, it is the '*purpose for which people use computers in the cyber café*' remarked one respondent. Thus, this Table brings very important and noteworthy findings. Firstly, possessing a computer and an access to internet at home is not restricting the respondents' visits to cyber café. Secondly, respondents who had internet at home were visiting cyber café daily and those who were not possessing computer were visiting cyber café on alternate days.

Computers require hours of trial and error experimentation, a kind of extended play demanding a prolonged leisure time. Fully exploring the internet demands a lot of time for lengthy downloading, and patience with connections that are busy, so much so that some have dubbed the World Wide Web as the *world wide wait*. To gauge the effects of computer use, it is very important to know how much time adolescents spend with the medium. Time spent on computers varies from person to person. It also varies according to the place one is using for accessing computers like cyber café, friends' place or home. It is also related with the time of day and company preferred by the users. It was difficult for our respondents to respond to this question as they were using it at multiple places. Time given in Table 7 shows the approximate total time spent by the respondents daily at different places and possession of computers at home. Table 7 shows that 62 per cent of the respondents accessed computers for more than 2 hours a day. On the whole, male respondents were relatively heavy users as compared to female respondents as 69 per cent of the former sat before the computers for more than two hours daily. 29 per cent of the total respondents accessed computers for 1-2 hrs. daily and the proportion of female respondents was more in this case as compared to the male respondents. There were 20 per cent male respondents who used to access

Table 7
Distribution of Respondents According to possession of and the Time Spent on Computers

Time spent (per day)	Possess computer		Do not possess computer		Total
	Boys	Girls	Boys	Girls	
1-2 hrs.	13	15	10	20	58
2-3 hrs.	19	09	12	13	53
3-4 hrs.	15	07	09	08	39
More than 4 hrs.	16	08	06	02	32
Not fixed (depends)	06	03	05	04	18
Total	69	42	42	47	200

computers for more than 4 hours a day. Thus boys outclass girls in spending time with computer. There were 9 per cent respondents who said 'it depends'. By that they meant if they were watching any movie it could take more time, if they are playing some game and the game is interesting again it will take a longer time. So 'it depends' was related with the 'purpose' for which respondents were using computers. Data shows that there were 16 per cent respondents who accessed computers for more than 4 hours daily. On the whole male respondents were spending more time with computers as compared to female respondents. This Table reveals a clear association between the time spent and possession of computers by respondents. As the time spent with computers increases, the proportion of respondents with a personal computer increases and vice versa. This also shows that the respondents who possessed computers had an access to computers for 24 hours.

According to one cyber owner when a respondent says, 'it depends', it implies the user's purpose for accessing the net and company preferred by the user. He disclosed that if a boy was with his girl friend, he would take around two hours, if one was a professional doctor, engineer, advocate, etc. he would take more than three hours whereas college going students have no limits. He also mentioned that 50 per cent of their business is dependent upon school going and college students. Recent research on internet usage suggests that time spent on the net displaces time spent on other media, particularly television. Television viewing suffers because a great deal of internet usage is during the evening hours, when people traditionally watch TV (Weaver 1998).

We asked our respondents regarding the time of the day they spent with computers. Table 8 shows that 60 per cent of the respondents were accessing computers in the evening, i.e. after their school hours. 36 per cent respondents were using it in the afternoon, 19.5 per cent had an access at night and 5 per cent were accessing in the morning. 10 per cent respondents did not specify any fixed time for accessing computer. They used it any time they felt like. Respondents reported that they downloaded music, screensavers etc. from the internet at night. Another respondent said 'I cannot get ready in the morning without listening to songs on computer'. One respondent reported 'my computer remains on almost the whole day, whenever I want to use it I can, without wasting any time'. Those who used it at night had different reasons like 'everybody goes off to sleep', 'internet charges are less', 'more speed' etc. Both male as well as female respondents were using it more frequently in the evenings when they were relatively free, 'it's a nice change' they reported. Even the cyber owners reported that the peak hours consisted of evenings

Table 8
Distribution of Respondents According to the Time
of the Day they spend on Computers

Time of day	Boys	Girls	Total*
Evening	65	56	121
Afternoon	42	30	72
At night	25	14	39
Any time	13	07	20
Morning	07	03	10
<i>*the categories are not exclusive.</i>			

and afternoons when maximum adolescents came in groups. There are cyber cafés which do not allow more than two users on one computer. Reason for not allowing more than two users as cited by the cyber owners was that it harmed their business. Secondly, cabins were not spacious enough to accommodate more than two users. Thirdly, when friends sat together, they discussed the sites, talked and sometimes laughed too loudly causing discomfort to other users sitting in the café. In short, the behaviour of the owners of these cafes was governed primarily by commercial priorities and nothing else. For them it was business, their aim being the maximization of profit.

Going to cyber café daily and sitting for hours together means paying heavy amount to the cyber owner. Initially cyber cafes were charging Rs 100 per hour. It came down to Rs 75 per hour, and then further down to Rs 60 and then to Rs 50 per hour. As more and more cyber cafes have come up in the markets and there is an easy access to this facility, the charges roll between Rs 15 to Rs 30 per hour. Internet charges of cyber cafes keep on fluctuating depending upon the competition in the market. Some of the cyber cafes have started offering packages to its users which range from Rs 100 to Rs 3000, For instance if a cyber cafe is charging Rs 25 per hour, and can make Rs 125 for 5 hours, instead of charging Rs 125, it offers a scheme to the clients '5 hours in just Rs 100', i.e. one hour free. The users buy this scheme but the condition for this scheme is that one has to consume the card within 5 days. So, in order to use the scheme, some of the users keep on visiting the same cyber cafe daily and sit for hours together without any specific work and consume the scheme before the stipulated time. These are the strategies which the community of cyber cafes is adopting in order to make more business and keep their customers glued to them.

Initially computer was hailed as educational, it was something which one had to learn from a specialized agency, e.g. a computer institute. Before the growth of cyber cafes, computer institutes were much in demand and were providing various courses which had a good weightage in the employment market. But now days, one learns it on his own while sitting at home and as far as basic knowledge of computer is concerned schools have introduced computers as one of the subjects. Some do join computer courses for learning basics but now students prefer the professional courses run by universities or reputed government owned institutes. Nowadays if one has to appear in any kind of interview, one is asked "do you know how to use computers"?

For respondents possessing computers, it was not something new and different. They found it normal to have a computer at home, but their routine conversation about computer revolved around the new advancements and various attachments of the computer. For instance - Do you have a laptop? Do you have a wireless mouse, an optical one or a simple? Is your computer

Pentium 4 or 5? How much is the GB or MB of your computer? Is the keyboard simple or with multimedia attachments? Do you have a scanner, webcam, UPS, speakers etc.

To use computer and internet does not mean that you only require a machine, you need electricity, telephone connection, service provider, etc. and cyber cafes take a lead in providing these services. This is also one of the reasons of the sudden growth in cyber cafés and computer institutes which attracted the attention of everyone, especially the adolescents. It is not only the computer institutes and cyber cafes that are promoting the use of computers but schools too are providing computer training to the students. Some respondents had received computer training from their respective schools in or before class 10th but others had learnt it on their own. Respondents came from different schools and represent different socio economic backgrounds. In the above discussion we have seen an association between socio economic variables and the possession of computers by the respondents. Whether respondents were from Government school or from a Private, whether they belonged to Low class or Upper that had no association with the nature of access to computers. Cyber cafés and friends' place were the most popular locales for accessing computers. Privacy was the common reason cited by respondents for visiting cyber cafés and friends' places. Respondents were choosy in the selection of the location of cyber cafés and the time of the day they used to spend with computers. Our respondents love to be with the company of computers, as evidenced by how much time they spend with them. It is clear from the discussion that computers and internet are an extremely important part of adolescents everyday lives. The various service providers realize this and continue to provide more and more at cheaper rates to attract the most vulnerable population-adolescents. The most significant observation reflected through the data in this paper is that the popular assumption that 'computer is an end in itself' is a myth. The commonly held belief that a child needs a computer for better information and education and thus must be provided one at home, is a misnomer. Computer, our findings show, is only a machine, a means, which is not an end in itself. On the contrary, what adolescents are more concerned with is where the computer is located, with whose company he/she would be using it etc. It is possible that this is particularly true in the case of adolescents who are getting initiated into the computer world, accompanied by huge fantasies of forthcoming youth, adulthood and sex stories, so that they perceive computer not merely as a tool of information but much more than that. For adults on the other hand, computer may be a tool which they can use to meet their objectives- both academic, and professional. Hence our data show that adolescents' whole conception of a computer is different, irrespective of which socio- economic category they belong to and which family background they come from. Most of our respondents, whether rich or poor, from government or private schools, with or without personal computers at home, were using the machine at multiple places, which indicates that more than the computer, it is the location and the environment which are more important to them.

Our computer driven society demands that youth must develop the ability to operate in a technological environment. In response to these demands young adolescents have very easily and speedily adapted themselves. Not only they have learnt to operate this machine but they have raised a few conditions before they hang out on it. Their preference for 'perfect ambience' and private space has further left us with some questions. For what purpose do the adolescents use computers? Is it worth to buy one for the children? Out of the time spent on Internet how much exactly is devoted to educational purpose? Are computers really good for the adolescents? The present paper leaves the scope for further exploration of this issue and introspection of the members of society to fix the responsibility to guide the adolescents to tread on the right path.

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Ideology of a Social Reform Movement A Study of 'Yug Nirman Movement' in India

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Abstract

Ideology very simply denotes a set of related belief held by a group of people. Most of the movements, aiming at social reforms, were directed against the existing inequalities, inhuman treatment of the majority by a few, awful customs and traditions which discriminate women from men, lower castes from the twice born etc. Most of the social reform movements attempted a limited modification in the Hindu Social order, rather than changing it totally. In all these the leader has been important for guiding the movement but an ideology is also equally important as it makes people understand and justify the implications of their action. An ideology indicates the goal, means and forms of practical activities of a social group and of individuals who take part in it.

In this paper the question of ideology has been studied in the context of 'Yug Nirman Movement'. The present study mainly focuses on "What are the aims and objectives and ideology of the movement?", It also aims to know the changes to be brought in and how, i.e. ideas/ aims, methods, programmes, means, emergence and its religious base. Data were collected from the available literature and interviews of the knowledgeable persons of the movement who themselves have seen the founder working and the movement growing and participated in propagating.

All ideas, aims-objectives, programmes are influenced directly or indirectly by the ideology initiated by the founder for the revival of a religious tradition which may reform the existing patterns. We may locate the roots of in the ideology in ancient Indian Rishis. The founder gave a three-tier formula for the development of national character in term of individual, family and community reformation. He gave hundred-point programme for the multidimensional reformation of the society. To fulfill the two main ideals i.e. to establish the foundation of 'Devetva' in man and to descend heaven on the earth- he divided 100 points programmes which is divided into three parts as three main objectives-healthy physique, healthy mind/pure soul and civilized society. To fulfill his two ideals, he has also suggested three methods-Upasana(worship of God), Sadhana(disciplined life), Aradhana(social service).

People organize themselves to begin a social movement because they are discontented with the way things are. They wish to see it changed but despair at the available means of doing so. The mobilization of discontent lies in bringing the affected group into action. Social movement constitutes people's efforts to organize themselves to fight against inequalities, discrimination and deprivation. Widespread collective mobilization has led to organized movements with defined ideologies and leaders who have brought important changes in the societies from which they originate (Rao, 1979:1).

Ideology very simply denotes a set of related belief held by a group of people. It helps in understanding a situation. Further, it legitimizes action pursued by the people. Therefore, just as a leader is important for guiding a movement, an Ideology is also important as it makes people

understand and justify the implications of their action. The diversities, which are found in social movement, both in identifying the problem and in the mean to attain the goals, are determine by ideology. Ideology therefore indicates the goal, means and forms of practical activities of social groups and of individuals. For any class or group generating a social movement, their ideology expresses a sense of grievance and injustice about society, provides a specific criticism of the existing social structure, and project goals, which are to be sought by collective action. An ideology interprets an historical situation from the perspective of group or class in order to legitimate modes of social movement. According to Mc Kee (Mc Kee, James B. 1969: 440-441) ideology performs following four functions for a social movement-

1. Ideology links action and belief. It interprets these basic values in concrete human situations to justify action. Ideology provides the deepest of moral sanctions- and possibly passionate support- for political action.
2. Ideology is unifying. It concentrates the energies of people into specific projects and unites them around symbols and slogans that give specific content to their hitherto vague feelings of discontent. Thus, it provides solidarity for what might otherwise be a diffuse and weakly organized collectivity.
3. It provides a collective sense of identity. Ideology defines us against them and we may be the people of, the working class, the race, the nation, or whatever is the collective basis of the solidarity. It also helps shape personal identity, particularly for the young.
4. It makes a utopian future seem both believable and attainable. A movement's ideology generates a utopian mentality that fastens firmly on belief in a future state of affairs. The utopian myth may seem to reach for impossible goals, but the efforts to reach utopia may radically change society, even though it is not utopia, which eventually constructed.

T.K. Oommen (1990: 108) suggests that it is important to keep in mind that a movement should have an ideology which often is an expression of dissent from the existing thought system, an organizational aspect which translates the ideology into concrete, here and now programmes to meet the interest and aspirations of the rank and file participants and mobilization activities which impart a sense of involvement to them. To mistake any one of these dimensions for movement as such is to commit the error of confusing the part for the whole. Satish K. Sharma (1985: 16) argue that as for as the kind of activities and their intensity to invoke mass participation in concerted, it depends, by and large, on the ideological make-up of the movement in question. The ideas, which prevail among the participants, are generate through them, which are developed by the leadership. Ideology in movement provides a base for the participants in the realization of the goal of the movement.

Sociologists have studied several kinds of social movements like- Bhoodan Gramdan Movement (Oommen: 1972), Virasaivism Movement (Parvathama: 1977, Bali: 1979, Venugopal: 1977, Gore: 1989), Arya Samaj Movement (Pimpley and Sharma: 1990), Satya Shodhak Samaj (Omvedt: 1973), Swadhyaya Movement (Shah, Vimal: 1998), Brahma Samaj (Bhatt: 1990), Prarthana Samaj (Shah: 1990) and many others. There are several other types of social movements identified by such studies. Socio-religious- reform movements are one of these various kinds of movements.

Most of the reformist movements like Brahma Samaj, Arya Samaj, Prarthana Samaj and the Theosophical Society were the movements which concreted on religious reforms i.e. they essentially included religious elements. These have indicated uprising of some groups and gaining of higher status by certain communities (i.e. Lingayats in Virashivam Movement). There are several

emerging situations in which religious components appear to play an important role. Recently such trends have also been accelerated by the present political processes.

But despite all that there are certain reform movements which are going on and aim at the betterment of society as a whole. Such movements are less studied and reported in sociological literature. Therefore they need to be studied. In this context the present study focuses on a reform movement i.e. 'Yug Nirman Movement', initiated by a spiritual/charismatic person having some religious components. Late Pt. Shriram Sharma prepared a plan for social transformation to which he gave the term 'Yug Nirman Yojana'. Thus the words 'Yug Nirman Movement' has been borrowed from this sense. A movement which has spread all over India and in 80 other countries, it may definitely have some reformative/ transformative impact on individual, family and community. There are more than 80 million followers all around, having 2400 regional centers and 50,000 local centers, and it is said that more than 15 million people have left bad habits following behavioural practices included in its reform programme. This vast social phenomenon has not yet been studied by sociologists. Therefore, there is a need to study such a socio-religious reform movement which has spread so wide.

In the substantive issues of study of the social movements, sociologists (e.g. Oommen, 1990; Shah, 1990, 2002; Gore, 1989; Rao, 1979 etc.) have suggested to focus upon the emergence/ origin, leadership, ideology, organization, aims and objectives and consequences (impact) of the social movements whereas the sociologists like M.S.A.Rao(1979:1), T.K.Oommen (1990:108), S.K.Sharma(1985:16)etc also focus their studies on the relationships of ideology with social movement. A review of select literature on socio-religious-reform movements also suggest these aspects. In the light of the above mentioned substantive frame-work, the present paper focuses on, "What are the aims-objectives and ideology of a religious reformative movement"? It aims to know the changes to be brought in and how, i.e. ideals, aims, methods, programmes, means, and their religious base. Ideology means the dominant ideas which determine the change in the society, and these ideas are manifested in the aims, objectives and methods of a movement. The method or programme of the movement under study is reflected in hundred points as mentioned by the founder as the mission of the movement.

Methodology

For exploring the leadership of the movement, largely secondary sources have been used. The documents in various forms, available at the central office and other centers of the organization, have been specially consulted and facts described in these documents have also been supplemented and verified through interviewing knowledgeable persons available at the birthplace of the founder and at the headquarters of the organization.

Ideology

A leader is important for guiding a movement, an ideology is also equally important as it makes people understand and justify the implications of their action. Ideology simply denotes a set of related beliefs held by a group of people. It helps in understanding a situation. Further, it legitimizes action perceived by the people. An ideology therefore indicates the goal, means and forms of practical activities of social groups and of individuals. An ideology interprets a historical situation from the perspective of group or class in order to legitimize modes of social reform. It interprets the basic values in concreted human situation to justify the action.

The ideology of 'Yug Nirman Movement' may be traced from the revival of Rishi tradition, as its divine guide motivated the founder to revelation to 'revive' the Rishi Parampara (Rishi tradition). Thus the ideology of this movement is traced from the ideas put forward by its founder. If we analyze

the ideas of the founder and objectives of the movement, we may locate the basic roots of his ideas in the ideology based on the ideas of ancient Indian Rishis like- Vishvamitra, Vyas, Patanjali, Parashuram, Charak, Yagyavalkya, Narada, Jamadagni, Aryabhata, Pippalade and Kanad. Thus all ideas, aims- objectives, programmes are influenced directly or indirectly by the ideology formulated by the founder from the ideas of those Rishis.

It is believed that He received the guidelines from his divine guide regarding the revival of Rishi tradition. His divine guide told him to do the following.

“To acquaint people with the power of Gayatri Mahamantra according to the tradition of Vishvamitra Rishi and to establish Siddhapitha Gayatri Tirtha; to write books and eighteen volumes of Pragma Puran in the tradition of Vyas; to extend the science and philosophy of yog - Sadhana in Patanjali tradition; to build up an atmosphere of refined and ennobling vibration by eradicating evil tendencies from the minds of the people according to Parashuram tradition; to conduct scientific research and popularize the use of medicinal herbs according to Charak tradition; to heal and set right mental disorders by holistic treatments of yagyopathy in Yagyavalkya tradition; to establish Sadhana-Aranyaks for promoting the growth of goodness and character building in Jamadagni tradition; to lead wandering life of a religious mendicant (parivrajak) with the aim of imparting true knowledge and guidance for the spread of religious and spiritual consciousness in Narada tradition; to provide guidance through the medium of ethics to the administrative set up in the tradition of Aryabhata; to build up Pragma Sansthans at different places in Shankaracharya tradition; to promote all round health with the help of proper dieting according to Pippalada traditions and to convene Pragma Sammelams (Seminars) from place to place for educating the masses according to Soot- Shounik tradition. Gurudev also indicated the outline of establishing Brahmavarchas Research Institute for conducting research on scientific lines according to scientific tradition of Atharv Veda, as was done by ‘Kanad Rishi’” (Acharya, 2001: 82).

During the observation of ‘Yug Nirman Movement’ at the local level and the headquarters it was found that the founder of movement, Pt. Shriram Sharma, followed the above direction given to him by his divine guide regarding revival of Rishi tradition (Archarya, 1984c).

According to Pt. Shriram Sharma, it is necessary for man to change himself to bring change in society, when a person leads an ideal life, his family life begins to change automatically. In this way when the changes occur in the man and his family, the whole social system changes and the hypothesis of an ideal society come true (Archarya, 1980c).

Pt. Shriram Sharma gave a three-tier formula for the development of national character i.e. (i) Individual formation (ii) Family formation and (iii) Community formation/society formation. He believed that man is the unit of society. Therefore reformation of individual is the key to reformation of society and eventually the nation. One of the methods, the Gayatri Yagya provides to the participants an opportunity for seeking advice of Pt. Shriram Sharma on personal and social problems. The Yagya becomes a powerful medium for conveying the message for eradication of social maladies, augmentation of progressive traits, infusion of magnanimity, determination and righteousness in character, besides carrying out a total upliftment of man in ethical, intellectual and spiritual aspects. Thus Pt. Shriram Sharma called his movement ‘Vichar Kranti Abhiyan’ (The revolutionary movement of thought) (Acharya, 1986: 68-70).

To fulfill the two ideals of the movement- the establishment of ‘Devetva’ in human being and the ‘descent of heaven on the earth’ (Acharya, 1978), the founder has laid down three programmes, which include hundred points-

1. Healthy body

2. Healthy mind/Pure soul
3. Civilized society

In the same way to bring some change in the social system there are three aims.

1. Individual formation
2. Family formation
3. Society formation

He adopted three mediums to bring change in the society by his 'Vichar Kranti' (Revolution of thoughts)

1. Intellectual revolution
2. Moral revolution
3. Social revolution

Thus, the main objective of 'Yug Nirman Movement' is to bring change in the thinking of man, as man is the key unit.

According to Pt. Shriram Sharma the cause of all the problems in present times is lack of learning the art of living and thinking. He has stated that if man learns the art of living, he may understand the value of life, he can become an extraordinary man out of an ordinary person. Thus, the aim of the 'Yug Nirman Movement', is to establish the foundation of 'Devetva' in men and 'descent of the heaven on the earth'. The foundation of 'Devetva' means that man should live a life of saint and for this purpose, according to him, three processes are necessary - Upasana, Sadhana, Aradhana¹ (Acharya, 1984b).

Yog is also known as 'Upasana', which literally means seeking proximity to God, Upasana means that man should remember God. He must have some time out of his busy routine to pray to God or to remember God. After analyzing 'Upasana', Pt. Shriram Sharma has stated that there are many ways to pray to God but the 'Yagya' and recitation of 'Gayatri Mantra' are the two ways by which the internal power, self control, satisfaction, patience and many divine powers may be inspired naturally (Acharya, 1983).

Pt. Shriram Sharma says that in the present time people have forgotten the real sense of Upasana, they worship their God for the sake of self-interest and not for real devotion and self-realization/improvement. Further he argues on worship.

"The aspect which is secondary and minor e.g. mechanical adoration (puja-path) has been worship considered to be Upasana (worship). Offering of some stray materials to the deity and doing certain rituals or overt acts of worship are considered as puja. To eulogize, extol and chant praises of gods is known as 'path'. Sweets, coconut, cardamon etc. are presented and offered to God or the deity as if he lacked such articles and by offering them, 'He' will be over whelmed with joy. People think that just as a ruler is puffed upon hearing bardic poetry in his praise from a bard, God will fulfill their worldly desire by such adoration (puja-path). Such persons are totally ignorant about the true nature of Godhead and consider Him to be a stupid Super person who could be allured or befooled like a child. They think that God can be coaxed to fulfill their desires, proper or improper, just or unjust. Some people are crazy after seeing God with physical eyes. Amongst persons who are engaged in counting beads or burning incense sticks, a majority belongs to this category. Some are after a still cheaper formula. They think that simply by seeing idols in the temple or having a darshan of saints they can cajole them to fulfill their ambitions. Such naive beliefs are prevalent in the society" (Acharya, 2001: 67-68).

'TAPA' stands for 'Sadhana' (Disciplined life), which involves harnessing the capacity of body and mind. Sadhana means to live the life according to the discipline of God i.e. one

should always exercise discipline in personal and social behaviour, wealth, time use and thinking. Having supreme faith in the omnipresence and equitable justice of God one should take it as a belief to follow his disciplines in life. Further he says that to keep the mind away from evil thoughts and evil desires, one should uphold the system to ensure self-study and noble company (Acharya, 1983).

'Aradhana' (Social service) neither belongs to one self nor to God; Aradhana means social service, therefore 'Aradhana' is offered as service of society. Pt. Shriram Sharma has said that every body must spend some part of his time and income for the social service of others. Regarding Aradhana, Pt. Sharma says that we should always consider ourselves as an inseparable part of society and good of all as our good. We should follow the social norms, avoid sanctions, perform civic duties and should remain committed to good of society (ibid.). Regarding the true meaning of 'Aradhana' Pt. Shriram Sharma says,

"Aradhana means remaining engrossed in doing work for public well being. Jivan-Sadhana is a Sadhana of self-restraint (sanyam) in which maximum is saved and minimum is spend on one's own sustenance. Only that much time, labour, money and talents are used on one's own person and family which could ensure a simple, dignified life of the standard of an average citizen. Measured against this criterion, a hard working and educated person should be in a position to save something after meeting his essential needs. Best utilization of this saving is known as Aradhana. Ordinarily, people mis-spend this saving on themselves or members of their family; it does not occur to them that there are other persons also in this world who have their own needs, if their outlook had been altruistic, they would have utilized their saving in works of public good and fulfilled the needs of the times" (Archarya, 2001: 76).

Pt. Shriram Sharma did not believe in contemporary caste system, he used to say that caste system should be according to Karma (Karma theory of caste) not by birth. He says that:

"One becomes a Brahmin by virtue of his acts, his performances (Karma). I changed myself into a Brahmin with the help of my own Karma..... Everyone does not become Brahmin. Brahminism is not acquired by heredity. It is earned by Karma. A Brahmin is one who makes his living within the resources available to an average citizen and uses the saving for the welfare of the society. One-who keeps busy in seeking wisdom and in contemplation thereon, one who surrenders his selfish interests for the welfare of others,. Brahmin means one who is disciplined. A disciplined person is one who has succeeded in controlling his 'Indriyas', perception senses of wealth and resources, time and thoughts and canalized everything he has for utilitarian objectives"² (Acharya, 1984a).

According to Pt. Shriram Sharma the reason of all the social problems is the pollution of ideas. He says that all the social problems are born in our thoughts. So he insisted on people to change their thoughts by his 'Vichar Kranti Abhiyan' (Movement of revolutionary thought). He says that by changing the ideas we can make a society good for all. If a new society established, it will be established only on the basis of revolutionary creative ideas (Acharya, 1980b). He says that.....the new era will dawn by refinement of thought and emotions. If there has to be any revolution it will not be through shedding blood but by elimination the base instincts and thoughts embedded in the human psyche and their substitution by refined, noble and uplifting thoughts and feelings. If a new society of nobler and higher order is to be formed it will be possible only by the implanting of righteous thought and feelings" (Acharya, 2001: 127).

Further, he argues, "Majority of the social problems are created by intelligentsia and elites of the society because they did not perform upto their abilities for the well being of the society, and they used it only for self-development and interest. By criticizing them he says that the so called

intelligentsia is responsible for making the present society utterly debased. The intelligentsia has played a prominent role in creating hatred, riots, ill-will, racialism and extensive human bloodshed. Had they followed the righteous path, had their hearts been pure, had they been purified by 'tapascarya' (penance), they would have created a constructive flow of scientific achievements and had written high quality inspiring literature" (ibid: 127).

Pt. Shriram Sharma states that the material culture is being developed. There is no want of wealth or money but of good thoughts, due to which all the social problems such as corruption, theft, robbery, mental tension, crime, suicide, war, civil war etc. are prevalent/produced. As a result of this the nature also has lost its balance. He says that all these problems may be removed through supremacy of human dignity and spiritual wisdom (Acharya, 1980c).

"Circumstance is also quite disconcerting these days. To save humanity, which is swinging, pendulum like, between prosperity and total destruction, it is necessary to undertake the Herculean labour to fathom the deepest depths of perennial values to re-establish supremacy of human dignity and spiritual wisdom. It is erroneous to think that material resources will be able to accomplish this work. Spirituality alone can flush out inner perversions. I have made 'manisa' (pious wisdom/ thoughts) alone the medium to instill piety and prilliance in human being and have visualized the dream of a golden future" (Acharya, 2001:128-29).

The founder of the movement demands a number of devoted volunteers who are elite in their field, and with the help of them, he may be able to establish a society which will be based on humanity (Acharya, 1990). He says,

"Persons, who are geniuses in their fields, are needed to facilitate the change of the era. Learned people are needed, who may, by their logic, facts and figures, provide a new way of thinking to the people. Artists are needed who may, inspire people to imbibe the teachings and lives of Chaitanya Mahaprabhu, Meera, Soordas, Kabir. Affluent persons are needed who may, instead of squandering away their money in luxurious living, give away their all to fulfill the noble aims of the time spirit. Statemen are needed who may, like Gandhi, Rousseau, Karl Marx, Lenin etc. guide people to follow new, revolutionary ways of ensuring, fraternity and freedom for all..... I have radically changed the thoughts and activities of millions of people and prepared them like Satyagrahis of Gandhi, Bhudanis of Vinoba, Parivrajaks of Buddha, to sacrifice everything for the sake of noble cause. The armies of Pragya- Putras (devotee volunteers) are playing the role of monkeys of Hanuman" (Acharya, 2001: 124).

Objectives of Yug Nirman Movement

1. Promote people for recitation of Gayatri Mantra and Performing Yagya to stimulate individual and collective consciousness.
2. Scientific propagation of Indian culture and spirituality.
3. Making whole ecosystem well balanced and pollution-free.
4. Awakening of inner spiritual force.
5. Mass teaching of divine heritage of India.
6. Promoting vegetarianism.
7. Making society addiction free.
8. Propagating the congeniality and harmony between all religions and their sects.
9. Promoting universal peace and cultural harmony.
10. Making religion more rational and approachable to Youth (www.gayaripariwar.org).

To fulfill the aims in the process of the 'Yug Nirman Movement' a pledge was drafted for the people involved in the movement. The items of pledge are recited with reverence in any and every function of the mission.

Pledge to Establish Peace and Prosperity in a New World Order

1. Having supreme faith in the omnipresence and equitable justice of God we take a pledge to follow His disciplines in life.
2. Considering body as the abode of God we pledge to preserve health by observing self-discipline and orderliness in life.
3. In order to protect our minds from pollutants of evil thoughts and malice we shall continue to study appropriate literature for raising our moral standards and shall find avenues for interaction with wise men.
4. We shall always exercise discipline in personal and social behaviour, expenditure, time and thinking.
5. We shall always consider ourselves an inseparable part of the society and will seek our interest in the interest of all.
6. We shall abide by moral codes, refrain from taboos, follow the duties of a citizen and have faith in the welfare of society.
7. We shall consider sagacity, honesty, responsibility and courage as essential constituents of our life.
8. We shall continue to make effort for creation of an environment promoting mutual goodwill, cleanliness, modesty and civility.
9. We shall prefer to welcome failures while abiding by ethical codes rather than success obtained by unfair means.
10. Instead of evaluating the status of a person by standards of his success, capabilities and attributes in the material world we shall appraise him by the nobility of his thoughts and deeds.
11. We shall not behave with others in a manner in which we ourselves would not like to be treated.
12. Men and women will maintain a pure platonic relationship.
13. We shall regularly devote a part of our time, influence, wisdom, efforts and resources for promotion of ideals in this world.
14. We shall be sagacious while observing traditions.
15. We shall faithfully strive for bringing together gentlemen, confronting injustice and promoting activities for progress.
16. We shall remain faithful to national unity and equality among men. We shall not make any discrimination on the basis of caste, sex, language, place or community.
17. We believe in the Dictum, "Man is the master of his own destiny" and, are therefore convinced that an attempt to make ourselves as well as others progressive would decisively make the world better.
18. We have full faith in the Dictum "A change in man will usher in a change in mankind." A reformation of self will decisively reform the world.

Thus the ideology of the reform movement is reflected also in the pledge that every member has to take. This is recited and reminded in every function and programme of the 'Yug Nirman Movement' (Acharya, 1998: 5.1-5.21).

➤ **100 Points Programme of 'Yug Nirman Movement'**

Like the development programmes of the state for weaker sections, women, children, rural people, tribe and other under privileged sections of society; the founder of the 'Yug Nirman Movement' gave hundred points programme for the multidimensional development of the society. In his hundred-points programme he includes each and every aspects of society for the welfare of humanity and to fulfill the two main ideals of the 'Yug Nirman Movement'.

- (i) Establishment of Devetva in men and
- (ii) Descent of the heaven on the earth (Acharya, 1978)

He has divided his 100 points programme into three parts as three main targets.

- (A) Healthy Physique
- (B) Healthy Mind / Pure soul
- (C) Civilized Society

A. Healthy Physique

Twenty points have been laid under the healthy body programme, which are divided into two parts: Individual effort and collective efforts. There are ten points in each part:

1. Individual efforts

Two times meals, rest drinks; Chew thoroughly; Not to eat excessively ; Discard the habit of taste; Use fruits, vegetables more; Abandon sweets and fried foods; Eat food which is cooked by boiling; Hygiene is essential for good health (home, cloths, body, etc.); Live in open and fresh air; Practice restraint rigorously.

2. Collective efforts Production of vegetables- fruits; Improvement, in methods of cooking; Upgrade selection of right food ; Remove surrounding dirt ; Keep away from alcohol-drugs; Exercise, Surya Namaskar, and their training; Weekly fast ; Prohibition of big feasts and leaving over food after eating; Restrict number of children; Knowledge of Naturopathy.

B. Healthy Mind / Pure Soul

In this programme there are twenty points, which are divided into two parts: Abolish illiteracy and increase religiosity consists or related to the education of men and women, particularly change in thoughts.

1 Abolish Illiteracy

Increases education, abolish illiteracy ; Literate person's wife should also be literate; Arrangement for the schools for elderly people; Arrangement for the schools for elderly people; Consecration along with education; New schools through help of people; Evening schools; All educated people should educate others; Libraries and reading rooms ; Boost an interest for education

2 Increase of religiosity

Firmly believe in the existence of God; Practice of continuous and regular study; Lead a life of virtue; Message of festivals – ceremonies; Celebration of birthday; Strict practice of devout austerity; Temples should be the centers for awakening of people; Establishments of Gyan Mandirs of Yug Nirman; Sadhu-Brahmin should fulfill their duties; Revival of Vanprasth ashram (reconstructive noble activities during retirement.

YUG NIRMAN YOJANA : 100-POINTS PROGRAMME		
A. HEALTHY PHYSIQUE		
1. INDIVIDUAL EFFORTS 1. Two times meals, rest drinks 4. Discard the habit of taste 7. Eat food which is cooked by boiling 10. Practice restraint rigorously	2. Chew thoroughly 5. Use fruits - vegetables more 8. Hygiene is essential for good health (home, cloths, body, etc.)	3. Not to eat excessively 6. Abandon sweets and fried foods 9. Live in open and fresh air
2. COLLECTIVE EFFORTS 11. Production of vegetables- fruits 14. Remove surrounding dirt 17. Weekly fast 20. Knowledge of Naturopathy	12. Improvement in methods of cooking 15. Keep away from alcohol-drugs 18. Prohibition of big feasts and leaving over food after eating	13. Upgrade selection of right food 16. Exercise, Surya namaskar, and their training. 19. Restrict number of children

B. HEALTHY MIND/ PURE SOUL		
1. ABOLISH ILLITERACY 21. Increases education, abolish illiteracy people 26. New schools through help of people 27. Evening schools 30. Boost an interest for education 2. INCREASE OF RELIGIOUSITY 31. Firmly believe in the existence of God 34. Message of festivals - ceremonies 37. Temples should be the centers for awakening of people 40. Revival of Vanprasthashram (reconstructive noble activities during retirement)	22. Literate person's wife should also be literate 24. Arrangement for the educating elderly women 28. All educated people should educate others 32. Practice of continuous and regular study 35. Celebration of birthday 38. Establishments of Gyan Mandirs of Yug Nirman	23. Arrangement for the schools for elderly 25. Consecration along with education 29. Libraries and reading rooms. 33. Lead a life of virtue 36. Strict practice of devout austerity 39. Sadhu-Brahmin should fulfill their duties
C. CIVILISED SOCIETY		
1. Health Construction of Civil Society		
41. Joint Family 44. Children and their responsibilities 47. To abide by moral duties voluptuousness	42. Meetings in family for discussions 45. Praise for righteous actions 48. Unity and cooperation	43. Study of righteous actions 46. Rapport for gentlemanliness 49. Renounce miserliness and 50. Honor the hard work
2. UPROOTING EVIL TRADITIONS		
51. Pure form of caste system 54. Reprisal against vulgarity Mismatch marriages 59. Waste of money in ornaments	52. No discrimination against lower caste 55. Stop over - expenditures in marriages 57. Criticize begging 60. End the tradition of ghosts and sacrifice	53. No discrimination against women 56. Prohibition of Child - marriages and 58. Worthlessness of posthumous feast
3. DIGNITARIES SHOULD DO THIS		
61. Requests to writers and journalists 64. Expansion of translation work 67. Yug Nirman Press	62. New editors of Yug Sahitya 65. Necessity of leaflets- handouts 68. Writing and discrimination of poems	63. Publication in every languages 66. Well organized series of publications
4. UTILIZATION OF ART		
69. Facility for learning music 72. Organization exhibitions 75. Development of art of oration	70. Alliance of singers 73. Acting and Drama 76. Technological mediums of Music - tape - recorder, record player, projector, etc	71. Organization and use of drawing 74. Drama, mono acting and dances
5. TRY TO INCREASE RIGHTEOUS SENTIMENTS		
77. Interest in service Sun Therapy, Tulsi Therapy, Naturopathy, Homeopathy, Free allopathic eye treatment etc. 80. Conference - seminars 83. Writing ideal aphorisms	78. Training for scout, NCC 81. Education camps for Navratri 84. Short local education slogans	79. Better utilization of appliances for public use: Big pans, refreshments, Mat, bedding, lantern, Materials for decoration, Pulley and rope, Sewing machine, Honest and useful shop 82. Religious campaigning by walk 85. Ordered training for method of revival
6. POLITICS AND HONESTY		
86. Public awakening through medium of Gita 89. Strictness against criminals 92. Honest Officers	87. Voting and voter 90. Level of education system 93. Reduction in fiscal unbalance	88. Straight forward inexpensive and easy work 91. Inexpensive, swift and simple justice
7. SPIRITUAL BACKGROUND OF YUG NIRMAN		
94 Religious pursuits of Gayatri 97. Self-commitment and righteous commitment 100. Preparation for intellectual revolution	95. Necessity of Yagya 98. Tradition of ceaseless donations	96. Giving time for public welfare 99. Voluntary service by truthful aides

Source: (Acharya, 1998: 7.1-7.25)

¹ Pt. Shriram Sharma delivered this lecturer on 21st April 1984 at Shantikunj Hardwar, published in a souvenir of Ashwamedh Yagya, Lucknow held on Oct. 1993.

² The speech delivered by Pt. Shriram Sharma on 21st April 1984 and published in a souvenir of Ashwamedh Yagya of Lucknow, Oct. 1993 on page 35.

C. Civilized Society

Civilized society is meant for the establishment of an ideal society, on which the rest 60 points are suggested. Civilized society means healthy construction of society, abolition of evils practices, proper use of talented persons and arts like electronics and printing media for the well being of humanity, reward for good will of the society, politics should be creative and society should be guided and directed by religious activity.

The 60 points programmes regarding civilized society are divided into 7 heads: Healthy construction of civil society, uprooting evil tradition, dignitaries should do this, utilization of arts, try to increase righteous sentiments, politics and honesty, spiritual background of Yug Nirman.

1 Healthy construction of civil society

Joint Family; Meetings in family for discussions; Study of righteous actions; Children and their responsibilities; Praise for righteous actions; Rapport for gentlemanliness; To abide by moral duties; Unity and cooperation; Renounce miserliness and voluptuousness; Honor the hard work.

2 Uprooting evil traditions

Pure form of caste system ; No discrimination against lower caste; No discrimination against women; Reprisal against vulgarity; Stop over – expenditures in marriages; Prohibition of Child - marriages and Mismatch marriages; Criticize begging; Worthlessness of posthumous feast; Waste of money in ornaments; End the tradition of ghosts and sacrifice

3 Dignitaries should do this

Request to writers and journalists ; New editors of Yug Sahitya; Publication in most of the languages; Expansion of translation work; Necessity of leaflets- handouts; Well organized series of publications; Yug Nirman Press; Writing and discrimination of poems

4 Utilization of Art

Facility for learning music; Alliance of singers; Organization and use of drawing Organization exhibitions; Acting and Drama; Drama, mono acting and dances; Development of art of oration; Technological mediums of Music - tape - recorder, Record player, projector, etc

5 Try to increase righteous sentiments

Interest in service Sun Therapy, Tulsi Therapy, Naturopathy, Homeopathy, Free allopathic eye treatment etc.; Training for scout, NCC; Better utilization of appliances for public use, Big pans, refreshments, Mat, bedding, Lantern, Materials for decoration, Pulley and rope, Sewing machine,

6. Politics and Honesty

Public awakening through medium of Gita; Voting and voter; Straight forward inexpensive and easy work; Strictness against criminals; Level of education system; Inexpensive, swift and simple justice; Honest Officers ; Reduction in fiscal unbalance.

7. Spiritual background of 'Yug Nirman'

The spiritual aspects of the movement are seen to be consisted in religious pursuits of Gayatri; Necessity of Yagya; Giving time for public welfare; Self-commitment and righteous commitment; Tradition of ceaseless donations; Voluntary service by truthful aides (Acharya, 1998:7.1-7.25).

Conclusion

All ideas, aims-objectives, programmes are influenced directly or indirectly by the religious ideology formulated by the founder for the revival of Rishi tradition. The roots of his ideas are located in the ideology of ancient Indian Rishis. The aims entailed the founder to give a three-tier

formula for the development of national character i.e. individual, family and community formation. He gave hundred-point programme for the multidimensional development of the society. To fulfill the two main ideals- to establish the foundation of 'Devetva' in man and to descent of heaven on the earth- he divided his 100 points programmes into three parts as three main targets-healthy physique, healthy mind/pure soul and civilized society. To fulfill his two ideals, he has also suggested three methods-Upasana, Sadhana, Aradhana.

Several authors (Oommen: 1972, Gore: 1989, Omvedt: 1973 etc.) state that aims of the socio-religious-reform movement appear to solve the social problems, to revolt against the social evils, upliftment of the women's social status, better use of religion for the individual and social progress and the socio-economic religious development of the individual and welfare of human being. Most of the reformative movements had a few aims to solve and a few social problems. But the aims and objectives of 'Yug Nirman Movement' appear to be different and vast as it focuses on all aspects of life of individual and collectivity. In this sense it is a different and more comprehensive movement and it does not focus on revolt against the existing order but peaceful transformation at the ideological level.

Chart-1

'Yug Nirman Movement' For Social Reformation at a Glance

Ideals	Establishment the foundation of 'Devetva' in Men; Descent of the heaven, on the earth
Aims	Individual formation; Family formation and Society formation
Methods	Upasana; Sadhana and Aradhana
Programmes	100 points programme; Healthy Physique; Healthy mind/ Pure soul and Civilized Society
Means	Revolution of thoughts, through: Intellectual revolution; Moral revolution and Social revolution
Religious Base	To perform Yagya and meditation-recitation of Gayatri
Emergence	For the revival of the ideology of Rishi Tradition.

Notes:

¹ Pt. Shriram Sharma delivered this lecturer on 21st April 1984 at Shantikunj Hardwar, published in a souvenir of Ashwamedh Yagya, Lucknow held on Oct. 1993.

² The speech delivered by Pt. Shriram Sharma on 21st April 1984 and published in a souvenir of Ashwamedh Yagya of Lucknow, Oct. 1993 on page 35.

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Working Women in 21st Century: A Sociological Study of Nurses of Agra City

Birpal Singh Thenuan

The task of identifying and describing the status of women in India is truly monumental because women in India have seen many ups and downs. The 20th century has seen many changes in the global arena, economic, scientific, social and political. We have made noteworthy strides in all aspects of living, of which the most exemplary one would be in social sphere. Women have been given equal opportunities to compete with men and one another. In the last centuries and the early 20th century, women were mostly limited to the home and their place was the kitchen. The 20th century has witnessed a great deal of independence and autonomy for women in many countries including India. Women have been equal fighters for freedom. They have demanded for and received equality in education and there lies the secret of their success. Awareness that comes with it has enabled this gender to fight against their causes. They have emerged out of their kitchens and taken their places along with men in all sphere of life. Now they are 'Managers' of their home and family as well as part of the work force. They have penetrated almost all spheres of activity and figure prominently in all walks of life, be it health, education, corporate sector, politics, science, social work or law. Today's women are joint partners in the world scheme.

India has always accorded respect to its women, as can be seen in history. We have had some great women such as Razia Begum, Rani of Jhansi, Meerabai, Mumtaz Mahal, Ani Besent, Indira Gandhi etc., who have been acknowledged as leaders and thinkers of our society. In spite of these great women, the larger parts of the female species were not accorded their basic rights. It was only the pioneering effects of Mahatma Gandhi that lead to the emancipation of Indian women. As of today there are still, a large percentage of women, especially in the rural areas who need to understand their rights and advantages. India is striving to provide women equal status in society. Today, woman can be proud that she is a home maker and an equal partner to the progress of our society.

Indian society is undergoing a process of social change. Increasing social awareness due to the liberal opportunities and facilities in the field of health, education, social legislations, social work and active participation in a democratic political system have changed the socio-cultural values in general. This is aptly observed by Jain (1988) who traces the relative change in the socio-cultural values between pre-independence and post independence periods.

The observation of Jain that the change is a basic metamorphosis is relevant, valid and significant in the sense that it throws a good deal of light on the changes that are taking place in

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India. The twentieth century has gone into the change of the history of human civilization as one of the great epochs of human progress. The British regime and the post-independence have brought in many social changes, yielding place to the new, thus bringing a perceptible transformation in society. The transformation has brought both prospects and problems. With the advancement of science and technology, new technologies have come into our daily routine and new wants have increased. Gone are the days when people thought that outside work was meant for men folk, while the women were simply contented with their household chores. Women's emancipation gained momentum and they were considered equal if not superior to men. But when all is said and done, the status of women in India has been a fluctuating one sometimes encouraging and sometimes discouraging. However, the present status of women in society is quite encouraging and deserves careful study. While it is true that the known present cannot always be explained in terms of historical origins, it is almost certain that it is impossible to study the present without reference to the past. For this reason, a discussion of the historical background of the Indian women will be rewarding and helpful.

The Indian women today are no longer contented to worship their home as their only abode. Nor do they wish to confine themselves to the four walls, rather aspire to go in for never climbs and nurture a zest to prove their worth in varied fields on par with their male counterparts. This paves the way to one important factor namely, women's employment. Rapid industrialization, and globalization undue importance to material wealth and the economic necessity attracted women to take employment, which, in turn, has given rise to changes in their status and role in India. This transition of women's status, no doubt brings about many healthy and positive changes for them. However, one cannot ignore or underestimate the inherent psychological, sociological and sexual problems of working women in general. Working women, especially nurses, though relatively financially sound, their dual roles at home and working environment seen to remain undisturbed. They have to perform both the domestic (child-rearing, taking care of husband if married and home management) as well as occupational roles simultaneously which needs adequate adjustment within themselves. In addition to the demographic factors, certain psychological, sociological, economic and sexual factors influence the behavior of working women in cultural context. Such factors remain unexplored and hence one has to make an attempt to study Indian working women with special reference to nurses. Moreover, the research studies in the above said areas are inadequate and restricted. Therefore, an attempt has been made in the present study, to study the socio-economic status, adjustment problems, insecurity feelings, job satisfaction, attitudes and decision making with a view to prepare a profile of nurses who are employed in three different hospitals such as Government, institutional (charitable) and Private hospitals in Agra city and to analyze the socio-economic factors influencing them.

Balraj K. Ahluwalia (1971) in an empirical study 'Socio-economic Background of army Nurses' detected the socio-economic status of working women with special reference to nurses. Srivstava Deepmala (1996) in her research work 'A Study in Medical Sociology' deeply analyzed the rise and development of nursing profession with special reference to Indian social context. Ramanamma, A. and Bambaywala, U. (1980) in a survey 'Socio-Economic Background of Nurses' discussed and analyzed the socio-economic and cultural background of nurses in India. Jayalaxmi, D., (1980) in her research paper 'Nursing- Role Performance' focused on the role performance, job satisfaction and identity obstacles. Mohan, N. Santa (1985) in her research work 'Status of Nurses in India' showed the socio-economic and political problems of nurses in their services. Oomman, T.K. (1978) in his study 'Doctors and Nurses: A Study of Occupation Role Structure' focused on the role performance, role conflict and job satisfaction of doctors and nurses & Sharma, D.S. (1986) in 'Health, Hospital and Community' detected that most of the senior nurses are doing

private practice and in hospital they used their junior nurses for the treatment of the patients, they had neither experience nor sufficient knowledge.

Madan, T.N.(1980) 'Doctors and Society; Indu Mathur (1975) Interrelation in an Organization: A Study in Sociology of Medicine; R. Venkatratanam in Medical Sociology in an Indian Setting; M. Marriod (1955) Western Medicine in a Village of Northern India; Raghavchari K. Ranjana (1990) Conflict and Adjustment: Indian Nurses in an Urban Milieu; S.Chatarjee (1980) The Changing Role of Indian Nurses; Plakkotam J.L. (1973) A Study of Nurses and their Work-With Special Reference to Occupational Selection; N.Kapoor (1966) Interpersonal Relations in Hospital; Kasturi Sunder Rao (1980) Arogya Vigyan Aur Samudaik Nursing; ect. are also made an analysis, discussion and interpretation of nursing services, job satisfaction, status and role of nurses in India.

Objectives of the Study

The following are the specific objectives of the study.

1. To find out the socio-economic status of the Nurses.
2. To study the working conditions of nurses and their problems.
3. To know the attitudes of the nurses towards their work.
4. To analyze the level of Job satisfaction of Nurses with their level of education; and.
5. To suggest and evolve suitable recommendations for the better condition of nurses.

Methodology and Data Collection

The study explains the status and role of nurses. Further the researcher wanted to find out the relationship between the significant variables. Hence to carry out the research problem with seriousness the researcher has used the Descriptive cum Diagnostic Research Design. The researcher made a number of visits to the selected hospitals in Agra city to find out the feasibility of conducting the study. The researcher also had discussions with the concerns authorities and explained the purpose and the nature of instruments to be used for present study. This enabled the researcher to establish a good rapport with the nurses and later helped me to collect the required data in time.

This study focused on the socio economic status of nurses in different hospitals such as the Government, Institutional (charitable) and Private. There were 255 nurses selected through stratified random sampling method for the study working in Government, Institutional (charitable) and Private Hospital in Agra city.

The researcher used interview-schedule method as tool for collecting data from respondents. The respondents were well educated and competent enough to answer the questions in their day activities. Before finalizing the tools of data collection to be used, the researcher had discussion with concerned authority such as C.M.O. & the principal of S.N. Medical College, nurses and other experts. The researcher discussed the relevant questions and the areas to be studied in the given study with them. A survey of existing literature on working women (nurses) also helped the researcher to finalize the relevant tools of data collection.

The interview schedule was divided into three main parts. The first part of it was related with the questions pertaining to personal and socio-economic background of the respondents and the second one was with the working conditions, problems, decision making and the last part was related with the job satisfaction and sexual harassment. The secondary data were also used to complete the study, collected from available literature in books and journals, research reports and other published materials pertaining to the working women in India, particularly meant for the nurses.

Frame Work of Analysis

Completed Interview Schedule were checked for consistency. Responses to the interview schedule were transferred to master charts. Subsequently frequency and mean tables were developed. In these tables, distribution and statistical values were examined and a number of cross table were taken out with a view to ascertain inter-linkage between variables. The Chi-square test is an important test amongst the several tests of significance developed by statisticians. T-test is based on t- distribution and is considered an appropriate test for finding the significance of a sample mean or for judging the significance of difference between the means of two sample in case of small sample as estimate of the population variance is not known in which case we use variance of the sample as an estimate of the population variance. In cases where two samples are related, paired 't' – test is used for judging the significance of the mean of difference between the two related samples. Karl Pearson's Method is the most widely used method in Practice and known as Pearson Coefficient of Correlation. Most frequently used summated scales in the study of social attitudes follow the pattern by Likert. For this reason they are often referred as to Likert-Type scale. In this given study Likert,s three point scale is used for finding out the level of job satisfaction.

Age Group and Level of Job Satisfaction

The results of the collected data are presented in table 1 below:

Table 1

Age Group and Level of Job Satisfaction

Sl. No.	Age Group	Level of Job Satisfaction			Total	x ² Value
		High	Moderate	Low		
1	20 – 30 Year	20	20	15	55	8.9848
2	31 – 40 Year	60	50	16	126	
3	41 – 50 Year	20	20	14	54	
4	51 – 58 Year	10	5	5	20	
Total		110	95	50	255	

Table 1 shows the association between job satisfaction and the age of the respondents. This was tested by Chi-square test. From the table, it could be inferred that there is an association ($P < 0.05$) between the age and the job satisfaction of the respondents. In other words, age influences on their job satisfaction. Because, when they are young, they are more active and have more interest to do their work. But, when they grow older, due to physical problems and family responsibilities, they are not to do their work with full interest. This shows that age influences their job satisfaction. So the younger nurses have more job satisfaction than that of the older nurses.

Job Satisfaction and Type of the Hospital

The results of the collected data are presented in table 2 below :

TABLE 2: Association Between Job Satisfaction and Type of the Hospital

S. N.	Type of Hospital	Level of Job Satisfaction			Total	x ² Value
		High	Moderate	Low		
1	Government	48	35	25	108	4.4746
2	Institutional	32	26	15	73	
3	Private	30	34	10	74	
	Total	110	95	50	255	

The calculated value is less than the table value and hence it is insignificant. The result, thus, supports the hypothesis and it can be said that the hospital type influence on job satisfaction of the respondents. Hence, the nature of work in any hospital influences the job satisfaction of the respondents. The work environment, number of working days, leisure time activities, facilities in the hospitals, relationship with coworkers and their freedom to work affects the respondent's job satisfaction. So if, all the above said points are properly and correctly provided to the respondents, then all the respondents will have full job satisfaction on their job. So, it is proved that the hospital type influences on job satisfaction because each hospital has its own way of fulfilling their needs.

Job satisfaction and Experience of the Respondents

The results of the collected data are presented in table 3 below :

TABLE 3: Association Between Job satisfaction and Experience of the Respondents

S. N.	Experience in Years	Level of Job Satisfaction			Total	x ² Value
		High	Moderate	Low		
1	Below 5	40	40	5	85	27.2684
2	5 – 10	35	20	21	76	
3	10 – 15	15	20	5	40	
4	Above 15	20	15	19	54	
	Total	110	95	50	255	

Table 3 shows the association between job satisfaction of and experience of the respondents. From the table, it can be inferred that the calculated value is much higher than that of the table value which means that the calculated value cannot be said to have arisen because of channel. It is significant; hence, the Hypothesis is rejected. This means that there is no association between job satisfaction and experience of the respondents. Without getting any facilities from the hospitals, experience alone does not do anything with their job satisfaction. Instead, they will be frustrated throughout their services. So, there is no association between job satisfaction and experience of the respondents.

Job satisfaction and Income of the Respondents

The results of the collected data are presented in table 4 below :

**TABLE 4: Association Between Job satisfaction and Income of the Respondents
(Before 6th Pay Commission)**

S.N.	Income	Level of Job Satisfaction			Total	x ² Value
		High	Moderate	Low		
1	Below Rs.5,000	50	40	28	118	3.0164
2	Rs. 5001- Rs. 10,000	33	33	12	78	
3	Rs. 10,001- Rs. 15,000	25	20	9	54	
4	Above Rs. 15,000	2	2	1	5	
Total		110	95	50	255	

From the above table, it is inferent that the calculated value is much less than the table value and hence it is insignificant. The result, thus, supports the hypothesis and it can be said that income influences job satisfaction of the respondents. Because, Government and institutional hospital respondents are paid more when compared to private hospital respondents. The private hospital respondents are not satisfied economically, so, they are not having job satisfaction. Hence, when they get better chance, they shift to the Government and Institutional hospitals. So, income of the respondents plays a vital role and very much influences on their job satisfaction.

Job Satisfaction and Family Type of the Respondents

The results of the collected data are presented in table 5 below :

TABLE 5: Association Between Job Satisfaction and Family Type of the Respondents

S.N.	Income	Level of Job Satisfaction			Total	x ² Value
		High	Moderate	Low		
1	Joint Family	75	65	35	175	0.0554
2	Nuclear Family	35	30	15	80	
Total		110	95	50	255	

From the above table, it is inferent that the calculated value is much less than the table value and hence it is insignificant. The result, thus, supports the hypothesis and it can be said that the family type does not influence on job satisfaction of the respondents.

Idea that Modern Things Improve Status

The results of the collected data are presented in table 6 below :

TABLE 6: Distribution of the Respondents by their Idea that Modern Things Improve Status

S.N.	Modern things	Frequencies	Percentage
1.	Yes	199	78.04
2.	No	56	21.96
	Total	255	100.00

It is found from table 6 that slightly more than 3/4th (78.04%) of the total respondents say that modern things improve their status and slightly more than 1/5th (21.96%) of them say that modern things do not improve their status.

Attitude Toward Work and Designation of the Respondents

Hypothesis: There is a relationship between attitude towards nursing and the designation of the respondents. The results of the collected data are presented in table 7 below :

TABLE 7: Relationship Between Attitude Toward Work and Designation of the respondents

SI. No.	Particulars		Frequencies	Percentage
1.	Attitude	Yes	243	•
		No	12	
2.	Designation	Staff	152	1
		Sister	103	

Table 7 shows that there is a positive as well as perfect relationship between attitude towards nursing and designation of the respondents.

From the above table, it is inferred that the calculated value is less and more for less equal than the table value and hence it is insignificant. The result, thus, supports the hypothesis and we may say that the designation of the respondents influence their job satisfaction. When staffs are compared with sisters staffs are more satisfied than sister even though staffs' scale of pay is less.

Attitude Towards Work and Marital Status of the Respondents

Hypothesis: There is a relationship between attitude towards nursing and marital status of the respondents. The results of the collected data are presented in table 8 below :

TABLE: 8 Relationship Between Attitude Towards Work and Marital Status of the Respondents

SI. No.	Particulars		Frequencies	Percentage
1.	Attitude	Yes	243	•
		No	12	
2.	Marital status	Married	201	1
		Un married	54	

There is a positive as well as perfect relationship between attitude towards work and marital status of the respondents.

Sexual Harassments and Marital Status of the Respondents

Hypothesis: There is a relationship between sexual harassments and marital status of the respondents. The results of the collected data are presented in table 9 below :

TABLE 9 : Relationship Between Sexual Harassments and Marital Status of the Respondents

SI. No.	Particulars		Frequencies	Percentage
1.	Sexual Harassments	Yes	4	•
		No	251	
2.	Marital status	Married	201	1
		Un married	54	

There is a positive as well as perfect relationship between sexual harassment and marital status of the respondents.

Sexual Harassment and Designation of the Respondents

Hypothesis: There is a relationship between sexual harassments and designation of the respondents. The results of the collected data are presented in table 10 below :

TABLE 10
Relationship Between Sexual Harassment and Designation of the Respondents

SI. No.	Particulars		Frequencies	Percentage
1.	Sexual Harassments	Yes	4	e
		No	251	
2.	Designation	Staff	103	1
		Sister	152	

There is a positive as well as perfect relationship between sexual harassment and designation of the respondents.

Marital Status and Job Satisfaction of the Respondents

Testing Hypothesis: There is a significant difference between marital status and job satisfaction of the respondents.

Null Hypothesis: there is no significant difference between marital status and job satisfaction of the respondents. The results of the collected data are presented in table 11 below :

TABLE 11
Significant Difference Between Marital Status and Job Satisfaction of the Respondents

S.N.	Variables	Mean	Standard Deviation	Calculated Value	Table Value	Result
1.	Marital status	127.5	6.5220	96.3937	1.960	P>0.05
2.	Job Satisfaction	85	2.7707			

The table 11 shows that the calculated value of 96.3937 which is higher than the table value of 1.960 at 0.05 levels of degrees of freedom brings in level of significance for two tailed test. As the calculated value is higher than the table value (Calculate Value > Table Value), the Null hypothesis is rejected which means that there is influence on it. In other words, the research hypothesis is accepted and implies that there is significant difference between marital status and job satisfaction of the respondents.

Attitude Towards Nursing and the Age of the Respondents

Testing Hypothesis: There is a significant difference between attitude towards nursing and age of the respondents.

Null Hypothesis: There is no significant difference between attitude towards nursing and age of the respondents. The results of the collected data are presented in table 12 below :

TABLE 12

Significant Difference Between Attitude Towards Nursing and the Age of the Respondents

S.N.	Variables	Mean	Standard Deviation	Calculated Value	Table Value	Result
1.	Age	127.5	10.248	89.4862	1.960	P>0.05
2.	Job Satisfaction	63.75	5.1051			

The table 12 shows that the calculated value of 89.4862 is higher than the table value of 1.960 at 0.05 level. As the calculated value is higher than the table value (Calculate Value > Table Value), the Null hypothesis is rejected. In other words, the research hypothesis is accepted and implies that there is significant difference between attitude and age of the respondents. Hence, attitude towards nursing does not influence on their age.

Attitude Towards Work and Hospital Type of the Respondents

Testing Hypothesis: There is a significant difference between attitude towards work and hospital type of the respondents.

Null Hypothesis: There is no significant difference between attitude towards work and hospital types of the respondents. The results of the collected data are presented in table 13 below :

TABLE 13

Significant Difference Between Attitude Towards Work and Hospital Type of the Respondents

S.N.	Variables	Mean	Standard Deviation	Calculated Value	Table Value	Result
1.	Attitude	127.5	10.248	65.677	1.960	P>0.05
2.	Hospital Type	85	1.768			

Table 13 shows that the calculated value of 65.677 is higher than the table value of 1.960 at 0.05 level. As the calculated value is higher than the table value (Calculate Value > Table Value), the Null hypothesis is rejected which means that there is influence on it. In other words, the research hypothesis is accepted and implies that there is significant difference between attitude towards nursing and hospital type of the respondents.

Attitude Towards Work and Income of the Respondents

Testing Hypothesis: There is a significant difference between attitude towards work and income of the respondents. Null Hypothesis: There is no significant difference between attitude towards work and income of the respondents. The results of the collected data are presented in table 14 below :

TABLE 14

Significant Difference Between Attitude Towards Work and Income of the Respondents

S.N.	Variables	Mean	Standard Deviation	Calculated Value	Table Value	Result
1.	Attitude	127.5	10.248	91.8852	1.962	P>0.05
2.	Income	63.75	4.3919			

Table 14 shows that the calculated value of 91.8852 is higher than the table value of 1.960 at 0.05 level. As the calculated value is higher than the table value (Calculate Value > Table Value), the Null hypothesis is rejected which means that there is influence on it. In other words, the research hypothesis is accepted and implies that there is significant difference between attitude towards nursing and income of the respondents. This shows that when the respondents are economically sound, their income does not influence on their attitude towards nursing

Sexual Harassment and the Age of the Respondents

Testing Hypothesis: There is a significant difference between sexual harassment and age of the respondents. Null Hypothesis: There is no significant difference between sexual harassment and age of the respondents. The results of the collected data are presented in table 2 below :

TABLE 15

Significant Difference Between Sexual Harassment and the Age of the Respondents

S.N.	Variables	Mean	Standard Deviation	Calculated Value	Table Value	Result
1.	Sexual Harassment	127.5	10.9588	91.8852	1.960	P>0.05
2.	Age	63.75	5.1051			

Table 15 shows that the calculated value of 91.8852 is higher than the table value of 1.960 at 0.05 level. As the calculated value is higher than the table value (calculated value > Table Value), the Null hypothesis is rejected which means that there is influence on it. In other words, the research hypothesis is accepted and implies that there is significant difference between sexual harassment and age of the respondents.

Sexual Harassment and Type of the Hospital

Testing Hypothesis: There is a significant difference between sexual harassment and hospital type of the respondents. Null Hypothesis: There is no significant difference between sexual harassment and age of the respondents. The results of the collected data are presented in table 2 below :

TABLE 16: Significant Difference Between Sexual Harassment and Type of the Hospital

S.N.	Variables	Mean	Standard Deviation	Calculated Value	Table Value	Result
1.	Sexual Harassment	127.5	10.9588	61.531	1.960	P>0.05
2.	Type of hospital	85	1.768			

Table 19 shows that the calculated value of 61.531 is higher than the table value of 1.960 at 0.05 level. As the calculated value is higher than the table value (Calculated Value > Table Value), the Null hypothesis is rejected which means that there is influence on it. In other words, the

research hypothesis is accepted and implies that there is significant difference between sexual harassment and hospital type of the respondents.

Suggestions

Strong efforts should be taken to avoid further crisis in the family management and in the hospital management. To overcome this,

1. The services of the existing family counseling centers sponsored by Centre Social Welfare Board or by Voluntary organizations could be availed to the nurses.
2. To educate and prepare husbands to help and share the so called traditional role of women which was considered and labeled as feminine role, courses on 'Family Life Education' and 'Family Management' may be organized both for the husbands and wives. This will enable them to gain an insight in their mutual understanding and their family mental health may minimize the level of adjustment problems of the women nurses.
3. In the working environment, the management and hospital authorities may empathize with the nurses who have adjustment problems and they may introduce the principle of counseling directly try to introduce referral system. Such an attempt will help the nurses to get rid of their problems in a realistic manner and perform their roles in the hospital.
4. Moreover, in the existing Indian context, grievance redressal forum is not in operation in hospitals. Hence, it could be suggested, such an arrangement could be made, when the nurses could ventilate their grievances or problems and seek remedial measures.
5. The experience and exposure they get from their education should be properly canalized and utilized in creative way. It should be recognized for financial advancement and for promotional avenues.

Conclusion

The summary of the important findings and meaningful conclusion drawn on the basis of the statistical tests have been precisely presented in the study. This study is proved to be a valuable and worthwhile one as the inferences drawn throw a good deal of light in understanding and gain meaningful insights in the selected components and aspects of the nurses. Accepting that the universe of the fact that the study is limited to selected variables, areas and components and finally realizing the need and scope for further research of areas not covered in this study, a few suggestions have been listed out for further research. However, it must be admitted that a comprehensive attempt – extensive and intensive research covering all the aspects of career women in general and nurses in particular is necessary for not only to draw up a comprehensive and complete profile of nurses but also to enable policy makers in designing suitable welfare programmers for women folk, which, in turn, will promote family and mental health at length.

Due to the transition in the role performance of nurses, they face practically many adjustment problems when they play a dual role at their hospital as well as at their homes. This indicated that most of the nurses have moderate level of job satisfaction. Younger nurses have more job satisfaction than senior nurses The senior nurses suffered from adjustment problems in the family, whereas younger nurses are very active to do their work. So, their age influence on their job satisfaction. Though majority of nurses live in nuclear family, they prefer joint family system, because their family work will be shared and they could concentrate on their hospital work. Hence, they have more positive attitude towards nursing.

The efficiency of the nurses depends on the organizational climate of the hospital. Nurses work under different managements as Government, Institutional and Private Hospitals. So, their working conditions differ and they face some adjustment problems. When they have some stress and strain face certain emotional and psychological problems. A careful examination of the factual data of the present study indicates that the nurse work under private hospital get minimum salary when compared to the Government hospitals. This shows their moderate level of job satisfaction. So, income of the nurses play a vital role and it very much influence on their job satisfaction.

Changes in life and position of women have been greatly accelerated by the spread of education. As a result, the nurses also have good recognition in the society. Well educated girls are making their career in nursing. Above all, their living conditions and their status also have been improved a lot. This change is an inspiration to thousands of women as a guide to improve their status. So, education and employment is considered as the most effective weapon for the women to cure all evils of the society. Higher the education among all women classes, provided decorum life styles in the society. So, women's development and recognition is inevitable to the developing nation like India.

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Migration and Adjustment Problems of keralite Nurses in Delhi

Achla Sharma

Migration can be defined as “the movement of people from one place to another. Migration is a shift in place of residence for the length of time. Migration belongs to a particular region and language. The movement of people is generally for the shelter, food, security and many other reasons. Ancient time’s migration took place at the time of war, floods, Earthquakes and other natural calamities.

Migration is not only a physical movement of the people but it is related too much aspect such as social, economic, cultural, psychological political etc. Sociological studies, Malzberg (1948), Lee (1964), Rex (1967) among other’s have “demonstrated that the migrant is not generally carrier of social problems but rather his experience is symptomatic of existence of such problems or social risks for all those of a particular age, occupation housing, marital or social nexus in a given area at a particular point of time”. Migration indicate that the process ,volume of people in their movement from one place to another are influenced by a number of factors such as geographical conditions, economic hazards and new education opportunities and achievement of their goals and ambitions of life, several other social, psychological condition in a new environment, but where they migrate and settle to some new place, many psychological and sociological problems arise particularly in relation to their adjustment when they have to settle down .They tried to preserve their culture, social values and norms but also willing to adopt the norms and values ,culture of that society they came in contact, because they think it is useful for them. The emphasis on the problems of minority population and related social problems involved in the settlement of minority groups from different ethnic, linguistic and social backgrounds has served to divert attention from the process of migration and settlement itself.. According to Clifford J.Janson (1969: 60) “Migration is not biologically determined but universal in the same sense as birth and deaths are. All are born and all die but only some migrate even when strong incentives to more are present, migration results through an act of human will.”

Migration in India

In an area as large diverse and transitional to the Indian subcontinent, the movement of people is necessarily very large in number but in the case of nurses at least quite small number of female nurses who migrate, is very small in proportion to the total population. The people of the southern region have long been famous for their attachment to their native locale but nowadays the number has been considerably increased of those living in a other state where they are not born.

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The distance of migration of rural people is generally below than urban area, but nowadays distance has no consideration due to sudden increase mobility of Indian rural people on the whole. It has been found that rural migration in India is dominantly internal in nature. Rapid urban growth is not relatively new phenomenon in the India.

1990's economic policy of India, globalization, liberalization and privatization became noticeable phenomenon in India. Globalisation played important role for urbanisation, rate of urban growth has accelerated with in two decade, since then over this increasing march of urbanization has been the major cause of modernization and economic development of urban industrial centers in general. Lynn Smith (1941) mentions the following major types of internal migration on the basis of birth, and place of residence: 1- Migration from country to city (Rural to urban); 2- Migration from cities to country (Urban to Rural); 3- Migration from one province to another province; and 4- Migration from one country to another. However, Kant (1962: 321) mentions two broad categories of Migration: 1. Accidental or Temporary; 2. Permanent or Periodic and definitive Migration. It is observed that migration in India is not popular phenomenon as such. The number of intra-state migrations, migrant's number is also not high. Migration of girls(alone) in our society is not seem so widely as seen in western countries. Our main objective of this study is to find out the motivational factors compel them to migrate from their native place. Find out socio-economic background of nurses, What are the problems faced by these women and how far they adjusted themselves in new socio-cultural environment and their future plans and aspiration.

Push Pull Factors

Kerala is the only state where 100 percentage of literacy is found. This state is famous for nursing profession, these Malayalee nurse is omnipresent and virtually every patient in the world has been taken care of by her at least once in their lifetime. Weather it is a barren land of desert of Rajasthan -literally in the middle of nowhere, or a hospital in the U.S., or in a small clinic in Patna, (Bihar) there will be at least a few Malayali nurses around. They are taken for granted as persons who naturally care, yet they are absent and invisible in discourses of on women and work. This state is small in size but population is high. Poverty is also one of the economic problems of this area, Job opportunities is not sufficient so there is only one alternative left for the people to migrate in other states or abroad where they can get better opportunities for their livelihood ,better living conditions.

The single largest category of skilled and accompanied women nurses from Kerala have been migrating as workers within India and to other places like Australia WestAsia and North America ,until recently at most 80 % of Nurses in Delhi hospitals are Malayalee with a majority being Christian.

There are 149 nursing schools and colleges in Kerala itself. The highest number of Indian nursing Council (INC) recognized training institute in the country. The INC is an autonomous body under Government of India., Ministry of Health and Family Welfare that is responsible for establishing a uniform standard of training for Nurses, Midwives and Health professionals but here competition is high for getting admission in nursing Training that is why women migrate from their home town to other place to pursue their study.

Methodology

Random sampling method is used for the study. There are total 25 nursing colleges in Delhi, from which I had selected 5 nursing college and one government hospital and one private hospital selected. Sample size 285 nurses from above said population. The primary data were collected through a prepared interview schedule, group meetings with respondents and indepth case studies. The secondary data was collected form the government records from offices, and published work in journals, news papers, magazines etc. Beside all this information was also

collected from association of Kerala Samaj and others. Through this study, efforts are made to know factors of migration, working conditions and problems faced by nurses. There are certain limitations in this study which could not be avoided e.g. time constraint, availability of nurses, however caution has been made to representation of universe as far as possible.

Socio-Economic Profile of the Nurses

The main objective is to find out the Socio-Economic background of the Keralite Nurses i.e. age, education, caste & religion of parents.

Age Group

Age factor plays a significant role of migrants, they have to leave their hometown at a lower end for their working. Completion of their study, they want to fulfill their dreams, goals and for that they even do not mind to migrate to other states and abroad. Where they get better job opportunities, better working conditions and better living standards.

Table 1: Age of Respondents

Age Group	No. of Respondents	Percentage
Below 18 yrs	50	17.54
18-22 yrs	70	24.56
22-30 yrs	135	47.36
Above 30 yrs	30	10.52
Total	285	100

From the table 1 shows that 47.36 % of respondents are from age group of 22-30 yrs, and in second place 24.56 % of respondents are from age group of 18-22 yrs. It is very clear from the table that respondents migrated to Delhi & NCR at the age group 18-30 yrs. It shows from table 1 that after completion their study they want to achieve their goal and for that they do not mind to migrate.

Religion

The socio-cultural background of the respondents from which religion this group belongs. In British time Christian missionaries came in existence to expansion of Christianity religion simultaneously they worked a lot to spread modern education in Kerala.

Tabl 2 : Religion of the Respondents

Religion of Respondents	No. of Respondents	Percentage
Christians	235	82.45
Hindus	040	14.03
others	010	00.03

From the table 2 ,it shows explicitly 82.45 % of nurses are from Christian religion & 14.03 % nurses are from Hindu religion, from other religion number of nurses is very less in number because Christian religion teaches humanity.

Caste

The Caste Composition of the Respondents is shown in table3 below:

Table 3 : The Caste Composition of the Respondents

Caste of Respondents	No. of respondents	Percentage
Nair	28	70
Ezhava	09	22.5
Rajputs	03	0.07
Total	40	100

From the above data, it is very clear that maximum no. of respondents is from Nair families.

Education level of the Nurses (Professional Training)

The programme in order to become a nurse is a certificate course in general nursing and midwifery. The duration of course is 3 and ½ years apart from this, there is the B.Sc. Nursing degree programme open to those who have passed their entrance examination after passing 12th standard. It is a four years programme. There are some nurses who have not possessed any degree or certificate of nursing, but over a period of time working in hospitals they learned skills and working in hospitals as a midwives or nurses.

Table 4 : Nursing Training of Respondents

Place of Training of Nurses	No. of Respondents	Percentage
In Kerala	173	60.70
In Delhi &NCR	072	25.26
Other states	020	07.17
Untrained	020	07.17
Total	285	100.0

Table 4 shows that 67.77 % of nurses got their training from their native place, 25.26% nurses took their training from Delhi region.

Educational level of parents of the Nurses

The family background of the nurses analyzed in terms of their parents education, occupation and income etc. It has been observed that Father's education is higher in comparison to mother's education.

Table- 5 : Parent's Education of the Respondents

Parent	Literate	Primary	Middle	Intermediate	Graduate/P.G	Total
Father	3 (0.01)	33 (13.58)	90 (37.03)	105 (43.20)	12 (0.04)	243
Mother	75 (28.95)	69 (26.64)	64 (24.71)	051 (19.69)	-	259
Total	105 (20.91)	102 (20.31)	154 (30.67)	156 (31.07)	12 (0.02)	502

(Percentage in Parenthses)

Size of the Family

This study indicates that most of the migrants tend to come from relatively larger family size. There is a correlation between family size and migration.

Table 6 : Family Size of the Respondents

Size of the family	No. of respondents	Percentage
Less than 4	36	12.63
4-6	75	25.03
6-8	120	42.10
8-10	54	18.94
Total	285	100

From the above table it shows that there is a direct correlation between size of the family and migration. 42.10 % respondent's family size is 6-8 members.

Income of Respondent's Family

Since the respondent's came from different economic background, here we tried to identify the economic conditions of the respondent's family. There is direct relation between economic conditions of the respondents. Push-pull factor plays important role in migration of these respondents. The following table shows the monthly income of the respondent's parents

Table-7 : Monthly income of the respondent's parental family (N 285)

Monthly income	No. of respondents	Percentage
Less than Rs.2000	002	00.007
Rs.2000-Rs5000	123	43.15
Rs-5000-Rs10,000	074	25.96
Rs. 10,000- Rs 20,000	042	14.73
Rs.20,000-Rs30,000	034	11.92
Rs30,000-Rs 40,000	010	03.50

From the table 7, it clearly shows that poverty is the main factor which tried to push out respondents from the family in search of job from their home town. Poverty is not the only factor for migration but other factors such as ambition, aspiration to be economic independent, settle down in abroad because of better living condition, higher salary etc. also plays important factor for migration.

Marital Status of the Respondents

It is very important to know the marital status of respondents. Marriage is also one of the important factors for migrating people especially in the case of females in India because of patriarchal family system is predominant in India where marriage plays important role in respondent's life. Some nurses, according to Bose confirm the predominance of marriage migration in Indian migration flows.

The following shows the marital status of Keralite Nurses. It shows that 68.42% Nurses are unmarried, 31.58 % are married. Now the trend is changing, they first want to be economically independent than to get married. In Kerala Matriarchal family system is found in Nairs, Secondly impact of modern education system exists in the society.

Period of stay at Delhi/NCR

First few years are very important in respondent's life to adjust in new environment, after a while they are used to in environment. When question is asked by respondents what are the

problems they are facing here? Length of stay in Delhi plays important role in adjustment. After staying 2-3 years in new environment either they settle down completely or go to other place. The following table shows the period of stay of the respondents in Delhi/NCR.

Table 9 : Period of stay in Delhi (N 285)

No. of years in Delhi	No. of Respondents	Percentage
Less than 1-2 years	102	37.79
2-4 years	114	40.00
4-6 years	30	10.53
More than 6 years	39	13.68
Total	285	100

From the table- 9 shows that respondents staying in Delhi from 2-4 years and more, they are settle down here completely & do not have any plans to move at their native place but if they get a chance they aspire to move abroad.

Migrants & their problems of adjustment

The adjustment in urban region social environment is indeed is very important for the rural new comer. Dr. Narmadeshwar Prasad states that when migration disrupts and disintegrates family authority, problem of adjustment is bound to occur. Elmer Johnson states that the abandonment of familiar environment creates problem of adjustment.

According to Aurora "social adjustment is a two way process because it involves the attitude of the migrants as well as the host of society. The problems of adjustment is a personal problem ,depending on personal qualities of the migrants and their families " According to Lee G. Burechinal and ward W.Bauden "Persons and families having more education ,higher prestige occupation more or less control the condition arising from residential mobility.They find it less necessary to adopt their expectation ,adjust their behaviour and fit their life styles to the limits presented to them".

The same author mentions three criteria for measuring the urban adjustments of the rural migrants.

1. Occupation and related measures of social status have been employed as broad measures of assimilation into urban social system.
2. Social participation indexes ,including visiting with friends and relatives, have been used as measures of the integration of new comers into community social system,apart from the economic system with its occupational role system.
3. Various measures of values,attitude ,goals and aspiration have been used as measures of normative integration

Problems Faced during their Training Period

It is indeed true that migrants faced problems during initial years. Maladjustment is directly related their period of stay in new place. Question was asked by respondents to answer it preference basis. The following table shows the problems faced by respondents during their training periods.

Table 10 : Problems Faced during their Training Period (N-285)

Problems of Respondents	No. of Respondents	Percentage
Language	147	77.77
Residence	138	73.01
Food	125	66.13
Relation with trainers	090	47.61
Climate	087	46.03
others	040	21.16

The table10 shows that 77.77% respondents faced language problem, residence problem 73.01 %, food problem 66%. Result can be drawn from the table -9 that most of the nurses faced language, residence and food problem.

Residence Problem

Food, clothes and shelter is the basic need of human beings. Residence is very essential requirement for female nurses .Question was asked what the factors of not getting good accommodation were and requested them to answer in order what they feel. Table 11 shows the factors.

Table 11: Factors for not getting Good Accommodations (N 138)

Factors	No. of respondents	Percentage
Single person	53	38.40
Different cultural background	138	100
Non vegetarian	109	78.98
Stranger landlord	120	86.95

Table 11 shows, due to different cultural background, 100% nurses faced problem of adjustment. Second reason was stranger landlord, Third reason was non vegetarian. It is clear from the table cultural background is important factor for getting good accommodation.

Hostels

In all, 150 nurses were staying in hostels. These hostels were run by government or private agencies. Hostel facilities were not up to the Mark. The major problem of nurses residing in hostels were faced unsafe environment, physical and mental harassment by hostel staff & 4th class employees, open electric circuit's, poor lighting in bathrooms, number of toilets are not appropriate, small size of rooms. Number of bathrooms was less in number in comparison to the nurses staying in the hostels; Food quality provided in the hostels was poor, unhygienic and tasteless. Quantity of food was provided also insufficient. They had to spend more money on snacks and other eatable items. In other words respondents were not satisfied the facilities of hostels.

Job Satisfaction

It is important to know are they are satisfy with their jobs or not? There is a policy in HR if your employee is not satisfied, you can not take work form that individual. Here we find that 198 nurses out of 285 nurses were not satisfied with their jobs. We asked them to give the reason of dissatisfaction rank in order to you. Table -12 draw on the basis of their answer about job dissatisfaction among nurses.

Table- 12 : Factors of Dissatisfaction (N 198)

Reason of dissatisfaction	No. of respondents	Percentage
They think their salary was less	158	79.79
More working hour	149	75.25
Holidays were as per not Government Rule	145	73.23
Other facilities were not given to them	103	52.02
Problem with colleagues & office staff.	85	42.92

From the table 12 it shows very clearly that nurses are dissatisfied because of less salary, quite often they had to work in two shifts without any break. Other major problem holidays were not given them as per government rule.

Migrant's opinion towards the local people

It is important to know the reaction of the migrants towards the local people of Delhi/NCR. As it is directly related to our study, when it question was asked about their attitude about the local people on the basis of their reactions Table- 11 was drawn.

Table-13 : Respondent's Attitude towards People of Delhi

Opinion about Local People	Number of Respondents	Percentage
Honest	240	84.21
Cooperative	123	43.16
Dependable	071	28.42
Friendly	105	57.82
Hard worker	063	22.11
Total	285	100.0

From the above table it shows migrant's opinion towards the local people was good enough, according to them 84.21% were people honest, 57.89% were friendly, 43.16% nurses were cooperative by nature.

Nurse's opinion and their future plans

Nurses are from Christian religion, love and service to human being is their aim of life therefore they preferred this job. Nursing is a noble profession; people get an opportunity to go abroad easily. Beena Joseph one of my respondents said that in abroad there are many good working condition and many good hospitals and also we can met many people. It is a good living, it's a foreign. Most of the unmarried nurses like to migrate outside the country for better future; the married nurses however are unable to migrate because of their family circumstances. Most of the unmarried nurses want to immigrate to gulf countries, while few of them are interested to emigrate in U.S.A., U.S., Australia and other European countries. According to the American Nurses Association (ANA), 3.5 percentage of U.S. nurses are foreign origin. that was over 100,000 in 2004 and at that time the average earning across all nurses was almost seen \$60,000 (RS 27 lakh_ a year- a figure not always seen by Indian Nurses, who satisfied enough to have a foot in the door, the nurses usually complete that first contract and renegotiate the. Nurses Smitha Chandran told her story " She came to Delhi at the age of 26 years with the intention of going abroad. She purposely studies nursing in Hyderabad so she would be taught in English and ensure her skills were ahead

of the curve. The expectant mother studies at Fateh from 5 pm-7 pm. After all her duties are done, her scores can change life for her family and her in laws. She decided that they will settle in Florida because she says that her ability to help her family and have a "good life style" with her earning gives her great confidence." if we have a job, we can stand, and we can stand on our own legs". She says" am working so I am getting respect. I can help my family and my husband. He can reduce his headache."

At last I conclude that there are many push pull factors have made Kerala a breeding ground for migrants like these women nurses. Kerala has concentration of Christian, which are 20% of the state population according to 2001 census and the majority of Kerala's nurses are from this minority. So many factors have contributed to the movement of nurses around the globe, including the influence of two heroines. Mother Teresa and Florence of Night angle. Indian nurses migrate all over the world and create their own stories of service and success.

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Caste and Politics in a North Indian State: Emerging Trends

**Pankaj Kumar Singh
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Caste is the basis of Indian social stratification system. However, as a structural category it has not only maintained its core characteristics to a great extent but also shown dynamism by making several types of adjustments in a transitional society like India. A number of scholars have analysed the role of caste in the Indian political system, which transformed itself after independence in an effort to modernize the traditional Indian society with an assumption that the forces of modernization would gradually weaken it and finally, it will be replaced by an open class structure as happened in the case of Europe and other Western societies. But the social scientists (Srinivas 1956; Brass 1969; Kothari 1978) observed that the influence of caste in political processes increased day by day in post-independent India. Srinivas was the first, who observed the phenomenon and use of the term 'dominant caste' specifically with reference to a small locality or village or group of villages in his 1955 essay 'The social system of a Mysore Village' Srinivas mentioned that "The concept of the dominant caste is important for understanding intercaste relations in any local area." (Srinivas, 1987:77). Elaborating the concept in 1957, he uses the phrase 'locally' dominant and then adds, "Occasionally a caste is dominant in a group of neighbouring villages if not over a district or two, and in such cases, local dominance is linked with regional dominance" (Srinivas, 1987:96). As far as "local dominance" is concerned, there seems to be a direct link between domination and numerical preponderance. Large size of population, though, has another implication, that often a caste has numerical advantage when it also has a high degree of control over resources such as land at the village level. Thus, economic power and population size together produce patterns of local domination. Paul Brass (1973) in an empirical study of Western Uttar Pradesh observed a political alliance of four peasant castes, namely, Ahir, Jat, Gujar and Rajput, called as "AJGAR", was used by Charan Singh to create vote bank for his party and to break the monopoly of Indian National Congress. Later on, he included Muslims also in this alliance and harnessed his political crop in Western U.P. over a period of time which became a popular trend in Indian politics and a number of combinations and subversions were experimented in later years. Post-1990 scenario witnessed the polarization of voters on communal lines as well as on caste lines and still a dominant factor in the politics of Uttar Pradesh. Thus, caste plays very important role in the politics of India. Each and every political party use caste to

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fetch more and more votes in its fold. The regional parties use caste as a means to serve their political ends.

The present paper makes an attempt to understand the role of family and caste in political processes in Hardoi district of Uttar Pradesh over a period of five decades at three levels: first, at the level of parliament constituency (1962-2009); second, at the level of assembly constituency (1962-2012) and third, at the level of village Panchayat (2013). The study was undertaken in Hardoi district of Uttar Pradesh. Data were collected through primary as well as secondary sources, personal interviews were conducted with politicians and their family members and other key informants in the fields. At the lok shabha level two parliament constituency namely Hardoi [reserved] and Shahabad [unreserved] constituency were taken for study. At the assembly level three constituencies namely Hariyawan [reserved in 1974], Bilgram [unreserved] and Ahirori [reserved] were selected. The three village panchayat one each from these three assembly constituencies were taken for study. These were Hariyawan, Iknaura and Baksapur fall under Hariyawan, Bilgram and Ahirori constituencies respectively.

The Study Area

Hardoi district is part of Lucknow Commissionaire in Uttar Pradesh Province of India. It is situated in between 26-53 to 27-46 North Latitude and 79-41 to 80-46 East Longitude. Its north border touches Shahjahanpur & Lakhimpur Kheri districts, Lucknow (capital of U.P) and Unnao are situated at south border, West borders touches Kanpur (Industrial City of U.P) and Farrukhabad and on eastern border Gomati river separates the district from Sitapur. Nemisharayan the Pilgrim of Dwapar age is just 45 km away from district headquarter. The length of this district from north-west to southeast is 125.529 km and width from east to west is 74.83 km. District Hardoi comprises of 5 tehsils (Hardoi, Shahabad, Bilgram, Sandila & Sawayajpur), 19 blocks, 191 Nyay Panchayat, 1101 Gram Sabha & 1901 habited revenue villages. It also has 7 Nagar Palika Parishads & 6 Nagar Panchayats. Geographical area is 5947 sq. km. As per Census of India, 2011, population of the district is 4091380. Out of which Female are 1887116 & Male are 2204264.

Hardoi district has one full parliamentary constituency from the very beginning i.e. Hardoi constituency comprised of five assembly constituencies, namely, Aihori, Hardoi, Bilgram, Mallawan and Sandila. Two other parliamentary constituencies partly by Hardoi district, Shahabad-included Bawan, Pihani and Shahabad assembly constituencies and the Misirikh, includes only one assembly constituency from Hardoi district.

Family and Caste in Parliament Elections

Between 1962-1971 power struggle was mainly between two political parties, Congress and Janasangh at Hardoi (Reserved) constituency. This constituency was represented by Kinderlal, a Jatav leader of Congress party. While on Shahabad (Unreserved) constituency three different Rajput leaders- Yuvraj Datt (1962) and Jitendra Bahadur (1968) of Jansangh and Dharmagaj Singh (1971) of Congress were elected. In 1977, riding on the Janta wave, Lok Dal won both the seats: Hardoi by Parmailal (Pasi) and Shahabad by G. B. Singh (Rajput). However, in 1980 and 1984 elections, Hardoi Reserved seat was regained by Congress through Jatav candidates, Munnial (Jatav) and Kinderlal (Jatav) respectively. However, Shahabad seat continued with Dharmgaj (Rajput) of Congress party. In 1989 Parmailal (Pasi) of Janta Dal snatched Hardoi seat from Congress, while the Shahabad seat was retained by Dharmagaj (Rajput) of Congress. In 1990 re-polls, Chandram (Jatav) of Janta Dal won the Hardoi reserved seat. In 1991, Jaiprakash (Pasi) and Surendra Pal Pathak (Brahmin) of BJP won the Hardoi and Shahabad seats respectively. Although in 1996 elections, Jaiprakash (Pasi) of BJP was able to retain this seat but

Shahabad seat was lost to one Ilias Ajmi (Muslim) of BSP. In 1998, Usha Verma daughter-in-law of Parmailal (Pasi) won Hardoi reserved seat as a SP candidate and Shahabad seat was regained by BJP through a new Rajput leader Raghendra. In the next three elections, this seat was retained by Pasi leader Usha Verma with an exception of 1999 when Jai Prakash [Pasi], a rebel of BJP, contested election as as a representative of AILK, formed by Naresh Agrawal when he left Congress. While Shahabad seat was captured by BSP Muslim candidate Ilias Ajmi and Daud Ahmad alternatively with an exception of 1998 when Raghendra, a BJP Rajput candidate won on this seat.

It is clear from the above that up to 1990 on Hardoi reserved seat there was close contest between Congress whose Jatav candidates- Kinder Lal (in 1962, 1968, 1971 and 1984) and Manni Lal (in 1980) won the seat in 1962, while the Pasi candidate Parmailal who was a choice of opposition part, Lok Dal who represented this seat twice (in 1977 and 1989). In the repolls of 1990, Janta Dal retained Hardoi [reserved] seat which was vacated by Parmailal [Pasi] when he simultaneously won the *Lok Shabha* and *Vidhan Sabha* seats and Chand Ram, a Jatav candidate of Janta Dal with the support of Parmailal (who became Minister in the state cabinet). Since then, this reserved seat has been represented by candidates of Pasi castes, who have more than 25% voters in this constituency. This seat is now strong hold of Samajwadi party (SP) as a result of caste alliance between Pasi and Yadav castes as it is a reserved seat. On the other hand, in Shahabad constituency, where Rajput caste has a dominant position, Rajput candidates contineusly (from 1962 to 1989) represented this seat through various parties like Jansangh, Congress, and Lokdal. In 1991, riding on the Hindutva wave Surendra Pal Pathak of BJP won the Shahabad seat for the first time. However in 1996 election and thereafter this seat was captured by the BSP with an exception of 1998 when Raghendra a Rajput candidate of BJP got success here. This suggests that after 1991 the combination of Muslim minorities and Dalit castes [MD] helped the BSP to win this seat.

Table 1: Family and Caste in Parliamentary Elections (1962- 2009)

Year	Hardoi			Shahabad		
	Name	Caste	Pol. Party	Name	Caste	Pol. Party
1962	Kinder Lal	Jatav	CONG	Yuvraj Dat	Rajput	Jan Sangh
1968	Kinder Lal	Jatav	CONG	J. Bahadur	Rajput	Jan Sangh
1971	Kinder Lal	Jatav	CONG	Dharmgaj	Rajput	CONG
1977	Parmail Lal	Pasi	LD	G B Singh	Rajput	LD
1980	Manni Lal	Jatav	CONG	Dharmgaj	Rajput	CONG
1984	Kinder Lal	Jatav	CONG	Dharmgaj	Rajput	CONG
1989	Parmail Lal	Pasi	JD	Dharmgaj	Rajput	CONG
1990	Chand Ram	Jatav	JD	-	-	-
1991	Jai Prakash	Pasi	BJP	S. Pathak	Brahmin	BJP
1996	Jai Prakash	Pasi	BJP	Ilias Ajmi	Muslim	BSP
1998	Usha Verma	Pasi	SP	Raghendra	Rajput	BJP
1999	Jai Prakash	Pasi	AILK	D. Ahmad	Muslim	BSP
2004	Usha Verma	Pasi	SP	Ilias Ajmi	Muslim	BSP
2009	Usha Verma	Pasi	SP	D. Ahmad	Muslim	BSP

Caste in Assembly Elections

One of the prominent Rajput leaders [G.B.Singh], who belonged to Hariyawan village contested election from Hariyawan constituency till 1969 when this constituency declared as a reserved constituency. Then he shifted to the neighbouring assembly seat, namely, Bilgram in 1974 from where he or his brother got elected several times.

Vishram Singh Yadav who belonged to Iknaura Village in Bilgram constituency is another the local (Yadav) leader who after implementation of Mandal Commission report, emerged as one of the new obc leader in this area and elected twice [1993, 2002] from this constituency on SP ticket. But he got defeated in 1996 by G.B.Singh of BJP.

One of the prominent leader Parmai Lal belong to Baksapur village. Which is dalit dominated village. Parmai Lal and his family are very influential in the dalit politics of Hardoi district.

Table 1: Family and Caste in Assembly Elections (1962- 2012)

Year	Hariyawan			Bilgram			Ahirori (R)		
	Name	Caste	Party	Name	Caste	Party	Name	Caste	Party
1962	P. Lal F3	Pasi	JS	Kala Rani	Brahmin	CONG	Parmai Lal F1 (PL)	Pasi	Cong
1967	G B Singh F2	Rajput	JS	Kala Rani	Brahmin	CONG	Munni Lal F4	Jatav	Cong
1969	S. Chand	Vaishya	CONG	Kala Rani	Brahmin	CONG	Parmai Lal F1	Pasi	INDEP
1974	Puran Lal F3	Pasi	JS	S B Singh F2	Rajput	JS	Munni Lal F4	Jatav	Cong
1977	C. Lal F3	Pasi	JP	S B Singh F2	Rajput	JP	Munni Lal F4	Jatav	Cong
1980	N. Lal F4	Jatav	Cong	H S Mishra	Brahmin	CONG	Parmai Lal F1	Pasi	BJP
1985	N. Lal F4	Jatav	Cong	H S Mishra	Brahmin	CONG	Parmai Lal F1	Pasi	LD
1989	B. Bihari F1	Pasi	JD	S B Singh F2	Rajput	BJP	Parmai Lal F1	Pasi	JD
1991	D. Ram F3	Pasi	BJP	S B Singh F2	Rajput	BJP	Parmai Lal F1	Pasi	JD
1993	C.Lal F3	Pasi	BSP	V Singh MI	Yadav	Sp	Jadu Rani F1 (Widow of PL)	Pasi	SP
1996	C. Lal F3	Pasi	BJP	S B Singh F2	Rajput	BJP	S. Prakash NL	Pasi	BSP
2002	A. Paswan F3	Pasi	BJP	V Singh	Yadav	SP	U. Verma F1 (Da in Lal PL)	Pasi	SP
2007	R Devi F1 (DaLa2 PL)	Pasi	BSP	Rajni Tiwari (NL/SE)	Brahmin	BSP	V. Verma (NL)	Pasi	BSP
2012	R Devi F1 (DaLa2 PL)	Pasi	SP	Rajni Tiwari (NL/SE)	Brahmin	BSP	S.Prakash (NL)	Pasi	SP

In the first phase [1962-1974] we can see a clear cut struggle for power between the major political parties Congress and Jansangh. in all the three assembly constituencies under study, namely, Ahirori (Reserved), Hariyawan and Bilgram. The Hariyawan constituency was represented by Jansangh in 1962 and 1967 by a Pasi and Rajput leader respectively. In 1969 this seat was captured by Congress candidate belonged to Vaishya caste [father of prominent leader Naresh Agrwal]. In Bilgram Congress candidate Kalarani [Brahmin] continually hold the seat. In Ahirori reserved constituency in 1962 Cogress won this seat through a Pasi leader Parmailal. However, in 1967 congress gave ticket to Jatav candidate Mannilal who defeated the rebel MLA Parmailal. In the next election (1969) Parmailal again elected as an independent candidate and retained his hold on this seat. However, in 1974 and 1977 elections he was again defeated by Congress candidate Mannilal [Jatav].

At Bilgram constituency S. B. Singh a Rajput leader belonged to G. B. Singh family of Hariyawan got elected as Jansangh/Janta Party ticket defeating the Congress rivals in 1974 and 1977. As Hariyawan constituency was reserved therefore Rajput family of Hariyawan shifted to Bilgram constituency. Therefore, Hariyawan and Ahirori both became reserved constituency from 1974 and power struggle at the level of assembly on these two seats was between Jatav and Pasi caste candidates. Among them Pasi candidate became more successful than the Jatav candidates representing different political parties. In 1991 election, Hariyawan and Bilgram constituencies were begged by BJP and Ahirori by Janta Dal. From 1993 onwards impact of Mandal Commission

Table 1: Caste in village panchayat election (2003)

Caste Category	Caste	Hariyawan		Iknaura		Baksapur	
		Voter %	No. of WM	Voter %	No. of WM	Voter %	No. of WM
General	Brahamin	63.60	10	33.03	03	22.80	
	Rajput	1.56	-	-	-	-	
	Vaishya	3.4	-	-	-	0.987	-
	Kayastha	-	-	-	-	-	-
	Total	68.56	10	33.03	03	23.87	0
OBC	Yadav	-	-	20.64	02	-	-
	Nai	2.56	-	-	-	0.359	-
	Kumhar	-	-	2.89	-	-	-
	Lohar	0.16	-	1.23	01	-	-
	Badhai	-	-	1.65	-	-	-
	Kahar	2.34	-	2.14	-	9.60	-
	Halwai	0.72	-	-	-	0.359	-
	Patwa	0.89	-	-	-	-	-
	Gadaria	0.11	-	-	-	32.32	04
	Teli	1.28	-	5.78	01	0.897	-
	Bhurji	1.78	-	1.65	01	-	-
	Mali	1.95	-	-	-	-	-
	Tamoli	2.06	-	-	-	-	-
Total	13.85	0	35.98	05	43.54	05	
SC	Dhobi	-	-	1.65	-	-	-
	Dhanuk	0.50	-	2.89	-	0.269	01
	Passi	11.92	01	-	-	9.69	02
	Total	12.42	01	4.54	0	9.96	03
Ex-Untouchables	Jatav	1.78	01	24.77	02	22.71	03
	Balmiki	1.17	-	0.825	01	-	-
	Total	2.95	01	25.59	03	22.71	03
Muslim		2.00	01	0.825	01	-	-
Total			13		12		11

can be observed in the Bilgram constituency. Vishram Singh Yadav who got elected twice on SP ticket. From 2007 onwards, the Brahmin leadership is retained in this constituency as a result of social engineering of BSP who gave tickets to Brahmins in many of Uttar Pradesh constituencies including Bilgram constituency. It is clear that in Hariyawan constituency and Ahirori constituency Pasis are dominant caste who are getting ticket from different political parties in order to seek political power.

Caste in Village Panchayat Elections

In the village Hariyawan, Brahmin constitute 63.60% of the total voters. Rajput and Vaisya have nominal representation in this village, OBC castes together constitute 13.5% voters of the total voters, Dhanuk and Pasi together constitute 12.42 %, Pasi alone have 11.92% of total voters, Jatav and Balmiki have 2.95% voters and the Muslim only 2% voter in the village panchayat. Of the 13 ward members, as many as ten (10) are Brahmins, one (01) Pasi, one [01] Jatav and one [01] Muslim. OBC have no representation in the village panchayat. Surprisingly, Rajput family which is highly political active at state and national level has no representation in village panchayat. *The political power is fully controlled by Brahmins who numerically dominated the most of the ward of the village panchayat.*

Iknaura village, from where Yadav leader Vishram Singh Yadav come, has 33.03% Brahmin voters, 35.98% OBC voters, about 13% SC voters and about 1% Muslim voters. OBC ward members occupied five [05] positions, [Yadav 02, Lohar 01, Teli 01 and Bhurji 01], Brahmins [03] positions and SC and Muslims 03 and 01 positions respectively. It is clear that *in this village panchayat different communities are represented the village power structure.*

In Baksapur village panchayat although Brahmins and Vaishya together constitute a little less than one-fourth of voters but they have no representation in the village panchayat. However the OBC castes who are numerically in dominant position with 43.54 % voters bagged 05 positions [Gadaria 04, and Nai 01]. However, SC who have about one-third of voters in the village have 06 seats in the village panchayat [Jatav 03, Pasi 02, and Dhanuk 01]. This village belongs to one of the prominent Pasi leader Parmailal whose family have been very active in state and national level politics since 1962.

In hariyawan village, the president of village panchayat is a Brahmin, in Iknaura, a Yadav and in Baksapur, a Gadaria. In Hariyawan power structure is still dominated by upper castes who have numerically dominant in the village. In Iknaura village, OBC [Yadav] dominate the scenario, and Baksapur village, was always a reserved village panchayat and the family of Parmailal was dominating but recently this village panchayat became unreserved and the leadership shifted to Gadaria caste i.e a shift of power from Dalit caste to OBC caste.

Conclusion

1. The dominance of upper caste leadership has been significantly challenged by the OBC, Dalit and Muslim leaders who have made a very solid shaft in the politics of U.P. Implementation of Mandal Commission Report on the one hand and the rise of Hindutva through Ram Mandir issue on the other, resulted in the polarization of Dalits and OBC castes between BSP and SP and religious polarization of Muslims on communal lines against BJP led the Muslims for tactical voting in favour SP/BSP/Congress which gave rise to a new dynamics in politics of U.P.

2. It is not only caste which plays an important role in Indian politics but it is also family, which became important in state and national level politics. It is evident from the data that

family members of Parmailal [Pasi] and G B Singh [Rajput], Mannilal [Jatav] gained power by using their family resources.

3. Religion is also an important factor in polarization of votes particularly if a candidate of their religion is contesting elections or if their votes matters in defeating the candidate of BJP In any constituency.
4. For proper understanding of the role of caste in Indian politics the analysis at the level of family, clan, kinship network should also be taken into account. The role of larger caste organization spread over the region may also be analysed to understand the dynamics of power structure.

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