

CULTURE & SOCIETY

Prof. Anshu Bhatia
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CHAPTER 1

AN OVERVIEW ON ARRANGED MARRIAGE IN INDIA

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ABSTRACT:

Arranged marriage is a sort of marriage that is orchestrated by parents or senior family members. It is more like a family marriage than an individual marriage. The parents and family elders are in charge of the whole marriage procedure. Marriages between young people who have never met have historically been arranged by parents of the same caste in distant villages. Parents used to have a greater influence on their children's eventual spouses than children did. Between the engagement and the wedding day, a couple was not permitted to date or meet each other after they had agreed to marry. Arranged marriages are comparable to other types of marriages in that they are built on mutual respect and love. Because an arranged marriage is not the result of an individual's choosing, the chances of anything going wrong are smaller. The whole family rallies behind you, your future child, and ensures that you and your spouse are a good match. While there are certain benefits to having a mate selected for you in an arranged marriage, there are also some drawbacks to this arrangement, especially in countries where it is still practiced. This study discussed arranged marriage in India and its benefits and drawbacks and also discussed the procedure of arranged marriage. It leads to a positive interaction between parents and their children. The children's prospects are good since they get a lot of love and guidance from capable hands.

KEYWORDS:

Arrange Marriage, Couple, Family, Love Marriage, Relationship.

1. INTRODUCTION

In traditional communities all around the globe, arranged marriages were fairly common. Arranged marriage was seen to be the ideal method for a man or woman of the correct age to find a suitable lifemate for the continuation of a family line. However, not just in Western nations, but also in other regions of the globe, industrialization, and Westernization have transformed attitudes toward planned marriages. Even though arranged weddings are still widespread across the globe, many individuals nowadays choose to find their lifemates via unplanned means. Arranged weddings continue to be a source of contention in numerous civilizations across the globe. Although tradition is still prevalent in Muslim communities, the present generation is much more interested in choosing their lifemates based on love than organized arrangements. This isn't to say that arranged weddings don't occur in today's culture[1].

Marriage is a lovely thing. It's the thread that links you to someone for the rest of your life, and the love, respect, and understanding that you have for them only deepens with time. It seems that Indian women still favor planned weddings over love marriages, regardless of whether they are arranged or not. They're quite prevalent in India. The majority of Indian women marry in

arranged marriages since, after all, "parents know best." True in some circumstances, but for others, marrying their sweetheart seems like a dream come true [2]. The concept is appealing: you get to know the individual, their habits, tastes, and, of course, sexual compatibility.

Arranged weddings function similarly to other marriages in that they are founded on mutual respect and affection. Because an arranged marriage is not a decision made by an individual, the odds of anything going wrong are lower. The whole family joins together to care for you, and your future kid, and to ensure that you and your spouse are compatible. The current biggest difficulty with nuclear families is that there is no one to guide a couple properly during a heated disagreement. However, if your parents and relatives planned your marriage, they will get involved and help you resolve any issues that arise[3].

In Indian culture, planned weddings are viewed as the only way for families to stay together. People of marriageable age have followed this social marital tradition for centuries when elders or parents choose a suitor for a life-long commitment. Even though some say that this promotes patriarchy, there is no question that a huge number of individuals who enter into arranged marriages are happy, respected, and successful. As a result, we've compiled a list of arranged marriage facts that you probably didn't know about[4], [5].

The phrase "arranged marriage" typically refers to a marriage in which the parents, with or without the assistance of a matchmaker, pick marriage partners for their children. There are various kinds:

1. Child marriage:

A future marriage between the parents of a little kid (even an infant) and the parents of another child is arranged by the parents of a small child. The children are engaged to one another or have pledged to each other. Often, the two children do not meet until the wedding ceremony, when they are both of marriageable age which varies according to tradition. In some cultures, the age coincides with or precedes puberty. After the marriage, many individuals who have been married in this manner learn to love and adore their partners[6].

2. Exchange Marriage:

A reciprocal exchange of wives occurs between two countries, groups, or tribes in this kind of marriage. For example, the ideal form of any marriage contract among the Australian Aborigines is for two males from separate communities to marry one other's sisters. This produces a perfectly balanced relationship, which is bolstered by the implied threat that if one husband abuses his wife, the other would react against his sister.

3. Diplomatic Marriage:

Marriages are planned for political purposes, to strengthen royal family relations. Due to numerous diplomatic marriages, all of Europe's rulers were blood relatives.

4. Only an introduction:

The parents present their kid to a possible partner they located on the internet or via a personal referral. The parents may have a short conversation with the potential spouse's parents. From then, it's up to the kids to manage the relationship and make decisions based on whatever values,

affection, or otherwise, they have Parents may attempt to sway their child's decision or otherwise pressurize them to marry while they are still "marriageable age."

5. Mail Order

Even if the parents had no direct participation in the selection of the partner, the phrase "arranged marriage" is often used. A "mail-order bride" is a woman chosen by a guy from a catalog of women from other nations, with the help of a marriage agency in certain cases. "Reverse publications" are another way to find a mail-order spouse. Women may contact males immediately through adverts in periodicals rather than waiting to be approached. In this scenario, an arranged marriage may be advantageous since the man's parents may get to know the lady and her family better, ensuring that she is not merely immigrating to a rich nation by misrepresenting herself.

6. Arranged marriage in the modern era:

The parents, with the aid of the youngster, choose several potential partners for the child (who may indicate which photos he or she likes, for example). The parents will then set up a meeting with the possible mate's family, and the two youngsters will usually have an unsupervised encounter, such as an hour-long stroll around the neighborhood. The youngster then picks who they want to marry, even though their parents may place varying degrees of pressure on them to make a certain decision.

1.1. *Arrange Marriage in India:*

It is believed that the bride and groom's parents arrange 80% of all weddings in South Asia. In India, many potential couples have never met before being introduced by their parents. Despite this, planned marriages have a high rate of success. Because divorce rates are lower in nations with arranged weddings and higher in countries with love marriages, there are fewer divorces with arranged marriages than with love marriages.

Marriages between young people who have never met have historically been arranged by parents of the same caste in distant villages. Parents used to have a greater influence on their children's eventual spouses than children did. Between the time a couple decided they wanted to marry and the wedding day, they were not permitted to date or meet one other. Even today, romanticism plays a minimal role in mate selection; many young people claim they dislike courting and prefer to rely on their parents' judgment over their own when it comes to matching selection.

Almost all Indian children are brought up expecting their parents to arrange their weddings, but a growing number of young people, particularly those with a college education, are seeking their partners. Love weddings are seen as a little scandalous alternative to carefully planned nuptials. Some teenagers persuade their parents to "arrange" their weddings with persons with whom they are in love.

1.2. *Choosing an Arranged Marriage Partner in India:*

It might be difficult to find the right mate for one's kid. People utilize their social networks to find suitable brides and grooms from a variety of social and economic backgrounds. Urban people are increasingly turning to classified marriage ads in newspapers. Advertisements often include information on religion, caste, and educational credentials, as well as feminine

attractiveness and male (and, in some cases, female) earning potential, as well as hints about dowry amount.

1.3. *Meetings for Arranged Marriages in India:*

Matches between strangers are commonly arranged in rural regions without the pair meeting. Rather, the couple's parents and other relatives reach an arrangement on their behalf. Photographs are exchanged in cities, particularly among the educated classes, and the pair are sometimes permitted to meet under closely supervised settings, such as going out for tea with a group of people or meeting in the parlor of the girl's house with her family there. Representatives of numerous girls' families may contact young professional men and their families with inquiries and images. They may send the family to see the most promising prospects before going on tour to meet the young ladies and make a final decision.

Hundreds of responses to newspaper advertising are sometimes received, and families carefully filter through them, selecting maybe 25 or 30 for brief encounters. "Once they've identified suitable candidates, they set up an informal meeting place (typically a party at a mutual friend's house) for the young pair to meet." They get together in a neighborhood restaurant or Internet café on occasion. The meeting is usually convened at the home of an uncle or aunt and lasts less than half an hour[7]. The encounters sometimes seem to be more like an audition or a job interview than a casual gathering. Occasionally, a suitor may arrive with a huge group of family members. These meetings normally begin with the parents conducting interviews with possible suitors. While the possible lifetime partners engage in uncomfortable discussions, the young lady serves tea and offers cookies. The families may sometimes sit and talk while the possible suitors merely look at each other. If they like what they see, a private meeting is set up for them.

1.4. *Reasons why women choose arranged marriages:*

Love marriages have also taken on a new meaning in today's progressive culture. It's no longer a rebellious aspiration or a social affront. So, why are ladies ignoring such a golden opportunity? The solution is straightforward. Trust. Women respect and cherish their mothers and fathers. They feel that their parents' life experiences and knowledge have a significant role in choosing a lifemate. They don't even pause for a second. Why would they do that?

Indian parents are more interested in learning about the potential groom's family, history, work, and any previous experiences. Many marriage counselors agree that their customers often hire private detectives to learn more about the groom. One might easily agree with such in-depth information.

Women of a certain age are very busy today; they do not have the opportunity or the time to meet men and strike up a discussion that may lead to future opportunities. While workplace romances are strictly forbidden, their busy schedules leave them with little opportunity to socialize. Failed relationships with past lovers may also prompt them to approach their parents for help in finding a suitable man for them. In terms of a lifetime commitment, arranged weddings may also be considered a 'rebound.' Women are often fearful of defying their families' desires and marrying a man from a different caste or religion. Inter-caste weddings are frowned upon in India, hence women normally avoid them unless they are very committed to fighting for it.

1.5. *Online vs offline matchmaking:*

Although matrimonial websites have made the process of searching for possible mates across caste and community easier, there is a lack of confidence in these services. "People typically prefer to depend on trustworthy social networks. They begin by providing biodata and introducing themselves to individuals via their friends and family. They resort to matchmakers and other marriage agencies if they are unsuccessful. Every group has its preferences; some individuals seek out pandits, who effectively act as mediators, establishing trust and assisting people in finding partners within the community. When this fails, people turn to online marriage services that function similarly to classified ads."

In contrast to internet dating, offline matchmaking is based on recommendations, therefore there is an inherent level of trust. Online platforms do not give that level of confidence; they do some basic checks, but they do not investigate any fraudulent activity. Candidates' backgrounds are verified in Goswami's matching process[8]. This entails physically visiting the family's home and connecting with the possible match and his or her family, something an internet portal cannot provide. "Getting the appropriate report or feedback on a family is not always easy since when you inquire about a family inside your close circles, they may or may not give you the right answer. As a result, rather than relying on just one report, we should use two to three. To ensure utmost openness, we normally provide three references: a neighbor, a company, and a peer[9]. We visit a person's home once they become a paid member to check facts and connect with the family and candidate.

1.6. *Arranged marriages are considered better than love marriages in Indian society:*

Marriage is a vital component of a society's fabric that connects individuals. It is a religious ceremony that religiously binds two persons, as well as their families, in the holy bond of marriage. Our marriage rites and customs have been observed for centuries, and families have welcomed the idea of arranged weddings because, as we all know, "parents know best." People prefer to pick their spouses on their own in love weddings, while individuals prefer companions chosen by their family or parents in arranged marriages. The ideal technique to pick a marital partner is a subject of constant dispute.

Our parents have begun to drop clues that you will get married shortly. They claim your uncle or aunt knows someone who would be wonderful for you, and they're only partly kidding. "Perhaps you should meet him/her once before saying 'no.'" You get the uneasy impression that they won't be laughing about it anytime soon. An arranged marriage has little appeal for many contemporary young people of today's generation. However, it is a truth that almost 90% of Indians continue to marry in arranged marriages[10].

A marriage is more than simply the uniting of two individuals; it is also the joining of two families, two social networks that are now more intertwined than they have ever been. This is the focal point of an arranged marriage. Parents will initially verify whether the possible bride or groom's family is compatible with theirs while seeking a match for their son or daughter. Do they have comparable cultural and religious backgrounds, socioeconomic positions, educational levels, and values? If this is the case, they believe they may securely marry their son or daughter into this family, confident in the knowledge that they would be well cared for and enjoy a life

similar to their parents. The most sought-after qualities in an arranged marriage seem to be security and stability. While this may seem to be a cold-blooded approach, the benefits of a stable marriage cannot be overstated. This may be one of the reasons for India's low divorce rate.

Arranged marriage critics argue that the couple's feelings for each other are not given enough weight in such weddings. Practical concerns take precedence over emotional and physical compatibility. If you remark, "I don't feel anything for him/her," your family members may answer, "Love will build with time." Another disadvantage is that the couple may not have enough time to get to know one another and grasp one another's thoughts, beliefs, and perspectives on many subjects. As a result, after the wedding is over, there will be a great deal of adjusting to do. Each partner must learn to understand and accommodate the other, as well as appreciate the positive aspects of the relationship.

A love marriage needs the same amount of effort as an arranged marriage. It comes with its own set of stresses, which are often exacerbated by the fact that we must take full responsibility for our partner selection. If it doesn't work, we can't blame our parents or anybody else. Even though we have known our spouses for a long time before marriage, being married and living together is a whole different experience with its own set of ups and downs. A love marriage, on the other hand, enables us to freely pick our partner, allowing us to find someone with whom we are intellectually, emotionally, and physically attracted. We may create our pleasure by building a life with them on our terms.

There is no one-size-fits-all solution for making a marriage work. Both planned and love marriages have advantages and disadvantages. It's up to you to take whatever path makes you feel like taking, even if it's difficult.

1.7. *Facts of Arrange Marriage:*

Scholars and knowledgeable people have been discussing whether arranged weddings are joyful, respectful, and loving marriages or if they promote patriarchy and violate women's rights in particular. Individuals in arranged marriages undoubtedly get emotional, social, and financial support from their spouses, but are they also happy? They most likely are. The marital facts listed below will most likely modify any unfavorable assumptions you may have. Arranged weddings have been supported by many nations, cultures, and faiths for the stability they provide[11].

1. Compatibility on bigger things

Every day, millions of relationships end because people seek different things out of life. When you're going in opposite directions, compatibility means nothing. It's OK to appreciate the same music and movies, but it's also necessary to desire the same things in life. In an arranged marriage, you and your spouse have comparable cultural origins and, for the most part, similar life aspirations. This compensates for the more important aspects of life. Arranged marriages perform better and have fewer partner conflicts due to compatibility, cultural beliefs, and expectations.

2. Inheritance as well as the rights

Marriage is a social compact between two people. The advantage of shared property comes with shared life. The future is assured in a marriage between equals. When your family accepts

responsibility for your marriage, they also take responsibility for your future. When a marriage is planned, the financial factor is not overlooked both sets of parents are concerned about their children's well-being. When individuals marry outside of their families and break connections, they might find themselves at a dead-end if things go wrong.

3. Time-Saving

Who has time to sustain a relationship in today's frantic world? It starts with study and then moves on to work; it's a never-ending series of challenges. We live in a world where crises follow one another. Furthermore, the notion of sifting through a large number of individuals in search of a potential lifemate is onerous. Then there's the question of how many dates are truly necessary to take the plunge. What about heartbreaks, for example? The fact that an arranged marriage saves you time, grief, and pain is one of the most alluring aspects of it.

4. Arranged marriages help to keep the culture alive

Culture is the foundation upon which a person's views, loyalties, hopes, values, and ideas are built. There are also concerns. Indians have evolved into global citizens. Indians, as brilliant as they are, have a lot of opportunities to study and work overseas. However, you may take Indians out of India, but not India out of Indians. Arranged marriage is a method for NRI people to keep India alive in their hearts and their daily lives. One of the most essential arranged marriage truths — keeping the culture alive is frequently spoken and sometimes downplayed.

5. Marriage happens at the right time

Are you fresh out of college and considering marrying your girlfriend? Or fantasizing about marrying someone even though they have been unemployed for a year? While you may leap, call it love, and subsequently regret it, a planned marriage has no such possibility. Only until you are stable and psychologically prepared for marriage does your family begin to think about your marriage. Before they start wooing you into marriage, they make sure you're ready to take on the responsibilities of another person. When they do, though, you must pay attention.

6. Responsibilities are shared

When your parents decide on your marriage, they become somewhat engaged, responsible, and invested in the success of your union. They extend a helping hand to help straighten things out since it's in their best interests. Parents may be alienated by a love marriage, but in an arranged marriage, this is unlikely.

7. Precedence

One of the most viable arranged marriage facts is that it has been embraced by various cultures and religions across the world for centuries— and there is a reason for that. Stability at home helps people to prosper in their lives. An arranged marriage is the easiest example of such stability. Your parents may have done it and you have seen it all your life. Now it's your turn. Now the opportunity is given to you to bring up the new generation by providing them with some stability and assurance.

2. DISCUSSION

The proposal is usually sent via a middleman, although it may also be negotiated directly. The boy's parents and relatives visit the females to appraise them, taking into account their family

history. Boys and girls are sometimes forbidden from seeing one other, and if the parents choose the girl, they organize an arranged marriage, however, this tradition is now considered outdated. To settle an arranged marriage, it has become necessary to have the approval of both the bride and the bridal groom. This would undoubtedly lead to a happier marital life. They may also see each other before being married. Parents' opinions are also taken into account, and decisions are made appropriately. The engagement date is set with everyone's permission. The engagement might take place at a temple, in the girls' home, or somewhere else that is convenient for both sides.

In previous times, arranged marriages were highly prevalent. Arranged marriages were particularly significant in traditional civilizations for a variety of reasons. An arranged marriage happens when a couple enters into the legal ties of matrimony as a result of their guardians' or families' preparation and consent. Because their parents and extended family negotiate the relationship as if it were a commercial deal, the bride and groom may have little voice in the issue. Although some may regard this as a forced betrothal, many of the couples who marry in this manner have known each other since childhood. They had been childhood friends or their families had met often, and the bride and groom's relationship could blossom since there was more than blind emotion driving the coupling. It's important to keep in mind that an arranged marriage isn't a forced union. For the welfare of the family or the culture, some communities throughout the globe compel individuals into relationships they do not desire. Couples who marry as a result of an arrangement frequently meet and consent to a courtship sponsored by their families. While there are certain benefits to having a mate selected for you in an arranged marriage, there are also drawbacks to this matching, especially in societies where it is still practiced.

2.1. The Benefits of Arranged Marriage are listed below.

In our culture, arranged marriage is widely accepted since it provides creditability and social recognition for a stable married existence. Both parents shoulder the whole weight of the marriage's obligation.

- i. In the event of an arranged marriage, in-law's adjustment is preferable.
- ii. There is better inter-family interaction, which allows family members to gather together.
- iii. Marriage is accepted by the family, relatives, and friends. They hold themselves accountable for any mistakes made during or soon after marriage.
- iv. In the event of an arranged marriage, the in-laws provide excellent care for the children. Even when their parents are abroad, they are well cared for and showered with love and devotion by their grandparents.
- v. In the event of an accident or calamity, both families share the responsibility to decrease the couple's suffering and make it easier to endure. In all instances, arranged marriage guarantees family support.
- vi. It is simpler to get financial support from parents in the event of a planned marriage.

2.2. Disadvantage of Arrange Marriage:

- i. The parents have an excessive amount of spending and financial strain since they spend so much to maintain their status.

- ii. In the event of arranged marriages, dowry systems may often lead to misunderstandings, which can result in harsh penalties such as torture and bride burning.
- iii. It is difficult for the pair to adapt since they are unaware of one other's attitude and temperament.
- iv. Girls may be unable to marry owing to strong demand and dowry pressure.
- v. It has the potential to cause friction between families and couples.
- vi. Last but not least, if the young couple's marriage relationship fails, the parents may be held responsible. If the parties have a good understanding and compatibility to adapt to one other, marriage remains a sacrament.

3. CONCLUSION

Arranged marriage is a sort of marriage that is orchestrated by parents or senior family members. It is more like a family marriage than an individual marriage. The parents and family elders are in charge of the whole marriage procedure. The marriage proposal usually comes from the girls' side in Hindu culture, while it comes from the boys' side in Christian and Muslim cultures. In today's culture, arranged marriages are still quite frequent. As can be seen from the preceding explanation, this kind of marriage was more widespread in old communities than it is now. Even in today's culture, however, the importance of planned marriages cannot be underestimated. When it comes to finding a life mate, these marriages assist in bringing family members together. Despite these benefits, this study demonstrates that arranged marriages have drawbacks that should be addressed before a family decides to expose one of their own to one. Based on this conversation, a combination of planned and unarranged weddings may be beneficial to family members and, most importantly, the couple.

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CHAPTER 2

AFTERMATH OF SOCIAL MEDIA PLATFORMS ON THE DIFFERENT AGE GROUPS PEOPLE

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ABSTRACT:

The popularity and growth of social networking websites have transformed the nature of communication, particularly among the young. The notion of sociability has garnered fresh attention with the introduction of Social Networking Websites. Interpersonal communication and interaction have been becoming supplanted steadily by internet communication. However these Social Networking Websites have helped to keep people linked, and the dangerous factors associated with the use of Social Media Networking Websites can hardly be dismissed. The goal of the current experiment was to determine another influence of the utilization of social media on social interaction. So now a total number of 100 university students (17 – 23 years) were taken into the sample by utilizing the purposive sampling approach. Only those university students who are utilizing any form of Social Networking Websites have been included in the sample. The data was acquired by utilizing a self-constructed tool. The instrument consisted of sixty-four tasks to examine the influence of Social Media Networking Websites on college students. A substantial link was established between the usage of Social Media Networking Websites and their social interactions. No difference was detected in the usage of Social Media Networking Websites among males and females. 65 percent of students felt that it helps them maintain ties with their peers, and 33 percent agreed that Social Media Networking Websites assist them in keep frequent communication with their parents and instructors.

KEYWORDS:

Facebook, Instagram, Social Media Networking Websites, Parents, Students.

1. INTRODUCTION

The rising popularity of web-based social networking services is a noticeable element of contemporary human civilization, particularly among teenagers. They have become major consumers of modern technologies notably web-based social networking services like Facebook, Google, WhatsApp, Instagram, Twitter and gaming sites, etc. According to social media statistics, in 2014 out of 1,256 million Indian population 106 million are active social media users [1]. Out of this amount, Facebook alone adds 16 million new members since January 2014 or it can be stated approximately that one new user per second. The number of Facebook users in India alone is around 100 million. Despite being FB's second-biggest market globally, social media diffusion in India remains at barely 8 percent.

Twitter and LinkedIn follow, although Orkut still features in India's top five sites. More than two people join LinkedIn every second. Some of the interesting facts mentioned in the social media

statistics report 2014 are that more than 2 users sign up for LinkedIn every second, 23 percent of teens consider Instagram as their favorite social network, Weekends are the most popular time to share vines, Number of Snaps send per day on Snap Chat is 400 Million and 40 percent of Youtube traffic comes from the mobile[2]. India is a nation that ranks third when it comes to social networking and picture sharing. It is also revealed that around 30 million Indians who are internet shoppers are members of Social Media Networking Websites. Over the next six months, 45,000 online Indians aim to join Social Media Networking Websites each day. Social Media in India is increasing day by day at 100 percent and is anticipated to hit 45 million users by 2012.

The research found that there were four incentives for the usage of Social Media Networking Websites: passing time, amusement, social identity gratifications, and virtual companionship. Among people who associated with their social networks and had favorable views about them, the most significant incentives for use were ritual amusement and passing time. By contrast, those individuals who did not identify strongly with their peer groups and felt unfavorable about them tended to respond instrumentally by seeking virtual companionship via Social Media Networking Websites. Few academics tried to explore the causes underlying the usage of Social Media Networking Websites in India. The research found seven gratifications: social connection, shared identities, content, social exploration, social network, browsing, and status updating. Some studies have explored links with offline activities.

Online Marketing is fast developing in front of our eyes. The new media has developed in a distinct place in the market which makes it hard to find any fresh conversation. Online marketing has been the key component in the present day. The new medium is having great potential to emerge as a new sector of the customer. This new paradigm examines a platform to comprehend the customer advantages and demands by reporting the communication mix. Teenagers are playing a very essential part in comprehension of the new media. Companies have rated this sector as the most prospective segment among the rest. There are various reasons to boost the buying power of teens.

The research explored the role of teens in the family purchasing process and online brand selection by teenagers. The study emphasizes the necessity of knowing the features and purchasing process of teens before outlining their function in internet marketing. Teenage is a transitory development beyond childhood. This growth shaped the psychological development of an adolescent. The age of teens is between the age ranges of 13–19 years[3]. This transition comprises physical, social, and psychological changes. Dual family income and the nuclear family are one of the major causes which boost the buying power of teens. Young teens now play just an essential part in the family purchasing process since they are digitally aware customers. The new media i.e. internet media is playing a very essential picture when providing the new product range in front of customers.

1.1. Introduction of Social Networking Platforms:

Few social networking solutions including Usenet newsgroups as well as bulletin boards were formed by like-minded people to converse about certain themes. They largely belonged to early Internet users such as computer programmers and hobbyists, they frequently concentrated on technology and computer science, as well as areas of interest to them, such as role-playing games. A common element of these sites was the chat room, a specialized online area that enabled visitors to post messages to one another and get answers in real-time. Because they were viewed as being for "techies," or those with a strong interest in and understanding of technology,

the early Social Media Networking Websites were not particularly popular with the ordinary populace.

The social networking site has some of the early services that accomplish this role were Classmates, which aimed to link individuals who already had attended school together, as well as 6 Degrees of Separation, which enabled users to post their friends for others to see early networking websites also are operational, while others, such as Six Standard deviations, did not conduct well enough in the marketplace despite possessing millions of registered members[4]. By 2003, the list of sites had expanded to include such prominent services as Friendster, LinkedIn, and Instagram. When Friendster announced in 2003 that it will begin collecting user fees to access the website, many users departed to join other, non-fee-charging competitors, such as Instagram. Friendster has also been suffering from technological troubles owing to a spike of new members as it got increasingly popular. This quick drop is something most web-based enterprises must worry about.

Instagram is one of the most successful social networking websites, in part because of its massive adoption by teens, a user base that numerous prior sites failed to capture. Between its start in 2003 and 2007, the number of new members joining every day has climbed to 230,000. Facebook, growing from its 2004 inception as an elite networking site for Harvard University, is projected to compete with Instagram in popularity as well as membership[5]. Cultural Effect of Social media Networking Websites on College Students As far as the social influence of Social Networking Platforms on college freshmen is considered it could be mentioned that it has both good as well as detrimental consequences. Many people say that it is because Social Networking Websites not only from the connection have gotten stronger but also give a common platform to exchange resources and insight.

Social networking might not be for everyone, but it has become such a major part of human lives, whether we accept or reject the concept, that it can no simply be dismissed. But are social networking services such as Facebook, Twitter, as well as Google+ a catalyst for change or evil? With the good influence of Social Networking Websites, we can claim that it offers us a platform for real-time communication while being in contact with the globe. It also assists in creating connections. We may seek our old school colleague or perhaps an old buddy whose contact information as well as the address is not accessible. So it may be argued that it aids in broadening our friendship. Many students discuss and post on various Social Networking Websites about a broad variety of subjects. This implies it is a vital medium for socializing and demonstrating an interest in diverse activities internationally Michael S [5].

Another advantage of Facebook friends, social capital, and college students' usage of online social network sites is that it could give more benefits for users having poor self-esteem and low self-satisfaction S W. Radwan et al. [6]. The relevance of internet-based connections for the creation of weak links, which serve as the basis of social media and the internet. Because online partnerships might well be endorsed by many of the technologies like distribution lists, picture directories, as well as discoverability, it is conceivable that concepts of social equity might be improved by such sites, which support loose social ties, users can customize as well as maintain greater, diffuse relationships and connections from something they could conceivably seeking.

Excess usage of the internet is an essential worry among teenagers and a recent study does reveal that ego-identity success in students is becoming hooked online which is the contemporary revolving problem of both the adolescent of nowadays A. A. Cordoş and S. D. Bolboacă[7].

Adolescents and adolescents are rooted in socializing via networking sites. The use of social media platforms as a means to achieve social approval. They feel more welcomed on Social Media Networking Websites than they already do throughout everyday life. So many of them feel significant or famous when they obtain a lot of “likes” on the images uploaded of themselves on social media. To evade parental monitoring or to disguise their genuine identity they even construct a false profile or upload photographs that are not their own.

1.2. Risk Factors Associated with the Use of Social Media Networking Websites

Such prominence also generates unfavorable attention. Cases involving the stalking of children, bullying, and privacy problems have become part of the public discussion about social networking. There has been substantial worry about the hazards of online social networking because of access to personal information and the anonymity that the system enables. Several notable examples of bullying and identity theft have placed this problem in the public spotlight.

The exposure to tobacco on the internet to examine adolescents' usage. internet-tracking was implemented on home computers used by 346 eligible individuals[1]. All web pages seen by teenage participants were recorded throughout a 30-day for each topic. Tobacco goods were sold on 50 sites and 242 pages featured links to tobacco products sold on other pages. Youth sexual solicitation and harassment occur focused on sites such as Instagram and Facebook, widely use to sexually solicit underage, youth reported unwanted sexual solicitation online, reported an incident on networking sites specially reported online harassment and this focus on the psychosocial problem of youth is the need of the day, Thus youth outreach programs, school anti-bullying programs, and mental health services are very necessary.

2. LITERATURE REVIEW

Despite unanticipated growth in the popularity of Social Media Networking Websites, research work on social networking has not received sufficient attention in India, although in other countries researchers had tried to focus on this issue, with questions ranging from their role in identity construction and expression to the building and maintenance of social capital any conspiracy concerning [8]. Research on Social Media Networking Websites is a modern one, and as a consequence, there are just a few studies accessible on Social Media Networking Websites based on qualitative research. Therefore, the goal of the current research is to subjectively and statistically assess the involvement behavior of young in Social Media Networking Websites in India.

B. Chan et al. based on a comprehensive ethnographical examination of Social Media Networking Websites revealed how young people keep relationships and so continually develop and co-construct their identity online [9]. In this ethnographic research, they interviewed a small number of British teens, looking at their usage of and conduct inside social networking platforms. She observed that the technologies did not in reality support the wants and aspirations of these youngsters. They had a complex gradation of friendship and this could not be sustained by the Social Media Networking Websites they utilized, since they often do not provide differences among degrees of friendship or closeness. The findings suggested that the presentation of one's self is defined and given structure by the identities of others with whom one is associated.

Donath and Boyd argue that Social Media Networking Websites might dramatically enhance the weak links one could build and keep since the technology is well-suited to maintaining such ties inexpensively and readily [10]. They also communicate their concerns with online friends and have a higher close contact with their online pals so it is a good sign that Indian young are not only techno-savvy and social activities, but they also exhibit social conscience. A teenager spends on average around four hours each week watching television and the internet was the second preferred medium. A teenager performs internet browsing for varied objectives such as working on schoolwork, playing computer games, sending and receiving emails, and instant chatting. It reveals that computer has become the all-time preference among teenagers after television.

Several qualitative sorts of the study were undertaken to investigate the behavior of users. A survey of undergraduate and graduate students, has shown 21 percent of the participants visited network sites multiple times a day, and 79 percent did so at least once a week. It was stated that participants utilize networking sites because they give an affordable, quick, and convenient manner of maintaining social contacts. Gallant, et al. (2007) found from their content analysis of focus groups of Instagram and Facebook users that participants visit network sites for 'staying in contact with friends, establishing social plans, and connecting with people and finding out about them, and dating'[11]. As part of the Pew Internet and American Life project, C. M. Pulido et al. performed a poll and discovered that more than half of all teens in the USA who have access to the internet use Social Media Networking Websites. Of them, the majority (66 percent) expressed that their site is limited or 'private'[12]. The frequency of usage was high with almost half of the respondents (48 percent) reporting they visited the site at least once a day.

In another research on tweens' activity on the internet in Sweden, C. M. Pulido and G. Redondo-Sama discovered the major motive for involvement seemed to be to maintain in touch with previously known pals [13]. Most of the participants' contact was between friends in the same geographical neighborhood discussing how things are going, what to do, when to meet, and similar topics. To investigate the behavior variations between rural and urban social media users, G. Kaluzeviciute carried out empirical research on over 3,000 users, each from a different US locale [14]. They hypothesized disparities between rural and urban users and found that rural folks had considerably fewer friends online, and those friends dwell much closer to home. It was also found that the groups had dramatically varied gender distributions and utilize privacy features differently.

A. Bhat et al. evaluated user characteristics and their connection with social network site use [15]. Specifically, this research emphasized on people's demographic features and the social surrounds of their usage could link to the particular social network sites they embrace. When Social Media Networking Websites use data are assessed in the aggregate, the findings only demonstrated a link of gender to site use, in addition to the relevance of context of use and familiarity with the medium. Z. Saplacan et al. studied the content of Instagram sites to demonstrate the sorts of personal information users share on their pages and the forms of communication users [16].

In research by C. H. Mbah et al. on the influence of Social Media Networking Websites on the young of India, it was observed that occasionally youth become exposed to unwanted contact or persons publishing inappropriate or unpleasant content online when using Social Media Networking Websites [17]. Some stated experiencing internet bullying and given instances such

as harsh communications and harassment from someone of the opposing sex. Besides these, some other downsides of utilizing Social Media Networking Websites, as stated by the selected youth include their time-consuming nature and easy access to personal information by others. Youths also be exposed to messages for alcohol marketing through peer-to-peer transmission, and specific sites permit youth to talk to one another about alcohol usage and their opinions of alcohol marketing messages. Similarly, Hinduja and Patchin aimed to objectively identify the sort of information kids are publicly sharing using a thorough content study of randomly picked Instagram profile sites[18]. They observed that nearly one-third of users had not logged in in the three months previous to the coding period. Among other results 8.8 percent supplied their entire name, 57 percent included a photo, 27.8 percent identified their school, and 0.3 percent offered their telephone number. These findings revealed that the issue of personal information sharing on Instagram may not be as pervasive and that the vast majority of teens are appropriately utilizing the platform. Some additional scholars preferred to concentrate on difficulties connected to personal network formation and privacy. The purpose for the usage of social networking by teens in the USA was studied using qualitative study. The motivations investigated were enjoyment, establishing self-image among peers, and usage of technology.

The social implications of the public display of one's social network, which indirectly revealed the motives of the individuals using social networking websites; it was mentioned that if participants have a profile with many qualifications, they tend to reveal their true identity and want to project a friendly personality. It was stated by A. Kaya and A. I. Dalgıç that Social Media Networking Websites in the US are used to create social media content mayday be a beneficial factor for those who otherwise have weak links with others on the site utilized[19]. Another research by Boyd and Heer likewise showed a non-textual feature, picture sharing to be a major communication technique in Friendster, which likely also applies to other sites[10]. Motivation for utilizing Social Media Networking Websites was carried out by various researchers.

C. G. Buyukbayraktar noted it is useful for keeping connections initiated offline, more than as a tool to create new acquaintances [20]. K. Schoenbach in Israel discovered that connections built offline are stronger than those generated online, again confirming the concept that offline contacts are not perceived by respondents as substitutes for true relationships and friendships[21]. Engage through their Instagram profiles. Findings demonstrated a high degree of control by users over private information, with relatively few users sharing personal information such as telephone numbers and addresses.

Research Question:

- i. Examine the usage of Social Media Networking Websites by College students.
- ii. Find out the influence of the usage of SNS on social interaction among college students.
- iii. Find out the influence of Social Media Networking Websites on adolescents regardless of their gender.

3. METHODOLOGY

3.1. Design:

The goal of the research was to find out the usage of Social Media Networking Websites by college students and their influence on their social connections using the questionnaire developed dedicated to the parents' teachers and teenagers.

Hypotheses

1. Ho1 There is no association between the usage of Social Media Networking Websites and their influence on social interaction among college students
2. Ho2 There is no influence of Social Media Networking Websites on teenager's gender.

So the population is composed of all college students in the city.

3.2. Sample:

A total sample of 100 college students was taken into the sample by employing a purposive sampling approach. Only those college students who are utilizing any form of Social Media Networking Websites were included in the sample. Out of a total of 100 college students, 50 females and 50 guys were picked from IIS University and SKIT University. The data was acquired by utilizing a self-created tool.

3.3. Instruments:

The instrument comprises sixty-four tasks to examine the influence of Social Media Networking Websites on college students. The questionnaire is broken into two sections. The first part is a part to extract the gene information such as name, age, sex, kind of Social Media Networking Websites utilized, profile established, frequency of usage, etc. The second portion is aimed to gather detailed information about the good or negative influence of Social Media Networking Websites on teenagers. The data was acquired for the readily chosen normative group between the ages of 17 to 23 years. The scores acquired during the delivery of the questionnaire were submitted to statistical analysis in the Statistical Package for social science, version 20. Table 1 shows the Correlation between the Use of Social Media Networking Websites and its Impact on the Social Relationships of College Students.

3.4. Data Collection:

Table 1: Correlation between the Use of Social Media Networking Websites and its Impact on Social Relationships of College Students.

	<i>Mean</i>	<i>Std. Deviation</i>	<i>R-value</i>
<i>Usage of Social Media</i>	14.86	2.89	0.78
<i>Impact on Social Relationships</i>	53.83	5.33	

The link between the usage of Social Media Networking Websites and their influence on the social interaction of college students was found extremely significant ($r = 0.85$). So Ho1 is rejected, which argues that there is no association between the usage of Social Media Networking Websites and its influence on social interaction among college students. They share their pleasure and personal difficulties with internet buddies. They retain their contact with school buddies on Social Media Networking Websites and even acquire new acquaintances. Some of the students claimed that sometimes they feel reluctant to communicate with a few individuals but can engage with them quite confidently online. But the dangerous element which

is associated with online connection is that few of them fall into romantic relationships with strangers. 20 percent of teenagers discovered good friends with virtual strangers and 7 percent had a highly intimate connection with their online pals (strangers). The rising usage of devices such as smartphones, i-pad, and notepads has made the accessing of Social Media Networking Websites by students of the college, more convenient and frequent. On average four to ten times, a college student accesses his profile on Social Media Networking Websites. From a student’s point of view, the more likes they receive on their posted picture on Social Media Networking Websites, they believe the more popular they are, in their group. Table 2 shows the Mean, SD, and t value of the Impact of SNS on Social Relationships concerning Gender.

Table 2: Mean, SD, and t value of Impact of SNS on Social Relationships concerning Gender.

	<i>N</i>	<i>Mean</i>	<i>Std. Dev.</i>	<i>T</i>	<i>P</i>
<i>Girls</i>	100	14.65	2.45	1.115	0.625 insignificant
<i>boys</i>	100	15.7	4.95		

No significant difference was discovered in the usage of Social Media Networking Websites among boys and girls at 5 percent. They are equal to one other in their usage of Social Media Networking Websites and their influence on social connections. Nowadays, boys and girls both are utilizing more or less equally Social Media Networking Websites to engage with their Friends, Parents, and Teachers. So hypothesis 2 is accepted which claims that there is no difference in the usage of Social Media Networking Websites among college students considering gender.

3.5. *Data Analysis*

Table 3: Percentile Distribution of College Student Use of Social Media Networking Websites and its Impact on Relationships with Friends, Teachers, and Parents.

	Most Helpful	Rarely Helpful	Mostly Hurtful	Rarely Hurtful
Friends	78	33.67	4.67	1.67
Teachers	44.44	34.5	7.7	1.4
Parents	44.44	41.5	8.7	3

Table 3 reveals that 78 percent of college students say that the usage of SNS generally helps in keeping ties with their friends, and 33.67 percent think that it helps occasionally. Only 4.67 percent of college students believe that utilizing SNS damages them. As far as the connection with parents is concerned, 44.44 percent of students considered it most beneficial and 34.5 percent of students felt that it occasionally assisted in dealing with parents. This may be because

students are living away from their home and dwell in a hostel and SNS is a simple and free-of-cost method to contact their parents. Even with professors, roughly 78 percent of college students felt that SNS generally or sometimes assisted them to engage with their teachers. Based on these data, it can be claimed that in the 21st century, even instructors are utilizing SNS to engage with their pupils. Students form groups on WhatsApp or Facebook and they communicate with professors via chat. They claim that it saves their time and may reach their instructor anytime using these applications. But it has to be further validated by investigations (Figure 1).

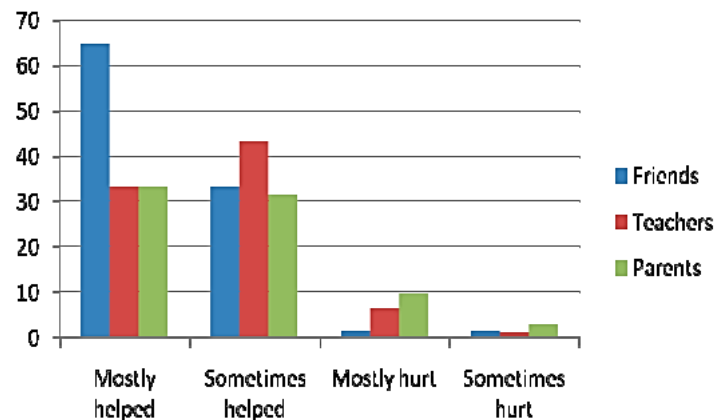


Figure 1: Graphical Representation of College Student Use of Social Media Networking Websites and its Impact on Relationships with Friends, Teachers, and Parents.

4. DISCUSSION

Social Media Networking Websites give an exceptional arena for the private and social life of young people nowadays. The research emphasizes how youngsters utilize these sites in India and what are their motivations behind utilizing these sites. The findings revealed that Social Media Networking Websites have taken an extraordinarily greater part of the regular communication methods in a considerably shorter time in India. In addition, substantial time is spent in these sites by the majority of the respondents which suggests that the sites have the potential to keep the respondents interested. Youth also revealed a high degree of worry about privacy problems and the majority of respondents claimed that they had heard examples concerning the abuse of these sites. Hence, privacy problems should be dealt with firmly and swiftly to minimize these worries. Finally, the research identified four motives behind the utilization of these sites forming an association, spending time, self-image creation, and getting knowledge.

The results of the research should be crucial to both search engine marketers and the Social Media Networking Websites themselves since it shows various prospects for both groups. Due to the unforeseen development in the popularity of such networks, it is just a matter of time before people come around to the business opportunities given. While these findings give an essential initial look at the sort of information youth exposes on these sites, further study is required. The relevance of Social Media Networking Websites is increasing in India, thus, a study on the demographic and cultural disparities among the users' profiles is necessary, further, and the impacts of Social Media Networking Websites on the person and their contentment with these sites are asked for. In the future, researchers may also analyze potential beneficial results of Social Media Networking Websites and check if social network users are more linked to others and so have larger social capital or not.

Additionally, an investigation of how such sites affect an individual's psychological health might be valuable in contributing to the current conversation. The outcomes of the present research highlighted users' concern for privacy concerns; consequently, the privacy of users needed to be protected as well. Given the fact that India does not have specialized regulations on privacy and data security, the issues confronting social networkers are even more tremendous. Meanwhile, it is projected that youngsters will continue to secure their personal information and constantly engage in social networking technology.

5. CONCLUSION

The rise of Social Media Networking Websites has transformed the idea of sociability among students. Interpersonal communication has been supplanted progressively by internet communication. The usage of Social Media Networking Websites has not been confined to engaging with friends alone but it is becoming the preferred form of contact with their parents and professors. The tendency is further exacerbated by the adoption of cellphones by kids which offer practically all the functionality of a PC. Overall the usage of Social Media Networking Websites by students is related to various advantages such as - they obtain a sense of closeness, receiving exposure to a supportive atmosphere to explore relationships, and also gaining a crucial source of knowledge. But on the other hand, various concerns are connected with the usage of Social Media Networking Websites such as cyberbullying, exposure to unlawful material, and privacy invasion. This occurs when the kids are not aware of the privacy regulations of Social Media Networking Websites and they disclose their personal information which they should not. Students need to educate themselves on the methods of utilizing social media and the typical hazards linked with it, to assist them to comprehend and manage the technology.

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CHAPTER 3

ETHICS ARE IMPORTANT FOR HUMAN BEING LIFE

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ABSTRACT:

The purpose of this research is to investigate the importance of ethics and human values in education. Without ethics and human values, our society may not be able to sustain itself. Ethics is repeatedly violated in a variety of situations. It is a code of conduct that explains how humans should behave in various situations in which they find themselves as students, family members, instructors, and professionals. Teachers with a high degree of moral professionalism have an unfathomable obligation to support students' learning processes and act ethically to aid the learner's long-term development. Ethics learners will be highly committed, accepting power, offering honor, toleration, equality, empathy, good understanding, and outstanding citizens, to name a few advantages. Values have an important role in bringing about positive changes in people. Values are necessary for human action to be positive. Values are like the oil that keeps our society's machinery working smoothly. It's essential for living a life with meaning. Ethics, values, and education are like a diamond that emits a rainbow of colors from different perspectives. As a result, this research focuses on analyzing the desire and awareness of ethics and value education for learners from the perspective of instructors.

KEYWORDS:

Education, Ethics, Human Values, Values Theory, Value Education.

1. INTRODUCTION

Education is a crucial aspect of human life. As a result, education plays a critical and effective role in the development of ethics. Ethics should be included as a lesson in the school system to be a good human. Ethics and values are necessary for human action to be beneficial. Ethics and values have been a part of education since the dawn of humanity. Values are derived through the pursuit of educational aims and goals. Almost every educational policy statement has underlined the importance of education in the development of values. Ethics education and human values education will be covered in this paper[1]. The term "basic human values" refers to the ideals that are at the heart of what it means to be human. Truth, honesty, loyalty, love, peace, and other qualities that are regarded as essential inherent values in people are truth, honesty, loyalty, love, and peace, among others, since they bring forth the underlying goodness of human beings and society as a whole.

Values are desirable, trans-situational objectives that vary in significance and serve as guiding principles in people's lives, according to the Values Theory. All values share the five characteristics listed above. The sort of motivating aim expressed by values is a critical content characteristic that separates them. Groups and individuals reflect these criteria cognitively

linguistically as specific values about which they communicate in order to collaborate with others in the achievement of their key goals. Three fundamental requirements of the human condition are generated from ten motivationally separate, wide, and basic values: needs of individuals as biological creatures, requisites of coordinated social interaction, and survival and welfare needs of groupings[2]. All of the key values acknowledged in civilizations across the world are included in the ten basic values. These 10 values encompass the many content areas that have been identified in previous value theories, value questionnaires from various cultures, and religious and philosophical debates on values. Almost every item included in lists of specific values from many cultures may be classified into one of these 10 motivationally unique basic values.

1.1 Ethics:

A moral principle that governs a person's behavior or how an activity is carried out. Moral principles are the subject of this field of knowledge. In education, ethics are well-founded principles that determine what good and incorrect behavior is. It aids in the categorization of many values such as integrity, discipline, and honesty, among others, and their application in daily life. Ethics impacts one's conduct and helps them to make the best decisions possible[3].

1.2 Need of Ethics:

Ethics now plays a significant role in many aspects of our lives. Because education is such a dramatic process in human existence, ethics has become increasingly important in education. As a result, ethics is a crucial subject in school. We can just use technology to capture all information. The use of technology in teaching raises several ethical concerns. We can uncover some ethical issues by incorporating technology into schooling. As a result, ethics should be included as a subject in the educational system to help individuals understand the relevance of ethics. In today's world, ethics is a highly powerful and useful field of philosophy. Ethics is a moral philosophy in general. The word "ethics" comes from the Greek word "ethos," which means "custom" or "character." It is linked to our morals and qualities. As a result, ethics is concerned with our actions, daily activities, and life experience. We can consider our options and possibilities, therefore we are responsible for major actions, activities, and decisions throughout our life[4]. Furthermore, ethics might be defined as the explanation of what is "wrong" and "right." Good-evil, right-wrong, virtue-vice, fairness, and injustice are all topics in ethics. It instills moral ideals in us. There are two components to ethics.

1.3 The Role of Ethical Education:

We cover some essential questions such as why ethics is crucial in the function of ethical education. Why should ethics be taught in schools? What type of ethics should children learn in school? The following is the solution to this question: If we distend socially, ethics subjects in school can assist pupils in becoming decent citizens. Ethics is a required subject in the educational curriculum. Ethics should be taught as a key subject in school to provide this sort of instruction. Students benefit from school since it assists them in living a healthy lifestyle. "It is the responsibility of the school to help children grow into ethically correct individuals." This is only feasible because of school ethics. If kids learned ethics in school, their performance in other courses would increase. Ethics is important in schools because it helps pupils live better life[5].

i. Human Values:

Everything from everlasting ideals and guiding principles that lead to good behavior patterns and are beneficial are characterized as human values. They include both cognitive and effective aspects, and they serve as a foundation for individual decisions based on the connection of thoughts, sentiments, and emotions to constructive action. "Teaching is a values-oriented activity," it is claimed. Human values are qualities that lead us in considering the human factor when interacting with other people. Respect, acceptance, attention, admiration, listening, openness, compassion, empathy, and love for other people are examples of human values. The term "basic human values" refers to the ideals that are at the heart of what it means to be human. Truth, honesty, loyalty, love, peace, and other qualities that are regarded as essential inherent values in people are truth, honesty, loyalty, love, and peace, among others, since they bring forth the underlying goodness of human beings and society as a whole[6].

1.4 Intrinsic and Extrinsic Values:

1. *Intrinsic Values:* An intrinsic value is a value that one has for oneself, regardless of external factors such as circumstances. Intrinsic worth has long been regarded to be at the heart of ethical behavior. The worth that anything possesses "in itself," "for its own sake," "as such," or "in its own right" is said to be its intrinsic value. The term "intrinsic value" refers to something that is valuable in and of itself. Its worth or value is inextricably linked to its mere existence.

2. *Extrinsic Values:* An extrinsic value is a property that is determined by the interaction between two or more entities. Extrinsic value is a measure of how much something creates intrinsic value. Extrinsic value is part of an option's worth that has been allocated to it by variables other than the price of the underlying asset. Extrinsic value is the polar opposite of intrinsic value, which refers to an option's inherent worth.

1.5 Need of Human Values:

Values are like seeds that sprout into saplings, develop into trees, and branch out all over the place. The development of a values system begins with the person, then proceeds to the family and community, reorienting systems, structures, and institutions as it spreads throughout the land, eventually enveloping the entire globe. As well as valuing education, it is critical for us to develop a smooth life and to have the opportunity to play on a worldwide stage. We observe aggressive behaviors, behavioral disorders, and a lack of harmony in society, thus value of education among parents, kids, and instructors is critical[7]. Value education enables us to comprehend our requirements, imagine our goals, and articulate the path to success.

Value education is always necessary for shaping one's life and allowing one to function on a global stage. As we continue to see an increase in aggressive activities, behavioral problems, and a lack of unity in society, the demand for value education among parents, children, and teachers grows. Value education helps us to accurately identify our requirements and envisage our objectives, as well as to point us in the right route for achieving them. It also clarifies our ambiguities and inconsistencies, allowing us to make the best use of modern advancements. Figure 1 shows the four ways of value education.

Several points of view emphasize the critical necessity to instill human values in Indian society[8]. Many traditional values that have been passed down from generation to generation remain relevant and true to be adopted by future residents, but many new values have emerged to meet the challenges of rising Indian culture. Negative human values are currently at an all-time

high. It might be due to a lack of value education, which has left individuals with a sense of ambiguity and indiscipline.

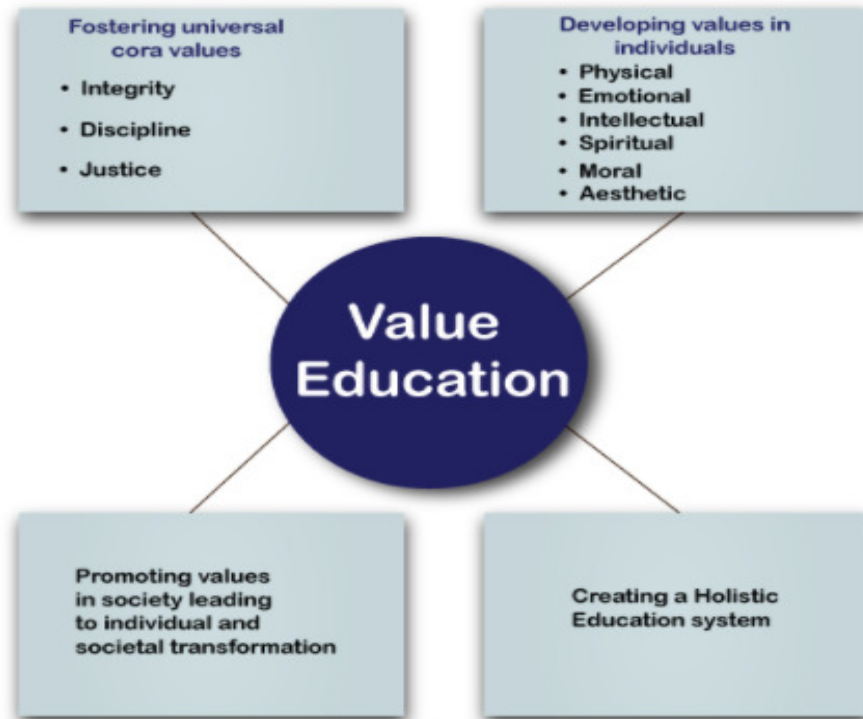


Figure 1: This shows the value of education by dividing it into four ways.

Value Relationship Structure the Values Theory explains a structural element of values, namely, the dynamic relationships among them, in addition to defining ten motivationally unique core values. Any action taken in pursuit of a goal has psychological, practical, and societal ramifications that may or may not clash with other values. For example, pursuing accomplishment values may clash with pursuing kindness values: pursuing personal success is likely to block efforts intended at improving the welfare of those who require assistance. However, pursuing accomplishment values and pursuing power values may be compatible; pursuing personal success for oneself is likely to strengthen and be enhanced by acts aimed at strengthening one's own social status and influence over others. Another example is the search for novelty and change (stimulating values) is likely to jeopardize the continuation of long-standing traditions (traditional values)[9]. The pursuit of traditional values, on the other hand, is compatible with the pursuit of conforming ideals: Both encourage acts that are in response to external pressures. The more similar their fundamental motives are, the closer any two values are in any way around the circle. The more two values are apart, the more adversarial their underlying motives are.

An integrated structure of values emerges from the tensions and congruencies among the ten basic values. Two orthogonal dimensions can be used to summarise this structure. Self-improvement vs. self-transcendence: What's the difference? Power and accomplishment ideals clash with universalism and kindness values on this axis. Both stress the pursuit of one's self-interests, yet both entail concern for the welfare and interests of others. Openness to change vs. conservation: Self-direction and stimulation values clash with security, conformity, and tradition

values in this dimension. Both encourage autonomous action, thinking, and feeling, as well as a willingness to try new things, but the latter emphasizes self-restraint, order, and aversion to change. Both openness and self-improvement are components of hedonism.

1.6 Role of family and society in teaching values:

A large body of research has revealed that the family and society have a substantial effect on forming a child's moral ideals. Between parents and children, there is a profound link that shapes the child's personality. The foundation on which values are founded is the family. Moral values such as honesty, happiness, peace, and justice are instilled in children's minds, feelings, and actions, and they serve as ideals and standards that guide their actions throughout their lives. If young family members are fully taught moral ideals, the family's value system becomes automatic to them. Whatever the society, country, or period, the family has a huge obligation to instill in their children numerous facts and values, as well as the skills they will need to succeed in life. The timeless ideals of Truth, Right Conduct, Peace, Love, and Harmlessness (Non-Violence) are passed down the generations, starting with the family. Mothers are the primary educators[10]. Mother is the basis, the center, the giver of life, and the shaper of life. Children learn self-knowledge, self-confidence, self-satisfaction, self-worth, and the ability for self-sacrifice from their moms.

The family shapes a child's attitude toward people and society, aids in mental development, and supports the child's desires and values. The development of love, affection, tolerance, and charity in the family will be enhanced by a delightful atmosphere. A youngster learns to behave by demonstrating what he observes in his environment. Family members play an important role in helping a kid socialize and have a substantial impact on the child's development. The presence of elders in the family plays an important role in the social and moral development of the children in a mixed family structure. It will also assist the family's younger generations in developing human values and overcoming bad mental inclinations while they are with their elders[11].

Children identify with their parents and other family elders, viewing them as personal role models for emulation and imitation. Because kids spend the majority of their time in adolescence with their parents, behavioral issues can only be corrected by family engagement in the child's life. Family is the first social organization from which a youngster might learn his behavior since it gives a direct connection. A child's emotional and physical foundation is formed by the social standards and conventions established by his or her family. A family's values form the foundation for how children learn, grow, and operate in the world. These values transfer a child's way of life as he or she grows into an individual in a culture. These beliefs and morals govern an individual's conduct at all times. Because of the values that his family members instill in him, he grows up to be a nice person. A family's values are philosophies passed down from generation to generation. The family's customs and traditions contribute to a disciplined and structured lifestyle[12]. The principles of the family enable the youngster to hold firm in his beliefs despite attempts by others to persuade him otherwise. Youngster has a strong sense of good and wrong, making them less susceptible to deviant influences.

1.7 Role of educational institutions in inculcating values:

Value education is critical for everyone to improve the value system that he or she holds and uses. Once a person understands his or her values, he or she may study and regulate the numerous decisions he or she makes in life. According to several studies, the goal of educational

institutions should not only be to impart education but also to instill values and improve the abilities of children and teenagers[13]. Figure 2 shows the inculcating values for self-enhancement and self-transcendent.

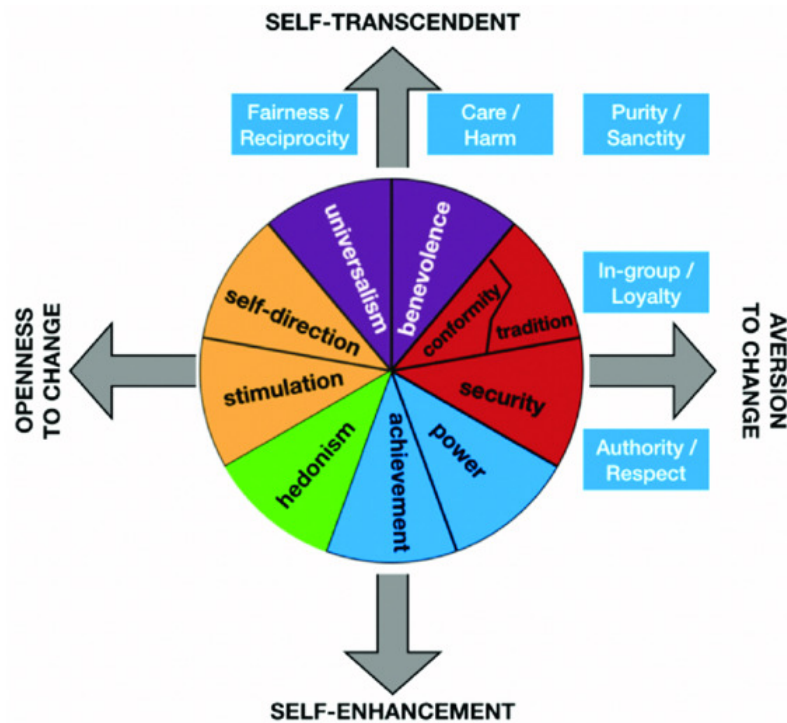


Figure 2: This represents self-enhancement, self-transcendent, openness to change, and aversion to change.

1.8 Understanding Values in a human relationship:

Understanding is how we evaluate values while beliefs are assumed values. A relationship is between the self (I) and the other self (I). There are nine feelings (values) or expectations of feelings (value). They are definite and can be recognized, their fulfillment and evaluation lead to mutual happiness- trust: the foundational value in a relationship.

- i. *Trust*: Trust is the assurance that each human being innately wants to be happy and prosperous for himself and others. Believing in people and having faith in them. The conviction and faith in a person's or organization's integrity, reliability, and fairness is a vital human value that quantifies and characterizes our interdependence in interactions with others. Trust is a decision we make toward someone when we are certain that they have earned our trust or are deserving of it in some other way. Because trust is difficult to build and even more difficult to restore after it has been broken, perhaps the lessons of trust are not how to earn it, but how to preserve it. Perhaps the greatest value of trust is not what we achieve with it, but what it does for us on our journey to become individuals worthy of trust[14].
- ii. *Respect*: Individuality for others, personal space Rogers argues in a Harvard Business Review essay that a lack of respect or an imbalance in how employees are treated can lead to workplace turmoil. Employees who feel valued, on the other hand, are more loyal to their employers and appreciative of their work.

- iii. *Affection*: Being linked to one another is a form of connection. Affection is sometimes confused with emotion, although the two are truly totally separate phenomena, albeit closely connected. Unlike emotion, which is an internal individual reaction that informs of the chances of survival in any given scenario, affection is a social connection between two or more organisms. To survive, social creatures require the cooperation of other members of the same species, at least for a portion of their existence. A social person cannot get all of the resources required to exist on its alone. As a result of relying on others to exist, sociability emerges. We define social contact as any type of interaction that demonstrates some level of assistance or collaboration. All social creatures require assistance and collaboration. A member of a social species cannot survive without the assistance and collaboration of others.
- iv. *Care*: The importance of emotions in life and how they impact our perspective and projection of reality, the sensitive (empathic) response to the unique context or situation we are experiencing, and the world of connections with oneself, others, and the environment are the three fundamental features of care ethics. Our humanity is enhanced by the ethics of caring. It's a message of hope, peace, love, understanding, joy, protection, and kindness.
- v. *Guidance*: Guidance is the emotion of ensuring that the other (my relative) has the correct understanding and feelings. We recognize the importance of the self ('I') in proper understanding and sentiments. We also see that others, like myself, have a naturally accepting faculty, a desire for ongoing enjoyment, and a program of living in harmony on all four levels. In terms of desire, ideas, and anticipation, the other is comparable to me.
- vi. *Reverence*: Acceptance of excellence; respect is the sense of acceptance of excellence in another. We recognize that we want to be happy all of the time and that to do this, we must comprehend and live in harmony on all levels of our lives. We have a sense of veneration for the other when we realize that he or she has attained greatness, which implies understanding and living in harmony at all levels of life, assuring happy continuity. Reverence is a sense of acceptance of the other's quality.
- vii. *Gratitude*: Helping others and feeling useful; The Importance of Being Thankful Gratitude is a feeling of acceptance for those who have worked hard to help me achieve my goals. Gratitude is a feeling that people have after receiving assistance, depending on how they interpret the incident. Specifically, gratitude is felt when individuals regard the assistance they get as (a) useful to them, (b) costly to their donor, and (c) provided with good intentions by the benefactor.
- viii. *Glory*: The past has inspired me. Glory is a feeling bestowed on someone who has strived for perfection. We discover that there have been people throughout history, and even now, who have invested their time, energy, and possessions to reach perfection (to comprehend and live in harmony at all levels of life, assuring happy continuity), and to make others wonderful. This gives us a sense of admiration for them[15].

2. DISCUSSION

Human values are "principles, norms, or attributes judged good or desirable," or "beliefs that have an intrinsic worth in utility or relevance to the possessor." Values establish a key aspect of one's self-concept and serve as guiding principles for a person. Values are so inextricably entwined into human language, mind, and behavior patterns that they have interested thinkers for millennia, according to literature. Despite their crucial function in human motivation, they have

shown to be so "quick-silver" and intricate that we are completely unaware of the laws that control them. Value, according to Scott and Kluckhohn, is a conception: explicit or implicit of desire that determines the choice of accessible forms, methods, and ends of activity[16].

Value, according to Rokeach, is abstract ideals, positive or negative, that are not related to any concrete thing or situation, and indicate a person's conviction about modes of behavior and ideal terminal objective. Values can be defined as universal ideas that transcend specific things and situations to influence behaviors and judgments. Values are beliefs that are "centrally placed inside one's whole belief system, concerning how one ought or ought not to behave," according to value. Feather, on the other hand, attacks Rokeach for equating values. Values, he said, are not "neutral"; they are held with a degree of emotion. Feather went on to say that values are more likely to be classed as prescriptive or proscriptive beliefs than descriptive or evaluative views[17].

In today's culture and corporate environment, human values are a must. Human values are characteristics that lead people to consider the human factor while interacting with others. They have a lot of positive characteristics that help people form bonds of humanity and thus have value for everyone. They are powerful favorable sentiments for the other's human nature. These human values have the impact of tying people together, consoling them, reassuring them, and bringing them peace. Human values serve as the foundation for all aspects of daily life in society. They provide the conditions for a drive, a movement toward one another, which leads to peace. Human values can be defined as universal since they are shared by all people, regardless of their religion, nationality, culture, or personal history. They urge people to think about others by nature.

The goal of these fundamental values is to enable every person to achieve or preserve the greatest human value to build peaceful connections, although it is indefinable. Its comprehension differs according to one's age (child, adolescent, adult), education, and culture. It's more likely to be assumed when mixed with other values: a disposition that's more than cordial, near to considerate, and on the verge of admiration. To respect someone, one must be able to accept some of his or her human traits, even if one disagrees with his or her ideas or previous behavior. Truth, righteous behavior, peace, love, and nonviolence are all universal human values that are linked to the physical, intellectual, emotional, and spiritual aspects of human nature.

- a) *Co-operation*: It is the process of working together to achieve a common objective, however many academics regard cooperation as a luxury rather than a vital human virtue. It is without a doubt one of the most valuable things one may have while dealing with a challenge. Having another person's perspective and voice will not only spark a conversation about the subject but will also lead to a solid solution. Cooperation has been undervalued in its relevance for years and should be seen as such. Caring: Although this human virtue is associated with acts of compassion and concern for others, its ultimate significance stems from the task or practice of caring for individuals who are unable to care for themselves. Caring for others, both physically and spiritually, is a crucial characteristic to possess; individuals will always turn on others for assistance at some point or another, but we often underestimate how much of a difference caring for another person can make.
- b) *Honesty*: Honesty is another important human characteristic. Adopting an honest attitude might often feel scary and difficult, but what many fail to grasp is that it is the character

of the person who is being honest, not the act of just expressing the truth, that makes someone honest. An honest person is usually straight, upright, truthful, and fair, and being honest offers a greater reward to the soul than the harm that lying may do.

- c) *Love*: The existence of love in human life, such as love for one's family, friends, faith, and oneself, is a significant source of energy for living a happy life.
- d) *Respect*: Respect is a strong emotion of admiration for someone or something based on their talents, attributes, or accomplishments.
- e) *Faith*: Complete trust or confidence in someone or something is referred to as faith.
- f) *Beauty*: Human culture has severely tainted the concept of beauty. The way we think about beauty is based on solely bodily responses, while the ultimate definition of beauty is being in balance and harmony with nature. Many scholars say that beauty is not a human value, and that, while beauty is a subjective experience, when they examine what constitutes a topic of beauty, it is anything that resonates with personal meaning, rather than merely feeling. When people reflect on the things that give significance to their lives, such as family and friends, the importance of this Human Value becomes evident, and these things become more attractive.
- g) *Trust*: Trust may be defined in a variety of ways, but it ultimately boils down to honesty and reliability. The world would simply not work if there was no trust.
- h) *Integrity*: Integrity is a human virtue that requires people to be spiritually undivided and to maintain their integrity, which is sometimes overlooked.
- i) *Wisdom*: Integrity is a human virtue that requires people to be spiritually undivided and to maintain their integrity, which is sometimes overlooked.

3. CONCLUSION

Ethics, human values, and education all play critical roles in ensuring that our lives operate smoothly. This form of knowledge allows us to make significant decisions in our lives. Individuals and society benefit from value education because it builds a bridge between them. Ethical education also teaches us how to compare different situations and determine what is good and bad for us, what is right and wrong in our lives, and how to make acceptable decisions. This form of instruction is extremely vital to students in today's world because many violent actions and events occur daily. Humans also have an understanding of ethics and value education to defend our lives. The study of ethics enables a person to critically examine his own life and analyze his actions, choices, and conclusions. It helps a person understand who he or she truly is, what is best for them, and what they must do to get there. Moral philosophy can help us think more clearly about morality.

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CHAPTER 4

THE IMPACT OF GLOBALIZATION ON INDIAN CULTURE

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ABSTRACT:

Globalization has a significant impact on the planet. Its imprints may be found in every aspect of existence. The exchange of world ideas or perspectives has resulted in a major shift in people's lifestyles and living standards worldwide, not just in India. This transition is not hindered by Indian culture. Only with the advent of globalization, our deeply ingrained traditions and practices have weakened their grip. India has a diverse cultural heritage, as well as its pride in its heritage is well-known across the globe. Globalization has not only instilled westernization in India, but it has also diffused the influence of Indian culture over the world. The main objective of this review is to learn more about the impact of globalization on Indian culture. Any geographic nation's culture or traditions have a distinct value in terms of its uniqueness, and this is what distinguishes one community from another within a geographic limit. As a result of globalization, this individuality has been disrupted to varying degrees. Whenever they strike a developing nation like India, the damage is amplified.

KEYWORDS:

Economy Globalization, Geographic, Indian Culture, Social Values.

1. INTRODUCTION

The word "globalization" is derived from the Word in English "globalization," which refers to the emergence of a worldwide network that is part of economic or social systems. In a paper titled Towards New Educational, in 1940, one of the early applications of the word "globalization" was to indicate an awareness of personal experience in education. Charles Russell Tazel used the phrase "giant companies" in 18973 to characterize the major national trusts or other enormous firms of the period. Since 1960, economists and social scientists have used both words interchangeably, and this practice continued until the mid-1980s. Globalization has spawned a slew of interpretations or meanings since its inception, and it has a long history dating back to the sixteenth century's enormous commercial or imperialist activities throughout Asia as well as the Indian Ocean [1].

Globalization is among today's most popular sociological studies, however, it is also a meaningless concept. It was originally referenced in literature in the mid-1940s, although it was only cited sporadically until the mid-1980s. After the Cold War, the phrase was used to explain how the world's economic as well as informational dimensions were becoming more intertwined. Due to the obvious concept's intricacy, most research projects, publications, and discussions have

concentrated on a single facet of globalization. Roland Robertson, a sociological professor of Aberdeen, was the first to describe globalization as "the greater awareness and perspective of the globe overall [2]. Anthony Giddens globalization is defined as "the intensifying of interpersonal interaction all through the world, trying to link faraway cities and counties in just such a way something which full of small are formed based on events that take place many miles away." David Held examines the meaning of global in his work "Worldwide Transformations," concluding that "while in a straightforward sense, globalization refers to a quick global interconnectedness, deep or on a huge scale, one such definition currently demands a more comprehensive investigation [3]. The local, national, and regional may all be related to globalization. On the one hand, it links economic and social ties and networks structured at the local and/or national levels, on the other hand, it combines social and economic friendships or relationships crystallized just at regional or global levels [4].

Globalization may refer to the geographic planned change that forms the foundation of a group's changes in human concerns, connecting and increasing human activities across areas and continents. There is no clear and consistent definition of the word globalization without mentioning the increase in space of the relationships. Every one of these elements must be addressed in a detailed understanding of globalization: scope, intensity, speed, and effect.

The ideas, attitudes, artifacts, and other qualities shared by members of a given group or community are referred to as culture. People and organizations define themselves, adhere to society's common ideals, and participate in society via their culture. Language, traditions, values, norms, mores, regulations, techniques, technology, goods, organizations, and institutions are all part of culture [5].

Previous kinds of literature have offered many meanings for the word technology.

- i. A physical component that includes goods, tools, equipment, plans, procedures, and processes.
- ii. The information components, which include management, marketing, manufacturing, quality control, dependability, skilled labor, as well as functional knowledge.

1.1. Indian Culture Characteristics:

When characterizing the unique aspects of Indian culture, many elements may be mentioned. However, it is undeniable that India is a melting pot of ideas and philosophies. It is a large and diverse civilization with a wealth of information, devotional actions, emotions, and sentiments [6]. It is a testament to Indian culture's open-mindedness that it readily absorbed all of the distinguishing characteristics to which it was exposed from many other civilizations and shaped them in their manner. India did not believe in invading or fighting to spread its culture, religion, philosophy, or anything else. It regarded all living species with kindness and equality.

1.2. Characteristics of Indian Culture:

Longevity and consistency are two words that come to mind when thinking about longevity.

- i. Tolerance
- ii. Unity in Diversity
- iii. Spirituality and Materialism Come Together

1.3.Indian Culture Period Ancient Culture:

Indian culture has a long history that can be traced back to prehistoric times. Thousands of years ago, the habits, beliefs, and traditions that we follow now were formed. Culture was the defining component of Indian culture in ancient India. Though various religions were practiced in different parts of India, its ancient Indian current cultural basis remained the same. Every minute and important aspect, from everyday attire to complex rites, was set centuries ago. The foundation of Indian culture dates back to ancient times, which is why it is so powerful.

Following the Indus Valley Civilization's initial establishment of the foundation, the arrival of the Aryans further solidified it. The Aryans had a distinct social structure that dictated how they ran their affairs. Each hierarchy had a task to accomplish, and there was a division of labor. Merchants and priests were seen as exceedingly elite, and they were both revered and feared. Cows, bulls, a sacrificial fire, and other symbols of religion were used. Chanting religious hymns became fashionable throughout the Vedic period. Even though agriculture was the primary profession, small-scale industries and handicrafts flourished [7].

Fine arts were an important aspect of ancient Indian civilization. Ancient India's music and dance changed greatly, resulting in the creation of new dances as well as music. Instruments were often used to add the bottom and rhythm to the music. Dances were mainly performed in temples or royal palaces and needed costly clothes, jewels, and make-up. The theatre was also developed in ancient India as well as being an important component of everyday life. People played out scenarios from everyday life, such as wild creatures seeking food. Some humans transformed into tiny animals such as cows, goats, and so on, and were "preyed" upon by people dressed as predators such as lions, tigers, and so on. Over time, ancient India's culture has been polished and modernized.

1.4.Ancient India's Women:

Many historians believe that women throughout ancient India had the same status as males. Ladies were educated, had a voice in family issues, made crucial life choices, and were free to pick their spouses, according to legend. The ancient "Swayamvara" system has been described in sacred scriptures as well as numerous epics. In ancient India, a woman was revered and regarded as a valuable member of society. It was uncommon to marry a child, but so many females were also famed sages such as Gargi, Maitreyi, and others. Women's standing continued to decline as time passed, and their significance began to fade. Women's liberties were gradually eroded, and she was denied the right to express herself in political concerns. Polygamy became more common, and child marriage became fashionable. Daughters were seen as a burden, but they were forced to do home tasks. Sati, an ancient ceremony that required a widow to sleep near her husband's pyre, became fashionable [8]. Women were abused and humiliated, and their status and status were lowered. Widows' remarriage was frowned upon in ancient India. They were considered a shame to the family and were forced to give up all of life's conveniences. They dressed simply, shaved their hair, stayed in separate quarters, or ate bland food. Asoka and other reformers and emperors battled for women's rights and wellbeing. Women's conditions improved as a result of the activities of many of these reformers and thinkers, and they were once again free to stroll along with the marketplaces with their dignity intact.

1.4.1. Religion:

Since the beginning of time, India has been a deeply religious nation. Different faiths arose as a result of the emergence and progress of civilization. There have been no religions in prehistoric times, but humans worshipped natural powers such as the Sun, Moon, and Thunder. Complicated religious rituals arose as humanity progressed. With the rise of the priestly elite, a slew of changes occurred in India's faiths. Each area had its religious practices and beliefs. The Vedas, Upanishads, and epics are holy books that discuss India's ancient religious rituals. They discuss intricate "Yagnas," sacrifices, the significance of burning in a ritual, and other aspects of religious traditions. Hindus were one of the first faiths to be established in India, so it is one of the country's greatest religions. Hinduism still maintains the largest number of adherents in India, and its beliefs and customs have remained unchanged from ancient times. With time, Buddhism or Jainism emerged, as well as new spiritual ideals. People began to believe in reincarnation, rebirth, and the Karma theory [9].

1.4.2. Cuisine

Food that was readily accessible was eaten by the early Indians. Fruits, wild berries, meat, fish, and other foods were the nomadic resident's major sources of nutrition. People settled and began cultivating after the arrival of civilization. As a result, food crops, pulses, and other foods were discovered. Ancient India's food was grown in the rich river valleys. Their major cuisine was rice, which they ate with cooked lentils, vegetables, and even meat. Flatbreads called "Chapatti" were made from wheat. The culinary traditions of neighboring nations had an impact on ancient India's cuisine. The chicken was brought to India from Thailand, while the mutton was brought from West Asia. With the entrance of the Aryans, the eating pattern remained unchanged. Animal sacrifices soared as elaborate religious ceremonies took center stage, and an increasing number of people became vegetarians. Throughout ancient times, milk or milk products were widely used. Rice was served with yogurt as well as curd. People stopped eating meat because cows were revered and venerated. In India, the majority of people were vegetarians, and meat was eaten only seldom. Many spices were grown in India and utilized in cooking for taste and scent. Spice farming thrived in India, but many of them were eventually transported to other countries.

1.5. Culture in the Modern Age:

Five key characteristics can help us comprehend contemporary India:

- i. Its variety.
- ii. Culture's breadth
- iii. A country populated by minorities
- iv. Its future is contingent on the interplay of two worlds.
- v. Poverty, spirituality, and modernization coexist in India's cities and rural areas.

Many western people see India as a desolate and desolate land of people as well as poverty, a mix of exotic and sad. This misconception, which has been perpetuated by years of social stereotyping, hides the truth. India is a lively society with a growing internal dynamic and a growing global impact, both directly and indirectly. Its importance stems not only from its size. Indians account for 15% of the world's population but also from the problems generated by the country's internal and international policies. This country has the world's biggest democracy,

including regular but also open elections. As a result, it is a test about whether democracy is a fit form of governance for huge numbers of comparatively poor people in a world whereby democracy, as we know it, is a critically endangered political species, particularly in Third World nations [10].

In addition, India's economic plans have pioneered new territory. They were the very first large-scale test of the current mixed economy, which combines central government management with private but also public economic business ownership. It's possible that judging the findings is still premature. On the one hand, poverty is still unemployment is significant. On the other hand, Indian agriculture has outperformed both Soviet and Chinese agriculture. In addition, India is currently the world's ninth-largest industrial economy. The geopolitics of South Asia gives India much more prominence now. It is a critical position in an age of oil logistics, bordering the Indian Ocean into which the Persian Gulf flows.

1.6. The Impact of Globalization on Indian Culture:

Globalization has a significant impact on the planet. Its imprints may be found in every aspect of existence. The exchange of world ideas or perspectives has resulted in a huge shift in people's lifestyles and living standards worldwide, not only in India. This transition is not hindered by Indian culture. With the advent of globalization, our deeply ingrained traditions or practices have weakened their grip. India has a diverse cultural heritage, and its pride in its heritage is well-known across the globe. Globalization has not only instilled westernization in India, but it has also diffused the influence of Indian culture over the world. Any geographic region's culture and customs have distinct relevance to its uniqueness, and this is what distinguishes one community from another within a geographic limit.

Instead of globalization, this individuality has been disrupted to varying degrees. When they strike a developing nation like India, the damage is amplified. The attitude and mentality of the dwelling inhabitants are at the heart of each country's culture. It begins with the geography and language of the region. Indian culture is diverse, both in terms of past and resources and, more significantly, in terms of the accepting attitude of its people. India is a kaleidoscope of religions, dialects, foods, traditions, customs, music, art, and architecture, to name a few [11].

1.7. Globalization's Effect On Cultures:

1.7.1. On Indian Culture:

A nation's culture encompasses not only the area and official language but also the thinking and mentality of its population. Indian culture is diverse, both in terms of past and resources and, more significantly, in terms of the accepting attitude of its people. India is a kaleidoscope of religions, dialects, foods, traditions, customs, music, art, and architecture, all rolled into a single package of patriotism and togetherness. The Indian attitude of welcoming, embracing, and celebrating cohesively with enormous compassion and unity is a common thread running across all of these differences. This is the rich spirit of Indian culture that has enticed many Westerners to return to India and immerse themselves in its timeless aroma.

1.7.2. Family Structure:

Indians, particularly those living in metropolitan centers, have been taken aback by the joint families, which have sprung out like mushrooms in the rain in the compact flat society. People just lost the patience to integrate into a joint family, assimilating the elders' beliefs, and raising

their children in the shadow of the grandparents. Youngsters have begun to regard grandparents as guests or visitors, and this upbringing is one of the primary causes of the rise in the number of old age homes since these children see their parents as a burden in their maturity.

1.7.3. Marriage Values:

Marriages have lost their worth as well. It is clear from the rising number of divorce proceedings and the occasional reports of extramarital encounters. Marriage used to be thought of as a soul joining that would last even after death, but nowadays it is more like a professional relationship or a so-called pledge to share life without sacrificing their self-interests. The ego element in Indian youth is a result of globalization once again.

1.7.4. Adultery:

For centuries in our society, both genders were kept at a distance, with various limits and limitations to the approaches. With the advent of globalization as well as western culture, young people have begun to mingle well with one another. It's worth noting how pleasant the staff is and how sociable they are. However, absolute relaxation of limitations has tainted the Indian worldview, complicating physical relationships. This has resulted in the emergence of new types of partnerships in India, such as live-in relationships. Also, the rise in rape and sexual abuse instances is due to the warped mentality, which is a product of imported ideals that are highly foreign to our mother culture [12].

1.4.5. Social Ideals:

Elders have included the values of treating visitors as God, providing a warm welcome, respecting elders, and celebrating every minor holiday with vibrant colors of joy and unity. Today, such a large gathering with so many colors and light is rare. People have severely limited their social connections. Given the socioeconomic level and affluence of today's generation, contact is exceedingly diplomatic. People have forgotten their social ideals and the joy of being together. Rather than Holi and Diwali, today's generations choose to celebrate Valentine's Day.

1.7.5. Cuisine, Dress, and Dialect:

The food, clothing, and languages of India vary depending on the state. The flavors of food vary, yet each meal has its nutritious worth, and each location has its medical preparations and folk medicines. Even the dress differs in various states, which is important in protecting women's dignity. Even though diverse cuisines from across the globe have varied tastes to offer, the food elements that have gained a lot of popularity are junk food products, which have worsened the country's health problems. Male suiting, for example, are an improper fit for the Indian climate. Female clothing serves as a source of diversion for twisted brains once again. Even Indians are not very enthusiastic about the promotion of their native tongue or our national language. Instead, today's young feel it an embarrassment to talk in Hindi, their mother tongue [13].

1.7.6. The Agricultural Sector and Employment:

India's economy was mostly centered on agriculture. Agriculture has lost its main importance in India as a result of expanded globalization and the emergence of multinational corporations (MNCs). Agricultural science receives the least attention from young people, who see farming as a dishonorable job and despise it. MNC jobs are profitable, attracting the majority of the workforce who are now working as customer service representatives for other nations. Due to

these MNCs, Indians are losing their health and prestige, and are rapidly approaching the era of economic servitude.

1.7.7. Socio-Cultural Effects of Globalization on Indian Culture-Changing Trends:

Local cultures have been harmed by unprecedented contact and movement. Globalization's product, large-scale immigration, and a transnational workforce are distributing cultures over the globe, resulting in united world culture. India is no different. There was a period when Indians would greet one other with "Namaste" or a regional dialect equivalent. However, a major portion of the population now says "Hi" and "Hello." Dr. Kumar Ashutosh, a historian with a Ph.D., disagrees "It isn't an issue of right or wrong. It's a question of shifting preferences ". The Indian joint family structure, which has been praised across the globe, is disintegrating, clearing the way for nuclear families elsewhere. As a result of globalization, more individuals today want an autonomous lifestyle. In the main cities, at least, there are old-age homes and senior villages. What's more concerning is that many of these nuclear families are becoming even more fractured as a result of poor relationships between spouses [14].

1.7.8. India's Languages and Globalization:

Because it links everyone, English is already the main language in India. However, each state in the nation has its native language, making communication challenging at times. Kannada is the very first language of Karnataka, whereas Malayalam is the first language in Kerala. Even though these two states are close neighbors, a person from Kerala would have difficulty understanding Kannada. As a result, practically everyone speaks Hindi and English. Because of the impacts of globalization, English is gradually gaining control. Hardly! They are being preserved thanks to the internet. Take, for example, the attempts to preserve Bengali and Rabindranath Tagore's writings. Tagore's songs, tales, novels, and poetry are all archived online as part of the Gigabit initiative. The internet is not only preserving this, but it is also bringing Tagore's work to a wider audience and increasing its popularity.

1.7.9. Indian Festivals and Globalization:

Indian festivities haven't altered much in recent years, but there are some impacts. Many holidays, like Dussehra, Diwali, as well as Ganesh Chaturthi, have gone worldwide, with the diaspora celebrating them all over the world. Many locals also attend these festivals to learn about Indian religious rituals. However, there has been a surprising transformation inside the nation. Friendship Day, Valentine's Day, Christmas, and even Father's Day and Mother's Day are among the numerous worldwide occasions we currently commemorate. Even a few decades ago, these events were rarely relevant in Indian society. India is evolving and becoming more integrated with the rest of the globe. Many Indian customs, festivals, performing arts and ways of life are centuries old, and although they risk being forgotten in an increasingly globalized world, the internet is helping to keep traditions alive that would otherwise be lost.

1.8. The Postmodern Environment:

1.8.1. In Technology, the Deconstruction Paradox in Construction:

In the preceding debate, we demonstrated the importance of technology in Indian culture, as well as the fact that we are not opposed to the right use of science and technology. Is technology, however, always beneficial? Or, to put it another way, are there any criteria for utilizing technology, and how does it affect one's quality of life? In postmodern civilization, these are

among the lingering questions that plague us. Scientists have even proposed robot civilizations and the integration of technology into every area of human existence. These are critical concerns today, since the delusion of a "technology paradise" is pervasive, and the public is flocking to it without question, potentially leading to a catastrophic disaster in the long term.

2. LITERATURE REVIEW

Raghunath et al. studied the effects of globalization on Indian culture. Globalization is a critical component in today's competitive world since it integrates and mobilizes people's cultural values on a worldwide scale. Many nations are merged and altered as a result of globalization in this age of fast technological advancement. As a result of these contemporary occurrences, the social structure, as well as construction, have changed [15]. The emphasis of industrialization or globalization has always been on industrial investment or the process of economic expansion. Today's world is a global one. Globalization, according to (H.M. Ramesha), is the current trend in a nation's economy and progress. Globalization is a series of social, economic, technological, cultural, and political changes that have an impact on individuals at all stages of their life. Its main focus was on the consequences and effects of urbanization, modernization, and globalization in the context of Indian society [16].

The impacts of globalization on Indian culture or society were investigated by Ritu Agarwal et al. Globalization is described as the fast integration of nations that occurs as a result of increased overseas commerce and foreign investment. According to social theorists, it refers to enhanced opportunities for action amongst and among individuals in circumstances regardless of geographical concerns. The globe has become a "global village" as a result of economic liberalization or globalization. Cultural modernization, backed by globalization forces, is despised if it infringes on or fails to support society's essential cultural values, language, social behavior, and lifestyles. Even while growth is accelerating, many fundamental issues such as persistent poverty in rural regions, the threat of corruption, including political instability are causes for worry, and actions should be done to address these issues so that the greatest potential advantages of globalization may be reaped [17].

Rajeev Kumar Upadhyay and his colleagues investigated the socio-cultural effects of globalization in India. Globalization is the process of economic and social integration, as well as the mixing of diverse cultures. His work examines and summarizes the influence of globalization on India's social and cultural values. This work has evaluated, presented, and confirmed a variety of research studies to do so. Gender discrimination, equality of opportunity, family dynamics as well as values, social security net, style of living, administration, youth development, technology, festivals, healthcare system, music, language, literature, cinema, television, as well as drugs but also trafficking, are all discussed in this paper based on previous research [18].

3. DISCUSSION

Globalization has a significant impact on the planet. Its imprints may be found in every aspect of existence. The exchange of world ideas and perspectives has resulted in a huge shift in people's lifestyles and living standards worldwide, not only in India. This transition is not hindered by Indian culture. With the advent of globalization, our deeply ingrained traditions or practices have weakened their grip. India has a diverse cultural heritage, and its pride in its heritage is well-known across the globe. India is gaining international recognition and is on its way to becoming a significant economic or political power. It has a significant influence on various socio-

economic life in India. Globalization, urbanization, as well as regional development, have all accelerated in India. The speed of change in India varies from period to time, from place to place, or from area to region. The essential social structures of rural India, like the village, and traditional joint family system, including caste and tribal relations, are all undergoing significant changes as a result of globalization.

4. CONCLUSION

To recapitulate, Indian culture consists of numerous elements. Although people practice each component, not everyone believes in all of them. As can be observed, it is a traditional culture, and everyone has an opinion about it, both positive and negative. As a consequence, Indian culture is unique and encompasses a diverse set of customs. Even though the young do not believe in traditional values, culture will develop with time and become less traditional as a result of the modern world. The features are extensively practiced in general, but this will change in the future. The culture of India is a jumble of unintelligible layers. However, underneath the seeming chaos lurks a thousand-year-old scientific foundation. India's caste system seems to be unnecessary, unfair, and unjust in its present form. The primary goal of this study is to understand more about the effects of globalization on Indian culture. This was not always the case, though. Sadh guru investigates why the caste system was founded in the first place, as well as if abolishing it can solve any of the present caste-related problems. For a long time, Indian youth have been accused of being strongly influenced by American and European customs.

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CHAPTER 5

GENDER INEQUALITY IN EDUCATION

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ABSTRACT:

Gender disparity has been seen in academic institutions. In comparison to men, women have been prejudiced against in a variety of ways. In terms of gender inequality, the key feature that has been encountered is participation. In educational institutions, students are obliged to engage in a variety of activities. Girls were given less opportunity to participate in activities than their male colleagues, resulting in widespread gender inequity. In comparison to metropolitan areas, the situation has been more severe in rural areas. Gender imbalance in education is viewed as a fundamental hindrance to the system's overall success. As a result, it is critical to develop programs and policies that concentrate on ensuring that girls have equal rights or opportunities, not just in terms of obtaining an education, but also in terms of carrying out other work responsibilities. Girls must have equal involvement chances at home and school, according to their parents and instructors. Variables generating gender disparity in education, factors impacting educational achievement, and programs encouraging women's education are the key topics that have been considered. The main objective of this paper is to understand more about gender inequality in education. This paper will assist future generations to comprehend that both genders (male and female) are equal. As a result, the same opportunities that were afforded to males will be given to females.

KEYWORDS:

Communities, Education, Gender Inequality, Individuals, Learning Materials, Program.

1. INTRODUCTION

Gender inequality in schooling is a chronic issue in Indian culture, particularly for girls from economically disadvantaged backgrounds. Gender disparities are significant in a variety of areas, including education, health, work, and compensation. There have been advancements in the accomplishment of universal enrolment of pupils in schools throughout the last few decades. In addition, policies and processes to combat gender imbalance in education have been implemented. However, there have been educational inequalities in the present as well. Socioeconomic variables, access to learning materials and resources, time is given to formal learning activities, and cultural opinions and perspectives on girl's education among people and communities are all key contributors to education inequalities. In most rural areas, there is a widespread belief that females are expected to help with family tasks and that school education is not for them. They must ultimately marry, and in their new homes, they will not be able to put their educational talents to use, but will instead be responsible for the household. However, attitudes are shifting, and females are being pushed to pursue higher education.

In the current day, policies and initiatives have been developed to ensure that girls have equal access to equal rights or opportunities. Previously, people held the belief that male people in the family should be educated. When men have an education, they will be able to make a substantial contribution to their families' goodwill and well-being by obtaining work prospects. Individuals and communities have changed their ideas and opinions in recent years, both in urban and rural areas, and are pushing females to pursue education. Girls and women, too, may make a significant contribution to the well-being of their families and communities. When their parents assist them, kids can get a high-quality education.

The needs of girls are rarely heard or heeded by people in positions of power. Girls, despite their greatest efforts, are unable to overcome discrimination, hostility, and sexism, according to a study. It's no wonder, therefore, that females have no control over how long the high school will run. Girls encounter several obstacles, ranging from menstrual to forced marriage, that prevent them from achieving the future they desire. Gender inequality, on the other hand, does not only affect the lives of girls in particular nations; it is a global injustice. The unrealized potential of millions of women who already are ready and willing to promote change in their communities is the most effective weapon humans have in the struggle for equality [1]. Figure 1 shows the Barriers to Girl's Education, Such as Poverty, Child Marriage, or Early Pregnancy.

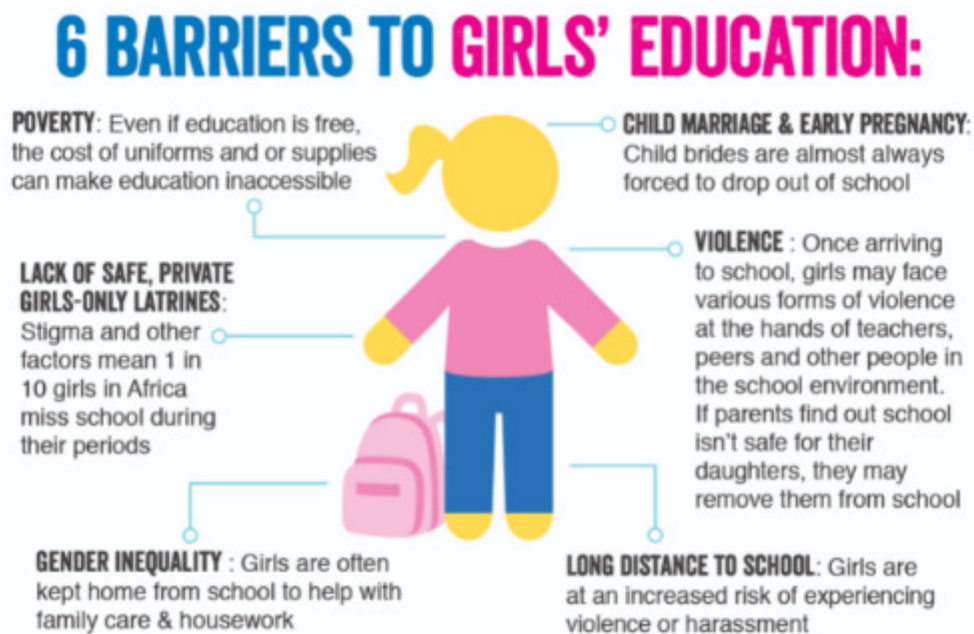


Figure 1: Illustrate The Barriers To Girl's Education, Such As Poverty, Child Marriage, Or Early Pregnancy.

1.1. Gender Equality in the Educational Setting:

As per the United Nation (UN) sustainable development goals, the fourth target is to ensure that everyone has the chance to attend primary and secondary school, with equitable access to excellent technical education for both boys and girls. This implies that nations will have to react via political interventions to ensure both improvement activities and, above all, universal access for all children, including addressing gender inequality, food hardship, and armed conflict [2].

In India, significant progress has been achieved in universalizing primary education, with improvements in enrolment rates and completion rates among females in primary and secondary schools. Between 1990 and 2017, the Indian people managed to raise the literacy rate among young aged 16-24 from 84.2 percent to 91.4 percent, according to a UN study. By 2016, 90.6% of elementary school students have completed their education.

And though the Government of India is working to ensure that the whole population is educated, there are still challenges that are difficult to overcome and are dependent on a variety of circumstances. Accessibility to education and opportunities is restricted in a nation where approximately 80percent of the population lives in rural regions. Even now, gender disparity in schools is an issue that needs to deal with a variety of factors, including family economic circumstances, cultural beliefs, and people's social backgrounds.

According to statistics from the 2006 India Human Evolution Survey, the male child's school achievement is favored above the daughter's, particularly if the family resides in rural regions with lower socioeconomic backgrounds. This helps to explain how socioeconomic status influences the number of learning materials available and the real dedication to studying, but it also depends on cultural beliefs.

It's easy to see how historical-cultural factors impact learning results, such as considering women's roles as distinct from men's, and individuals who live in rural areas are intimately familiar with these notions.

1.1.1. The socio-economic situation, a desire for poverty, and gender inequality:

The quality of the school is vital not just for fostering a high-quality education but also for having greater resources accessible for further study. Indian females, on the other hand, maybe exposed to lower-quality educational settings than boys. Infact, the number of females enrolling in private schools is somewhat smaller than the number of boys, and boys are much more likely to complete their high school education. In a rural setting, providing thorough education to children becomes a significant cost. Given the cost or their limited motivation to extend their children's studies, it is seen as reasonable that they get a basic education but then immediately begin work. Low-income families may struggle to pay for their children's education, necessitating additional labor in the home, which is often delegated to daughters as well as family women, in addition to child care [3].

1.2. Gender Inequality in Education:

There are many and varied linkages between gender equality and the realization of the fundamental right to education. Not just in India, but also in other nations throughout the globe, women, and girls are denied their basic right to education (Gender Discrimination in Education, 2012). The following are the elements that contribute to gender disparities in education:

1.2.1. Poverty Situations:

When people live in poverty, they face a variety of issues and obstacles in making ends meet. They may even have difficulty reaching their daily dietary needs in rare situations. Individuals and families living in poverty have as their major goal the generation of adequate revenue to maintain their living circumstances. They frequently lack the financial means to cover the costs associated with pursuing an education. Even if schooling is offered free of charge, they must still

cover additional educational costs. These include goods like stationery, books, luggage, uniforms, and transportation fees, among others. Poor individuals have a difficult time fulfilling these bills.

Poverty-stricken people believe that obtaining an education is critical to maintaining one's living circumstances. As a result, they want to enroll their boys in school. They believe that education should be offered to boys for them to be able to get decent work prospects in the future. Girls, on the other hand, are taught how to undertake home chores and modest occupations to help support their families. When parents are involved in the manufacturing of products, for example, they urge their children, both boys and girls, to help them in the creation and selling of those items. After school, the lads are expected to work on this project. Due to a lack of financial means, most females are discouraged from pursuing an education. Their male brothers educate them, particularly to improve their fundamental literacy abilities in reading, writing, and arithmetic, which they have learned in school.

1.3. Traditional Points of View are Common:

Individuals and groups often had conventional views on females' education. When they had little financial means, they thought that these monies should be kept for their daughters' marriages rather than being spent on education. Another point of view was that in married houses, females would not be able to use their educational talents and would instead be responsible for the family. Taking this into account, they begin training their daughters at a young age on how to carry out domestic tasks. Previously, women and girls were restricted to their houses and were not permitted to attend any social parties or celebrations. They were denied the right to voice their opinions and ideas in decision-making processes. They were largely supported by the cash generated by men and were expected to follow the judgments and regulations made by them. As a result, they were discriminated against and denied certain rights and opportunities owing to the prominence of conventional attitudes.

The acquisition of schooling by females is generally influenced by traditional adolescent behaviors. In certain rural areas, the existence of certain traditional behaviors proves to be a barrier to girls' education. Because of the presence of conventional attitudes and perspectives, females are denied not just access to school, but also self-sufficiency. To put it another way, they are impediments to achieving empowering chances. As a result, to provide women and girls with possibilities for empowerment, conventional attitudes must be transformed, and women and girls must be given equal rights and opportunities [4].

1.4. Infrastructure in Schools:

The school infrastructure is considered important in the creation of an appropriate and pleasant learning environment as well as the achievement of academic objectives. Members of educational institutions can carry out their work obligations in a well-organized way when suitable infrastructural facilities are available. Furthermore, children may enjoy themselves in the educational atmosphere and get inspired to succeed in their academics. According to research, pupils walk out before their educational talents are developed owing to a lack of sufficient infrastructural resources. This is especially true for females. technologies, Furniture, materials, materials, civic amenities, transportation facilities, playgrounds, restrooms, classrooms, library facilities, laboratories, as well as overall school environmental factors are all important

infrastructure investment facilities in schools that are necessary to improve the educational system.

When these infrastructure amenities are well-maintained, instructors, staff members, and students will feel more at ease and satisfied in the workplace. It is self-evident that to support learning, schools must provide appropriate teaching-learning materials, library facilities, science-related labs, and computer centers. When educators and students have access to these resources, they will be able to arrange their teaching-learning processes. In India, infrastructure amenities are often well-developed in metropolitan regions. These, on the other hand, are not well-developed in rural areas. As a result, it is critical to develop policies that would increase infrastructural conditions in rural schools. The installation of adequate infrastructural facilities will result in an increase in student enrolment and a higher percentage of retention.

1.5. Discrimination Against Women and Girls:

According to research, girls and women in disadvantaged, marginalized, and socioeconomically backward areas of society are often subjected to discrimination. Discrimination against females is shown in a variety of ways. Acquisition of education, excellence of career opportunities, empowering opportunities, poverty of right to property, deprivation of having a say in judgment matters, deprivation of trying to express their points of view, discouraged from participating in social, economic, cultural, as well as political activities, remaining confined within their households, implementing household chores, and taking care of the needs and requirements of their families. Furthermore, they are subjected to discrimination in terms of health and medical services, as well as diet. Male members were fed high-quality meals, while female members were fed plain fare. Discriminatory treatment of women in these areas is a barrier not just to their advancement, but also to the development of communities and nations.

Regardless of the tasks that women and girls do, whether they are managing home obligations, pursuing school, seeking work, or aiding their parents in their family company, women and girls face discrimination. Equal rights or opportunities are critical for them. The parents really must guarantee that their daughters have equal rights and opportunities. Girls should have equal opportunities in terms of education, health care, medical treatment, food and nutrition, property, money, and resources, among other things. Girls' empowerment and well-being would be enhanced if equal rights, as well as opportunities, were provided to them.

1.6. Criminal and violent acts occur regularly:

Women and girls have been victims of criminal and violent activities on a large scale in both rural and urban populations. Verbal and physical abuse, sexual harassment, discriminatory treatment, rape, acid assaults, female foeticide and infanticide, child trafficking, domestic violence, and neglect are all examples of these actions. Girls' and women's physical and psychological health are affected by their exposure to these activities. The severity of their pain is typically determined by the amount to which they have been subjected to these actions. In schools, for example, when females are subjected to verbal abuse from their peers, they are unlikely to drop out. They may, however, drop out of school if they are subjected to sexual harassment or other illegal acts. As a result, the incidence of criminal and violent activities is viewed as a serious impediment to obtaining an education.

Students, especially females, have often been victims of criminal and violent crimes at schools. According to research, similar crimes have been committed by instructors, staff members, and other students. As a result, it is necessary to formulate policies that will reduce aggressive and delinquent acts in schools, especially against women or girls, promote equal opportunities for them, and treat them with respect and courtesy, not only for women's advancement but also for the improvement of the educational system. It is the job of parents to ensure that their children's growth and development, both boys and girls, occur healthily. They must treat their daughters with compassion and civility to fulfill this task

1.7. Marriage of a minor:

When two people marry when they are under the age of 18, it is known as child marriage. Individuals, especially girls, suffer unfavorable consequences as a result of child marriage. When young girls marry, they are often denied access to school, work possibilities, and involvement in other childhood activities. They are just obliged to stay in their houses, carry out domestic duties, and look after the wants and requirements of other family members. According to studies, females frequently display a lack of desire to follow their parents, yet they are forced to do so. Individuals and organizations mostly from rural regions marry their daughters at a young age due to their traditional attitudes and opinions. They believe that as females become more educated and mature, finding appropriate grooms would become more difficult. They even begin training their daughters in the execution of domestic duties at an early age for this aim.

Girls are barred from obtaining an education as a result of the prevalence of this practice. Child marriage has been discouraged by the introduction of programs and initiatives. In 2006, the government redoubled its efforts, and India approved the Child Marriage Prohibition Act. This resulted in increased penalties for performing a child marriage rite, as well as making child marriage voidable by the married party for up to two years after attaining maturity, and allowing judges to interfere in certain circumstances. For males, the legal age for marriage inside the nation is 21 years, while for girls, it is 18 years.

1.8. Parents' education is important:

Parents' education is a critical aspect in fostering education among children, instilling morals and ethics in them, and resulting in their well-being. When parents are well-educated and employed in reputable positions, it is obvious that they will provide their children with a high-quality education. Parents who have been educated will see the need of ensuring that both boys and girls have equal rights and opportunities. As a result, parents enroll their children in reputable educational institutions and provide them with the opportunity to further their careers.

When the parents, on the other hand, are not well educated and lack fundamental literacy abilities such as reading, writing, and arithmetic, two variables usually come into play. For starters, they understand the importance of education and advocate for equal rights and opportunities for both girls and boys in their pursuit of it. They hold the belief that females should not be seen as liabilities and that equal educational opportunities should be provided to them. Another issue is that they discriminate against females, especially when it comes to obtaining an education while encouraging their sons to enroll in schools.

The main reasons behind this are a lack of financial resources and a lack of knowledge. These people, too, have acknowledged the need of providing educational opportunities to both girls and boys via the development of programs and schemes

1.9. The Parents' Occupation:

According to research, the parents' work is a significant element in encouraging females to attend school. Due to the dearth of income-generating options for parents, girls are denied access to school. Everyone's main goal is to find work that will allow them to maintain their current living standards. One may earn money to support their living circumstances by participating in work opportunities. Finding suitable career prospects is difficult in today's world. Individuals are expected to work hard to locate excellent job possibilities or receive references. The parents' vocations and work prospects are seen to be a significant element in promoting children's educational attainment.

When boys and girls enter school, it is clear that they will need to study hard to get an education. They must devote sufficient time to their academics and install qualities such as diligence, resourcefulness, and conscientiousness. Aside from this, there are several other important things to consider. Admission of students, retention rate, and academic success are the three factors. The employment of the parents has a significant impact on these characteristics. There is a rise in the admission and retention rate of pupils when their parents work in well-paid and reputable jobs. They are also capable of getting excellent scores on their tasks and examinations. On the other hand, when parents work in low-wage minority occupations or are jobless, their children's admission and retention rates drop, and their academic performance suffers. As a result, people must participate in work possibilities to stabilize their financial situation [5].

1.10. Household Responsibilities Management:

According to research, women from disadvantaged, marginalized, and economically weaker parts of society are more likely to dissuade their daughters from pursuing higher education, owing to their involvement in family obligations. Many components of home management must be addressed. Meal preparation, cleaning, washing, gardening, and so forth are examples. Individuals in rural families are also expected to complete certain extra responsibilities. These tasks include collecting water from sources of water and caring for animals. Domestic workers and cleaners are often employed in metropolitan areas. The employment of domestic workers frequently allows household members to focus on other jobs and activities. Individuals in rural areas, on the other hand, are expected to handle home tasks on their own. People usually urge their children, particularly females, to participate in the execution of domestic tasks. They are deterred from pursuing education due to the management of domestic obligations [4].

2. LITERATURE REVIEW

Gender disparity in education: Government systems, culture, or religion was investigated by A. Cooray et al. Between 1991 and 2006, the dataset includes up to 157 nations. The findings show that political institutions have little impact on females' education. Autocratic regimes do not discriminate against females when it comes to denying them access to school, and democracies do not discriminate based on gender when it comes to giving educational opportunities. They look at whether gender disparity in education is caused by political institutions, culture, or religion. Culture and religion have the greatest impact on gender disparity in schooling.

Discrimination against women is particularly prevalent in Muslim-majority nations. The impact of religion on institutions and behavior is an essential part of cultural transformation. The amount of democracy is influenced by religion. Muslim nations are more autocratic and less democratic than the rest of the world. Gender equality is also lower in Muslim nations. Our empirical findings show that gender disparity is due to culture or religion rather than a lack of democracy [6].

Gender Inequality in Education: Correcting for Women's Subordination was investigated by N. P. Stromquist et al. It builds on the foundations of liberal, radical, and socialist feminist viewpoints to account for disparities in educational access, achievement, and area of study choices between men and women. The state appears as a crucial player in controlling and developing with the help of processes and results, and socialist feminism is the paradigm that best depicts the state's behaviors. There has been a new convergence in feminist thinking toward the integration of ideological and material factors in the account of female inferiority, bringing radical or socialist feminist ideas closer together than ever before. These viewpoints identify substantial limitations in the state's capacity to improve women's situations, whereas groups from outside the state, especially women-led organizations, are recognized as the most probable sources of major educational and hence societal change in women's interests. It is likely that the main forces for educational change are concentrated here, and that as these groups of women become more organized, they will both develop a much greater understanding of sexual oppression and subordination in society among women and increase pressure on the state to respond to women's needs for a transformed society [7].

Gender Inequality in Chinese Education was investigated by J. Zeng et al. But there is proof that gender imbalance existed in China's educational system in the 1980s, there is conflicting evidence in China's literature regarding changes in gender inequality in academic attainment during the last three decades. Some argue that gender disparity remains severe, while others claim that progress has been made. We want to know how far China has come in decreasing gender disparities in schooling since the 1980s. In the case of females in urban areas or during the 9 years of obligatory schooling, there is almost no substantial gender disparity (primary school or junior high school). Inequality still exists for girls in rural regions (albeit it is decreasing with time) then when they enter high school or beyond. In brief, females from rural regions, particularly minorities, and all regional girls in high school or above experience the most significant barriers to school enrolment [8].

Household Decisions, as well as Gender Discrimination in Education in Rural China, were investigated by D. Li et al. The research reveals that parents had greater educational aspirations for males than for girls, based on a household survey of disadvantaged rural counties in Gansu and Hebei and local reports. In the majority of counties, school non-attendance rates are greater for girls than for boys, indicating that education is a significant financial burden for impoverished rural families. School attendance is influenced by a variety of variables, including economic hardship, gender, and other characteristics, although the connection varies by county. To understand family education choices and their consequences for gender disparity in education in rural China, this research takes a multidisciplinary approach. Considering the significance of power in gender interactions, effective interventions must include the involvement or support of decision-makers from all areas of life [9].

Gender Inequality And Higher Education were researched by J. A. Jacobs et al. In certain parts of the educational system, gender disparity is more prevalent than in others. The study divides access to education into three categories: 1) college experiences, 2) college experiences, and 3) post-collegiate results. Women perform pretty well in terms of access, but less well regarding the college experience, or are disproportionately disadvantaged in terms of educational achievements. Gender disparity in higher education must be explained in terms of these many characteristics of education, as well as the circumstances in which women have achieved parity and those in which females continue to lag behind males. The extensive study on women in education in numerous sectors should pave the way for the next generations of scholars to confront some of the most basic challenges surrounding gender and education. The link between gender disparity in education and gender inequality in society is a key subject for future thinking and study [10].

3. DISCUSSION

Education is a critical tool for economic, social, political, or cultural empowerment. The Indian government has created many educational systems as well as programs in recognition of this fact. The difficulties in focusing on what is important in elementary, secondary, and higher education. Because the pilgrim period is often seen in the implementation of many ideas, policies, and programs. India, being a democratic country, has devoted a great deal of thought and importance to all types of education to promote the welfare of its population. As a result, education has become a prerequisite for acquiring information, improving skills, developing attitudes and values, and so on. However, there is still a pressing need to ensure that all inhabitants of the nation have access to education. It is primarily in light of gender discrimination in all stages of education, including gross enrolment ratios, gender distinctions regarding educational literacy, a large gender gap in students enrolled in science but also expression subjects, poor enrolment rates of girls in higher education, gender-based in educational programs as well as self-learning materials, etc. Families must ensure sure their kids have access to instructional content or that their health is taken care with, in addition to providing support and encouragement, for them to attain academic objectives. Furthermore, colleges should provide a positive learning environment, complete with infrastructure, and resources, including facilities, to promote student enrolment or retention.

4. CONCLUSION

Gender imbalance in education is sometimes seen as the most serious hindrance to the growth of the education system. Deprivation, traditional viewpoints, school infrastructure, discriminatory treatment of girls, the occurrence of criminal and violent acts, child marriage, parental education, occupation, household responsibilities management, and a lack of interest in studies are all major contributors to gender inequality in education. When girls and women are exposed to one or more of these components, they are likely to have physical and psychological consequences. Programs and schemes have been devised with the main purpose of promoting awareness among individuals of all ages, and backgrounds, including regions about the need of treating girls and young women with respect and offering equal opportunities. Individuals and towns that provide equal rights and opportunities for women will not only promote their personal growth and development but also the well-being of their communities and the nation as a whole.

When girls are pressured to enroll in school and obtain an education, their families must provide support and encouragement. To put it another way, children must be well-prepared to achieve

their academic objectives. For their children to achieve academic goals, parents must ensure that they have access to educational resources and that their well-being is taken care of, in addition to offering support and encouragement. Furthermore, to encourage student enrolment and retention, schools should offer a favorable learning environment, replete with infrastructure, resources, and facilities. The primary goal of this article is to learn more about gender disparities in schooling. This report will help future generations understand that both male and female genders are equal. As a consequence, ladies will have access to the same opportunities that males have.

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CHAPTER 6

A CONCEPTUAL REVIEW OF PHYSICAL ACTIVITIES ASSOCIATED WITH ITS SOCIAL ENVIRONMENT

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ABSTRACT:

Many health habits are influenced by social contextual variables as well as individual-level ones, according to research. However, little study on physical exercise takes into account the social milieu in which individuals live, which limits our knowledge of its effects. Although the impact of individual-level factors on physical activity is well-documented, research on social-environmental influences is still in its infancy. There is presently no comprehensive taxonomy of aspects of the social environment and the many processes via which each impacts health-related behavior in the fast-developing and changing literature on the social environment and its effect on health outcomes. This research examines five aspects of the social environment social support and social networks, socioeconomic status and income disparity, racial discrimination, social cohesiveness and social capital, and neighborhood factors in the context of physical activity to highlight key disparities. In social-environmental research on health, increasing the specificity of language and methodologies will permit more systematic investigation and improve the pace of scientific discovery in this crucial domain.

KEYWORDS:

Behavior, Exercise, Neighborhood, Physical Activity, Social Environment.

1. INTRODUCTION

Links between environmental factors and health-related behaviors have long been recognized in social and behavioral science models and theories, and empirical data has typically supported these views[1]. Much of this study has previously focused on characteristics of the physical environment. on the other hand, other influences in our environment, such as "some features of the social milieu," affect our health [2]. Social variables are now extensively acknowledged in health behavior research and are explicitly recognized as a major predictor of health by federal health organizations. Although there is no universally accepted definition of "social environment," the social environment in which individuals live influences behavior by "shaping norms, enforcing patterns of social control, providing or not providing environmental opportunities to engage in particular behaviors, reducing or producing stress, and placing constraints on individual choice," according to social scientists.

The majority of health outcomes and behaviors in society are socially structured or distributed, adversely affecting individuals who live in resource-poor social and physical contexts. Individuals who live in these situations are more likely to engage in harmful habits, such as

physical inactivity, as a result of the stressful and dangerous environments they live in. Physical inactivity is a major public health issue that has been linked to an increased risk of heart disease, diabetes, high blood pressure, obesity, and some malignancies. Several psychological, cognitive, and emotional aspects have been recognized as contributing to the inactivity of certain persons [3]. In addition to some individual characteristics, the social, economic, political, and physical settings in which people live have a significant effect on health outcomes and behaviors. Effective public health methods to encourage physical activity must target modifiable social-environmental elements that might promote behavior change, and there have been growing attempts to determine the relative effects of each on physical activity. The next stage in physical activity research must be to pay more attention to social contextual elements. It is a kind of behavior that is inextricably influenced by one's social surroundings since most activity takes place inside the confines of families, communities, and neighborhoods. Individuals are unlikely to modify their behavior if they are advised to be more physically active without taking into account societal standards for exercise, resources, and chances for physical activity, and environmental restrictions such as crime, traffic, or unpleasant surroundings. Due to the difficulty of addressing social and structural determinants of health, physical activity research has tended to focus on individual-level factors; however, there is a growing emphasis on the role of social and physical environmental contexts as key modifiable determinants of physical activity.

The interactive relationship between individuals and environments is illustrated by social cognitive theory and other social-ecological and contextual models, which emphasize the need to address behavior at multiple levels of influence. One of the key tenets of these theories and models is that both environmental and individual variables influence behavior. Through mediating processes, social-environmental variables may impact health and behavior directly or indirectly, and these mechanisms are likely to vary for different outcomes. Having supportive social interactions, for example, might lessen the likelihood of people engaging in harmful habits by reducing the effect of everyday pressures or stressful events. At the same time, socioeconomic inequalities, such as financial disparities, may have an impact on health by causing differential exposure to carcinogens and pathogens, limiting access to healthcare and health services, and increasing stress exposure.

Even though several mechanisms have been postulated for various social environmental qualities and health outcomes, the fast-developing and changing literature on social environmental features and health still lacks a taxonomy to assist in discerning these critical distinctions. As a result, the definition of "social environment" varies greatly from one research to the next, making it difficult to compile and understand a body of data. These dimensions are not meant to be comprehensive, but they do reflect the most often researched "social determinants" or "social variables" in the literature. Interpersonal relationships (for example, social support and social networks), social inequalities (for example, socioeconomic position and income inequality, racial discrimination), and neighborhood and community characteristics (for example, social cohesion and social capital, neighborhood factors).

We easily admit that these dimensions overlap and function at numerous levels at times; yet, this emphasizes the interconnection of many of these dimensions and their joint effect on behavior. The routes via which these dimensions may impact physical activity are then discussed. Many ideas have been offered regarding how social environmental variables impact health and behavior to date. This article will provide light on physical activity-specific processes, helping us

to better understand how social contextual influences influence activity behavior. Following that, we go through some of the conceptual and methodological issues that come up when looking at environmental consequences. For social epidemiologists and intervention researchers interested in physical activity, we end with the proposed study and intervention options.

Based on the main characteristics of social support and social networks the existence and character of interpersonal ties and interactions; one's interconnectedness and community integration; interpersonal level Characteristics. It focuses on the mechanism that allows or prevents the adoption of health-promoting behaviors, offers access to resources and material commodities, provides individual and group coping mechanisms, buffers bad health effects, and prevents infectious disease contact. Dimensions, descriptions, and important features of the social environment, as well as the methods by which they impact behavior:

- *Income Inequality and Socioeconomic Position (SEP)*, may be broken down into two parts:
 - a. I: It is based on the *SEP principles*, which are as follows: Reflects one's social status in society; generally quantified using educational achievement, employment, and individual income. SEP: Increases biological stress and, as a result, ill-health; decreases the accumulation of and availability of material resources that may defend against stress.
 - b. II: Reflects *Uneven Income Distribution*; denotes the wealth gap between the affluent and the poor, resulting in fewer socially cohesive societies due to disinvestments in social capital; lowers social expenditure on programs and services; and worsens psychological circumstances (e.g., frustration, social comparison)
- *Racial discrimination*, which is based on interpersonal or institutional prejudice and causes psychological suffering, restricts growth chances. Discrimination based on race still exists. Economic and social hardship, increased exposure to dangerous drugs, and psychological anguish are all consequences. Racial prejudice also leads to insufficient healthcare and the targeting of dangerous chemicals in underprivileged communities.
- *Neighborhood factors*, sometimes known as neighborhood deprivation, are independent environmental characteristics of a "place" rather than a collection of people living in a certain region. It reflects the availability of health, social, and community support services, community reputation, and other historical and cultural traits, as well as exposure to detrimental components of the physical environment (e.g., water quality).
- *Connectivity and Solidarity among Groups*; shared resources that enable individuals to act together; a neighborhood or community-level trait. It is linked to the ability to enforce and/or reinforce group or societal standards for healthy habits, as well as the provision of concrete assistance (e.g., transportation).
- *Interpersonal interactions and social interactions* are crucial aspects of the social environment, to the point where "the degree to which an individual is related and entrenched in a community is critical to an individual's health and well-being". Social support and social networks are two typical markers of interpersonal interactions that describe the makeup and structure of such ties, respectively [4].

1.1. Social Networks and Social Support:

Social support is described as resources offered by others, and social networks are the aggregate structure of social ties that surround an individual and provide information on how they are connected with others. A recent review of physical activity interventions by the Task Force on Community Preventive Services found strong evidence that social support interventions increase physical activity levels and that "buddy systems," "walking groups," and "exercise contracts with another person" can increase time spent engaging in physical activity and frequency of exercise. Studies have also indicated that having a supportive spouse and/or family and friends is linked to higher physical activity [5]. Fewer empirical research relating to social networks and physical activity has been reported. According to published findings, certain social network characteristics such as the number of individuals in the network, frequency of contact, and network homogeneity are positively associated with energy expenditure and exercise adherence, but more research is needed.

1.2. Social Support and Social Networks Impact Physical Activity on a Variety of Mechanisms.

Personal connections may have an impact on physical activity by giving social support and setting social norms that limit or promote health-promoting habits[4]. Participating in physical exercise with others, for example, might aid in the establishment of favorable social norms for physical activity within a person's social network. Individuals may learn about physical exercise by seeing the conduct of others, in addition to obtaining positive feedback about the advantages of physical activity. Individuals establish a feeling of connection and closeness to one another via social networks, which provide access to resources and material items that stimulate physical exercise (e.g., provision of child care services). Furthermore, social network membership, whether among individuals or organizations, provides coping resources that can promote physical activity participation, such as access to physical activity trainers, help in starting a physical activity program, or political lobbying for improvements to existing physical activity facilities and resources, such as parks and sidewalks.

1.3. Inequality in Society:

It is commonly known that when people's and communities' social and economic position improves, their health improves as well. From the classic Whitehall studies through contemporary health disparities research, social and health scientists have worked to understand how social inequalities, or uneven allocation of resources based on socioeconomic rank, affect health. The three aspects of social inequality examined in this section are socioeconomic status, income disparity, and racial discrimination.

1.4. Inequality of Income and Socioeconomic Status:

SEP refers to one's position in the social hierarchy and is linked to varying levels of participation in social as well as material wealth. Individual income, academic attainment, as well as professional or employment position, are all common indices of SEP. The "percentage of aggregated household income owned by households whose income is below a certain centile mostly on distributions of household income" (i.e., 90th percentile) is characterized as income inequality in society. It has been proposed that health outcomes are influenced by equality, or how resources are allocated in society, rather than absolute income, such as poverty.

Individuals with the highest levels of income, education, and job classifications are not only more likely to engage in healthy behaviors (e.g., reduced tobacco use, physical activity participation, and proper diet) than those with lower job status and incomes, but they also adopt more health-promoting behaviors and reduce riskier behaviors at a faster rate than those with lower levels of income, education. The majority of studies have shown a link between SEP and physical activity. Individuals with a lower SEP are more likely to engage in job-related physical activity and walking than those with a higher SEP, who are more likely to engage in leisure-time physical activity and sport-related activity. A smaller but rising body of research demonstrates a connection between wealth inequality and health habits including smoking and physical exercise. Physical activity possibilities are likely to be influenced by the unequal distribution of physical activity resources (e.g., walking paths) in affluent and poor communities.

1.5. SEP and Income Inequality Impacts Physical Activity to a Variety of Mechanisms.

Though the processes by which socioeconomic status and wealth disparity impact health outcomes are unknown, various research has looked at the link between physical activity and these factors. One popular theory is with health-care access. According to research, poverty lowers access to healthcare services, resulting in poor health. As a result, persons in bad health are less likely to participate in physical activity than those in excellent health. Access to health care, on the other hand, explains just a portion of the disparity in health conditions across the SEP categories. An increasing corpus of research is currently looking at the function of biological stress as a possible cause of poor health. Stress may manifest itself in a variety of ways, such as depression or living and working in a difficult environment. Potential mechanisms have been hypothesized, such as access to resources, such as physical activity facilities, and conversely, unequal ownership of material resources that enable people to adapt to unfavorable situations. People with more discretionary means, for example, may get social and material resources (e.g., gym memberships) that allow them to sustain physical exercise even in inclement weather.

Underinvestment in human capital, degradation of social capital, and psychological issues such as social comparisons are all proposed methods via which economic disparity may impact health and behavior, particularly physical activity. Differential investment in social services (e.g., improvements to the built environment such as sidewalk upkeep), trust between neighbors, and tangible resources are all common indicators of income disparity (e.g., availability of physical activity facilities). Reduced social expenditure on public parks increased the degradation of these facilities and their subsequent use for illegal drug activities in urban areas. Furthermore, comparing one's social position to that of others may lead to feelings of irritation and stress, as well as a reduction in physical activity. Much of the study in this field has focused on the association between wealth disparity and health at the state and city level; further research into smaller social regions, such as neighborhoods, is required.

1.6. Discrimination based on Race

Racial discrimination has emerged as a key factor in racial/ethnic health inequalities. Differential treatment, whether interpersonal, institutionalized, or both, is a manifestation of it. Interpersonal discrimination refers to individuals' self-perceived bias, whereas institutionalized discrimination refers to organizations' discriminatory policies or practices that result in unequal access to resources and societal opportunities, the latter of which has resulted in ethnic minorities' economic and social deprivation.

Racial prejudice may cause emotional discomfort, which puts people at risk for cardiovascular disease and poor mental and physical health. A recent study found a link between interpersonal racial discrimination and health behaviors, particularly cigarette smoking and alcohol use; those who experience racial prejudice are more likely to engage in these activities. There is no research on the link between interpersonal racial prejudice and physical exercise that we could find. Much of the study on the impact of racial discrimination has focused on perceptions of interpersonal prejudice; nevertheless, institutional racism, which is embedded in societal institutions, continues to exist. Historically, institutional racial discrimination has limited access to certain forms of physical exercise and activity locations, such as golf courses and swimming pools, for specific demographic groupings. While such practices are now prohibited, racial discrimination in the form of residential segregation may still have an impact on the availability and enjoyment of physical activity resources such as parks and facilities. According to recent research, African Americans in segregated regions assessed their surroundings as less pleasant for physical activity and had fewer physical activity facilities than African Americans in more varied, less segregated areas. Though certain amenities (e.g., sports fields, and tennis courts) exist in segregated areas, richer neighborhoods frequently have more facilities [6].

1.7. Racial Prejudice Impact Physical Activity in a Variety of Mechanisms

Economic and social hardship, higher exposure to toxic chemicals and hazardous situations, and targeted marketing of legal and illicit medicines and substances are among the probable processes by which racial prejudice affects health. Each of these channels makes it more difficult to establish and maintain healthy habits. Local governments' capacity to invest in health-promoting goods and services, such as parks, is hampered by economic and social disadvantages[7]. People who live in dangerous environments (e.g., high crime and neighborhood disorder) are less likely to engage in physical activity, and the targeted marketing of psychoactive substances and materials in racial segregation in public neighborhoods influences unhealthy behaviors like substance abuse and possibly physical inactivity.

1.8. Characteristics of the Neighborhood and Community

In community but also neighborhood studies that adjust for individual-level characteristics that put individuals at risk for poor health, researchers have endeavored to address this issue[8]. Although this is a vast category with numerous features, the goal of this study is to introduce fundamental ideas. Core social-environmental variables that include neighborhood and community elements and impact a variety of wellness practices include neighborhood as well as communal attributes including social cohesiveness and social capital, as well as factors such as neighborhood socioeconomic status.

1.9. Social Capital and Social Cohesiveness

When compared to the less well-off cultures, research has demonstrated that cohesive as well as socially connected communities have superior healthcare outcomes (e.g., lower death rates and longer life expectancy). A measure of collective efficacy is social cohesiveness, which is defined as the extent of connectivity as well as cooperation amongst elements of society. It is linked with the readiness to act for the common good [9]. Communities and neighborhoods with common norms and expectations for regional cooperation are more equipped to mobilize collective solutions to local challenges like public safety. Social capital, a related concept, refers to the resources available to individuals and society through social relationships, particularly social

networks, reciprocity norms, and trust, which encourage people to work together to achieve common goals. Social capital may be seen as a measure of the level of social cohesiveness, with socially cohesive cultures having a lot of it.

There has been a lot of focus on this concept of the social environment of communities in the previous six years, particularly on social capital research and scholarship. There have been many review papers created, each synthesizing terminology from sociological, economic, and cultural studies, as well as public health. From criminal activity to political engagement, social capital, social cohesiveness, and collective efficacy seem to impact a wide range of health-related behaviors. More recently, empirical evidence for a link with physical exercise has been discovered. Both types of research discovered a substantial link between poor leisure-time physical activity and low social involvement (a characteristic of social capital).

1.10. Social Cohesiveness and Social Capital as Mechanisms Influencing Physical Activity

Communities with a high level of social capital, according to Berkman and Kawachi, may indeed be better prepared to develop positive social norms for health behaviors (e.g., physical activity) while also regulating ordinances as well as laws prohibiting certain behavior patterns such as selling illegal drugs or engaging in plenty of other illicit behavioral patterns near parks, thereby increasing a feeling of protection in communities where children are likely to engage in physical activity[10]. Furthermore, by valuing shared community objectives, such as decreased neighborhood violence, cohesive and trustworthy communities may influence behavior. Residents who take an active role in crime prevention may assist to establish safer conditions for adolescents and adults to participate in physical exercise. Finally, social capital has the potential to impact health through psychological processes such as social support. Neighbors who trust each other though are more inclined to aid and support one another when they are in need. Access to health-promoting programs may be influenced by instrumental assistance, such as money to buy proper walking shoes.

1.11. Factors in the Neighborhood

In the 1980s, sociologist William Julius Wilson argued that poverty was caused by social and environmental factors, as well as a lack of institutions and resources in communities. Even after adjusting for individual-level variables like money, studies demonstrate that the sociological mix of a place may have a considerable impact on health. Local characteristics such as socioeconomic status or deprivation, house ownership, the availability or absence of neighborhood services (e.g., grocery shops), and crime perception are often assessed[10]. Area-level measurements, such as census tract variables or census tract data combined to produce an index, such as the Townsend and Carstairs Index (e.g., % jobless, lack access to a vehicle, and dwellings not owner-occupied), are widely used to examine neighborhood issues.

The effect of the physical environment (e.g., traffic, walkways, and amenities) on promoting or restricting physical activity has been the subject of most of the studies on the influence of communities on vigorous exercise. Fewer studies have looked at the social features of communities to see whether the place where one resides seems to have an independent influence on physical activity, taking into account the people who reside there. Cubbin et al. looked at the role of neighborhood impoverishment in determining physical activity levels[11]. The authors discovered a link between neighborhood impoverishment and physical inactivity among men and women of various racial/ethnic groups using the Townsend Index and adjusting for individual

SES. Those who lived in disadvantaged regions were just more likely to be insufficiently physically active than those of us who lived in rich areas, using a comparable assessment of neighborhood deprivation.

2. DISCUSSION

2.1. *Physical Activity Influenced by Local Impacts on Variety of Mechanisms.*

Researchers are still attempting to figure out how local elements affect one's health. Several putative causes for physical exercise are identified by Macintyre et al.[12]. Polluted air (e.g., smog) and other physical environment factors might limit physical activity. Physical activity chances are also determined by the lack and availability of health as well as civic amenities such as recreational facilities. Physical activity is often hindered by community support services such as decreased daily school physical education or inadequate garbage pickup. Finally, sociocultural neighborhood characteristics such as social and cultural standards for physical exercise may have an impact on activity levels. Although physical aspects of communities are included in these processes, they also contain social, cultural, and historical factors that are important but sometimes disregarded in neighborhood studies.

2.2. *Measurement of Social-Environmental Characteristics: Challenges and Progress*

Environmental variables and their correlations with physical activity would be beyond the scope of this paper to discuss all of the methodological challenges associated with measuring each of the environmental measurements characterized; however, a short explanation of measuring devices as well as epistemological concerns and breakthroughs about understanding social external conditions is necessary. The use of area-level measurements, which are merely aggregates of individual responses, limits the investigation of the effect of social-environmental variables on health. In addition to analyzing individual-level determinants, Macintyre et al. advised that future studies of community and neighborhood characteristics focus directly on components of both the social and physical surroundings that can impact health[12].

Physical activity studies have recently focused on neighborhood characteristics such as the presence or absence of resources (e.g., fitness centers), possible increased levels throughout play equipment soil, and passenger transportation that are crucial to both physical and social environments but also changeable[12]. Others have recommended that more objective or inconspicuous environmental metrics, such as environmental audits, be included to objectively quantify physical environmental attributes. For the impacts of human external conditions, this is less common. Other indicators that may be used to influence societal norms, according to Cheadle et al., include tracking the amount of media stories on physical exercise[13]. In research examining the association between environmental conditions and physical activity, the use of Geographical Information Systems (GIS), global positioning systems (GPS), and geocoding is becoming more common. These tools can link individuals to their geographic location, allowing researchers to combine social environmental features like crime data and social supports (e.g., the number of houses of worship) with physical activity data and display spatial distributions of activity behavior.

At the interpersonal, ecological, or combined levels, social-environmental factors may be quantified. Individual (i.e. perceived discrimination), as well as group level (e.g. institutional discrimination) unit of observation, exist in racial discrimination, for example. Individuals/units

at a lower level are often nested inside spatial units at a higher level in social-environmental features (e.g., individuals nested within neighborhoods). Multilevel approaches are designed for the statistical analysis of data with numerous layers of nested structures and sources of variability. Disentangling the many causes of variance in the result is a core application of multilevel techniques. The variance might be attributable to environmental, geographical, or ecological influences, or it can be compositional; that is, particular kinds of individuals who are more likely to be in poor health owing to their traits are congregated in certain locations. Multilevel statistical modeling tools, when used in physical activity research, enable researchers to separate some of the contextual as well as compositional impacts on physical activity by including both individual and society environmental components into multilevel models.

Qualitative methods are also important for detecting links between social contextual factors and physical activity. Focus group discussions, and in-depth interviews, but instead, observation studies may assist researchers to get a better understanding of why individuals are inactive and tailor therapies to particular populations. Researchers may utilize qualitative methodologies to aid in the development and strengthening of conceptual frameworks that explain the link between social-environmental influences and moderate exercise. Triangulation of qualitative and quantitative data from many sources provides for a better understanding of the elements that drive regular exercise.

3. CONCLUSION

Many health habits are influenced by social contextual variables as well as individual-level ones, according to research. However, little study on physical exercise takes into account the social milieu in which individuals live, which limits our knowledge of its effects. Although the impact of individual-level factors on physical activity is well-documented, research on social-environmental influences is still in its infancy. This paper aims at identifying 5 configurable measurements of the social world (e.g., social assistance or social networks; socioeconomic status position and economic disparity; institutional racism; social stability and cultural connections; and neighborhood factors) to help organize and advance scientific inquiry about the social environment and physical activity. It has also specified and encapsulated the frameworks through which those influence physical activity, as well as emphasized new philosophical and methodological approaches.

The ramifications of this article for future research are significant. For starters, the vocabulary and classification of social environmental elements are more explicit. This kind of standardization is critical for enhancing measurement accuracy and hypothesis specificity. Second, this study outlines precise processes through which each character of the social environment might impact physical activity. These processes, also known as outcome measures or mediators, are the means through which cultural climate has an impact. Various dimensions work through distinct systems, as well as decisions about physical activity programs and policies should be made based on this knowledge. For example, initiatives aimed at increasing access to the necessary activity infrastructure might target racial discrimination, which affects physical activity via residential segregation, or financial disparity, which affects public health expenditure through lower social spending. Third, significant inadequacies in the research on the influence of external interaction on strength training were highlighted in this study. Some aspects, such as SEP, have a longer research history, while others, such as racial discrimination, are currently being researched. Nevertheless, little is understood about the relative relevance of these five

social environment aspects on physical activity, as well as the dynamic interactions that exist between them. The development of both philosophical, as well as causal frameworks elucidating their mutual impact on physical activity, is the next step in completely comprehending these interactions.

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CHAPTER 7

AN OVERVIEW OF INDIAN CULTURE

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ABSTRACT:

Indian culture consists of social conventions, ethical ideals, religious systems, traditional rituals, artifacts, political systems, or technology that originated in and are related to the ethnolinguistically diverse Indian subcontinent. A wide range of sociocultural approaches to human behavior, in general, include techniques for investigating cultures, notably Indian culture. The ideas on Indian culture covered in this research represent a wide spectrum of perspectives on the subject, from ethnocentric to completely eclectic and integrative. The majority of the approaches shown here were created in the West and then adopted, with or without modifications, in India to match the Indian environment. The research starts with a fundamental understanding of culture. The article then takes a historical look at the many methods and tactics employed by academics to comprehend various aspects of Indian culture, highlighting the benefits and drawbacks of each. The last part finishes with some suggestions for the most effective methods to grasp the complexities of Indian cultural reality. The main objective of this paper is to learn more about Indian culture. Prospects, while there have been a lot of studies done on this issue, there is still a need for more research in the future.

KEYWORDS:

Culture-Personality, Environment, Hinduism, India Culture, Language.

1. INTRODUCTION

Some of the world's main faiths, including Jainism, Buddhism, Hinduism, and Sikhism, have their origins in India. Other faiths, including Islam and Christianity, have infiltrated the populace in recent years, but Hinduism remains the most prevalent. Culture may be described in many different ways. The basis of a culture, according to a composite concept of culture, is indeed the shared assumptions, beliefs, including values that people in a geographical area established through generations united by common elements. Assumptions, ideas, and values-all contribute to the development and reinforcement of norms that people use to judge what is acceptable conduct in a specific situation or environment. Assumptions, ideas, values, and norms are all interconnected and interact, leading to physical things, social institutions, rituals, cultural symbols, and myths. As a consequence, the latter supports people's beliefs, and norms, including value systems, providing for cultural continuity in society [1].

The basic assumptions, ideas, and values of a culture are historical constructs that are handed down through generations. These temporal sociocultural links symbolize a human group's distinct achievements, enabling them to determine their future behavior. As a consequence,

culture can adapt and change at its outer layers artifacts, and institutions, including behavioral patterns more swiftly and profoundly than it can at its core, which would be primordial. People are obliged to act differently as a consequence of huge changing environments, which causes them to adapt and build new artifacts, organizations, myths, symbols, rituals, etc., causing them to accept new norms, beliefs, beliefs, or assumptions. Differences between both the old and new exist to varying degrees, with just a few of them being addressed. Others continue to develop distinctions, some of which are more noticeable than others. Diversities differ in degree and kind from one culture to the next, making it more or less intricate [2].

The culture of India is highly complex. Indian cultural traditions date back at least 6,000 years. Immigration, invasions, colonial domination, and modernization have all brought a plethora of foreign ideas with them, only some of which have been absorbed into indigenous Indian worldviews, while the others coexist. Different academics' views of Indian culture are impacted to some extent by their culturally-oriented approaches to the subject.

The Culture-Personality Approach Early attempts to understand Indian culture was inspired by culture-personality studies that began in the West in the 1940s. Psychoanalytic methods for interpreting adult behavior in terms of underlying psychodynamics (which had their origins in childhood experiences) were combined with anthropological field observation methods for identifying the people of a culture's basic personality, modal personality, or national character in the culture-personality approach.

It was shown that culture shapes people's psychological structures by promoting consistent child-rearing procedures and that this can be characterized by looking at their projected concepts and feelings revealed in Rorschach as well as Thematic Apperception Test responses (TAT). Field observations in a caste, community, or tribe were considered to be adequate for defining the traits of the modal personality in culture.

India is a vast country with many cultures, social conventions, castes, religions, beliefs, dialects, politics, and a complicated healthcare system. The Indian government has declared a drive toward universal health coverage to improve the accessibility and cost of health-related services. In India, health technology assessment (HTA) was recently introduced to aid in proof decision-making in circumstances of restricted resources and finances, as shown in Figure 1. Nonetheless, there are obstacles such as biased decision-making, an uncontrolled healthcare system, and a lack of data as well as capability that will (directly and indirectly) influence HTA adoption in India.

The Cultural Diversity of India, Indian culture is one of the world's oldest and most distinctive. In India, there is an incredible cultural variety all around the country. The South, the North, South, and the Northeast all have different cultures, and nearly every region has carved out its cultural niche. There is no other culture on the planet that is as diverse and distinctive as India's. India is a huge country with a diverse range of geographical characteristics and weather conditions. Including its ancient as well as diverse culture, stunning contrasts, and spectacular natural beauty, India, a land of endless variation, is fascinating.

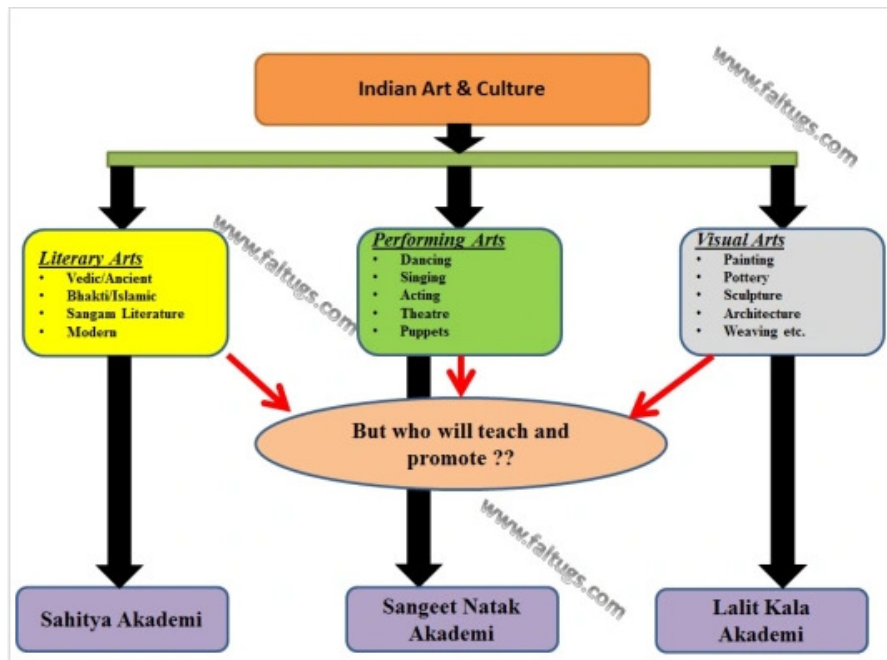


Figure 1: Illustrates the general overview of Indian Art and culture, such as Literary art, performing Arts, and Visual Arts.

Following the tradition of observing child-rearing techniques, social behavior, rituals, myths, and other aspects of Indian culture to develop the Indian personality, several Western researchers observed child-rearing techniques, social behavior, rituals, myths, and other aspects of Indian culture to develop the Indian personality. Indians, for example, were seen as autocratic, egocentric with a weak superego, obsessive-compulsive, childish, and neurotic[3]. "An inner sensation of instability and discomfort" defines their nature, to the point that "nothing and nobody can be trusted, not even one's self." Poor emotional involvement, callousness toward others, especially lesser males, phony hospitality, a colossal self-centered attitude, and complete collapse of self-control in the face of overwhelming emotions have all been recorded as characteristics of this insecure as well unstable mindset. Interestingly, a lot of Indian academics have taken these instances of Western constructs of Indian culture or personality to describe the following Indian national characteristics:

- A. A lack of commitment, as seen by openly made but unfulfilled vows on an individual level, as well as a lack of consistent efforts to attain collective objectives.
- B. A lack of masculine characteristics is a result of the mother's identity.
- C. A fear of authority and dependence on it as a consequence of discrepancies in rewards and punishments experienced as a child.
- D. Failure to deal with feelings that are now either suppressed or erupt in uncontrolled temper outbursts; as well as, most crucially, failing to deal with the grief that is either suppressed and explode in uncontrolled temper outbursts.
- E. Behavioral discrepancies that seem to be a "vast gap between aspirations and performance" Indians are spiritual, yet they have an unquenchable need for worldly goods. Truth is praised, yet all types of lying are practiced; honesty is cherished, but dishonesty is prevalent; compassion is a virtue, but Indians laugh at others' physical

deformities or suffering; Indians are spiritual, but their thirst for earthly things is insatiable.

According to a review by D. Sinha, Indians are usually attributed to fatalism, passivity, dependency, paranoid reaction, narcissism, insecurity, anxiety, authoritarianism, obedience, indifference to contradictions (i.e., lack of logic), and other values and behaviors (1988). The habit of associating personality and culture has persisted in India [4].

1.1. Culture and Globalization:

Globalization may have supplanted universalization as a theory. Psychiatrists tend to take a universalist approach, believing that fundamental physiological or psychological reactions are universal, while anthropologists advocate for a relativist approach. Individuals and their settings will become increasingly homogenous as a consequence of trade liberalization or globalization, realists fear. One widespread perception about globalization is that it would cause things to spiral out of control. Power appears to be transferring away from the state and toward multinational businesses, some of whom have a market value greater than so many countries' gross national product. The purpose of the state or bureaucracy as far as how globalization affects nations and their people adds another aspect to the equation.

1.2. Inferences from the Bible and the Text:

Parallel to culture-personality research is the study of ancient Indian literature and texts of a religion-spiritual nature, which many Indian and Western academics considered extremely indicative of an underlying Indian personality and culture. It's worth noting that these scholars' descriptions varied; while some recognized many negative features of Indian culture, others found idealistically positive parts. Indians are supernaturally focused, whereas Chinese are situation-centered and Americans are individual-centered. Indians have a non-sequential logic in which actions are judged for their own sake rather than for the results they produce, and they do not differentiate between the actual and the ideal. Indians, according to Nakamura, engage in "free, limitless, and abundant imagining," which often reaches extremes [5].

Several scholars have utilized ancient literature to describe Indian culture as being characterized by three essential themes, each with its polar opposite, and a synthesis mindset that permits people to hold seemingly conflicting ideas, attitudes, and behavioral orientations. The three primary themes are cosmological collectivism, hierarchical order, and spiritual orientation. The concept that the universe is made up of a diversity of living and inanimate entities that are both compatible and incompatible underpins cosmic collectivism.

1.3. The Reductionist-Positivist Approach:

For several reasons, both culture-personality and inferring meaning from texts and scriptures have been questioned. In addition to being ethnocentric and wide in generalization, they lacked scientific rigor and questioned the positivistic paradigm of inquiry. A reductionist and positivistic method was adopted in the social sciences, in which a complex phenomenon was reduced to its most fundamental forms, which were then operationalized and examined with precision, accuracy, and dependability.

Although the facts did not fully support this concept, it was considered that to produce widely recognized standards, a scientific method must be objective, impersonal, quantifiable, and

preferably manipulable. A Human Relations-Centered Strategy Along with the reductionist-positivistic approach, the human relations-oriented paradigm gained traction, claiming to have more potential for understanding human behavior. It was based on Western views of the world that all persons are created equal, that they are internally guided, development-oriented, and independent individuals with unique qualities that can be harnessed by allowing them the freedom and opportunity to realize their full potential [6].

The procedures used in both strategies are the same. Surveys, discussions, experiments, or a combination of these were used in the human relations approach, just as they were in the simplified approach, to construct a scientific ontology and epistemology model for Western society that could be applied to the rest of the globe with equal validity. Surveys are the most common method of cross-cultural comparison, particularly in the context of values and management practices. Researchers that use the survey method ensure that the items are back-translated to have comparable meanings, that they seek items from a diverse range of cultural regions to avoid cultural biases, and that they moderate response sets by incorporating both positively and negatively worded questions. They can create information that is both quantitatively and qualitatively superior by including both responder and operant questions in interviews. Responder items provide fixed alternatives, while operant items pose open inquiries that allow responders to express themselves freely and elaborate on their responses if necessary.

Experimentation suits the reductionist-positivistic technique because it helps the researcher to establish causal links between culture and behavior since the culturally relevant aspects are cleanly classified into independent, dependent, and intervening variables. To claim universal validity, a spate of concepts and conceptions have been promoted utilizing these tactics in different combinations.

1.4. The Environmental Dimensions:

Another disadvantage of the etic technique is that it derives cultural features from the self-ratings of individuals who identify with a certain culture. As a consequence, the technique suffers from circular reasoning when it comes to producing dimensions from the responses it's intended to describe. Temperature or precipitation levels, economic success per capita gross domestic income, daily calorie supply as a proportion of requirements, each capita energy consumption, percentage of the total population involved in agriculture, industry, as well as services, professional training (literacy rates as well as teacher ratio), mass media, as well as demography were among the variables studied (infant mortality, life expectancy, etc.).

1.5. The Complexity of Indian Culture:

The many elements of Indian culture collected in a variety of ways but also approaches reveal a very complex culture, with the indigenous worldview still playing a key role while absorbing and enfolding diverse cultural traditions. The initial stage in the enveloping, as well as enveloping process, is to discover people, ideas, and things that don't fit into current cognitive categories or, as a consequence, establish new ones that allow them to retain their distinctive qualities. The new types, on the other side, are put in a hierarchical order, with their relative functional proximity to the indigenous categories determining their placement. To put it another way, rather than being entirely absorbed or rejected, aberrations of any kind were allowed to retain their individuality and were treated differently, but they were still seen to be a feature of Indian cultural totality [7].

1.5.1. Language:

As per the World Health Organization, India has 28 states including seven territories. As per a Gujarat High Court judgment in 2010, India has no official language, even though Hindi is the country's current language. India's Constitution recognizes a total of 23 official languages. Devanagari script is used by many Indians. It is a common misperception that a number of Indians speak Hindi. Even though many people in India speak Hindi, the Daily Times of India reports that 59 percent of Indians speak a language other than Hindi. Additional languages spoken in the nation include Bengali, Tamil, Telugu, Urdu, and Marathi.

Northern India gave birth to Sanskrit, an ancient Indo-European language that is often referenced in action films. Linguists have disagreed on when and how the language began. It has a lot of similarities to English, French, Farsi, or Russian. Aryan migration may have brought the origins of Sanskrit, according to a new DNA study published in 2017.

1.5.2. Religion:

Hinduism or Buddhism, the world's 3rd and 4th major faiths, are both said to have originated in India. So according to Matthew Clarke's "Handbook of Research on Evolution or Religion," over 84 percent of the participants identified as Hindu. Hinduism has several varieties, including four main sects: Shaiva, Shakteya, Smarta, and Vaishnava.

About 14 percent of Indians are Muslim, which makes this one of the world's biggest Islamic countries. According to the "Handbook," Christians, as well as Sikhs, make up a tiny fraction of the population, while Buddhists and Jains are indeed fewer. Similar statistics were reported by the CIA. Around 85% of the population is Hindu, 14.3% is Muslim, 1.7 percent is Sikh, 2.4 percent is Christian, as well as 2 percent, is undefined, according to the CIA World Factbook.

1.5.3. Art and architecture:

The Taj Mahal, erected by Mughal emperor Shah Jahan to commemorate his third wife, Mumtaz Mahal, the best example of Indian architecture. It mixes architectural features from Ottoman Turkish, Islamic, Persian, or Indian styles. There are several old temples in India. India's film business, known as Bollywood, was well-known across the world. Per the Golden Globe awards, the country's film history started in 1896, when the Lumière brothers debuted the art of cinema in Mumbai. The films are still remembered for their extravagant singing and dance.

1.5.4. Articles of clothing:

Many of the country's females wear colorful silk saris, which have become associated with Indian attire. The dhoti is a traditional male garment consisting of an unstitched strip of cotton wrapped around the waist and legs. A kurta, or loose, knee-length shirt, is also worn by men. For formal occasions, men wear a sherwani or achkan, which is a long coat with no lapels and no collar. It's fully buttoned up to the neck and down to the legs. A Nehru jacket is a sherwani with a shorter length. Jawaharlal Nehru, India's prime minister from 1947 to 1964, was the inspiration for Nehru jackets, yet he never wore one. He preferred the achkan, according to Tehelka, an Indian newspaper. The Nehru jacket was designed with Westerners in mind.

1.5.5. Celebrations or customs:

According to National Geographic, Diwali is India's biggest and most significant celebration. It is a five-day holiday known as the Festival of Lights so because lights that are lit throughout the celebration represent the inner light that shields people from spiritual darkness. Holi, also known as the festival of colors or the festival of love, is a celebrated spring holiday. Republic Day (January 26), Independence Day (August 15), and Mahatma Gandhi's birthday are all observed throughout the nation (Oct. 2).



Figure 2: This is shown by the wheel of India's various civilizations.

Culture refers to a collection of people's qualities and knowledge, which includes language, cuisine, religion, society, music, habits, or the arts. As a result, it can be thought of as the development of a group identity fueled by social patterns specific to the group. And Indigenous culture is regarded as one of the most popular cultures. Our culture is quickly attracting people from all around the world, as shown in Figure 2. Because sentimentality does not buy our civilization. Every culture in India has a scientific explanation.

2. LITERATURE REVIEW

Shiv Gautam and colleagues investigated Indian culture as well as psychiatry. Culture is a term that refers to a society's whole way of life. The mental health of the people living in a specific civilization is uniquely influenced by culture. It has been shown that ancient societies think and comprehend psychological health in similar ways. The researchers looked at studies on demographic characteristics, cultural factors impacting disease presentation, identification of illness-culture-linked syndromes, and the impact of cultural influences and belief systems on psychopathology, stigma, including prejudice toward patients. A critical examination of studies on culture and psychiatry in several fields has been attempted. There is a demand for culturally relevant nonpharmacological treatment modules. Fresh springs erupt, and new streams carve their paths across the country, yet each rivulet, every stream eventually joins one of the major rivers that have nourished Indian soil for generations [8].

In Indian Culture and Medicine were researched by J. B. P. Sinha et al. In the social science literature on pain, an interpretative approach provides a counterbalance to the behavioral orientation. The current research proposes a meaning-centered approach to suffering that focuses on three linked components of the painful experience: (1) the cultural construction of pain sensation; (2) the semiotics of pain expression; or (3) the structure of pain's causes and treatments. Metaphors, etymologies, gestural codes, taxonomies, and semantic networks are among the linguistic and semiotic forms used to investigate these linkages. The study of metaphor is particularly useful for uncovering the cultural construction of pain, particularly its sensory aspects like warmth, weight, and movement. A semiotic approach provides access to these concepts and demonstrates the significance of pain in its many manifestations in public spaces such as ordinary life and medical practice [9].

Harak Singh et al. conducted research in Trinidad on Structure, Process, and Indian Culture. It claims that the bonded Indigenous population was more diversified than previously thought and that in the compressed space of Trinidad, individuals who would never have encountered each other in ancestral areas competed for rank and domination. Instead of leveling, a leavening process occurred, in which frames of reference linked with particular Indian locales but also communities were drowned in favor of greater pan-Indian concerns. This article examines the internal adjustment period inside Trinidad India, a topic that has received little attention because the general desire is for a conversation that takes place within the context of the greater national framework [10].

J. K. Trivedi et al. studied an summary of anxiety disorder projects in India. Anxiety that, in some ways, predates the emergence of man. Its widespread existence in humans, as well as its role in a variety of anxiety disorders, makes it an essential therapeutic focus. In recent years, advances in nosology, epidemiology, and especially psychobiology have resulted in tremendous progress in our knowledge of anxiety and depression. Improvements in medication or psychotherapy for these diseases have given patients reasonable hope for symptom alleviation and improved functioning. Stress, stress reactions (typically maladaptive), as well as individual anxiety proneness, are all factors in neurotic illnesses. Surprisingly, both stress and coping are strongly linked to socio-cultural variables. In this approach, culture can have an impact on the epidemiology, phenomenology, and treatment outcomes of mental illnesses, particularly anxiety disorders. In this review, we've attempted to examine these contrasts as well as to highlight some of the key areas where Indian research is absent. Most Indian research, particularly those published in the Indian Journal of Psychiatry, have been included. Furthermore, even though India is the originator of many of these approaches, research into the cases of non-treatment including relaxation treatments, yoga, various meditation techniques, including psychotherapies is weak [11].

Agarika Dutt et al. studied the Identities of the Indian states. Identity and culture have returned to IR theory as a result of the need to comprehend the conclusion of the cold war, the disintegration of the former Soviet Union, the resuscitation of ancient nationalities, and the reappearance of ethnic conflict in many parts of the world. The concept of a country in international politics is based on the belief that humanity is divided into countries, each of which is entitled to its state. Even if a state can exist without a country, it does not have the same legal status as a nation-state. The tension between national and regional identities has long existed in India. Kashmiris seeking independence, for example, do not consider themselves Indian nationalists since they live within India's boundaries. However, determining how far India has moved in the last 50 years outside simple political integration or towards the development of a nation-state through the transfer of allegiance from regional and ethnic groups to the country, whose legal embodiment is the Indian Union, is challenging. In the long term, this is the only way to preserve the modern Indian state as it is now [12].

3. DISCUSSION

India is the birthplace of many of the world's major religions, including, Buddhism, Jainism, Hinduism, and Sikhism. In recent years, other faiths like Islam and Christianity have entered the population, although Hinduism remains the most popular. Culture can be defined in a variety of ways. Analyzing Indian culture requires a multi-method, comprehensive approach that

includes both ethics and epics. Depending on the researcher as well as the study purpose, the relative relevance of the etic and emic procedures will vary. Outsiders are more likely to use an ideographic approach, in which they make a comparison of Cultural identity based on the parameters, ideas, or theories which interest them, using whatever tools they see appropriate. They must, however, present emic details in as to flesh out all the ideas that they claim are universal. Construct and metric comparability must be established to a reasonable degree. Those who take an emic approach, looking for indigenous ideas, theories, including practices, are more likely to provide holistic profiles that are understandable to outsiders. This needs a cross-cultural qualitative profile comparison. Both will use a broad range of readily available behavioral science procedures, however, the relative relevance of each will vary differences between the two approaches.

4. CONCLUSION

Social customs, ethical values, religious systems, political systems, traditional rituals, artifacts, or technologies that originated in and are connected to the ethnolinguistically varied Indian subcontinent are all considered part of Indian culture. Strategies used in present Western writing must be drastically altered to portray the cultural richness of India. The context-free nature of survey questions, for example, is a severe restriction. A better method for context-sensitive Indians could be to use complicated situations with a fictitious individual deciding between options. When respondents take on the role of informants, anticipating the answer of a hypothetical individual or group in such settings, rather than self-rating on context-free questions, they provide far more trustworthy information. In certain cases, group interviews provide superior findings because participants can express their emotions and opinions, encourage one another to come up with new information, or exhibit a shared understanding of social reality. Primary data must be supplemented with secondary actual sources to provide a more comprehensive picture of reality. This paper's major goal is to understand more about Indian culture. Prospects for the future While much research has been done on this subject, there will be a need for more in the future.

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CHAPTER 8

A REVIEW ON WOMEN'S DISCRIMINATION AND GENDER INEQUALITY

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ABSTRACT:

Males and females are represented by the two wheels of a cart. Discrimination against women has been in our country for generations and it exists now in many ways. Discrimination is usually impacted by cultural norms and traditions, religion, geography, and other factors. Both biologically but also sociologically, distinct roles are allocated. Physically, a woman's function is to care for the home, children, and family, including relatives, while males are designed to work for a living, endure suffering, and to battle for a living. All of these ideas have rendered our ladies weaker as well as robbed them of fundamental necessities. In terms of human rights, both are equal. In this male-dominated culture, women face discrimination. As a consequence, most women are oblivious to their rights and liberties. With this so "society," they aren't free. As a result, prejudice not only harmed women's futures but also hampered the prosperity of the country. The main objective of this paper is to learn more about women's discrimination and gender inequality. Although there have been a lot of studies done on this subject, there is a need for more.

KEYWORDS:

Education, Gender Inequality, Marriage, Society, Women Discrimination.

1. INTRODUCTION

The socially created roles, behavior, actions, and qualities that a specific culture believes proper for men or women are referred to as gender. Women and men are the two sexes that makeup gender. In terms of biology, they each have distinct jobs to play and important tasks to perform. Physically, a woman's function is to care for the home, children, and family, including relatives, while males are designed to work for a living, to endure suffering, and to battle for a living. All of this thinking, on the other hand, rendered our ladies weaker and robbed them of fundamental necessities. In terms of human rights, both are equal. In this male-dominated culture, women face discrimination. Gender discrimination may arise as a result of the different roles and behaviors. Gender discrimination is when someone or a group is treated unfairly because of their gender [1].

Gender inequality is not physiologically defined; rather, society, customs, culture, individuals, and other factors contribute to the environment of gender inequality. In general, the term "gender inequality" or "discrimination" is used to "women" since they are seen as the most inferior as well as weaker members of our society. Our female population makes up about half of our entire population. Two-thirds of them are illiterate. It's just incredible. India is a mostly male-dominated country, but gender discrimination is commonplace. A woman in our nation occupies

a unique and significant place in society [2]. Humans worship women in a variety of ways and hold them in high regard as goddesses, such as Sara Swati, Durga, Lakshmi, Kali, or Chandi. It implies that we worship women under many titles. They have been regarded as the most reputable member of the family since ancient times. "Ya Devi Sarva Bhuteshu, Matrirupen Sansthithe, Namastasya, Namastasya, Namastasya, Namah, Namah" is a well-known ancient saying that describes or illustrates the significance of women. "Matra Devo Bhava, Pitra Devo Bhava, Acharya Devo Bhava," says the speaker.

These ancient phrases demonstrate that women are another term for goddesses and that they are deserving of respect. Previously, women had a respected status in society. They believe they have the same rights to everything that men do. In cultural sacrifices, they have an equal chance. These terms have no relevance in today's world. Women are not given the respect they deserve. Women, too, require equal respect, since women's standing is eroding in various parts of the world. They are regarded as a low-status group in our culture. This is why the majority of women in this culture endure prejudice. Men and women have varied statuses and roles in our society and nature [3].

Both women and men are included in the gender category. When a family has a kid, for example, the practice of gender differences arises organically, or the process of gendering begins. When a boy was born into a family, it was held to celebrate the joy, much like a festival, but when a girl was born into a family, she was seen as a burden from the moment she was born, even though they had to bear until their marriage. Even though we are living in the twenty-first century, people in India continue to think in this manner. Gender prejudice might sometimes start in the home rather than in society. These and other causes are to blame for gender discrimination, as well as for posing a significant impediment to the advancement of society and the country [4].

1.1. Discrimination Against Women:

Gender inequality is not a new occurrence in India now, but it was equally prevalent in the past. In today's culture, women are subjected to a variety of forms of discrimination. They are denied essential services such as schooling. Our centuries-old conventions completely affect the lives of women. They had a lot of boundaries as well. Nothing should be done alone, especially in her own home, as stated by Manu in 3000 B.c. by a young girl, a young lady, or even an elderly person. Women must always be obedient to their fathers while they are children, to their husbands when they are young, and to their sons after their master is dead." So, via Manu's words, people can envision the state of women at the time, and how vital it was. Things have changed throughout the years, people have created new technologies, people have discussed transformations and globalization, and we've seen numerous changes, however, one thing has remained constant: the standing of females in our Indian culture. They are still treated as if they were a female rather than a person. In our culture, they are not yet safe and are not treated with respect [5].

Gender inequality is the denial of equality, rights, or opportunities, as well as any kind of oppression based on gender. Today, women account for half of the world's population, and two-thirds of that group are illiterates. In India and many other nations, we have patrilineal societies or male-dominated societies, which implies that the father is still the family's leader. It is more common in northern nations, although in the south, few families follow a matrilineal system, in which the mother is the family's leader and makes all of the decisions. In other terms, she is the family's master. Gender discrimination is often tailored. Discrimination against women has a

negative influence on development objectives since it inhibits economic progress. Discrimination against women is not a viable solution to any problem. It makes it difficult for women to participate in social, political, and economic activities [6]. It has the potential to hurt our society. In reality, even now, at a time when we're talking about equality, gender discrimination or inequality persists in many developing nations, including India, in areas such as health, employment, education, social values, traditions, caste, and sexual harassment standards. Discrimination comes in a variety of shapes and sizes. Even educated individuals nowadays have misconceptions about women, believing that women are only responsible for cooking, cleaning, and generally serving the entire family, including their husbands and children. How do we avoid gender disparity or prejudice if a man does not appreciate women?

1.2. Gender inequality examples:

Inequality in the education of females. Females were more likely than males to never gain a foothold in a classroom well before the epidemic. Gender disparity in education is exacerbated by conflict, poverty, as well as other types of socioeconomic disadvantage. The marriage of a kid. Gender-based abuse, such as child marriage, is a consequence and cause of gendered discrimination. The COVID-19 epidemic, according to experts, is destined to overturn 25 years of progress, which has seen child brides rates fall. In fact, according to Save the Children, the epidemic will put another 2.5 million girls in danger of weddings by 2025, making it the largest increase in family planning rates in over three decades [7].

Gender-based violence is a serious problem. Gender-based violence affects people of all economic or social backgrounds all across the globe. Although both boys and girls are affected, females are in increased danger. In their lifetime, one out of every three women in the world has been subjected to physical or sexual violence, the majority of which has been perpetrated by their partners. Female infanticide, prenatal sex selection, neglect, rape, female genital mutilation, child marriage, sexual slavery, honor killing, or dowry killing are all examples of violence.

Child labor is illegal in the United States. Around the globe, 153 million children are now working as child laborers. Slave labor makes it difficult or impossible for children to go to school, placing them in danger of falling behind their classmates. Child labor affects boys or girls differently, as well as parents' choices are often impacted by broader societal conventions about the many roles why they should perform in the home or society. Girls are often more likely to take on home tasks, whilst guys are more likely to participate in hazardous professions such as construction. Girls are more prone than boys to be taken out of school early and to be subjected to sexual exploitation or slavery.

Gender inequality has existed in India from its inception, owing to social, economic, as well as religious traditions that have resulted in a significant disparity between men's and women's status in society. How can we forget that males and females are the two-wheels of a cart, but also that equal involvement is required for a country's advancement? We cannot envisage the growth of others without the growth of the first. Men or women are the two halves of mankind who need equal support and collaboration, and one cannot achieve perfection without the other. Discrimination against women begins in infancy. They are treated unfairly in every profession. One of the most common ways that parents discriminate against their female children is in everything they do. This wickedness is mostly perpetrated by illiterates [8]. Education is crucial in eradicating gender prejudice in society. Several people in India are pleased with the birth of a boy but dissatisfied with the birth of a female kid. They didn't think their daughter needed to be

educated. Women's education is the most important component in combating gender discrimination and advancing women's rights.

1.3. Discrimination in HR Policy by Institutions:

Institutional discrimination refers to human resource practices that are intrinsically prejudiced against a group of persons, whatever their job-related information, skills, talents, or performance. From such an individual's recruitment or selection into an organization through his or her position assignments, training, salary, performance evaluations, and promotion, including termination, institutionalized discrimination against women may occur in every aspect of HR policy. For example, if females are so under in a certain education program or job type, or those qualifications or past work experience are needed to be evaluated for recruitment, women are generally discriminated against, although sometimes unintentionally. Gender discrimination occurs, for example, when a test is employed in the selecting battery that reveals higher gender disparities than those seen in job performance evaluations. As a result, institutional prejudice might exist in numerous parts of HR selection policy, severely impacting women's employment results [9].

1.3.1. Discrimination based on personal characteristics in HR decision-making:

The process of HR-related judgment incorporates social cognition, in which group decisions judge others' competency, potential, or deservingness. The ultimate decision, like other types of social cognition, is subject to personal biases. HR-related choices are crucial since they impact women's income and career chances (e.g., promotions, and training opportunities). Organizational decision-makers may discriminate against women at every level of the HR process, including recruiting and selection, job assignments, skills training, salary, performance assessment, and promotion, including termination.

In every way, our Indian culture prefers boys over girls. For example, if they don't have a son, who will care about their family, who will feed them in their old age, who will advance their family hierarchy, and so on? In a family, the birth of a boy is greeted with joy, but the birth of a girl is greeted with sadness and is seen as a burden. Sons are constantly in demand for these things, and as a result, women are given a lesser standing in Indian culture, leading to a cycle of gender inequality. In India, women endure discrimination on all levels, whether social, economic, or political. They had a lower social standing than everyone else. Gender disparity is prevalent in the workplace, education, food distribution, universal healthcare, and fertility decisions. Gender disparity in education, employment, and health has been documented in many developing nations, including India. People heard about gender inequality in schools and cultures all around the world every day via various media [10]. In Northern or Western India, there is a lot of gender inequality against women when it comes to health care, nourishment, especially education. In terms of health or nutrition, women are much more likely than men to be malnourished in both northerners and southerners. This is an example of gender discrimination in health care. Discrimination against females in terms of nutrition and access to preventative and curative health care influences morbidity and death. As can be seen from above, women are discriminated against for a variety of reasons.

1.4. Women's Discrimination from Antiquity to the Present:

Complications abound in the lives of women. They aren't free in this ostensibly male-dominated world; they are constrained in so many ways. Their lives are marked by prejudice from the beginning to the end. As a result, individuals must deal with a variety of forms of prejudice, including:

- A. Marriage of a widow
- B. Sati Pratha is a Sanskrit term that means "to be content."
- C. Marriage at a young age
- D. Domestic violence is a serious problem.
- E. Female infanticide is on the rise.
- F. Dowry
- G. Foeticide in females
- H. Food, clothing, and housing discrimination
- I. Education is being denied.
- J. In the family and society, there is a lack of respect.
- K. Son's preference
- L. No decision-making authority
- M. Bias based on gender

The Following Are Some Solutions For Reducing Gender Discrimination:

- a) Eliminate gender inequity at home, then in society.
- b) Providing females and boys with equal access to education.
- c) Equal opportunities for women in social, economic, and political spheres.
- d) Increase social consciousness in society and the country.
- e) The most essential thing is to raise parental knowledge so that they recognize the value of females.
- f) Women need to be informed of their rights.
- g) People from both the poor and upper classes need to change their mindsets.
- h) Women in the family should be able to make decisions.
- i) Today, women's empowerment is more important than ever.
- j) Female human rights, choice, equality, autonomy, and reproductive rights should all be prioritized. Gender equality, as well as women's human rights, must be at the heart of all objectives.

- k) Women should have equal access to finance, earning possibilities, and equal involvement in decision-making at all levels as people.
- l) Females should be better knowledgeable about government programs and benefits so that they can make use of them appropriately and on time.
- m) Changes in cultural norms as well as people's attitudes toward women are required, as well as an understanding of the rising roles of girls or women in the nation's growth.

1.5. Some Legal Protections for Indian Women:

Several amendments to our constitution were adopted after we gained independence. Many modifications are made, nevertheless, in favor of women, such that males and females might have equal positions in life. In the eyes of the law, there is no distinction. Men and women are treated equally without some kind of prejudice. Men and women are treated equally in our legal system. There are certain legislative provisions for women including equal chances in the economic, political, as well as social spheres in our Constitution. Inside the political, economic, as well as social realms, Article 14 guarantees men and women equal rights and opportunities. Article 15 forbids discrimination based on religion, appearance, caste, and other factors. The state must provide specific provisions for women and children, according to Article 15(3). In matters connected to public employment, Article 16 guarantees equal opportunity. Article 39(a) emphasizes that citizens, including men and women, were treated equally and given enough means of subsistence. Article 39(d) states that the state shall pay men and women equally for equal labor. The 73rd and 74th Amendments to the Indian Constitution reserve one-third of the seats in Panchayats (such as the majority of seats allocated for women of SCs or STs). or the convention on the Eliminating of All Elimination of Discrimination Against Women, (CEDAW) was approved and is commonly referred to as an International Bill for Women's Rights. In 1995, the Beijing Conference declared that "women's rights are human rights" and urged for the inclusion of women's human rights in the activities of the United Nations' various human rights organizations. The National Policy for Women's Empowerment was established in 2001. The primary goal of this strategy is to promote women's growth, development, and empowerment [11].

It also guarantees women's and men's basic freedoms in all spheres, including political, economic, social, and cultural freedoms. Even though our constitution guarantees men and women equal rights in all areas. As a result, we have no right to discriminate against women on any basis. Domestic Abuse Act of 2005 was approved by parliament in 2005 to protect women from various forms of violence. Because violence against women is both a result and a source of gender inequality, primary prevention initiatives that target both gender inequality and the core causes of violence are critical. "Gender equality is more than a goal in and of itself," said United Nations (UN) Secretary-General Kofi Annan. It is a prerequisite for addressing the challenges of poverty reduction, sustainable development, and good governance." A real country can only succeed until all forms of prejudice have been eliminated from society. In 1995, the Beijing Conference declared that "women's rights are human rights" and urged for the inclusion of women's human rights in the activities of the United Nations' various human rights organizations. The National Policy for Women's Empowerment was established in 2001. The primary goal of this strategy is to promote women's growth, development, and empowerment. It also guarantees women's and men's basic freedoms in all spheres, including political, economic, social, and cultural freedoms. As a result, the government implements several programs and

constitutional revisions [12]. The important thing now is to strengthen and alert ourselves so that we can utilize it promptly for the development of our future.

1.6. Ensure that all women or girls are empowered through achieving gender equality:

- a) Gender equality is not just a basic human right, but also a prerequisite for a society that is peaceful, affluent, and sustainable.
- b) Over the past several decades, progress has been made: more girls are attending school, fewer girls are being coerced into early marriages, more women are sitting in parliament or positions of leadership, and laws are being modified to promote gender equality.
- c) Despite these gains, numerous challenges remain: discriminatory policies and social norms persist, women are under-represented at all levels of the political leadership, and one in every five women and girls aged 15 to 49 report going to experience physical or sexual violence at some point in the previous 12 months.
- d) The COVID-19 pandemic has the potential to undo the limited progress that has been made in terms of gender equality and women's rights. The coronavirus pandemic exacerbates existing inequities for women and girls in many areas, from health and economics to security and social protection.

Women have a disproportionately large part in the virus's response, notably as frontline healthcare professionals and at-home caregivers. As a consequence of school closures and the rising requirements of the elderly, women's unpaid care labor has expanded dramatically. Women are also disproportionately affected by COVID-19's economic effects since they work in uncertain labor markets. Nearly 70% of women are employed in the informal sector, putting them at increased risk of poverty. The global epidemic has also resulted in an uptick in violence directed at women and girls. Many women are confined at residences with their abusers as a result of lockdown measures, unable to access services that are being curtailed or restricted. According to new research, violence against women or girls notably domestic violence has increased since the epidemic began [13].

2. LITERATURE REVIEW

Gender Discrimination in Education: Controlling for Women's Subordination was investigated by N. P. Stromquist et al. It builds on the foundations of liberal, radical, or socialist feminist viewpoints to account for disparities in educational access, achievement, and area of study choices between men and women. The state appears as a crucial player in controlling as well as promoting educational progress and outcomes, so socialist feminism is the paradigm that best depicts the state's behaviors. There has been a new convergence in feminist thinking toward the integration of ideological or material factors in the explanation of female inferiority, bringing radical and socialist feminist ideas closer together than ever before. These viewpoints identify substantial limitations in the state's capacity to improve women's situations, whereas groups outside of the state, especially women-led organizations, are recognized as the most probable sources of major educational and hence societal change in women's interests. The main forces for educational change are probably concentrated here, so as these feminist organizations are becoming more organized, they would both develop a much greater regarding sexual oppression as well as subservience in society between many women and men, but also increase the pressure just on the state to adapt to the demands of women for just a transformed society [14].

Should Women Only care Less? was investigated by Nancy Folbre et al. Gender Inequality, as well as Intrinsic Motivation The innate urge to offer care for others, is shaped by gendered

beliefs, conventions, and preferences. This article situates an examination of this drive within the larger studies on gender inequality, showing why it has expensive repercussions for women at home and in the workplace, although providing significant personal pleasure and societal benefit. The effectiveness of political and cultural initiatives to 'de-gender' normative responsibilities to care may be a determining factor in future progress toward gender equality. People can expect political or economic women's empowerment to amplify both individual and group goals to renegotiate role and responsibility for care under both paid as well as unpaid work if norms aren't completely hegemonic or individuals could become aware of and attempt to change their preferences [15].

Gender disparity is bad for men's health, according to A. Shastri et al. Men in Antiretroviral Therapy (ART) programs in Sub-Saharan Africa have a higher risk of mortality, which is extensively documented but incompletely known. This risk has been linked to men's worse health-seeking behavior, which may hinder them from receiving ART, adhering to treatment, or staying in care, according to some research. These characteristics only partially explained men's higher mortality while getting ART in a multi-center study of 46 201 adults commencing ART in wealthy and poor settings in South Africa. Importantly, the gender gap in mortality amongst ART patients was much lower than the gap in mortality amongst HIV-negative South Africans, where males had twice the risk of death as women. Despite this, substantial action has not been taken to address severe gender disparities in mortality, both inside and outside of the ART program. Men may be subjected to a broad variety of unjust discriminatory behaviors, which adversely influence their health results, notwithstanding their dominance in society, according to this argument. Men's and boys' health concerns must be addressed immediately [16].

Men, women, or machines: How commerce affects gender inequality was investigated by Chinhui Juhn et al. the impact of trade liberalization on a little-studied component of pay disparity: gender disparity They analyze a scenario in which enterprises vary in productivity and employees are classified according to skill and gender. Tariff reductions encourage more productive businesses to upgrade their technology and join the export market. Computerized manufacturing processes are used in new technologies, which reduce this need for physically challenging abilities. As a consequence, women's relative salary and employment in blue-collar jobs increase, though not in white-collar jobs. They use a panel of establishment-level information from Mexico to test our model, taking advantage of tariff reductions connected with the North American Free Trade (NAFTA). They find that tariff rates allowed new enterprises to join the export market, upgrade their technology, as well as replace male blue-collar employees with women blue-collar workers, which is consistent with our argument [17].

Emily W. Kane researched Education as well as Gender Inequality Beliefs. the significance of education in intergroup interactions in general as well as in gender theory in particular According to the research, education has a stronger beneficial influence on gender inequality awareness than on support for group-based solutions to such disparity. This trend supports the thesis that education reinforces rather than alleviates socio-economic inequity. Furthermore, schooling has a bigger influence on women's female attitudes than that on men's in particular attitudinal areas with job content. This shows that different objectives may determine the impact of education on both men's and women's views and that knowledge may provide women with tools that induce some adjustment in their understanding of their place as a member of a subservient group. Education by itself does not lead to universally critical ideas regarding gender disparity among

males or females and instead supports the claim that education may reinforce rather than combat societal inequities [18].

3. DISCUSSION

Gender equality is necessary for the realization of all human rights. Nonetheless, discriminatory laws against women exist in every country, while new discrimination laws are adopted regularly. Many laws continued to institutionalize women's or girls' second-class position in areas such as nationality as well as citizenship, education, health, marriage rights, work rights, parental responsibility, and inheritance, including property rights across all judicial systems. Discrimination towards women in this way is incompatible with women's empowerment. Discrimination against women is any uneven treatment based on gender, especially privilege as well as priority. Gender disparity in the workplace is a multifaceted phenomenon that may be found in the structures, procedures, and practices of companies. Human resources (HR) practices are where some of the most damaging gender inequities are imposed on women. It's because Human resource practices (i.e., decision-making, policies, or implementation) have an impact on women's employment, training, remuneration, and advancement. Discrimination against women in HR decision-making or practice comes from gender inequities in larger organizational structures, procedures, and practices, according to the authors. Leadership, organization, strategy, culture, organizational environment, and HR rules are all part of this. Humans should have a slogan like "Education Females, Educate India" in this day and age. If organizational leaders react to such calls for change by changing formerly gender-based organization structures, procedures, and practices, then it might pave the way for further public opinion changes. As a result, improvements to any leadership structure, strategy, as well as practice that remove gender discrepancies may start a chain reaction of improvements that leads toward a more gender-balanced organization.

4. CONCLUSION

Gender inequality is when one sex or gender is consistently favored or prioritized over another due to discrimination, especially gender. Women's rights are a basic human right, but discrimination based on gender is a violation of that right. Gender disparities begin in infancy but are now restricting the lifetime potential of children all around the globe, with girls bearing a disproportionate share of the burden. Making laws as well as executing them is not enough, and the need for societal awakening and a shift in the psyche of the majority, so there is no discrimination based on gender well as women have equal rights. They are the masters of their destiny. Now is the moment for women to take charge of their own lives. Women's empowerment may be aided by the elimination of gender discrimination. The time has come for women to fight for their rights. When people want our half-population, i.e. women, to develop and be empowered, people must address the many forms of evil that still exist in Indian culture. Humans should have a slogan like "Educate Females, Educate India" in this day and age. If organizational leaders react to such calls for change by changing previously gender-discriminatory organizational structures, procedures, and practices, this may open the way for further changes in people's views. As a result, modifications to reduce gender inequities inside any management structure, strategy, and practice might set off a chain reaction of changes that leads to a more gender-balanced company.

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CHAPTER 9

RELIGION DEPENDENCE ON CULTURE

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ABSTRACT:

There in the face of illness, recuperation, anguish, and death, religion, belief, and culture should always be acknowledged as possible sources of greater conscience and self - confidence in healthcare, boosting the well-being of both doctors and patients. The psychological advantages of religion, belief, and community should always be addressed carefully in interactions between physicians and patients, as well as among medical personnel. Specialists should respect patients' religious and cultural beliefs, taking into consideration the importance of these beliefs in terms of the provision of care choices. Good physicians are aware of other than their own and others' views. They believe that recognizing the relevance of religion, belief, and ethnicity to customers and staff is the greatest way to improve patient care. Doctors' civic roles include sensitively navigating variations in people's faiths, opinions, and ethnicities, and in the United Kingdom, they should take the advice of the College Of Physicians and the Health service. A potential contradiction between professional judgment or standard procedures and a hospital's culture, ethnic origin, or world view should be corrected. The doctors' faith or ethnicity would play a pivotal influence in encouraging them to follow this excellent practice. In all cases, physicians' actions should be guided by that of the law and any existing provisions for restraint. In this study, we discussed religion and its factor in human culture.

KEYWORDS:

Communication, Compassion, Conscientious Objection, Culture, Equality, Religion.

1. INTRODUCTION

In the face of illness, therapy, misery, and death, religious, belief, and civilization should have been acknowledged as possible factors of greater conscience and self - confidence in treatment. Humans should also not be considered simply or largely as causes of issues with healthcare settings and consumption. Albeit, in the middle of the daily obstacles of the health system and nursing trials, religious, ideology, and history may actively increase the prosperity of both physicians and patients. The applicability of this broad idea to clinical education should be carefully considered. Conversations between clinicians and patients, including between medical practitioners, would pay special attention to the potential welfare advantages of religious, belief, and community [1][2].

Before collecting history, the World Health Organisation and general medical council (GMC) emphasize the need of recognizing economic, social, including societal factors, as well as sharing pertinent information with colleagues when passing over (Good Medical Practice). Meditation and religion, according to the Ministry of Health England and the American College of

Psychiatrists, may help patients' mental health and some well. Furthermore, according to the Department of Health, "a person's faith or beliefs are increasingly recognized as having a significant role in the entire healing process."

Similarly, the GMC acknowledges that "personal beliefs and cultural practices are important in the life of practitioners and that over family physicians have personal preferences that impact their day-to-day practitioners," and does not "wish to avert professionals from practicing per their beliefs and values" if they are accurate with overarching GMC guidance. With all that in mind, developing an empathetic workplace culture requires an honest and constructive approach toward physicians' own religious identity. The main concept is that 'medical professionals whose specific vision of the world of what is moral and wholesome, about whatever makes moral sensed forms members in the characteristics that make them competent of prescribing medications compassionately' would accomplish usually resolve and ethics [3].

1.1. Treatment that is both fair and courteous

In summary, healthcare facilities are a critical setting in which people's own religious and ethnic values must be respected and valued democratically. In two ways, this recognition is restricted. To begin with, identification should not lead to any illegal behavior. Second, acknowledgment does not imply agreement with or support of any specific viewpoint. Doctors must "offer treatment equally and with respect regardless of your life decisions and beliefs," according to the GMC. This implies that no individual should be discriminated against because of their beliefs, but it also means that their views should not always be the deciding factor in their care. This is particularly significant when scientifically warranted suggestions seem to clash with a patient's particular religious commitment [4].

An individual's understanding of safety and happiness, for example, may dictate that pain should be endured and relieved wherever feasible. Torment, in this perspective, may be a time of learning and revelation, as well as redemption and reconciliation. 'What it means for a human to suffer or feel compassionate is typically contextualized within. Traditions' of morality, spirituality, and society. As an example, certain Buddhist thinking stresses the need of being awake when suffering. This focus would have had a concrete influence on judgments regarding which pain management techniques to use and how effective they are. Similarly, life does not terminate with death in many faiths. Such conviction is deserving of acknowledgment since it leads to patient care satisfaction which is crucial to determining what is in the interest of the patient [5].

1.2. Recognizing sensitivities

When there seems to be a conflict between professional judgment and culture, religion, or belief, it should be handled with care and without making assumptions about the importance of the conviction to the patient's attitudes and preferences. An individual's views may or may not be entirely consistent with the conventional teachings of their religion or culture. As a result, clinicians should pay attention not just to the strength of a patient's faith, but also to the individual's understanding of religion or culture. Taking a detailed diagnosis with sensitivity and consideration to the complexity of cultural or spiritual needs is so required. Patients may be able to express their desires and religious understanding by answering an open question such as, "Do you have a religion or belief that supports you in tough times?" Listening attentively to the

response to that same question can assist you to avoid making any assumptions that might harm the patient's treatment.

Patients should also not be harmed by a doctor's religion, culture, or views, either in the evaluation of a patient's country or belief or perhaps in the expression of said doctor's own beliefs. 'You must not convey your ideas (including political, ideological, and moral convictions) to individuals in ways who transform their susceptibility or are sure to trigger them grief,' according to the General Medical Council. This does not preclude a doctor from expressing their ideas; rather, it prohibits them from doing so in an exploitative or upsetting manner. There are several situations in which a doctor's expressing of views is acceptable in the interest of patient care. A doctor's knowledge and experience with Hindu or Muslim traditions, for example, might reassure patients or families who are worried about compensatory mourning or funeral procedures.

Doctors, on the other hand, should consider twice before expressing their ideas, even if they have been legal. The assumption that cerebral death is death, for example, is legal in the United Kingdom. Notwithstanding, some Buddhists and Religions believe that only cardiac tragedy is overall death; this is already described in detail by David Moore e see *A little farther Reading*. The expression of that kind of belief between a doctor, and even more so in instances where stem cell research is such a factor, may be perceived as violent by service users or their relatives, such as certain Monks and nuns, and Christians who suggested that only heart and lung death does seem to be overall death; all of this is addressed by David Moore e find *Further Reading* [6].

Furthermore, a psychiatrist may believe under UK legislation, that from before the fetus, particularly one severely damaged and unfit for life outside the womb, is just not a child. However, patients who are unsure about or strongly disagree with a very rationale should also not be harmed or distressed as a result of this belief. Many Christians, for example, as well as those represented by the People for the Ethical treatment of Unborn Children, believe that such a concept is false and hence an improper foundation for caring.

It's impossible to predict if detrimental repercussions would arise when physicians voice their opinions in many cases. Much depends on how such issues are brought forward and addressed. Good physicians will be mindful of their mandates and will be cognizant of others' beliefs and aspirations. Students will also feel that the best interests of individuals are achieved by considering the potential that religion, ideology, and history are essential components in the lives of employees and consumers.

Humans' relationship to what they view as holy, precious, essential, metaphysical, divine, or deserving of particular devotion is known as religiosity. It is also often thought to include people's responses to ultimate worries about human lives and the after fates. This friendship and these misgivings are communicated in many superstitions in terms of one's partnership with or disposition toward god or goddess; participants are articulated in more spiritual or exploratory organized religions in terms of one's interaction with or mentalities toward the broader social framework or the physical environment. Many faiths see writings as having biblical character, and persons are regarded as having morality authority. Supporters and worshipers engage in meditative or contemplative activities like prayer, reflection, or specific rites, but are often mandated to do so. Adoration, commitment, correct belief, and involvement in religious organizations are all important aspects of monastic practices [7].

2. LITERATURE REVIEW

Abdulla et al. in a study suggested that cultures as well as religious toleration or belief are often considered antagonistic, to liberty being claimed to justify human rights breaches. Numerous humanitarian supporters respond by drawing a contrast amongst cultural identity, implying that culture, not religion, is the issue. Conversely, in many situations, the lines between cultures as well as religion blur, with modern behaviors being "religionized" and cultural beliefs acquiring part of the tradition. The authors stated that acknowledging this thing may lead to more good opportunities for the progress of human values [8].

Hordern et al. in their study suggested that the face of illness, therapy, anguish, and death, belief, as heritage should be acknowledged as possible factors of greater conscience and self-confidence in treatment, boosting the wellness of both providers and nurses. The psychological advantages of religious practice, ideology, and ethnicity should have been addressed carefully in interactions between physicians and patients, as well as among hospital staff. Professionals should respect patients' beliefs and cultural, highlighting the importance of these beliefs in terms of prevention and management choices. Good physicians are aware only of their own and others' views. The author believes that recognizing the relevance of religion, belief, and society to customers and staff is the greatest way to improve patient care. A potential contradiction between professional reasoning or standard procedures and a physician's culture, religion, or belief should be carefully evaluated. The doctor's faith or community may play a key influence in encouraging them to follow this excellent practice. In all cases, physicians' actions should be guided more by the Constitution and any existing provisions for civil authority [9].

Klingorová et al. in their study suggested that women's social position varies greatly over the globe. Theology, which can be understood as a fluid notion with 'engrained' conceptions and behaviors that change about natural and heritage linkages, is one of several fundamental features connected with the diversification of discrimination against women. Despite the problems' complex, certain ideological traditions might contribute to the establishment of gender disparities and the subordination of children's roles in society. The impact of religion on gender disparity in the social, commercial, and politics realms is investigated but uses an interpretative organizational approach. The evaluation identified three types of states:

- a) States with something like a rural population who are not religious, would have the lowest values of discrimination against women.
- b) Christian but rather Buddhist social systems, which have scores on measures of misogyny.
- c) jurisdictions with both the top standards of misogyny across the indicator variables, to which the residents follow Islam and Hinduism [10].

3. DISCUSSION

3.1. *Obligations under the law*

In all cases, physicians' actions should be controlled by the legal framework in place in their workplace. Duration, mental impairment, hormonal treatment, creed, marriage and civil relationship, pregnancy or parental leave, culture or religion, sex, and sexual orientation are all insulated characteristic features under UK equality legislation. A religious view that a deviant sexual behavior the use of beer is improper, for example, should not have an impact on a

patient's treatment. In a diverse, functioning democracy, such ideas are deserving of respect and protection, are not illegal, and may be entirely consistent with an affirmation of human dignity. 'You must not withhold or postpone treatment because you feel a patient's conduct or behavior has contributed to their disease,' the GMC says.

Though this is a doctor's strongly held view, it should not be interpreted as a damning inference or declaration. Religion or culture may play an essential role in encouraging people to follow such solid advice. Or something else some physicians' motivation to treat the health repercussions of patients' harmful lifestyle choices without any condemnation of the patient might be based on a well belief in the necessity of compassion in human existence. This approach in no way implies that treatment and suggestions should refrain from offering help and education so that a patient may make lifestyle changes and avoid acts that are harmful to their long-term health [11].

Some interpretations of beliefs and political traditions may lead to illegal behaviors such as performing or helping in circumcision on occasion. In such situations, and depending on the context, clinicians must follow obligatory reporting and protection protocols as laid down by the Health authority in England.

3.2. Conscientious dissent

Conscientious objection is applicable under different conditions in different legal regimes. The GMC recommends that any "freedom of conscience must not imply/express disapproval, albeit you may specify the reason." Doctors are therefore allowed to explain why surgery was not performed, but they must do so while keeping in mind the sensitivity considerations mentioned earlier.

Doctors with special exemptions "shall educate patients about potential right to consult another doctor and ensure that they have accurate knowledge to exercise that right," according to the law. If a patient can even see a doctor, they must make preparations for another properly trained associate to assume over their job.' Making such agreements is a morally complex process that is difficult to define in generally accepted words. Some might consider it as involvement in moral evil, while others, who believe, for example, that abortion is a moral wrong, would see it as fair to make preparations again for a friend would take over [12].

Genocide, fertility therapy, and the withholding of life-prolonging care to patients who lack ability are all examples of situations where only a conscience objection is being used. If dermatologist killing or euthanasia were to become legal in any region of the United Kingdom, a similar option for special protection would appear reasonable. However, any doctor who now supports suicide or conducts euthanasia, even if they produce a great claim on their humanity to do so, is breaking UK law.

3.3. Recognition of democracy as a civic duty

Doctors should endeavor to understand their consumers' and colleagues' views, be receptive to them in treatment, and follow the law when communicating and making ethical decisions concerning religion and culture. In a functioning democracy, it is a basic idea that most everyone deserves thorough reverence of their opinions and viewpoints. Healthcare institutions are critical places for putting this notion into action. Practitioners would ask delicate questions, gather information pertinent to the healthcare system, and participate when possible. Psychologists have

a social responsibility to improve a society's general level of knowledge and attention to the many traditional and ethnic perspectives that define its existence in this manner.

Religion, defined as an organized faith system relating to one's trust and confidence in a living god, is a distinguishing feature of how many people have to live and make choices. A person's religious beliefs may influence a variety of life decisions, but when parts of that person's life clash with religious values, it may be hard to combine the two, leading to uncertainty and unhappiness. When religious beliefs are tested, unusual behaviors emerge, or a person endures mental suffering as a consequence of inward doubt or outer assault, therapy or other behavioral health expert may be advised [13].

Spirituality and Religion

Despite spirituality and religion being closely connected, they are not the same thing. While spirituality may be expressed via religion, it is commonly understood to be a larger feeling of connectedness to nature, the cosmos, and perhaps a greater force, albeit not certainly one that is explicitly recognized. Mindfulness may include prayers, yoga, dancing, and other activities that are not necessarily associated with organized religion. Religion is frequently more institutionalized, and religious people usually represent them as subscribing to some kind of religion or holding a specific set of beliefs. 22.8 percent of Americans claim to be unaffiliated with any religion. This statistic comprises atheists, agnostics, and people who believe in "nothing in particular." Spirituality may be experienced by those with no religious connection [14].

Religious Issues Understanding

Religion has a tremendous influence on how people live and experience life. Religious people may discover that their beliefs have an impact on a variety of aspects of their lives. Faith may be developed as a consequence of personal seeking or as a child's turn 26 convictions. As a consequence of their religious beliefs, certain individuals face persecution or prejudice. Others may have had particular values forced on them by home, friends, or romantic partners, and feel bound to maintain them, even if they conflict with their genuine convictions. Individuals may pick an intimate partner via their church or marries and have a family depending on their personal beliefs and opinions. Friendships and family connections may also be influenced by a person's belief system, either favorably or adversely.

Religious religion is a measure of comfort and peace for many individuals. They may discover that faith in a divine creator gives their lives significance and offers them a set of moral guidelines to follow. Religious belief may make it simpler for certain people to deal with life's hardships and to show compassion to others. Some faiths, on the other hand, may depart from their stated teaching, function under principles that are destructive to mental or physical health, or restrict people from expressing certain elements of their nature. When this happens, a person's religion may be questioned or doubted, which may cause emotional and mental pain.

Can Religion Have an Impact On Mental Health?

When a person is disturbed or pressured by religious concerns, they may experience doubt, anxiety, or depression symptoms. Spiritual or religious issues may cause changes in one's ideas and values, as well as one's conduct and attitudes toward others and one's self.

4. CONCLUSION

This study concludes that Individuals who are struggling with religious difficulties may find it beneficial to confront and explore their concerns in therapy. Although several psychiatrists may indeed be hesitant to mention religion in treatment because it is seen as a contentious topic, a counselor may indeed be able to assist without endorsing or condemning a person's views. In the meantime, the clinician may assist the individual seeking therapy in resolving any doubts or ambiguities, identifying complaints or mental discomfort, and addressing any negative consequences religion may indeed have on illness or well-being. A health care professional who does not require partisanship to color the discourse, who engages religion—and anywhere else topic enumerated responsiveness and concern, and then who respects a person's appearance in counseling may only be able to explore points of risk made about anyone's religion, and provide support to parents problem-focused with discrimination based on sex or persecution, assist people in therapy in reconciling war zones for both their spirituality and people's lives, and assist individuals in developing a greater sense of self-awareness.

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CHAPTER 10

AN OVERVIEW OF UNTOUCHABILITY IN INDIA

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ABSTRACT:

Untouchability refers to the practice of discriminating against people and groups based on their caste and the occupations they do. Untouchability has been practiced for centuries. It is based on the caste system of India. Because they are from a lower caste, the untouchables are often subjected to inhumane treatment. They have been subjected to different forms of prejudice in practically every setting. The word Dalit, which means shattered or wretched in Sanskrit, is used to describe untouchables. Some people assume that the untouchable system exists solely in India, however, it also exists in Japan, Tibet, and Korea. The castes are based on Vedic writings that divide people into four broad groups: brahmans priests and elites, Kshatriyas warriors, vaishyas small businessmen and merchants, and Shudras sanitary workers. As a result, ancient India's distinctions were mostly focused on caste and occupation. In this paper, we discuss the caste and its religious roots, reservation policy, and the Problem of untouchability in India.

KEYWORDS:

Castes, Dalit, Schedule, Society, Untouchability.

1. INTRODUCTION

Untouchability refers to the practice of discriminating against people and groups depending on their caste and the occupations they do. Untouchability has been practiced for centuries. It is based on the caste system of India[1]. Since they are from a lower caste, the untouchables are often subjected to inhumane treatment. They have been subjected to different forms of prejudice in practically every setting. The word Dalit, which means shattered or wretched in Sanskrit, is used to describe untouchables. Some people assume that the untouchable system only exists in India, although it also exists in Japan, Tibet, and Korea[2]. The caste system is based on Vedic writings that split people into four broad groups: Brahmans Priests and Elites, Kshatriyas Warriors, Vaishyas Small Businessmen and Merchants, and Shudras Sanitary Workers. As a result, disparities in ancient India's population were mainly based on caste and occupation[3].

After years of struggling to maintain authority over the downtrodden, the practice of untouchability continues to exist in many communities today. Even educated individuals engage in these behaviors[4]. Dr. Bhimrao Ambedkar and Mahatma Gandhi were two of the most notable personalities who campaigned tirelessly to end the practice of untouchability. As a result of their hard effort, the Dalits were given a fair opportunity to show themselves, increasing the chances of equality, peace, and fraternity in the community[5].

Untouchability is seen differently now than it was in ancient India. People are growing more conscious of their surroundings and adjusting to logical thinking[6]. Untouchability and caste inequality continue to exist in society, notwithstanding constitutional reforms. Politicians make use of this to expand their voter base and win influence in government[7]. As opposed to those living in rural regions, Dalits in cities are less exposed to prejudice. People in rural regions tend to hold on to their traditional ideas and customs, refusing to embrace changes that might benefit society[8].

The Schedule Castes are the most latest incarnation of the Untouchables. They are the result of anti-poverty policies that benefit the lower classes[9]. These actions have had an impact. First and foremost, they have contributed to the creation of a new social category, changing a relative and open one into an exact and closed one. Previously, the line between Untouchables and non-Untouchables was ill-defined and even flexible; presently, one is either inside or outside the Scheduled Castes. If you are inside, you are entitled to state protection. You must depend on yourself if you are outdoors[10].

1.1 Caste and Its Religious Roots:

Everyone is classified into a certain jati or caste, based on Hindu Vedas. In India, there are about 3,000 castes. Caste is a hierarchy, hereditary, and endogamous system of social organization that has traditionally been related to certain jobs. Some vocations, such as farming, have historically been caste-neutral. The tight one-to-one relationship between a human's caste and their work has been eroded to some degree throughout time, and individuals may now more or less pick their jobs thanks to the growth of education and urban migration.

According to research on caste-based occupation concentration, marginalized groups like the Dalits and Adivasis are disproportionately prevalent in trained and semi-skilled jobs in the informal economy. This implies the occurrence of employment discrimination in hiring in the private sector, based on research on labor market discrimination. Specific sorts of professions are therefore still significantly related to caste identities, notably in the case of the lowest castes, the ex-untouchables, who are now referred to as Dalits, a new empowering name used to denote defiance and transformation.

The true structure of the caste hierarchy, which varies in shape and character depending on location, is made up of these countless jatis or castes. The Chaturvarna system, or fourfold division of society, informs the whole caste system, or "superstructure." The Purusha Shukta, a 19th-century song from the 10th Mandala of the Rig Veda, is where this religious notion of society's beginning (cosmogony) comes from. The community is divided into four hierarchical varnas (classes). Priests (Brahmins) come first, followed by soldiers and former kings (Kshatriyas). Farmers and merchants (Vaishyas) come next, followed by laborers and artisans (Shudras). These four castes make up the varna classification system, which is divided into four groups.

1.2 Caste and the Reservation Procedure:

The constitutional classification of the Indian people, in opposition to the above spiritual categorization of Hindu society, is considerably different. The ex-untouchables are now members of an authorized list or schedule, and they are entitled to places in state-run post-secondary education institutes and public sector positions under Article 341 of the Constitution.

The Scheduled Castes are the new name for these castes (SCs). While this list includes all ex-untouchables who practice Hinduism, it also includes people who converted to Buddhism or Sikhism to avoid prejudice. Those who have changed to Christianity or Islam, on the other hand, are not included in the program. These two groups, too, have recently demanded quota benefits, believing that conversion has failed to help them transcend their previous caste identities. They are purportedly still subjected to prejudice and marginalization by both Hindus and high-caste converts inside their faith, making them feel culturally and financially marginalized.

Likewise, under Article 342 of the Government, all tribes in the nation (Adivasis or aborigines),⁴ today known as Scheduled Tribes (STs), are classified as Scheduled Tribes (STs) and are entitled to the same benefits as SCs. Regardless of their religious beliefs, tribals who practice their own traditional culture or have converted to other faiths such as Hinduism, Buddhism, or Christianity are eligible for reservation benefits. Seats in regional and state legislature legislatures, as well as panchayats, are reserved for SCs and STs under the reservation policy. Furthermore, the SCs and STs are given 15 percent and 8% of all employment openings in the private industry and govt academic institutes, respectively.

However, the Others Backward Classes (OBCs) have lately been legally recognized as previously barred and discriminated against, and have been granted 27 percent reservation, identical to the SCs and STs. The Supreme Court has declared that the entire quota should not exceed 50%, notwithstanding differing estimations for the OBC population. Given that the total allocation for SCs and STs is 23 percent, the reserve for OBCs is capped at 27 percent.

Many ex-untouchable sub-castes (jatis) no longer follow traditional jobs as a direct result of legal measures and affirmative action programs, such as reservation, post-independence. Many untouchables (Dalits) continue to work in lowly tasks that are historically seen as "polluting" or "defi lasting." Untouchability has been legally prohibited since the adoption of the Untouchability (Offences) Act of 1955, yet it persists in certain forms not just in private social interactions but also in the public sector. The bulk of persons active in trash collection and disposal, as well as the cleaning of public spaces, are members of these groups in private social life. Cleaning dry latrines is also a part of their job. With 8,000 railway stations and 1,72,000 toilets, the Indian Railways employs more than 3,00,000 manual scavengers on a contracted footing to clean the railway lines and toilets, a practice that has been declared unlawful by Indian law. Despite the Supreme Court's injunction instructing Indian Railways to halt this practice, the latter has failed to put its decision to provide new toilets at stations into action. According to a sample study done by the Safai Karmachari Andolan (Cleaning Workers Movement) throughout all Indian states, 26,00,000 dry toilets, 7,70,000 sewer cleaners, and 36,176 railway cleaners were discovered. Even though the survey's methodology was simple and unscientific, the findings show that manual scavenging is nonetheless prevalent.

With the advancement of education and the prospect of professional diversification for some, if not all, untouchable sub-castes, the condition has been better for some, and caste-based professional mobility has become a reality. Reservation has also aided these populations in obtaining education and securing government positions, as well as allowing for intergenerational mobility. However, since the country's economic reforms in the 1990s, the breadth and scope of public service employment have dropped significantly, but not as much as educational establishments. Many low-level government positions, which drew a large number of applicants under the quota policy, are gradually being transferred to contractors. The Confederation of

Indian Industry and the Associated Chambers of Commerce and Business of India published a study in 2006 on the actions that the industry should take to increase the participation of weaker groups in Indian industries, especially the SCs, and STs. Companies, on the other hand, are free to embrace and follow the code of behavior for every creative activity.

1.3 Problem of untouchability in India:

1. **Social disabilities:** From the social point of view, the untouchables suffered from the following disabilities.
 1. *Lower social status:* The untouchables were placed at the bottom of the caste hierarchy and had the lowest social status because social status was repaired for different castes. Their social standing was the equivalent of a perfect zero. Furthermore, the upper caste people saw them as a sign of filth. As a result, the untouchables were cut off from all social interactions.
 2. *Educational disabilities:* Untouchables have always been barred from acquiring an education. They weren't allowed to study the Vedas since they didn't have the right. They were also not allowed to touch the religious exam. The untouchables were barred from receiving an education from public institutions. They have just lately been provided with educational facilities.
 3. *Disabilities relating to social habits:* Until recently, the untouchables had several issues with social habits such as eating, alcohol, and social interaction. They were not allowed to eat or drink at the homes of persons of higher castes. They exclusively ate foods from the 'Kachha' region. In terms of social interaction, they had the same issue.

Economics disabilities: In terms of economics, the untouchables were in a terrible situation. They were robbed of a wide range of financial advantages in the community. The following are the untouchables' biggest economic disadvantages.

1. *No Right to Property:* The untouchables have historically been denied the right to possess land or property. They were barred from participating in a variety of businesses. They were forbidden from accumulating riches or purchasing property in the hamlet. Even the untouchables didn't have the legal authority to sell their land to anybody. Furthermore, they were stripped of any property rights.
2. *No Right to Choose Occupation:* In the past, untouchables were not permitted to work in jobs designated for members of higher castes, and they were forced to adhere to their traditional vocations. They worked as wage-earners in agriculture and other related fields in great numbers. Traditionally, the untouchables were connected with low-wage jobs such as scavenging leather, basket manufacturing, and so on. They lived with a half-belly from century to century, with little prospect of acquiring any tasty meal. Their current situation isn't all that dissimilar from what it was before. The majority of them are still living in poverty.
3. *Landless laborers:* Because they had no land in the hamlet, the untouchables were dubbed "landless." Before the dissolution of the Zamindar system, their main responsibility was to labor for a landowner for no pay. In this connection, Gandhiji observed, "The untouchables performed the most fundamental duties of society, but at the similar time they were the

lowest paid. Only such an amount of pay is provided to them as is required to reconcile their broken souls and their bodily forms.

- a) *Religious Disabilities*: Even though the untouchables are Hindus, they were not allowed to visit Hindu temples, shrines, or other places of worship. They were not permitted to read religious texts. They were also barred from becoming Brahmin priests. A Brahmin, for example, would never execute an untouchable's religious event. Barbers, watermen, and other services were also taken away from them. The government has just lately attempted to remove these religious disabilities via law.
- b) *Political Disabilities*: Historically, the untouchables were denied a variety of political rights. They were barred from participating in politics and government. They were also barred from holding any public office. They only obtained the right to vote for the first time under British rule. However, they now have political rights. However, without economic growth, it is questionable that they would be able to adequately use their political prerogative. Previously, the untouchables had been subjected to extreme exploitation and mistreatment. They were victimized and subjected to merciless regulations. As a result, they have been enslaved for generations with little possibility of emancipation as shown in Figure 1.



Figure 1: Diagrammatic Representation of the Problem of Untouchability in India

1.3 Social groups:

Because untouchability is practiced against members of the lowercaste communities, it would be reasonable to examine the social groupings or caste identities of the homes that practice it. Figure 2 depicts the percentage of families that agreed to practice untouchability in a face-to-face survey

and are represented here by their social belongings (groups). These social groupings are classified in a different way than the official classifications (that is, SC, ST, OBC, and Others). The Brahmin and advanced castes make up the overall group of "others." The "others" in this case are those who did not identify with any social group.

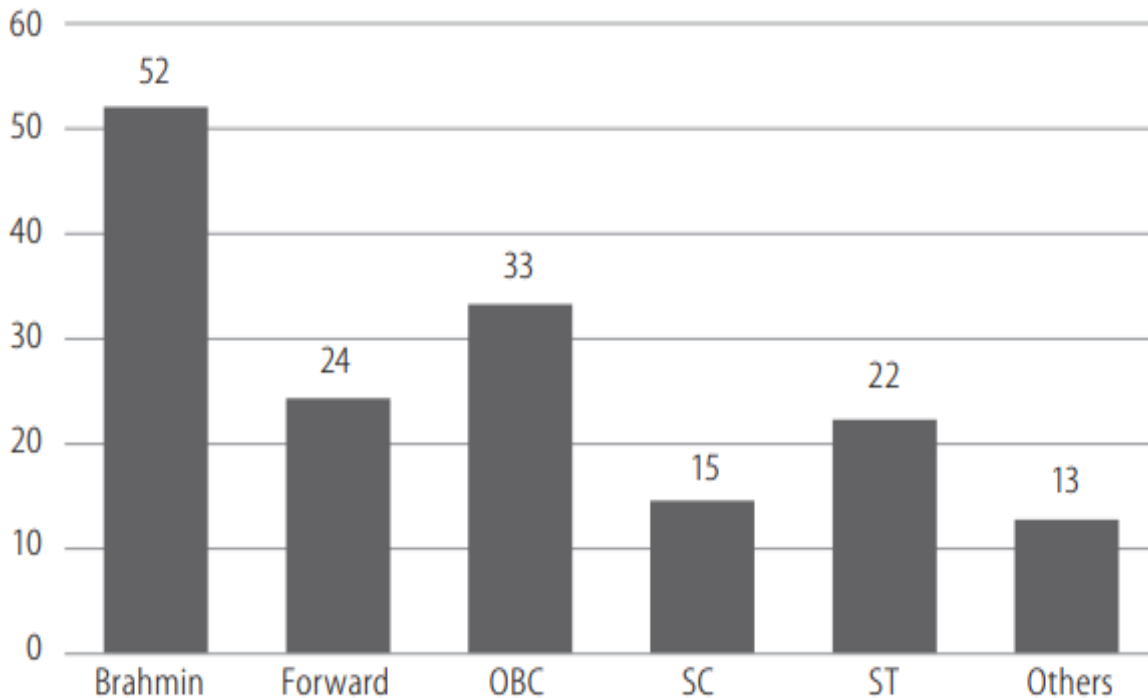


Figure 2: Diagrammatic representation of % of families that agreed to practice untouchability in a face-to-face survey[11]

The SCs (Dalits), STs (Adivasis), OBCs, advanced castes (Kshatriyas and Vaishyas), Brahmins (priests), and those who did not identify themselves as belonging to any of the four previously stated groups are shown in Figure 2. The Brahmins, as well as members of the forward and other castes and groups, are classified as "others" in both the constitution and the literature. The IHDS, on the other hand, requested the households to offer a breakdown of the "others" category's members, which we provide below. We discovered that Brahmins had the highest percentage of persons who practice untouchability among these groups, with 52 percent of them admitting to doing so. Surprisingly, it is the OBCs, not the advanced castes, who accounted for the second greatest percentage of people who follow this practice (24 percent). Because the forward castes (Kshatriyas and Vaishyas) are next in line after the Brahmins but before the remaining constitutionally protected groups, one would expect them to engage in more of the practice than the OBCs, who have only recently been granted reservation in educational institutions and public sector jobs.

1.4 Religious groups:

Surprisingly, the Jains have the highest proportion of discriminators among religious groups. However, they are a very tiny and secretive society, with members marrying inside their faith and outsiders finding it difficult to enter their religious fold (N = 107 in IHDS-II). Even though

Jainism is a breakaway faith from Hinduism, it has endured, and Jains have grown to become India's most economically and educationally developed sect, having come to terms with Hindu doctrine. Lord Mahavira, the founder of the Jain faith, is regarded as one of the reincarnations of the Hindu deity Vishnu, in the same way, that Hindus see Buddha as an incarnation. The distinction between Jains and Buddhists is that the former have embraced this version and hence gained favor with Hindus, whilst the latter have fought it and thus have been marginalized in India. The fact that the holy days and festivals observed by Jains and Hindus often overlap and are extremely comparable to one another demonstrates this integration of Hindu ideas inside the Jain faith. Another explanation for the high prevalence of untouchability among Jains might be that they are strict vegetarians who would not feel at ease inviting non-vegetarians into their houses and kitchens. In fact, Jains avoid using onion and garlic in their cooking, and vegetarians who eat these foods may not be welcome in their kitchen.

After to the Jains come the Hindus, who practice untouchability to the tune of one-third of their population. Sikhism, on the other hand, is a monotheistic and relatively recent religion that sprang from the Hindu fold exactly because of Hinduism's uneven structural structure. Sikhs, on the other hand, seem to continue to practice untouchability, with 23% replying affirmatively to the question. Many ex-untouchables are reported to have changed to Sikhism, however they are referred to as Mazhabi Sikhs and have their own gurdwaras (Sikh places of worship) in Punjab. The state of Punjab, in fact, has the greatest proportion of SC people of any Indian state. The tribals, Christians, and Buddhists have the lowest rates of the practice. The Buddhists are primarily divided into three groups: tribals in North East India, Tibetan refugees in the north, and neo-Buddhists,⁷ who are largely made up of ex-untouchables, 6,00,000 of whom openly transformed to Buddha on 14 October 1956 at Deekshabhoomi, Nagpur, Maharashtra, in response to a call from Ambedkar.

2.DISCUSSION

In traditional Indian culture, untouchable, also known as Dalit, formally Scheduled Caste, originally Harijan, was the old word for any member of a broad variety of low-caste Hindu communities as well as anybody beyond the caste system. In the constitutions approved by the National Assembly of India in 1949 and Pakistan in 1953, the usage of the word and the social disadvantages connected with it were proclaimed unlawful. Untouchables were dubbed Harijans ("Children of the God Hari Vishnu," or simply "Children of God") by Mahatma Gandhi, who campaigned for their freedom for many years. This moniker, on the other hand, is today seen as condescending and derogatory. Later on, the word Dalit started to be utilized, particularly by politically engaged individuals, albeit it may also have negative overtones. Traditionally, those deemed untouchable were those whose professions and lifestyles covered ritually polluting tasks, the most significant of which were (1) taking life for a living, which included, for illustration, fishers, (2) killing or disposing of killed cattle or working with their hides for life, and (3) engaging in activities that exposed the participant to human body emissions such as feces, urine, sweat, and spit.

The untouchables' struggle was officially acknowledged in India's contemporary constitution, which designated their ethnic divisions as Schedule Castes (a population of some 170 million in the early 21st century). Additionally, the indigenous persons of the nation who fell outside of the Indian social system were granted the label Schedule Tribe (about 85 million). Aside from prohibiting untouchability, the Indian constitution affords certain groups additional educational

and occupational benefits, as well as special participation in the Indian legislature. In support of those initiatives, the Untouchability (Offenses) Act (1955) establishes penalties for depriving someone of religious, occupational, or social rights based on being a member of a Schedule Caste or Scheduled Tribe.

B. R. Ambedkar, the untouchable leader, stated that the caste system arose from the Brahman demand of endogamy to maintain purity and that it extended to the lower castes from there. When Brahmanism became prominent in the fourth century, he said, untouchables were Buddhists who were ostracized and shunned. His viewpoint is significant since it led to his commitment to Buddhism and because it exemplifies the necessity for all untouchables to justify their position. Almost no one believes that previous karma of evil acts has led to an untouchable position in this life; most untouchable castes have a story of origin linked to a cosmic blunder. Most caste Hindus, on the other hand, believe that karma, which defines one's caste, is created by misdeeds, good actions, or conscientious completion of duties in a past life.

3. CONCLUSION

The philosophy of the Dalits is one of conflict if not outright hostility. It is yet unclear where it will lead: if it is successful in expanding its influence to greater segments of the community, it may escalate violence. However, it may go extinct as people become more preoccupied with day-to-day concerns. The Untouchables are fully aware that they are a part of Indian society, that they lack their own culture, and that they share the majority of the beliefs of the people with whom they live. The majority of them understand that untouchability is a thing of the past and that their future lay in bettering their social integration. Meanwhile, a small elite's contemporary militantism is concerning, as it attempts to influence weak, impoverished, ignorant, and occasionally irritated individuals.

The issues that individuals at the bottom of Indian society are now dealing with are not caste-related. Discrimination based on ritual pollution hasn't completely disappeared, but it's on the decline. On the contrary, the mechanization of agriculture, for example, is expected to result in the unemployment of an increasing number of agricultural laborers, regardless of caste. Members of the untouchable castes will, of course, be the first to suffer, but this is regardless of their caste. To put it another way, all agricultural laborers will be impacted, and some may face no protection. The impact of economic liberalization on the poorest segments of the population is still being debated, but it will not be tied to caste identity. The reality is that caste continues to play an increasingly important role in modern India. However, this condition is more likely to be a recent conclusion tied to post-Independence circumstances than a continuation of tradition. Caste conflicts in contemporary India are not caused by a lack of relative purity.

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CHAPTER 11

WOMEN'S PARTICIPATION IN INDIAN POLITICS AND MEDIA'S ROLE

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ABSTRACT:

Women's political engagement in every nation provides a snapshot of how females are regarded in society. Any country's progress is also dependent on the equitable involvement of males and females. Because women's participation in Indian politics seems to be limited, it is the responsibility of each individual to educate them about their rights and encourage them to participate in mainstream politics. India's constitution not only guarantees social equality but also encourages governments to provide particular measures for women. Women continue to battle for equality in society. Their difficulties and problems are often ignored and unacknowledged because of their minimal participation in Indian politics. Their true demands are not brought to the attention of the decision-makers. Women must be self-reliant to make their personal choices. The media has a tremendous impact on how society views and perceives females in elections and decision-making bodies in general. It not only contributes to the formation of societal ideals, but it also represents those values. It functions as a social change informant, educator, and mediator. Women's equitable involvement is required for successful democratic government, and the media must assess their contribution to these processes from the right perspective. Women's views and concerns, which account for half of the country's population, cannot be disregarded or marginalized in a true democracy. This study examines the role of the media in women's political engagement in the United States, as well as whether or not women's opinions and problems are expressed to the public as important topics.

KEYWORD:

Audience, Elections, Politics, Participation, State.

1. INTRODUCTION

Over 200 political parties are said to have been established since the nation's freedom in 1947, with the Bharatiya Janata Party (BJP) and Indian National Congress being the most prominent (INC)[1]. Over the years, these two parties have mostly controlled national politics[2]. Every political party has its distinctive emblem that aids in its differentiation from another political party. India's political system is governed by the country's constitution. All political parties in India must rigorously adhere to the norms set in the constitution. The Constitution is the document that establishes the powers and limits of both the federal and state governments, and it must be followed. When a political party or individual breaks the law, they must bear the repercussions. As a result, it's no wonder that such incidents have been rare in recent years. In addition, Indian politics has succeeded in raising public knowledge about current concerns and

increasing people's active engagement. Another area where politics has an impact is on the nation's young. People become politically aware at a young age, laying the groundwork for a stronger country in the future[3].

Indian politics, on the other hand, has its own set of flaws. Some politicians fall into the large money trap, which may wreck their whole lives[4]. Youth, particularly those who participate in protest marches and strikes, are another demographic that has been badly affected in recent years. Many young people have died in recent years as a result of such protests. Elections in India are led by the **Election Commission**[5]. There are mainly 4 categories of elections.

- a) **Lok sabha election:** These elections take place every five years, and the representatives of this residence are straight elected by Indian citizens. As previously stated, the Lok Sabha is made up of 552 participants, two of whom represent the Anglo-Indian community and are elected by the President[6]. Up to 20 members are elected to represent the folks of UTs, with the rest 530 electorates distributed across the state. As you may be aware, each state or union territory in India is split into parliament constituencies, which are further divided into areas based on population[7]. There are 545 parliament constituencies in the country, with 543 constituencies after the Anglo-Indian constituency is removed. Then, for each of the 543 constituencies, voting takes place. As the allocation of constituencies in different areas of a state is based on the population of that area, Delhi has 7 Lok Sabha seats and Uttar Pradesh has 80, as U.P. has the biggest population of all the regions.

The parties send representatives to each area to fight elections, and the party with the most votes forms the government. Obtaining a larger quantity of seats requires the party to protect a bulk of seats, or greater than 50% of the total 543 seats, or 272 chairs or more. For example, in 2014, the BJP won 282 seats in the Lok Sabha and 363 seats with the NDA alliance, thereby winning the vote. The majority of Lok Sabha members vote for Prime Minister, and the winning party's leader is hired as Prime Minister. In a Lok Sabha general election, we appoint a Member of Parliament (MP) from every Parliament's Constituency, and the Lok Sabha is made up of these MPs and the two Anglo-Indians shortlisted by the President[8].

- b) **Vidhan sabha election:** There are a few Assemblies Electorates in every Parliament Constituency. The Legislative Legislature of the state, also known as the Vidhan Sabha, is made up of all of the Assembly Constituencies of a state. The citizens of a specific state personally elect the members of the Vidhan Sabha, i.e., the MLAs (Members of Legislative Assembly) who will form the legislatures, in this sort of election. As a result, each state has its personal Legislative Assembly[9]. Members of the Legislative Legislature are chosen in the state council from these constituencies. The Legislative Assembly's seats are set, much like the Lok Sabha's. Candidates from various political parties compete for MLA seats in various parts of a state. Every five years, MLA elections are held as well. The main distinction is that each state's election date is different, i.e., the election does not take place on the same day in every state.

Rajya Sabha election:

This chamber operates differently from the Lok Sabha since members are chosen directly in the latter scenario. In the former scenario, however, the membership of the house is chosen indirectly by the general population. MLAs play an important part in this process since they are the ones

who pick the member of this house on behalf of the people. This house has a total of 250 members, 238 of whom are chosen by MLAs from various states and the United Territory and the rest 12 by the president directly. Members must have an understanding of art, sciences, literature, and society as a prerequisite. Sachin Tendulkar, a cricketer, and Rekha, an actress, are two examples of people who have been nominated as members[10].

The number of Rajya Sabha seats is established for each state, while the number of people despatched by the state parliament to fill these seats is determined by the state's population. Representatives of this house serve for a six-year term, however, elections are held every two years for one-third of the seats. The MLAs, or members of the Vidhan Sabha, elect Rajya Sabha members using a single transferable vote method. As a result, after learning about the many sorts of elections held in India, as well as the organization of parliament and how Lok Sabha elections are held, A voter should not be swayed by a political party's top leader and should instead focus on the local candidates who would work in that state's region. Candidates running for the Vidhan Sabha election should be judged on their education, qualifications, motivations, future goals, personalities, and believability. As the direct authority in a certain area, it is in charge of that area's growth. As shown in Figure 2.

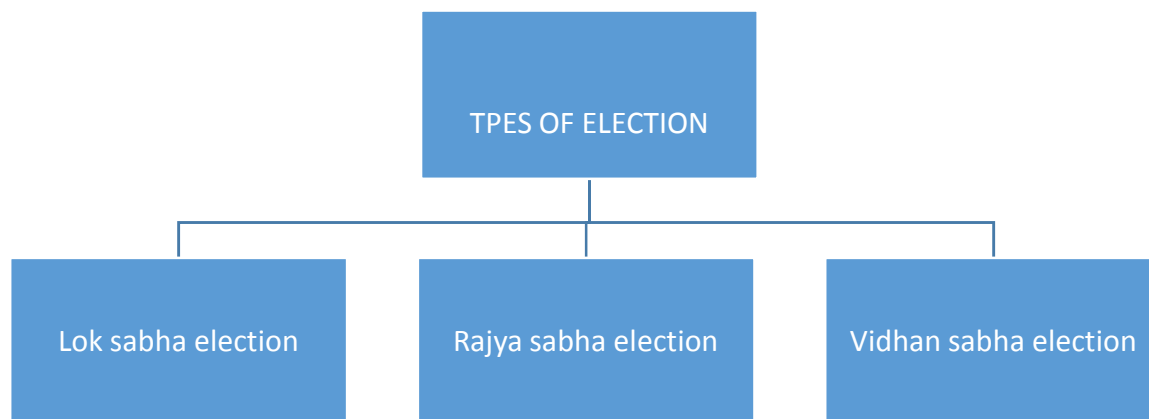


Figure 1: Diagrammatic Representation of types of election

1.1 Women in Indian politics:

It is very tough for a female to decide whether or not to pursue a career in politics. She must then prepare her spouse, children, and relatives after she has made her decision. When she overcomes all of these challenges and qualifies for the tickets, the male aspirants she is competing against fabricate all kinds of tales about her. After all of this, whenever her name is presented to the party leaders, they do not choose her because they are afraid of losing their seat.' Sushma Swaraj (Union External Affairs Ministercomment)'s above reflects the truth of how women endure several challenges and critiques while joining politics. Women have an extremely low presence

in politics in India, even though it is the world's biggest democratic nation. In the political arena, less powerful women are seen holding significant roles and making decisions. Indian women's political marginalization is as ancient as the country itself. One of the key causes for the absence of women's concerns in governing and developmental paradigms is their low political representation. Since infancy, they have been kept out of political discussions. Men and females have traditionally shared their commitment to the nation's growth equally. In both pre-independence and post-independence India, they worked side by side with their male colleagues.

Female involvement in politics in any nation sends a significant statement throughout the world, not just in terms of equity and liberty, but also in terms of the space afforded to women in democratic electoral politics. India has some of the most stringent regulations in the world, guaranteeing women a life of respect and dignity. However, they have long been considered second-class citizens by traditions, patriarchal structures, and cultural norms. They are trained to be subservient at all times. Females lack appropriate resources, whether economic, material, or human, due to uneven allocation of resources. Women are typically expected to work primarily in the private realm and are not allowed to work beyond their houses. Their financial reliance on males also prevents them from forming strong political allegiances.

Because of male domination in policy formulation, most policies are created to be gender-neutral. Women's exclusion from the public arena breeds a lack of political will among them. Women do have a chance to run for office due to patriarchal structures and male dominance of political parties. While finalizing their contestants, the parties do not involve or encourage women in their decision-making policies. Women from less wealthy backgrounds who lack political cleavage via birth, marriage, or another closely related political cleavage are subjected to molestation and sexual harassment. They do not display their full involvement in political activities because they are afraid of intimidation or violence.

In a society like India, women must participate equally in mainstream political action. Women's roles in society must be deconstructed from the stereotypical view of them as solely domestic. The scope and efficacy of women's political engagement are influenced by the character of society. Their low representation in decision-making institutions reveals serious flaws in the country's political structure. Women have been denied their right to participate in political processes due to historical, social, and cultural causes.

1.3 Obstacles to Women's in political participation:

One of the most significant barriers to females being politically engaged is illiteracy. They are unaware of their fundamental and political rights due to a lack of awareness. Parties discriminate not just in terms of seat allocation in elections, but also inside their ranks. The patriarchal environment of India is also a factor in women's lack of political participation. Women are prevented from participating in politics for a variety of reasons. The present cultural value structure, the private-public gap in respect of domain identity, and male predominance in political institutions are among these factors. They have been unable to amass assets and support for cultivating their political constituency due to their low share in India's inner political party structure. Women do not get appropriate financial backing from political parties to run for office. Women's political engagement is also hampered by traditional responsibilities ascribed to them. They do not get enough political training due to the unfair allocation of resources, a shortage of money, and a lack of knowledge.

Women are prevented from joining politics due to societal and cultural conventions. They must accept the rules that have been placed on them and shoulder the societal weight. As a society's culture, they face the brunt of their deprivation and weakening of status thinking. Prejudices abound in society, which is also beset by a lack of knowledge. One of the significant restrictions is the lack of women's engagement in community-based activities. The male equivalents control almost all of the resources. Women have no say in the allocation of these funds. They also don't have any sources of revenue.

Poverty is also a significant barrier to women's political engagement. An impoverished family's daughter kid is the primary sufferer, and she faces several challenges. Women are also shown to have a greater rate of dropping out of school than males. Women's thinking is trained in a sense to accept that they are of a lesser class than males since this has been the point of view of many in society due to social and cultural standards. On the one hand, the literacy rate of women is rising. On the other hand, uncommon women are discovered in higher education since they are forced to quit school after finishing their basic courses. The caste system, or social class structure, is also a significant barrier. Because of their families' poor money, women from lower castes were unable to attend school. To provide for their family, many women were involved in low-paying jobs. In India, the majority of women do not own land or property. They don't even receive a piece of their parent's assets.

Women face not simply a lack of understanding about their constitutional rights, but also a loss of political will. The nation's poor health situation for women is also a big barrier to their involvement. In the nation, there is a disparity in access to healthcare facilities. Gender inequality in healthcare settings occurs even before birth. The majority of female children are terminated due to the family's desire for sons. Girls are denied the same feeding services as males after they are born. Due to marital responsibilities and dowry systems, women are also seen as less fortunate. Hospitals have also been labeled as gender-biased since males visit hospitals more often than women.

1.4 Effect of media on politics:

- a) *Large audience:* Having a large social media audience levels the playfield for politicians who might not have as much financing or as well-known a name as their competitor (s). We first witnessed this tendency in the 2008 presidential elections, when Barack Obama, a comparatively unknown contender, used social media to beat well-known politicians. Many YouTube content producers made films in favor of Barack Obama in 2008, with one of the most famous video makers being fittingly dubbed "Obama Girl." These individuals were essentially advocating for Obama without being a member of his campaign. There's a good probability Barack Obama will have failed the election if it hadn't been for social media.
- b) *Feedback/engagement:* Feedback/engagement is one of the aspects of social media that makes it such an effective communication tool. Unlike in the past, everyone may take part in a conversation and have their voice heard. The live video function is a popular way to interact with people. Users may engage with the individual streaming the current video in real-time, which makes live video unique. It must be an incredible thrill to have a politician answer your queries on a live webcast. Politicians may reach out to people in a more personal manner via social media.

- c) *Analytics*: Radio and tv did not provide politicians with information on who was watching or listening to them. Social networking, on the opposite hand, uses analytics tools to provide politicians with information on the various demographics with whom they are interacting. This enables campaigns to spend their funds more effectively to reach out to the right people. Politicians may tailor their message to appeal to those who are indecisive about who they will vote for.
- d) *Informed Voters*: Based on the few Research Centers, around 66 percent of American people acquire at least some of their news from social networking. Before the development of social networking, the only individuals who got news were those who went out of their way to find it. The news, on the other hand, is there in front of you in the era of social media. People who use social networking sites, notably Facebook and Twitter, cannot escape seeing the news, whether it comes from a friend or via the "trending" sidebar on Facebook. Voters who are considering who to vote for should be educated and updated as shown in Figure 2.

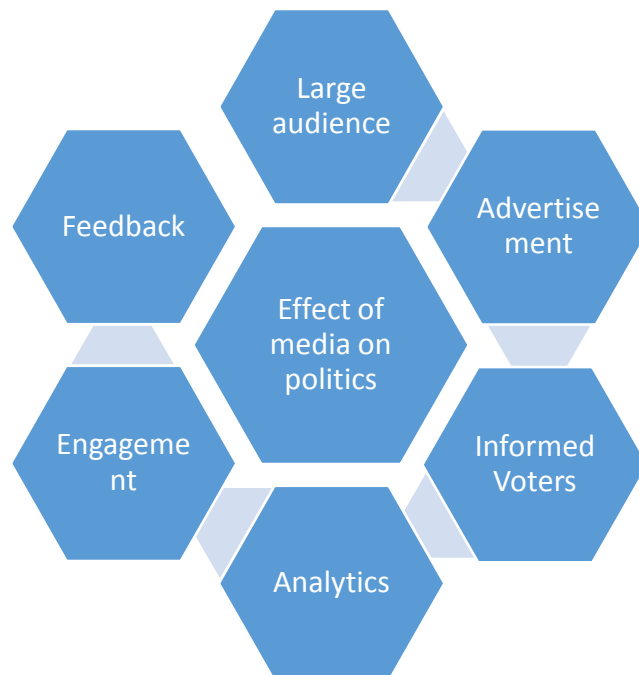


Figure 2: Diagrammatic Representation of the Effect of Media on Politics.

1.5 Role of media in changing the mindset of society:

Females must participate actively in mainstream politics to break down all obstacles. This is impossible to do without educating them about politics. The media, which is often regarded as the most effective tool for raising public awareness, must take an active role. The role of the media in bringing attention to women's concerns has been a point of contention. Women's roles in the media have been characterized as being confined to the domestic realm. It doesn't always pay attention to how women perform in politics. Their views, opinions, and experience are not only ignored by the media but their desire to participate in politics is also questioned, citing cultural beliefs as a justification.

Each person's information is derived from the mainstream media. Television, newspapers, magazines, radio, and news websites are all sources of political information and news. Media is a powerful tool for empowering women politically to some level. Women have been successful in developing a sense of who they are and what they can become. It not only teaches the general public but also keeps them informed about current events. The media is the backbone of democracy since it not only educates us about social, political, and economic events throughout the globe but also teaches us how to live a healthy lifestyle. It may reach a huge audience in a short amount of time because of its extensive reach. It provides information to the general public on government policies and activities, as well as how these programs might benefit them. It can alter public perception.

Media, as a social change agent, is a wealth of information for both people and society. People's issues are brought to the attention of policymakers and decision-makers via the media. Media may be an important tool for mobilizing national development by influencing public opinion. This is the only way for a democracy to exist since it not only brings attention to the government's terrible practices but also encourages people to support beneficial efforts. The media's independence is evident in its diverse content, which is rapidly developing.

In today's fast-paced environment, a varied selection of media outlets and organizations is also required. Alternative media, in addition to mainstream media, has a significant effect on how our consumers get information. The general public receives a wide range of information from a variety of sources. People may make their judgments and establish their ideas due to the availability of many sources of information. The inadequacies of the mainstream media may be remedied by supporting alternative media, both print and electronic, such as citizen journalism, which allows individuals to develop and spread information and ideas that the mainstream media ignores. People with vested interests, such as politicians and advertising, must be excluded from the media.

The media has played an important part in raising women's consciousness and, to a degree, empowering them. Women may use the media to assist them find and apply self-actualization strategies. In the field of journalism, women are more involved. They were formerly uncommon in the newsroom. However, they are increasingly being seen by policymakers. To bring about change in any organization, one must be a member of that group. The media is often chastised for failing to discuss significant concerns such as exploitation and unfair treatment of women in many fields. Its role has also been criticized for sensationalizing situations and treating women as commodities to attract viewers' attention. The image of a woman is that of a woman who is obedient to men. Women's concerns were seldom featured prominently in front-page headlines.

2. DISCUSSION

India's politics operate under the confines of the nation's Laws. India is a parliamentary democratic republic with the president as chief of state and the prime minister as head of government. It is based on the federal government system, even though the term is not mentioned in the Constitution. India has a dual polity structure, which is federal and comprises a central authority and a state at the periphery. The Constitution establishes both the federal and state administrations' organizational rights and limits; it is well-known, flexible (the Preamble to the Constitution being stiff and dictating subsequent revisions to the Constitution), and regarded paramount, i.e. all national legislation must correspond to it. A bicameral legislature is established, with an upper body, the Rajya Sabha, representing the Indian federation's states, and

a lower house, the Lok Sabha (House of the People), representing the people of India as a whole. The Supreme Court is the head of an independent judiciary established by the Constitution. The court's mission is to uphold the Constitution, resolve disputes between the federal government and the states, resolve inter-state disputes, strike down any federal or state laws that are unconstitutional, and protect citizens' fundamental rights by issuing writs for their enforcement in cases of contravention.

The Lok Sabha is made up of 543 members elected through plurality voting (first past the post) from 543 single-member districts. The Rajya Sabha consists of 245 members, 233 of whom are chosen indirectly by a single transferable vote by members of state legislative legislatures, and 12 of whom are elected/nominated by the President of India. Parties that gain a majority of members in their respective lower chambers (Lok Sabha in the federal government and Vidhan Sabha in states) to which governments are accountable establish governments in elections conducted every five years (unless otherwise noted). The Indian National Congress won India's first general election in 1951, and it went on to dominate consecutive elections until 1977 when a non-Congress administration was elected for the first time in independent India. The single-party dominance in the 1980s gave way to coalition governments in the 1990s. The elections for the 16th Lok Sabha, which took place between April and May 2014, restored single-party dominance in the nation, with the Bharatiya Janata Party (BJP) claiming a majority in the Lok Sabha.

3. CONCLUSION

Up to a point, the media has helped promote and showcase women's liberation activities and movements. It can reinforce stereotypical ideas of women and their social duties. Women must be treated as equal players in political processes, which will take a lot of effort. Cultural and societal obstacles should be examined carefully. People need communication just as much as they require food, shelter, or health. The media has the unique opportunity to democratize communication by offering a forum for public discussion and re-establishing citizens as public bodies via public opinion. Social communication should be made an element of democracy for greater influence. It is past time for the media to pay significant attention to women's accomplishments to inspire more women to participate in social changes and the political processes.

Up to a point, the media has helped promote women's independence and emphasize the situation of females in the community. It can reinforce stereotypical views of females and their social duties. There is still more work to be done to make women equal players in political processes. Cultural and societal obstacles must be examined carefully. For individuals, communication is just as important as food, shelter, and health. The media has a unique opportunity to democratize communication by offering a forum for public discourse and recasting citizens as public bodies via public opinion. Public communications must also be made an intrinsic aspect of democracy for greater influence. It is past time for the media to pay close attention to women's accomplishments to inspire more women to participate in social change and the democratic processes.

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CHAPTER 12

IMPACT OF CHILD LABOR ON SOCIETY

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ABSTRACT:

Toddler has been the lifeblood of our country and an essential element of our population. God has given us a wonderful gift. A child can learn with her family, classroom, and, most importantly, society, and as a result, the single person with whom she encounters has an impact on her life. Education is the key upon which a kid is developed. Babies, as we all remember, are the most observed and least wanted sections of the population. Child labor is very unusual and prevalent in India. Depression, scarcity, unemployment, militancy, and natural catastrophes are all factors that contribute to child labor. Child labor has its origins in ancient India when children were used as slaves. Youngsters used to work in a variety of settings, including hotels, stores, and homes. Kid labor is harmful to the country's economic coming generations as well as the adolescent. Kid labor, although providing a source of revenue for the family, denies the child the chance for instruction, relaxation, and enjoyment, as well as stunting her physical development. Working with children has both positive and negative implications. We should make every effort to remove the damage while preserving the gain. The purpose of this paper is to investigate several concerns such as child labor, children's rights, and related legislation. The future scope of this study is how we can overcome the effects of child labor on society.

KEYWORDS:

Covid -19, Child, Child Labor, Photographed, Rights, Poverty.

1. INTRODUCTION

Child labor has fallen by 38% throughout the previous decade, but 152 million youngsters are still impacted, and the COVID-19 epidemic has made matters worse. Child labor is prevalent in many parts of the globe, and it occurs in a variety of industries, with negative educational, physiological, and psychological consequences for children. Poverty, military intervention, insufficient legislation and standards, income disparity, prejudice, and deep cultural practices are only a few of the factors that contribute to slave labor.

1.1.Determining what constitutes child labor

"Work that would be mentally, mechanically, socially, or morally harmful to the child; and/or impedes with their learning by robbing the others of the ability to join school; obliging them to embark on this career; or requiring them to facilitate cooperation with exceedingly big and heavy work," as per International Labor Organisation. Child labor does not include all sorts of employment performed by youngsters. This varies by nation and is determined by the child's age, the sort of job done, the number of hours worked, the working circumstances, and whether or not the employment interferes with their education. There have been things that kids naturally can participate in that are beneficial to their innovation and provide them with skills and knowledge

to plan for adulthood, such as helping their family around the house or trying to assist in a social business to generate pocket money during the half term.

1.2.Determining what constitutes the "worst types of child labor"

Slavery in any form or method that is akin to captivity, as well as the trafficking and trafficking victims, modern slavery as well as subjugation, but instead bonded labor, including the coerced or mandatory child soldiers and used in armed combat; Using, soliciting, or providing a kid for adultery, pornographic material, or pornographic acts; The use, procurement, or offering of a kid for illegal purposes, including drug manufacture and trafficking, as specified by applicable international treaties; Work that is likely to endanger the health, safety, or morals in children due to the nature of the conditions in which it is given out. The following are the worst kinds of child labor, according to the International Labor Organization:

1.3.Human trafficking of children

Sexual exploitation is a serious problem (which includes pornography and prostitution) Trafficking in narcotics Debt syndication (also referred to as bonded labor) Slavery Compulsory labor

1.4.Child begging that is well-organized defining the term "dangerous child labor"

Hazardous child labor is defined as "work that, by its structure or the conditions in which it is regularly out, is likely to injure the health, safety, or dignity of children" under Article 3(d) of United Nations Convention No. 182. When a kid is laboring in an unsafe or dangerous workplace, they are at risk of being unwell, suffering psychological and bodily injuries, and, in extreme situations, dying. Hazardous child labor is the most common kind of child labor; over 73 million students also tend to be employed in unsafe workplaces such as manufacturing, agriculture, industrial, and engineering, as well as employment in bars, concerts, hotels, marketplaces, and housework. Hazardous working circumstances may lead to long-term ailments that don't manifest themselves until later in life.

1.5.Determining what constitutes "forced" child labor

"Work or service which again is exacted from just about any individual under the threat of any punishment for its – anti for which the laborer does not give himself willingly," according to international law. This may take different phases:children are pressed into labor with their parents/caregivers and are aware of their working circumstances; children are required into labor as a consequence of human trafficking, coercion, or fraudulent recruiting. In the case of the latter, these youngsters may have traveled alone or been victims of crime, keeping their parents in the dark about their working circumstances.According to, there are three types of forced labor: Trafficking, slavery-like acts, forced household work, and bonded labor are all examples of exploitation[1].

Sexual exploitation for profit Forced labor enforced by the state Child labor statistics across the world The International Labor Organization (ILO) estimated that 160 million youngsters were working as of the beginning of 2020, with 97 million males and 63 million girls. 79 million youngsters out of 160 million were working in dangerous conditions According to a 2019 ILO study, child labor affects about 9 out of 10 children in Africa, Asia, and the Pacific. Africa is the

continent with the greatest rate of child labor, with one out of every five children employed. Child labor progress is still inconsistent throughout the world. Child labor affects 72 million children in Africa and 62 million children in Asean. 70% of children working in child labor across the world are engaged in the agriculture sector, mostly in pastoral herding and peasant and agribusiness.

1.6. Child labor's motivators

Even though there are laws and regulations in place to protect children from child labor, it persists. Children are forced into employment for a variety of causes across the world, the most common of which is poverty. The following are the primary reasons for child labor:

1.7. Poverty and joblessness

Children must labor to support their families, and their existence depends on it. Criminal gangs and human traffickers take advantage of this weakness. National educational systems that are insufficient or inadequate Child labor is exacerbated by insufficient or inadequate national educational systems. Communities with insufficient educational facilities, such as a lack of instructors and resources, create an unstable atmosphere in which children lack access to school, leading to child labor. Because some families cannot pay school fees, they turn to child labor as a more profitable use of their children's time. Some cultures put a lower value on females attending school and prefer girls who are prepared to help with domestic chores. Deep-seated societal norms and attitudes on child labor various cultural conventions and traditions across the globe inadvertently support child labor by emphasizing the value of work in a kid's growth. Certain cultures, for example, think that employment is necessary for attitude and training sessions, regardless of the consequences for a child's enjoyment of their human and civil rights. In search of livelihood, children should be able should follow in their parent's footsteps and study a certain skill. Other cultures urge youngsters to labor to repay debts incurred as a result of cultural and legal activities. Bonded labor exploits toddlers' bad spots within larger cultures and cultural ambitions in a broad range of ways. Children are most often positioned as community members or as dependencies in this manner.

2. LITERATURE REVIEW

Sadabadi et al. in their study suggested that in emerging regions like Iran, child labor has become a rising societal issue. This study proposes an approach for resolving the issue of human progress and capacities in Tehran by detecting child labor. Author Salam Social Centre suggested the notion of therapeutic plant cultivation, proliferation, and distribution as the strategy. The study has applied this approach to the phases of technological entrepreneurship like a case study inquiry method. A total of 46 street children and their caregivers took part in the initiative. The findings show that they are empowered and satisfied and that they will be self-sufficient shortly[2].

Dash et al. in their study suggested that considering Demographic data from the Constitution of Gujarat from 1971 to 2011, their study examines the issue of child labor in India. Their study also used data from the U.S. Suitable Sampling Organization's 68th round because of child labor informal employment in India. Multiple regression analyses were used in this study. The chi-square test has been used to investigate the relationship between child labor and a variety of societal factors. To determine the characteristics that influence child labor, researchers employed

the multivariate regression approach. The rate of increase of child labor in India, as well as its allocation by psychological variables and child jobless rate, are discussed in this article. The study estimated the official figures for child labor in India using logistic regression. Aside from that, the essay made other recommendations for the eradication and restriction of child workers in Factories [3].

Prashad et al. in a study suggested that the child labor geographical analysis in Kerala is a global-level investigation of child labor based on Govt. of India census data from 2011. The labor force survey, which takes place every decade, only offers statistics on labor force division at the provincial level. In India, the study looks upon child labor in the age bracket of 5–14 years old. The study depended on Census 2011 district-level data to estimate the number of youngsters in the labor force. The study attempted to pinpoint which districts had a high percentage of students in the labor force. This study uses survey data to assess the quantity and trends of women's workforce engagement as that's the only data set accessible at the provincial level since 1961. The study attempted to determine how child labor is dispersed across Indian districts and how it is grouped by various potential confounders. Design/methodology/approach: ArcGIS software, Geode software, and a local indicator of classification and association test were employed in this investigation. Findings: The percentage of rural people, the total fertility rate (TFR), and the poverty headcount ratio are all positively related to child labor, but female literacy and the student ratio are adversely associated. It is suggested that in hotspot areas and areas with high cases of child labor, there is a need to enhance teacher numbers now at the school level to enhance its teacher-pupil ratio. It is also noted that female teaching and pregnancy prevention practices be promoted to help lower TFR within these areas to reduce child labor incidences. Limitations and conclusion of the study: The study also suggests that child labor may be reduced via the implementation of an appropriate, holistic action plan that includes the active engagement of caseworkers. Implications in practice [4].

3. DISCUSSION

3.1. Child labor in many industries

Child labor is common in a variety of industries, including:

Sector 1: Agriculture

Traditional social views about children's engagement in agribusiness, a lack of modern farming, high adult labor expenses, and poverty are all strong determinants of child labor in agribusiness. In terms of professional illnesses, anti-catastrophes, and work-related deaths, this is among the riskiest sectors for youngsters (ILO). Child labor does not apply to all youth who participate in agricultural activities. The child labor threshold is not met by tasks that are low-risk, maturity level, and so don't conflict with a kid's time (school or leisure). These projects must be non-hazardous, and they may frequently assist homes and children by teaching children important organizational and organizational skills and improving local food sovereignty (ILO).

Inside this agricultural industry, there are sub-sectors such as (ILO):

3.2. Production of livestock and fishing

Domestic labor, commonly known as domestic work, is a subset of farming and forestry. Domestic labor is described as situations in which a youngster under the age of 18 works in their employer's home to do household duties. Boys are more likely to work outside the home than

females, despite the traditional norm of girls working within the house (i.e. looking after livestock or gardening). Domestic workers who are minors may or may not reside with their employers and may not be compensated for their services. Factory employment, mostly in the apparel and textile industries. Factory child labor is common in the tobacco industry in nations like Zimbabwe, Southeast Asia, India, Argentina, Brazil, and Malawi (World Vision). Child labor in factories is most usually associated with the garment industry, and it is particularly widespread in Asian nations such as Thailand and Bangladesh. The advent of fast fashion has compelled businesses to look for cheaper labor sources, such as youngsters. From cotton picking to harvesting to yarn spinning to industrial labor, children are involved in every step of the supply chain. Egypt, Pakistan, China, Vietnam, India, Bangladesh, and Uzbekistan are all examples of this (Moulds) [5].

Manufacturing and industry, Mali, Burkina Faso, Ghana, Niger, DRC, Portugal, Gabon, Liberia, Zambia, and Zimbabwe are among the nations where child labor in mines and quarries is common [6].

Within the mining industry, there are sub-sectors such as (ILO):

- a) Mining for gold
- b) Mining of salt
- c) Quarrying of stones
- d) Mining by hand
- e) Child labor's ramifications

Kid labor may have a variety of psychosocial repercussions on children that could last into adulthood. These effects may vary from abuse, bruises, hunger, tiredness, characteristic, or chemical exposure, to name a few. The emotional and physical repercussions differ depending on the industry in which youngsters labor. Teenagers involved in agriculture are quite often introduced to poisonous pesticides and herbicides, along with heavy as well as dangerous instruments or swords. Children who work in domestic labor are in danger of being harmed by their bosses, working excessively long hours, or being separated from their friends and relatives. Dealing with risky and heavy weights exposes youngsters to harm, and they lack protective clothing and equipment. Teenagers working in the mining industry are susceptible to explosions, toxic chemicals, and the possibility of being put in hazardous locations like underground, which are often the site of catastrophes that result in significant injuries or disease. Exposure of children to harmful pollutants, dangerous substances, and inadequate requirements refer to in the industrial industry [1].

3.3. Gender disparity and child labor

Males are far more likely than girls to engage in child labor, with 11.2 percent of boys engaging in child labor compared to 7.8 percent of girls. As the most current ILO-UNICEF report 2015 on child labor, there are approximately 89.3 million children between the ages of 5 and 11 years old, 35.6 million between the ages of eight and 14, and 35 million between the ages of 15 and 17 years old involved in child labor. As girls become increasingly likely to be engaged in underpaid or under-domestic child slavery, the gender gap widens. More girls than boys are employed in child labor in nations like Congo, Yemen, Nepal, Peru, Swaziland, Chad, and Somalia. It's important to note that figures on the incidence of young girls in child labor across the world have certain limitations. Primarily, there are few credible sources of information on child labor involvement.

Furthermore, ignoring the fact that females bear a disproportionate amount of domestic labor in many nations, the criterion on which these figures are often based excludes employment in children's homes. A recent ILO study seeking to incorporate this often-overlooked aspect of child labor claims that domestic duties for some more than eight hours per week are deemed child labor. When this fact is recognized, the global gender disparity in the frequency of child labor is decreased by almost 50 percent [7].

3.4. Child labor in both urban and rural areas

Child labor is more widespread in rural regions than in urban ones. In 2020, an ILO survey found that 122.7 million pupils and 37.3 adult urban children were participating in child labor. Family-based child labor is the most widespread kind of child labor, accounting for 72 percent of all child labor. Child labor in the home is typically seen as dangerous, with one in every four children aged 5 to 11 years involved in work that would be likely to impair their wellness.

3.5. Education and child labor

Unemployment, which is the primary cause of child labor, causes students to develop and drop out of school early. One of the youngsters involved in child labor is abused or neglected globally, although there is a clear link here between kids' involvement in harmful jobs and poor educational completion (ILO, 2020). There are a variety of reasons why child labor has an impact on a daughter's education. For example, the activity may be incredibly stressful, individuals are also unable to enter learning or free housing because an option available doesn't somehow exist, or their families may pressurize them to work because, in some cultures, family interpretations of work and making a profit are valued more highly than teaching (ILO, 2020).

Since like 2020, 15.5 percent of students aged 5 to 14 years old in Africa And Latin America, 28.1 percentage in North-eastern Africa and Southern Asia, 28.1 percent in Sub-Saharan Africa, 35.3 percent in Central and Southwestern Asia, 37.2 percent in Central and India do not attend school (ILO, 2020) [8].

3.6. Migrants and child labor

Child migration, which is often usually followed by older relatives, might expose children to new forms of child labor. The abundance of seasonal labor possibilities in agricultural and brickwork kilns for parents is one of the most prominent factors of kid migration. Unfortunately, children usually follow their mothers to help with their employment and raise family income, since this additional production is critical for many migratory working households [9].

3.7. COVID-19 and child labor

Significant progress has been achieved in the battle against child labor during the previous two decades. The COVID-19 epidemic, on the other hand, has threatened to undo these gains, possibly reversing years of progress in ending child labor. The number of children affected had risen by 60 million in only four years before the epidemic. This rise is due to growing worldwide poverty levels, and it is predicted to continue until 2022 [10].

Families are more likely to drive their youngsters into child labor as a coping technique as a result of excessive insecurity since the epidemic. School closures compound the problem by leaving children unprotected and putting them in danger of child labor. Budget cuts have driven

youngsters into labor since they are asked to assist care after their families, according to – anti-organizations operating in the African area [11].

3.8. Putting an end to and preventing child labor

The Department of Labor (ILO), in collaboration with Alliance 8.7, declared 2021 to be the Worldwide Year with the Eliminating of Child Labor. The goal for 2021 is to encourage countries to take legal and practical steps to end child labor and accomplish Goal 8.7 of the Objectives. Despite worldwide progress in decreasing child labor, the ambitious goal of abolishing the phenomenon by 2025 has yet to be fulfilled. The solution to this recurrent problem must be comprehensive, intersectoral, and supported by legislation that can be implemented [12].

4. CONCLUSION

This study concludes that the minimum working age regulations, in particular, and their enforcement, are a critical component of child labor remedies. Beyond laws and regulation, administrations and democratic institutions must collaborate to devise and execute policies that offer alternative occupations for families and children, allowing them to avoid the traps of child labor. These efforts must ensure that students are at the center of all judgment call processes and that any helpful treatments are available to them. More study and public information efforts are needed to take the battle against child labor to the next level. Institutions everywhere in the globe will recognize the magnitude of the problem, its progression, and how it affects families and children.

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CHAPTER 13

A STUDY ON CHILD LABOR IN INDIA

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ABSTRACT:

Child labor is one of the most serious issues plaguing the globe at large, particularly in developing nations like India. Child labor is sometimes compelled by the parents' financial constraints. The major cause of child labor is widespread unemployment and underemployment among the adult impoverished strata of the population, which is exacerbated by population expansion. Large families with poor income and frequently a lack of educational facilities, illiteracy, and parental misunderstanding about the value of education as well as the influence of labor on their children's health are some of the factors that encourage child labor. However, throughout time, there has been a rise in worldwide awareness of the problem's gravity. In addition, India's constitution commits to the preservation and promotion of welfare factors above economic reasons. As a result, the Indian government has established several committees and commissions, some of which are especially focused on the issue of child labor and are tasked with providing insights into the problem as well as recommendations for solutions. Government policies on child labor and development must be realistic and comprehensive in today's world.

KEYWORDS:

Child labor, Children, families, school, Youngsters.

1. INTRODUCTION

Any youngster who is not in school is considered a child laborer. As a result, any non-schooling kid is considered a child laborer, regardless of whether the child is working in wage or nonwage employment, or whether he or she is working for the household of others, in hazardous or non-hazardous vocations, on a daily wage or a contract basis. "A person under the age of 14 years is to be considered a kid," according to the Factories Act of 1948. As a result, any physical labor performed by a kid under the age of 14 in an organized or unorganized sector, whether forced or voluntary, counts as 'child labor' [1].

Child labor has evolved into a worldwide phenomenon that is now a "hard reality." The 'brutal reality' of child labor stems from the fact that, given the nation's current stage of development, many parents are forced to put their kids to work to augment their income, and the revenue generated from child labor, however little, is necessary to keep the family afloat. This is the child labor's "poor" argument. The issue occurs in practically every nation on the planet, although the scope of it varies. Nonetheless, despite the lack of trustworthy statistics, the prevalence of child labor in many Third World nations remains high. India has the world's biggest number of child laborers, accounting for about 7% of the labor force and providing a significant portion of the country's GDP [2]. "Kid labor" is sometimes used interchangeably with "working child." It is co-extensive in this sense with any labor done for a profit by the youngster. However, the phrase

'child labor' is often used in a derogatory manner. It connotes a harsh and predatory attitude. Child labor, according to Homer Folks, Chairman of the United States Child Labor Committee, is "work by children that interferes with their entire physical development, their possibilities for a desired minimum of education, or their essential relaxation"[3].

Child labor is more or less prevalent throughout history; nonetheless, the type and scope of child labor vary depending on the socioeconomic structure of society. Children are the flowering flowers of society's garden and a nation's most valued asset [4]. Childhood has long been regarded as the most significant phase of life since it contains a hidden trove of potential growth of a rising country [5]. During this time, one's life is molded and shaped, and one's behavior, conduct, and feelings are formed. Surprisingly, the majority of children's lives are sadly lost owing to poverty, misery, hunger, and inadequate and unsanitary circumstances, mostly in the rural sector compared to the urban equivalent [6].

In many circumstances, child labor is compelled by parents' economic compulsions. The prevalence of absolute poverty, joblessness, and underemployment among adult workers, large families, a lack of instructional amenities, illiteracy, and parental ignorance about the significance of schooling and the impact of labor on their children's health are some of the factors that contribute to child labor [7]. Distracting the kid from employment results in a loss of money for the parents as well as an extra educational expense, no matter how little [8]. Child labor has a significant economic advantage since it creates an income that exceeds the family's consumption. This is most likely one of the reasons why parents do not believe sending their children to school is beneficial. Employers also prefer kid labor for a variety of reasons. In light of the above, it seems that one of the main reasons for employing children is because non-economic youngsters are simpler to manage since they are less conscious of their rights, less problematic, less prone to the complaint, more trustworthy, less likely to miss work, and have no union issues.

1.1 Types of child labor in India:

- a) Children who work in factories, workshops, establishments, mines, and the service sector, such as domestic labor, are considered to be engaged in child labor. The Indian government's Ministry of Labor has only used the phrase "child labor" in the context of youngsters conducting "hazardous" jobs. By implication, children who are not engaged in "hazardous" employment are not deemed child laborers and are stated to be engaged in child labor.
- b) Bonded children are individuals who have been promised by their parents small quantities of money or who are trying to pay off their fathers' inherited obligations. Because they are unavailable, bonded children are the most difficult to help in many ways. They can't go away if the carpet owner buys them. They cannot flee if the middle-class housewife has paid for them. If the village landlord owns them, they will be slaves for the rest of their lives until they marry and may sell their offspring.
- c) Working children: These are children who work in agriculture or at home as part of their family's labor force. Youngsters who work 12-14 hours a day with their parents to pay for their schooling are in a similar scenario as children who work for other businesses. In reality, parents expect children, especially girls, to take on job obligations that are completely out of proportion to their skills and abilities. This is

- the most common kind of youngster who is out of school and working full-time. And it is here that the majority of females are employed at the expense of their education.
- d) Children from migrant families: – "Distress seasonal migration" is a significant concern for India. Every year, millions of families are compelled to leave their homes and towns in search of work for many months. Families are compelled to drop out of school as a result of these migrations, thereby closing off the sole way to stop the vicious cycle generation after generation. Migrant youngsters are often forced to labor on construction projects. Many industrial and agro-industrial sectors rely heavily on migrant labor, such as brick-making, salt production, sugar cane harvesting, stone quarrying, construction, fisheries, plantations, rice mills, and so on.
 - e) Children participating in household activities: In addition to youngsters hired for money (whether bonded or not) as domestic assistance, there are a huge number of children (particularly females) who work in their own homes, engaging in what is not typically considered "economic activity."

These youngsters are responsible for younger siblings, as well as cooking, cleaning, and other home chores. Such activities must be regarded as "work," according to the literature on women's labor. Furthermore, if such children are not sent to school, they will ultimately enter the labor force as one of the kinds of child labor mentioned above as shown in Figure 1.

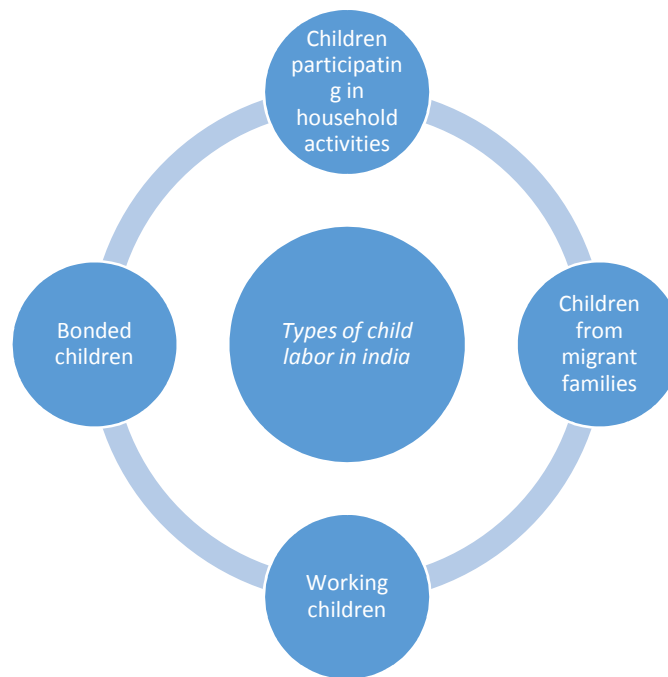


Figure 1: Diagrammatic Representation of Types of child labor in India.

1.2 Policies of child labor:

- a) *Child Labor Legislation in India:* The 1st preventative legislation for child labor in India was enacted in 1881 in the form of the Indian Factory Act, which included provisions precluding the jobs of children under the age of seven, limiting children's working hours to nine hours per day, and offering four vacations and rest hours per month. This was

done by the British government, which was in power at the time, to reduce output in Indian businesses by imposing legislative limitations. It might be argued that the International Labor Organization's many Conventions and Recommendations have had a significant impact on Indian labor policy, particularly protective legislation for children. Various legislative enactments supplement the Constitution which are given below:

- b) *National Child Labor Project*: The National Child Labor Project (NCLP) Scheme was established in 1988 by the government to rehabilitate working children in the country's 12 child labor endemic areas. It now covers 271 districts throughout the nation. The Scheme has been implemented in 266 districts thus far. Children are taken out of the workforce and placed in special schools, where they get bridging education, vocational training, a midday meal, a stipend, and health-care services, among other things, before being mainstreamed back into the regular schooling system. Currently, the nation has roughly 7,000 NCLP schools with three lakh students enrolled. Currently, the NCLP Scheme has mainstreamed more than 9 lakh working children into regular schools. The NCLP program is run by the government's Central Sector. Project societies, chaired by the Collector/District Magistrate, are established at the district level to supervise the project's execution. Civil society and non-governmental organizations have also been asked to participate.
- c) *Convergence with Other Ministries'/Departments' Programs*: One of the important components of the NCLP that contributes to the program's overall effectiveness is the convergence of services from several government agencies. At different levels, the NCLPs attempt to use the services of other departments. The Department of Education has been the most significant of the other departments. Because various types of child labor cannot be eradicated alone via increased school enrollment and educational rehabilitation, efforts to enhance the socio-economic environment of child labor families will be bolstered.
- d) *Elimination of Child Labor in India Coordination with ILO*: In 1991, the International Labor Organization (ILO) developed the International Programme for the Elimination of Child Labor (IPEC), intending to end child labor worldwide. In 1992, India was the first nation to sign the Agreement of Understanding (MOU). INDUS Projects, Andhra Pradesh Phase-II, and Karnataka Project were executed in the nation under ILO-IPEC during the 11th Plan Period. The INDUS Child Labor Project was implemented in ten hazardous sectors in 21 districts across five states: Delhi (NCT Delhi), Maharashtra, Tamil Nadu, and Uttar Pradesh, and was jointly funded by the Ministry of Labor, Government of India, and the Department of Labor, United States of America (USDOL). The initiative used a participative approach to identify beneficiaries, and putting children workers in schools, transitional education centers, and vocational training centers were viewed as a significant technique for rehabilitating child and adolescent workers who had been displaced from their jobs. The initiative was crucial in putting the field's public education component into action. The project also devised income-generation techniques for ending child labor by tying child labor families to existing government programs that offer microcredit and subsidies. The project has attempted to establish a complete multipronged communications strategy methodically. Several instruments have been created to help in the field's attempts to raise awareness. The INDUS project used its Action Programs to raise awareness about child labor and enhance the capacity of key government institutions and civilian community partners in project states.

- e) *National Authority on the Elimination of Child Labor (NAECL)*: The National Authority on the Elimination of Child Labor (NAECL), was established by the Government of India in September 1994 with the Minister of State for Labor as Chairman and nine secretaries of the Government of India as members, with the Secretary, Ministry of Labor serving as Member-Secretary, was a major initiative of the Government of India to coordinate its policies dealing with the elimination of child labor. Because of its utmost concern for the eradication of child labor from hazardous industries and activities, the then-Indian Prime Minister, Sri P.V. Narasimha Rao, promised to abolish this component within a severely unrealistic five-year timeframe. The NAECL's attention has been narrowed to a tiny subset of child labor in India. The International Labor Organization (ILO) has again limited itself to the so-called hazardous and intolerable kinds of child labor in its 1996 Targeting the Intolerable report and proposed convention to be approved in 1990. As may be deduced from UNICEF (1994, 1995, 1996, 1997), UNICEF's ideas on child growth and kid labor are somewhat wider than the Ministry of India's strictly focused child labor policy. It was established to address child labor as part of wider concerns about child development, with a focus on primary and secondary education and poverty reduction.

1.3 Reason for child labor in India:

- a) *Poverty*: 'Poverty is without a doubt the single most powerful influence propelling youngsters into the workforce.' When families are unable to cover basic requirements such as food, water, education, or health care, they are forced to put their children to work to augment the family's income. Poverty is one of the leading causes of child labor since it is connected to several other variables such as poor literacy and numeracy rates, a lack of adequate employment options, natural catastrophes and climate change, wars, and mass relocation. Poverty and child labor are inextricably linked; if we don't address one, we won't be able to address the other.
- b) *Inadequate access to high-quality education*: 'One of the most essential elements is the availability and quality of education.' School should be a friendly setting with suitable class sizes, a curriculum tailored to the requirements of the community, and be accessible to remote residents. It's one thing to get kids into school and out of dangerous jobs; it's another to keep them there and ensure that everyone has access to a high-quality education.
- c) *Access to respectable jobs is limited*: 'Children who have been exposed to child labor typically lack the fundamental educational foundation that would allow them to gain skills and increase their chances of a productive adult working life.' If young people cannot find safe employment, gives social protection, pays fairly, treats men and women equally, and allows employees to voice their thoughts, they are frequently forced to perform dangerous jobs. It is also considered child labor when youngsters beyond the age of the minimum working age do dangerous jobs.
- d) *Child labor is poorly understood*: 'The belief that employment is beneficial to children's character development and skill development.' Families who are unaware of the hazards of child labor and how they affect their kid's health, safety, well-being, and future are more likely to send their children to work. Child labor may also be influenced by cultural ideas and social conventions.
- e) *Climate change and natural catastrophes*: Farmers in rural regions who are seeing their crops devastated due to climate change have no option but to put their children to work.'

Natural catastrophes and climate change are two issues that are growing more concerning. Agricultural families that rely on predictable seasons are especially susceptible to changes in rainfall patterns, soil erosion, or harsh weather. Families struggle to make a living when crops are destroyed or farming land is ruined, and they are more likely to send their children to work on neighboring farms.

- f) *Conflicts and large-scale migration:* There is a clear link between child labor and war and catastrophe circumstances.' According to the International Labor Organization, children account for more than half of all persons displaced by conflict. Due to increased economic shocks, a breakdown of social support, education, and basic amenities, and disruption of child protection services, these children are more exposed to types of exploitation, including child labor. Child labor is almost twice as common in conflict-affected nations as it is in the rest of the world. Children are also at risk of being drawn into armed warfare, which is considered one of the Worst Forms of Child Labor as shown in Figure 2.

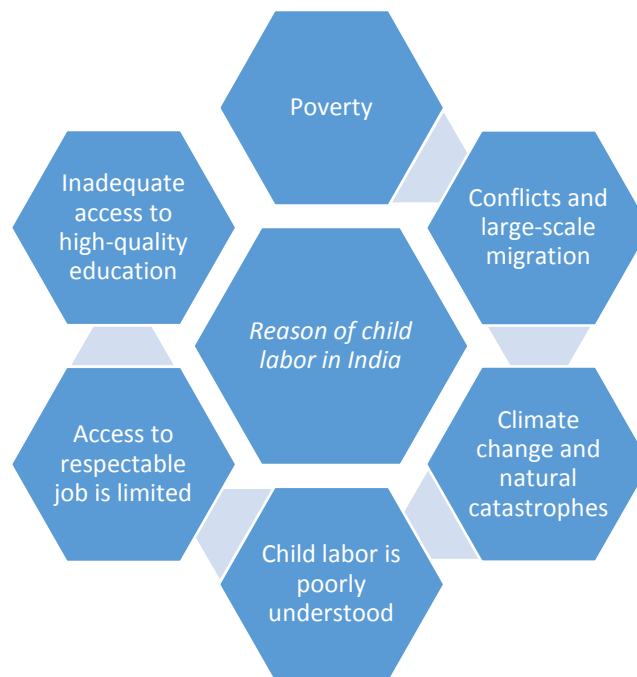


Figure 2: Diagrammatic Representation of the Reason of child labor in India.

1.4 Causes of child labor in India:

- a) *Primary causes:* According to the International Labor Organization (ILO), poverty is the leading cause of child labor. For disadvantaged families, a child's earnings are frequently vital for his or her personal life, as well as the survival of the home. Working children's earnings, even if tiny, may account for 25 to 40% of a family's total earnings. Other researchers, like Harsch on African child labor and Edmonds and Pavcnik on worldwide child labor, have found similar conclusions. According to the ILO, a lack of significant alternatives, such as inexpensive schools and excellent education, is another important factor pushing youngsters into hazardous labor. Because they have nothing else to do, children labor. Many communities, especially rural regions where 60–70 percent of

children are employed, lack basic educational facilities. Even when schools are sometimes accessible, they are either too far away, difficult to reach, or pricey, or the quality of education is so bad that parents question if sending their children to school is truly worth it.

- b) *Cultural causes:* Throughout European history, when child labor was prevalent, as well as today's child labor, some cultural views have justified and hence supported child labor. Work, according to some, is beneficial to children's character development and skill development. Many societies, especially those where the informal economy and small home enterprises flourish, have a cultural history of children following in their parent's footsteps; child labor is thus a way to learn and practice that skill from a young age. Similarly, in many cultures, girls' education is undervalued or females are just not believed to need formal education, leading to these girls being forced into child labor, such as providing domestic services. After gathering recyclables from garbage, a child worker in Brazil leaves. 70 percent of the world's child labor is used in agriculture.
- c) *Macroeconomic variables that favor child labor:* Biggeri and Mehrotra looked at the macroeconomic aspects that encourage child labor. They concentrate their research on five Asian countries: India, Pakistan, Indonesia, Thailand, and the Philippines. They claim that child labor is a severe issue in all five countries, but that it is not a new issue. Throughout most of human history, macroeconomic factors favored widespread child labor across the planet. They claim that both the demand and supply sides are to blame for child labor. While poverty and a lack of adequate schools explain the supply side of child labor, they believe that one of the reasons for the demand side is the expansion of the low-paying informal sector rather than the higher-paying formal industry. Inflexible labor markets, the extent of the informal sector, companies' incapacity to scale up, and a lack of contemporary manufacturing technology, according to some experts, are key macroeconomic variables influencing demand and tolerance of child labor.

2. DISCUSSION

Child labor is defined as the employment of children in any task that robs them of their youth, interferes with their ability to attend a normal school, and is risky and detrimental to them psychologically, physically, socially, or morally. Children from impoverished households are often seen laboring in fields or elsewhere in communities to help support their families. These youngsters are denied educational chances and are also in danger of developing health problems.

Child labor, in a way, is blatant exploitation since it denies children access to education and forces them into exploitative settings. Working at a young age has several negative consequences, including the danger of getting occupational illnesses such as skin diseases, lung diseases, poor vision, tuberculosis, and so on; susceptibility to workplace sexual exploitation; and lack of education. They grow up unable to take advantage of developmental chances and spend the remainder of their life as low-wage laborers. Representatives of numerous enterprises have been spotted luring minors to the city with promises of employment and fortune and using them as bonded labor in factories. Many youngsters are also worked as domestic helpers, where they are given a pittance and forced to do the most physically demanding tasks possible.

According to Census 2011 statistics, India has a total of 10.1 million child laborers, including 5.6 million males and 4.5 million girls. Globally, 152 billion kids – 64 million girls and 88 million

boys – are projected to be working as youngsters, accounting for about one out of every 10 children. Even though child labor rates have decreased in recent years, children are still subjected to some of the most severe kinds of child labor, including bonded labor, child soldiers, and human trafficking. Children work in a range of sectors in India, including brick kilns, carpet weaving, garment manufacturing, domestic services, food and beverage services, agriculture, fishing, and mining.

Children are also vulnerable to other sorts of abuse, such as sexual exploitation and the creation of child pornography, which may occur both in person and online. Poverty, societal norms that condone child labor, a lack of adequate employment possibilities for adults and adolescents, migration, and crises are all factors that contribute to child labor and exploitation. These elements are both the source and the result of social imbalances that are exacerbated by prejudice.

3. CONCLUSION

A child labor policy, which identifies the target group in the genuine spirit of Article 32. All non-school-attending youngsters are child workers in one form or the other. Agricultural child labor constitutes the root of the issue. Without tackling this problem, the more emotional issue of child employment in dangerous vocations cannot be solved. Compulsory schooling has traditionally been one of the most successful weapons for eliminating child employment in practice. Youngsters in school are less likely to be in full-time or near full-time jobs or labor. Conversely, those who are not forced to attend school or who practically do not have access to education have limited choices to working or falling into begging, delinquency, or worse.

Child labor policies and education policies have to be created and operated in tandem and not independently of each other. The relationship between schooling and child labor is complex, however, and apparently, simple solutions may not always succeed. Shortcomings in the public education system may and do encourage the migration of youngsters into the work environment. At the very least, schools must be available, accessible and affordable, and as far as feasible free. In the context of child employment, it is important to underline that policies about population, education (primary and middle school education) investment, trade, and worker productivity influence every facet of economic development as well as child labor. Therefore, takes a more positive attitude towards child work, parents do want their children to be trained and poverty as a limiting factor is much over-rated. Recognize the reality yet even nowadays there are ‘poor’ parents sending their kids to education instead of employment. Aspiration and accessibility of infrastructures rather than poverty are the primary determinants.

Efforts of the Government of India in establishing a National Authority for the Elimination of Child Labor built machinery for coordination across nine key ministries of the federal government are critical milestones in the right direction. However, the fragmentary nature of our approach to multiple dimensions of child welfare, rural education, rural development, and child labor laws at the local level has to be recognized, and machinery for a coordinated effort at the village level has to be put in place. Without such a concerted attempt, we cannot successfully deal with the problem of child development of which labor is a part.

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CHAPTER 14

ROLE OF SOCIAL MEDIA AND MODERN HUMAN INTERACTIONS

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ABSTRACT:

Social media has had a significant impact on many aspects of modern life, including interpersonal communication. The requirement for husband and wife to be working to satisfy the necessities of a good living style has resulted in a severe shortage of time for individuals and families in today's world. Because of their fast-paced lifestyles, time has become the most valuable resource, and people are looking for ways to save it. People require contact to meet their social requirements, and with the rise of digital and mobile technology, social media has emerged as a preferred mode of communication. Digitalization has diminished human-to-human connection, whether it be for marketing, product promotion, or personal communication. The cell phone has produced a social environment in which individuals are becoming accustomed to avoiding face-to-face conversation in favor of texting. Due to modern living styles and a lack of time, cell phones and other communication devices have become more beneficial for social engagement. The purpose of this research study is to examine the influence of social media on how individuals connect, or the lack thereof.

KEYWORDS:

Communication, Communicate, Digital, Human Interaction, Social Media.

1. INTRODUCTION

The speed of life has accelerated. Everyone appears to be in a rush to go to work, school, or any other location. When individuals run into friends or acquaintances, there appears to be no time to even halt and welcome them. Everyone is curious as to what has occurred or is occurring. But, at the end of the day, we're all aware of the reasons. The way we live and connect is slowly but gradually being influenced by social media. Authors are all well aware that communication is the essence of our existence and recognize its significance in our lives. Authors have been addicted to social media and mobile communication for over a decade or more. Our lives have been made ostensibly easier by digital technology, but they have become more complicated, maybe beyond our control[1].

While social networking was first received with great excitement among the younger generation, it appears that this new social culture has been adopted by Indians of all ages. The increased speed of internet connection and the availability of smartphones have aided social networking even more, and the days of judging social apps to be a waste of time are long gone. Initially, corporates and organizations used social networking to engage with colleagues, customers, and clients via Twitter handles, Facebook accounts, or WhatsApp accounts included on business and visitor cards. Friends, family members, and classmates have all become part of social

networking[2]. Access to information, movies, the capacity to express oneself, learning opportunities, and finding and keeping friends and family are just a few of the benefits of social networking.

However, because of the widespread usage of social networking, it's fascinating research to look into the hazards and implications for current youngsters. With the capacity to efficiently vanish limits, social networking has had an impact on privacy, such as people sharing too much, false irrelevant details about themselves or voice opinions, even being exposed to scam artists or cyber criminals, and, most importantly, increased addiction to the Internet-based social applications. These are likely to have an impact on the youth's social, economic, and psychological well-being[3]. Associated with exposure to cyberbullying, unidentified people accessing personal details, online dating, exiting, and insufficient sleep, exposure to inappropriate digital content, outside influencing factors of third-party groups designed to encourage money transfers, low social interrelations, and restricted face-to-face communications are all seen as negative outcomes.

Websites and programs that allow users to produce and share content or engage in social networking are referred to as social media. Knowledge is both a source of strength and a source of power. We've all heard this statement, yet few are aware of the significance of social media. It's the flow of information that allows them to expand their understanding. In today's society, social media has a significant influence on our culture, economics, and general perspective of the world. People may use social media to discuss ideas, connect with, relate to, and organize for a cause, seek counsel, and provide assistance[4]. Social media has broken down communication boundaries, provided decentralized communication channels, and allowed everyone to have a say and contribute. It allows people who share a shared interest, such as students, to collaborate on projects outside of class. It promotes innovation and cooperation among a diverse group of commenters on a variety of topics, including education, the economy, politics, racism, health, and relationships. Although technology has provided many benefits, such as allowing us to readily communicate with friends and family around the world and breaking down international boundaries and cultural barriers, it has also had some drawbacks.

In the beginning, social media was restricted to basic tools and websites that were mostly utilized by technology academics and computer geeks. Social media has grown into a monster that is transforming the way people connect and communicate with companies, governments, conventional media, and others over time. Due to the dominant power of social media over conventional media, the traditional media's monopoly of the message was lost with the emergence of social media. In the case of conventional media, communication was either a monologue or, at most, a limited two-way conversation. Individuals used to convey information or opinions about an organization through conventional media without utilizing any interactive ways. One-to-one communication in person or on the phone; in the mail or via e-mail was mostly used to develop such a connection. Individuals' voices were heard by a large audience thanks to various types of social media such as Internet forums, personal websites, sophisticated bulletin board systems, and online chat.

Many companies are still in monologue mode, but they are beginning to see the need to adapt to new media in general, and social media in particular. With time, social media has quickly evolved into the primary means through which individuals connect. It has changed the way people and companies interact during the last decade. With the widespread availability of

broadband internet in every nook and cranny of society, this has become a reality. The multimedia compatibility of social media, such as the easy uploading of audio-video content, text, and photographs, has provided another level of rapid worldwide access to social media, posing a serious challenge to traditional media. Every individual may now become a publisher of his or her thoughts and opinions thanks to social media. With its birth, social media brought not only benefits but also a corresponding number of hazards.

Our social relationships have been limited to impersonal phone calls or other forms of technological communication. What happened to our nice neighborhood chats when we see them outside our house, in the market, or at school when we drop off our kids? Even our youngsters communicate with their neighbors only through cell phones. They, too, have succumbed to the digital revolution and the resulting sedentary lifestyles! According to some protagonists, there is no turning back. So, if you chance to be at a restaurant, you'll be hard pushed to find someone who isn't buried in their phone, texting, tweeting, or updating their Facebook statuses while having a meal with others at their table. What does this entail for interpersonal communication? The impact of social media on our capacity to engage and communicate is obvious across all aspects of society. According to Paul Booth, PhD, an associate professor of media and cinema studies in DePaul University's College of Communication in Chicago, social media has a significant impact on how people interact with one another across all platforms and ages. "There has been a shift in the way we communicate; we're likely to choose mediated communication over face-to-face engagement," he adds. "We'd rather text than chat on the phone; we'd sooner e-mail than meet." Three major concerns about the role social media currently plays in people's communication methods have surfaced[5].

For starters, when we connect via social media, we are more likely to trust the individuals on the other end of the line, so our communications are more open. Second, our social ties are not as strong on social media as they are in person, so we don't incline to enhance our relationships; instead, we maintain the status quo. Finally, we prefer to follow and communicate with individuals who share our beliefs, so we don't get the same range of perspectives as we used to. Experts believe that those with a great sense of observation must be aware that people's communication styles are changing. What is the future of social media and its possible impact on interpersonal communication in society? Like most communication technologies before it, social media will continue to become more embedded into the everyday human experience. They will continue to expand the scope of human communication, and we will continue to discover how to utilize them for good and harm.

One major issue about social media's influence is communication overload, or learning how to process and make sense of all of the "extra" information available. We are receiving more data on more individuals than ever before, and we are feeling compelled to digest and maybe respond to it all. Indeed, some fairly recent evidence suggests that teenagers are maybe withdrawing from Facebook because it is simply too much for them to manage. Another issue is technology addiction, which occurs when people spend more time on their phones than connecting with the people around them, putting their face-to-face relationships at risk. These individuals are likely to have a tough time distinguishing their online acts from their real-life actions since they have such a strong sense of identity[6]. We may be closer to diagnosing and understanding socially harmful human-technology relationships now that internet addiction will be classified as a mental illness characterized by the emotional shutdown, lack of concentration, and withdrawal symptoms.

Many individuals have argued that portraying Internet addiction as a human-technology connection is misleading; since social media is created to link people with people, is it truly a human-technology relationship or a human-human interaction mediated by technology? Lack of privacy is one of the possible drawbacks of social networking. Because interpersonal communication is evolving, we are more inclined to reveal information that we would have previously discussed privately face-to-face on social media. We must constantly remember that our social networks are searchable, even if the privacy settings are high; personal information may always be found. Of course, the negative aspects of social media are balanced by beneficial aspects such as the capacity to interact with more people over longer distances and at a faster rate. Words can be shared and spread farther and quicker than at any previous point in human history, and distributing positive messages in this way may do a lot of good[7]. The globe appears to be shrinking as communication and information flow at a quicker rate. As a result, the way the world communicates has changed, particularly in light of today's infatuation with social media networks.

We had very few options for interacting with others before social media, and we were mostly confined to those we knew in person. There were things we (those my age and older) had to deal with that millennials don't have to deal with, such as your significant other's parent picking up the phone when you called, waiting for a letter in the mail, waiting a week to get your photos back after sending them off to be developed, and so on. The internet and social media have revolutionized the way people connect and communicate all around the world. The sheer quantity of individuals with whom we may communicate is one of the most significant beneficial developments brought about by social media networks. We can now engage with thousands of individuals all over the world thanks to social media networks, which is why we see people with thousands of Facebook friends or tens of thousands of Twitter followers. That would be impossible without social media[8]. Authors may now communicate their ideas with a much larger audience thanks to social media networks. Another significant difference is that we no longer use a filter when we talk. Until recently, you had no method of getting your message out unless you talked directly to others, regardless of your right to free speech. We can now utilize social media to reach out to hundreds, if not millions, of individuals without being controlled.

1.1 Risks of expanding social networks:

Teens benefit from social media because it expands their social networks and keeps them in contact with their classmates as well as far-away relatives and family. It also serves as a creative outlet. More than a quarter of kids stated "social media is 'very' or 'very' vital for them for expressing themselves artistically," according to the Common Sense Media research. There are, however, dangers. According to the Common Sense Media poll, 13% of kids had been cyberbullied at least once. Furthermore, social media may be a gateway to unsuitable information such as violent imagery or pornography[9]. Nearly two-thirds of social media users stated they "'often' or sometimes' come across racist, sexist, homophobic, or religious-based hate material on social media[10]."

How is social media influencing cognitive development, given all of these advantages and risks? "What we've seen at the Children's Digital Media Center is that a lot of digital communication, especially social media use, appears to be linked to offline developmental difficulties," Subrahmanyam explains. "If you look at the teenage developmental literature, sexuality, identity, and intimacy are the main challenges affecting youth," says Subrahmanyam.

According to the author findings, different forms of digital communication may be associated with distinct developmental concerns. She discovered, for example, that youths in chat rooms commonly discussed sex, but their usage of blogs and social media appeared to be more focused on self-presentation and identity development. Exploring one's identity, in particular, appears to be an important usage of visually oriented social media platforms for teenagers. "Whether it's Facebook or Instagram, there's a lot of intentional self-presentation going on, and it appears to be in the service of identity," Subrahmanyam adds. "I believe where it becomes murky is that we don't know if this is inherently good or bad."

2. DISCUSSION

It is difficult to keep children from using social media platforms, which provide a range of benefits. People's communication patterns have altered as a result of social media, and face-to-face encounters have decreased. The causes might be numerous, but the truth remains the same! In a fast-paced culture where time is limited, quick and simple communications will take the place of long-winded written messages. This is a natural progression. What we need to know is whether or not this has had a beneficial or bad impact. People need to be socially connected, and social connections are necessary; but, owing to a lack of time in the contemporary environment, social media has taken center stage[11].

According to a study of the literature, social media has grown in popularity as a preferred mode of communication. Facebook and Whatsapp have captivated the attention of young people, and they now account for 80-90 percent of all social media usage. Instant interaction anywhere in the globe and simple accessibility are two of the advantages afforded by this media. As communications develop faster and faster, the world appears to shrink. This medium has the benefit of engaging several individuals at once through groups, and messages may be spread to a big number of people if necessary, as is the case with advertising and promotion of various products and services. One of the major advantages is that small businesses may reach out to a big number of clients while maintaining a reasonable marketing expenditure[12].

The new social media has had a huge influence. More and more businesses are turning to this medium to find new ways to communicate with their customers. The fresh wave of political campaigns by all parties is a more recent example! The spread of this media has both beneficial and harmful consequences. While social media has undoubtedly aided marketing and marketers, it has also brought with it a fresh viewpoint on how things are done, impressing the impressionable age group. While appreciating the speed with which information is disseminated, the implications of such activities on making young people more apathetic and lazy must be examined[13]. Young people appear to prefer seclusion and to be immersed in their fantasy worlds over real-life friendships and interactions with neighbors and family elders. In the family and friends circle, there is a lack of respect for seniors, which should be regarded seriously. However, development cannot be halted. It must be able to withstand the test of time.

2.1 Benefits of Social Networks:

In today's world, social networks play an important role in globalization. People's communication is facilitated by social networks, and then people's exchanges are facilitated by

social networks. Taking these factors into account, there are several advantages to using a social networking site:

- *Ability to connect to other people all over the world:*

When the author considers the advantages of social networking, the first one that comes to mind is the capacity to connect people instantaneously from anywhere. The author can reconnect with an old buddy through social media, even if we haven't spoken in a long time. However, we may make new acquaintances with whom we can talk about anything.

- *Easy and instant communication:*

We no longer have to wait an eternity for a response from someone who has been requested for something thanks to social media. To make a call, we also don't need to travel to the other end of the room, where there is less noise. To write to the person we desire, we only need to join a social networking site. And this person may respond nearly quickly as if they were right in front of us. With social media, communication becomes easier and more immediate.

- *Real-time news and information discovery:*

It's one of the advantages of today's social media platforms. We can receive real-time information at any time and from any location. We no longer need to watch television or listen to the radio to stay informed. All of the information is available on social media. Another advantage of social media is that you may tailor your news and information discovery experiences by selecting exactly what you want to follow.

- *Great opportunities for business owners:*

The use of social media Customers may contact business owners and other forms of professional groups to find out exactly what they think about one of their products, and they can debate it with them. There are a lot of businessmen and businesses out there that rely nearly solely on social media and wouldn't be able to function without them. Professional social networks, such as LinkedIn, are now available.

- *General fun and enjoyment:*

Simply said, social networking is a lot of fun. We may connect with friends and have conversations with them, as well as exchange funny videos with them. We can also keep an eye on what they post. We use social media to unwind from time to time. People are essentially social beings, so seeing comments and like on our postings is often quite pleasant, and we can see what others think of us through social media. It is true to argue that social networks have solely positive effects in contemporary society. However, it will be so simple to simply notice the advantages. There is a negative side to social media. Despite all of these advantages, social networking might be damaging to our health. Social networking may have a detrimental influence on our social relationships, our health, our conduct, our jobs, and, in a nutshell, our daily lives. As a result, it's critical to recognize the detrimental effects of social networking in our culture.

2.2 Drawbacks of social networking:

Some Facebook users were used in the study "Life Dissatisfaction Linked with Fear of Missing Out." It also demonstrates how we frequently misjudge the impact of Facebook on our mood. When we first start using Facebook, we return even if we felt we were wasting our time the previous time.

The majority of the 123 participants in this study who utilized Facebook for 20 minutes indicated they were in a foul mood. Wasting time is the source of this sensation. In November 2017, when asked about Facebook, Sean Parker, the company's first president, remarked, "Only God knows what it does to our children's minds." He also accused Facebook of taking advantage of "human frailty." In addition to this study, there are several detrimental effects of social networking in general, not only Facebook.

- *Information overwhelm:*

When there is too much information on social networking, it may get rather loud. It might be difficult to tell the difference between real and incorrect information at times. As a result, false news is becoming more prevalent. Anyone may now use social networking to disseminate any information. We also tend to gain a lot of friends and followers over time, which might result in a lot of bloated news feeds with too much stuff we aren't interested in[14].

- *Online interaction substitution for offline interaction:*

The majority of engagement takes place through social media. As a result, we can observe that social networking is increasingly replacing real life. We have more virtual friends than we have real-life friends. People are increasingly using social media to communicate. As a result, many experts believe that "social networking" is "making us unsocial."

- *Distraction and Procrastination:*

News and messages are frequently distracting with all of these social platforms. As a result, we can be distracted while driving as a result of a single message received on Facebook, Whatsapp, or any other social media platform, which can result in several accidents. However, social media can also contribute to the inability to acquire someone's undivided attention during a discussion. People are becoming more and more procrastinators as a result of the time we squander on social media.

- *Sedentary lifestyle habits and sleep disruption:*

Our habits may alter as a result of our use of social media. It can cause us to become sedentary, but it can also cause us to lose sleep. This has the potential to have a negative influence on our health. In current culture, social networking has several negative consequences. That is why we must exercise caution when using social media. In addition to these negative effects of social media, we may also discuss privacy concerns, social peer pressure, and cyberbullying. Our identity can easily be stolen if we share our posts, comments, and personal information on social media. We may quickly acquire major stress and anxiety as a result of cyberbullying assaults, which can lead to suicide.

In social networking, anyone may approach anyone else. As a result, social media plays a significant role in the recruitment of young Westerners to terrorism. The majority of the

enrolment was done through social media. Today, social media has given us new ways of communicating, which has had a significant influence on people's daily lives. Social media has brought individuals together who have the same interests and broadened the scope of ideas throughout the world. Social media, on the other hand, has had a tremendous influence on human behavior and society. When we experiment with technology, particularly social media, our behavior alters even more. People's regular use of social media has grown to the point that it is subtly infusing an inflection into our behavior.

2.3 The good impact of social media:

- It allows individuals to explore and get actively involved without fear of rejection.
- It allows people to express their thoughts and collaborate with others, which can bring originality to our thinking. While no one recommends spending hours after hours playing video games, social media games can help people form social bonds, increase their self-efficacy, and enhance their cognitive flexibility and self-control. They can educate pupils on how to cope with real-life accomplishments and setbacks.
- People have felt safe when moving out because of their social media connections with their family, friends, and certain government safety groups.
- LinkedIn is one of the best examples of how social media networking has aided people in obtaining employment in their fields of interest.

2.4 The bad impact of social media:

- • Face-to-face encounters, which are crucial for the development of personalities, developing social skills, and communication skills, have been eliminated from people's lives, particularly among the younger generations. Children are struggling to engage with others, which might lead to antisocial behavior.
- Social media has made it easier to compare one's life to that of others. People feel dissatisfied with their existing situation, resulting in low self-esteem and despair.
- Social media use has also been linked to online cyberbullying and cyberabuse by anonymous users, resulting in issues with self-esteem, privacy, and other factors.
- The majority of researchers have found that children's aggressive attitudes and behaviors rise as a result of playing violent games on social media.
- Social media has also been used to disseminate negativity and misinformation online, increasing violent incidents in society. For example, recent kidnapping rumors spread over WhatsApp have resulted in the deaths of innocent persons in several regions of India.
- With the advent of social media, avoiding unpleasant news and harmful effects on our life has become practically impossible. This can have long-term psychological consequences, including thoughts of our world collapsing, tension, and anxiety.

3. CONCLUSION

In social media, there are two fundamental issues: information overload and a loss of privacy. You have little control over the information you receive via social media, such as through What's App. People become confused when they are given additional knowledge before they are ready to acquire and digest it for beneficial consumption. The constant barrage of messages sent via handheld devices allows no time for contemplation or analysis, resulting in a form of addiction and acceptance of the situation. As a result, face-to-face contact becomes increasingly rare. Separating virtual reality from reality is challenging, and there is a loss of privacy. Because social media has distributed so much information, there is no such thing as privacy - everyone knows everything about everyone else. This is a risky condition since it leads to herd mentality and the individual's discretion is lost. Humans are gradually being transformed into command-processing robots. These orders might come from anti-social individuals, such as terrorists.

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CHAPTER 15

SEXUAL IDENTITY, AGING AND ACTIVE AGING ECONOMICS

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ABSTRACT:

Active Aging is described as the procedure of maximizing chances for health, involvement, and security as individuals age to improve their quality of life. The globe is becoming older, and the ratio of persons over the age of 65 is increasing dramatically. This accelerated aging of human civilization is not gender-neutral; it is mostly affecting older women. The World Health Organization (WHO) defined "active aging" in 2002 as three pillars: involvement, health, and security. It is one of the most important policy measures to handle the aging revolution. Both males and females are affected by the active aging policy, which has economic and financial implications. However, as this paper argues, within the present active aging paradigm, a gender-based strategy has not been embraced. As a result, a new gender-specific study is required, one that examines the interplay between gender and various economic elements of "active aging" from international, economic, cultural, as well as longitudinal perspectives. In the future, communities will need to adopt new programs, services, and amenities to help elders get the most out of their retirement years.

KEYWORDS:

Active Aging , Engagement, Feminism, Gerontology, Pension, Policy, Retirement.

1. INTRODUCTION

The globe is becoming older. Almost everywhere in the globe, life expectancy is increasing, fertility rates are dropping, and the number and proportion of people over the age of 65 is rapidly increasing. This aging demographic revolution is indeed not gender-neutral; it is primarily affecting older women. Women live longer in general, but they are poorer, unhappier, and have fewer informal networks to depend on when they become older. Men and women experience aging differently as social, religious, economic, as well as professional factors impact them differently throughout their lives and into old age. Women are directed to complete tasks for which they are not reimbursed, such as caregiving for others or home care, by societal and cultural standards for men and women, as well as life cycle duties. Furthermore, gender norms have financial ramifications, since women earn less on average than males, whether due to pay discrimination or because women choose to work less to balance family duties. As a consequence, many women get a smaller pension and also have less monetary capacity in retirement [1].

Active aging is one of the most important policy measures to deal with this huge demographic shift. These important aspects of the Active Aging strategy have economic and financial implications, as well as being influenced by personal financial resources. For example, ongoing involvement in the labor force in older years is a crucial component of the "participation" aspect of active aging, while financial stability is a crucial element of the "security" factor. The Active Aging strategy might serve as a framework for addressing the problems of a variety of people,

industries, and governments. For active aging to operate in practice, structural, cultural, societal, and economic impediments must be examined. Furthermore, since an individual's financial status affects his or her capacity to finance all three parts of active aging, the economic perspective should be viewed as characteristic of active aging. For example, the disparities in men's and women's financial situations throughout their careers, even when they use the same degree or function in the same position, ought to be properly investigated in terms of their capacity to retain features of active aging [2], [3].

The purpose of this study is to propose a new research program for better understanding the financial-economic nexus of old age as well as gender inside the social context of "active aging." We would contend that a gender-based strategy for examining this widely acknowledged policy framework has yet to be taken. As a result, a new gender-sensitive study is required to offer the essential information to drive the future deployment of active aging policies across all life domains, particularly in the economic-financial sector. The first section of the study covers literature regarding gender perspectives on aging, active aging policy, and financial elements of active aging to support our claim. The second section illustrates the financial implications of active aging policy from a gender viewpoint, highlighting three separate examples: socioeconomic position and health perception, labor force participation, inequality, and poor security. The essay finishes by highlighting the significance of establishing a new research program by providing a more detailed review of each active aging pillar [4], [5].

Life expectancy has increased drastically in the twentieth century, death rates have decreased significantly, and the gender difference in life duration has benefited women. Even though the gender difference in life duration varies, women currently outlast men in every country on the planet, and their average lifespan is 5 years longer than men's. The gap between men and women in terms of aging is not only genetic; aging is very distinctive for males and females in almost every aspect of life, especially when considering the numerous private, social, economic, ideological, and professional factors that, over time, cause women and men's lives to diverge significantly. Figure 1 depicts the WHO Active Aging Framework in its original form.

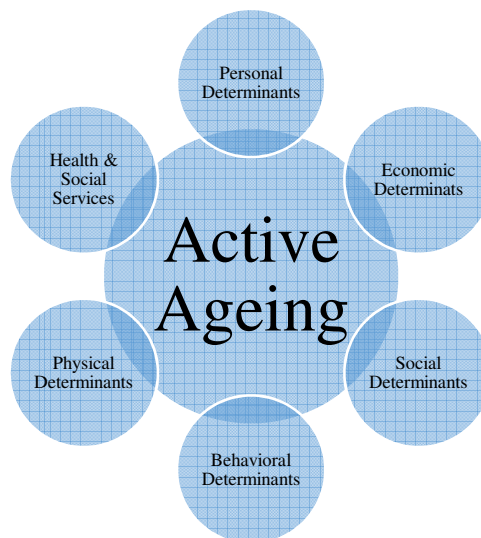


Figure 1: Illustrates the original WHO Active Aging Framework. Active aging is influenced by several "determinants" that significantly interfere with families, and countries.

From a life-course viewpoint, some of the variance between men's and women's aging experiences may be understood. For example, since women face discrimination in terms of remuneration and employment throughout their working years, they are entitled to a reduced pension when they retire. While the general wage disparity has narrowed in many nations over the last four decades, it still has not closed. Differences like this may also be explained from a historical and cultural standpoint. Women who remained at home or did housework in addition to or instead of working outside the home, for example, were "expected" to do so without being reimbursed economically or socially in particular, or in the framework of saving for retirement benefits in particular. Furthermore, many women and men experience salary cutbacks as they approach retirement, as well as a lack of proper pension coverage. Women, on the other hand, have lower salaries than males throughout their life, even though they have the same degree and work in equivalent positions, and this disadvantage continues into old age. This is only one example of a much larger gender disparity in older years that reflects a wider societal and cultural underestimation of women's employment, as well as conventions that reinforce women's economic need on men throughout their lives [6], [7].

1.1 Gerontology and Feminism:

Gender and aging research is a relatively recent field of study. For a long time, feminist views in general did not treat older women as a distinct interest group, especially at the start of the feminist movement. Gerontologists did not find the study of sex differences in the entire lifecycle, particularly in old age, to be very intriguing. Researchers highlighted that women's life expectancy had increased by nearly 30 years and that our increasing feeling that we couldn't spend all those years and the amount of 'motherhood' solely was the issue that had no name. The scientific gerontology environment has progressively come to appreciate the social relevance of the distinctions between males and females in old age, as well as the necessity to experimentally and conceptually examine these differences, in tandem with the shift in feminist viewpoint [8], [9].

In reaction to the relative exclusion of aging women both in gerontology as well as feminism, a completely new area of study and literature integrating feminist ideology and gerontology has evolved and been steadily strengthened in the previous two decades. Other gerontologists were inspired by the gero-feminist movement to include feminist viewpoints and approaches in their research. For example, scholars have highlighted feminist research and argued for the necessity for feminist-informed critical gerontology. Other scholars devised a feminist strategy to help women cope with old age. Researchers looked into issues like retirement and concentrated on feminist notions of political and social matters; they looked into the social constructivism of gender-based unfairness in caring and their impact on women's lives; and they looked into the relationships among law and elderly from a feminist viewpoint. Many academics supported the concept that older women face a "double standard of aging " as a result of a combination of ageism as well as sexism, as well as male-centered bias in gerontological thinking and policy choices [10].

Gero-feminism goes beyond just recognizing the gender inequalities in old age. It's taken on a more skeptical and contextual tone. Gender, racism, class, and other inequities are all examined in critical feminist gerontology, and concerns concerning meaning and satisfaction in later life are placed within a sociocultural framework. Gero-feminist ideologies stress power dynamics and inequalities in this environment, based on the idea that men and women obtain identities and

power via social construction. Furthermore, it asserts that women's status in society differs from men's since they experience not just injustice but also oppression as compared to males. As the researchers pointed out, a feminist worldview begins with women but does not finish with them. It aids us in comprehending both women's and men's privilege, oppression, uniqueness, and ability, as well as their parallels and contrasts when confronted with life's problems. Figure 2 shows the salience of feminism in women's lives.

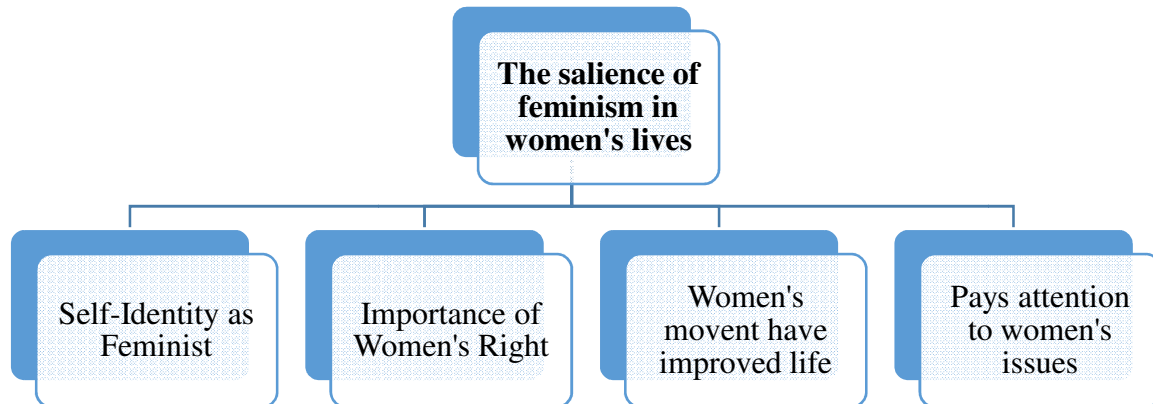


Figure 2: Illustrates the salience of feminism in women's lives. Feminist self-identification is a skewed indication of feminism's importance.

1.2 The Concept of Active Aging :

The necessity to investigate methods to age well enough and devise new societal policies to improve possibilities to deal with the phenomena arose as a result of society's demographic aging. The idea of old age as a period when older people should progressively retire from several of the challenges and tribulations connected with jobs and other adult obligations was challenged by the need to promote strategies to maintain a healthy and balanced life in order to age well. Different aging well ideas and social policy approaches have been created throughout time, all of which are significantly tied to keeping active in different ways in old age and are strongly associated with successful, creative, or healthy aging.

Active aging is one of the most popular notions in the science of aging today. Active aging is a multifaceted notion that encompasses physical exercise, health, autonomy, and productivity in later life, as well as involvement, empowerment, and meaningful interests that lead to happiness. It arose from the activity hypothesis, which stressed the preservation of midlife activity patterns and ideals while challenging the concept, which saw old age as an inexplicable era of departure from prior roles and society. Activity theory was attacked for being excessively utopian, while disengagement theory was criticized for neglecting older individuals' own opinions of what involvement involved and imposing a deficit model. As a result, the active aging idea promotes older persons' continued engagement in society, while taking into account what they could no longer accomplish and stressing their existing skills and expertise [11], [12].

Active aging has become an important policy framework in recent years, with many organizations and institutions using it as the foundation for establishing various policies and interventions. While numerous definitions of active aging have emerged throughout time, one of

the most prominent was from the World Health Organization (WHO), that defined "Active Aging " (AA) as the procedure of maximizing chances for health, engagement, and security as one grows older. "Participation" is the first foundation of AA. Participation promotes older people to actively participate in society through working, volunteering, or attending school. "Health" is the second pillar of AA. Health strives to prevent the risk of chronic illnesses and functional decline in the elderly, allowing them to live longer and with a higher quality of life. "Security" is the third pillar of AA. As individuals age, security covers their social, economic, and physical security requirements and rights, such as pensions and adequate retirement programs [13][14].

AA presents a viable platform for agingpolicy consensus building that meets the interests of a variety of people, sectors, and regimes. For a complete strategy to work in practice, structural, psychological, and economic impediments to AA should be addressed. Citizens' and society's efforts should be blended into a successful AA plan. In terms of policy, promoting AA entails tying together hitherto unrelated policy sectors such as work, health, social welfare, pensions, social inclusion, innovation, and economic policy. In the latest days, Europe has adopted and attempted to execute the AA strategy via its different agencies and authorities. Nonetheless, it is still primarily concerned with boosting the involvement of older people in the labor market and raising the mean age of retirement, as well as altering the pension system. The effectiveness of the EU's pension schemes in decreasing poverty in older years, on the other hand, has influenced policy approaches and facilitated a shift in focus from poverty and reliance to the activity and involvement of older people. Figure 3 shows the ecological method for the creation of a measurement of active agingin cities.

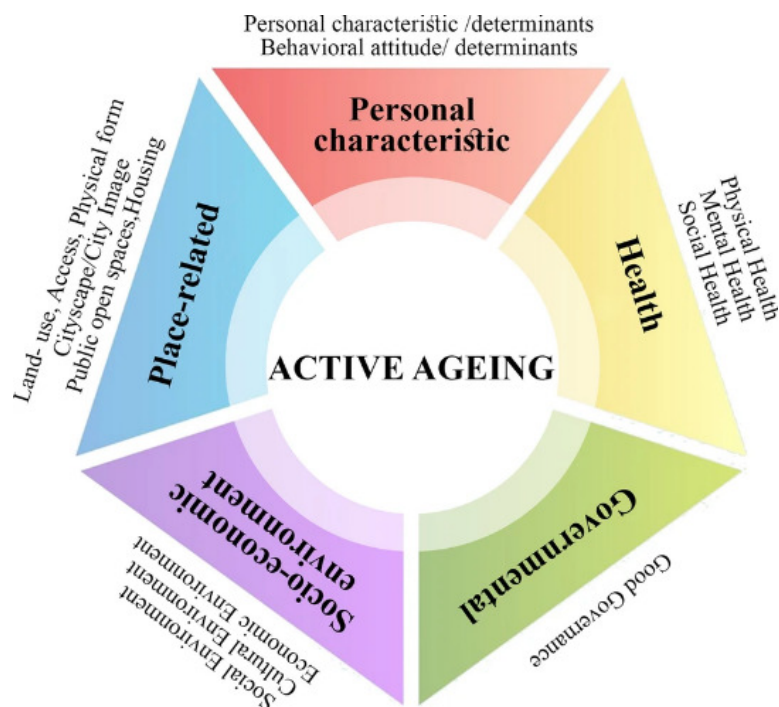


Figure 3: Illustrates an ecological method for the creation of a measurement of active agingin cities. The goal is to identify important markers that may be used to measure active agingin metropolitan environments [BMCPUBLICHEALTH].

It's worth noting that, with AA's rise to prominence as a prominent social policy concept, a significant number of critical perspectives emerged. Active aging strategies have been criticized for being controlled by a limited economic or productive mindset that promotes the prolongation of working life while neglecting people who do not work for a living. As a result, it was suggested that while designing policies for active aging, older persons' perspectives of aging should be considered. Furthermore, critical perspectives emphasized that active aging policy planning should respect both historical and ethnic diversity and not overlook cultural distinctions. Older individuals from various cultures have quite varied perspectives on active aging, which includes characteristics such as family, adaptability to age-related adjustments, personal development, positive spirituality, and a positive attitude, in addition to financial stability and excellent health. Finally, it was emphasized that adopting a universally accepted definition of active aging is problematic since it is a relative notion that is defined within a cultural environment, according to its standards and beliefs, and hence differs between cultures [15].

1.3 Economic Features of Active Aging :

Active aging, as defined by the World Health Organization, is the process of maximizing chances for health, involvement, and security to improve the quality of living as people mature, and it relates to both persons and populations. "Active" refers to ongoing engagement in social, economic, artistic, spiritual, and civic activities, rather than merely physical activity or labor force participation. The World Health Organization (WHO) and other governments and nonprofit organizations have developed an AA policy structure that highlights the relationship between activity, health, freedom, and healthy aging. Nonetheless, the AA definition's three pillars of participation, health, and safety can and should be examined from an economic standpoint. The capacity to execute the AA policy in all areas is influenced by economic issues such as revenue, social security, and employment, which are rooted in welfare regime elements and a gender context.

The AA policy approach is sometimes criticized for focusing only on economic issues. Furthermore, many governments in developed nations prefer to prioritize economic issues in their AA policies. Furthermore, experts believe that an economic agenda ignores the elderly, for whom continuing to work is less usual, if not impossible. Scholars, on the other hand, say that for a comprehensive strategy to succeed in reality, economic obstacles to AA should be addressed.

A significant distinction may be made even within the paradigm that emphasizes AA's economic and financial aspects. Most AA programs emphasize productivity by encouraging people to work for extended periods. Others concentrate on supply-side initiatives, such as pension reform or raising the age of retirement, while others emphasize the demand side by highlighting the necessity of combatting age discrimination in the workplace and making older employees more appealing. Given that an individual's financial status affects his or her capacity to afford all three parts of active aging, all economic methods should be viewed as predictors of active aging.

1.4 Health Awareness and Economic Status in Old Age:

The unfavorable association between social position, income, and health is widely recognized. Low-income males and females are less healthy than high-income persons, while lower income was shown to be a major negative socioeconomic factor of active aging . Intrinsic or self-

assessed health is evaluated in addition to objective indicators such as the number of diseases. Physical and emotional aspects, as well as a feeling of well-being and pleasure from life, all contribute to subjective health perception. According to research, people's perceptions of health tend to be reasonable and consistent with physicians' assessments of their health. Self-reported health, for example, has been demonstrated to be a stronger predictor of death than objective measures of health status. More evidence suggests that self-reported health represents an individual's holistic view of their health, which encompasses biological, psychological, and social factors.

As people become older, their health has a big impact on them. Because numerous ailments are more common among the elderly, self-evaluation of health tends to deteriorate as people age. Despite the reality that both general health, as well as self-rated health, worsen as individuals become older, researchers discovered that persons in their 80s and beyond tend to exaggerate the deterioration. Given the link between financial factors and health, financial stress influences not just physical health but also self-reported health. Education, financial wealth, social position, and employment situation have all been found to have a role in how people perceive their health. Whether evaluated by money, education, employment, or social class, researchers discovered that objective health markers fluctuate according to a socioeconomic ladder that is averse to people of lower socioeconomic levels. Furthermore, the self-reported health disparity between social classes appears to hold steady as people get older [16].

2. DISCUSSION

Since life expectancy rises, financial security as well as economic issues associated with old age become more of a worry, as there are insufficient financial resources to meet the needs of today's rapidly rising senior individuals, and poverty is a big danger. According to researchers, the poverty rate among the elderly in European Union nations ranges from 6% to 52%, relative to 10% to 23% for the overall population. Although the rate of poverty in old age is lower on average in certain nations, this does not mean that poverty rates were continuously greater in some older years categories, like older women especially, and older women who live alone. An absolute criterion or a relative criterion might be used to define poverty in research. People's resources are compared to a minimal level of consumption, or their salaries are compared to the public assistance system's minimal, safety-net income. The comparative standard presupposes that poverty is measured in terms of a society's overall living standards. In the OECD, there is no universally accepted definition of poverty. However, persons are classed as poor if their equalized family income is far less than 50 percent of the national median, and poverty may be estimated and compared in this way.

Poverty in older years manifests and is perceived differently by males and females once again. According to a study, poverty rates among elderly women are much greater than those among older males. This is particularly true in later age when women make up the bulk of the population. Furthermore, although poverty among youthful pensioners (under 70 years old) is no longer a significant policy issue in most developed nations, women still account for two-thirds or three-quarters or higher of the senior poor. In cross-national analyses of retirement results by gender as well as other socioeconomic variables, poverty rates are significantly greater among older women, particularly older women who lived alone. To differing degrees, this tendency may be seen in all nations. In terms of gender disparities in poverty rates, it's worth noting that women's pensions, which make up the bulk of retirement income, are lower than men's pensions.

For example, researchers discovered that on average, women's pensions in most EU nations are equivalent to half of men's, and the proportion is quite similar across the board. Researchers explain how retirement pensions are determined, describing how they are dependent on the duration of a person's contribution period and salaries received throughout a lifetime. As a result, pension amounts reflect both women's lower labor market participation rate and their lesser average wages.

Gender inequalities in income and poverty may be explained by more than just previous earnings. Researchers relate older women's lower salaries to their expected position as main caretakers and the influence this will have on their labor market participation and, as a result, their ability to save enough money for retirement. This claim is backed up by experts, who point out that the large influx of females into the job market hasn't changed women's expectations to undertake conventional responsibilities, which keeps interrupting their capacity to work long hours and prepare for retirement. When additional social factors are included, gender views on poverty in older years become more complicated. For instance, marital status has indeed been linked to poverty among elderly women. Poverty rates are greatest among the divorced, widower, and never married, as per experts, groups whose representation in the older population is considerable and likely to climb in the coming decades. Furthermore, even among women married, the majority say that they have not given enough attention to preparing for their retirement, noting that they have depended on their spouses to handle their money while married. Women felt vulnerable when their husbands fell sick or divorced. Women must prepare for their income in retirement rather than relying on that of a spouse or partner as marriages grow less popular.

Many German politicians have reformed their pension systems in the past few decades to reduce poverty among the elderly, implementing considerable changes to assure long-term viability. Surprisingly, there is mounting evidence that these measures may have negative consequences for future pension adequacy, especially when they affect the disproportionate benefits of those who are least able to cope with the repercussions of benefit reduction. Even though changes have been approved, their effects are not gender-neutral. Male breadwinners, working childless single women, as well as economically dependent married women continue to be the beneficiaries of pension plans. As the relationship between marriage, as well as motherhood, has weakened, these plans are becoming more antiquated. Furthermore, as long-term marriages become less typical, women must prepare for their income in retirement rather than relying on their husbands or partners. However, given current trends, the possibility of women's employment and wages catching up to men's seems a long way off. Moves to connect benefits to contributions might have major gender-equality consequences that policymakers may not have properly explained, necessitating better minimum pension plans and crediting procedures. According to researchers, almost all of the attempt to include gender in the social assistance regime debate has focused on the male breadwinner model, wherein women's financial independence, as well as their freedom to select whether to take a job or care for someone without being penalized by the welfare system, is still a long way off.

3. CONCLUSION

Within the Active Aging(AA) social policy framework, this article describes the need for more research into the economic and financial intersection of old age and gender. It advocates for a deeper understanding of the challenges that the AA policy has to solve by highlighting disparities

in men's and women's life paths and the impact this may have on their income levels. The examples given in the essay indicate that females and males have different obstacles when it comes to the AA regulatory structure. However, present AA regulations do not particularly address these distinct difficulties. Despite the growing focus on active aging, it is obvious that a cohesive and integrated strategy, as well as a thorough grasp of the transitioning of active aging techniques, are still lacking. Even though women make up a larger proportion of the elderly population, particularly among the elderly, most AA initiatives are gender-blind and do not specifically target older women. Furthermore, because women are a large percentage in old age and face unique challenges, active aging debates must address their particular life course missions.

Additionally, this essay indicates that all facets of AA may and should be addressed more largely in light of gender disparities. The examples offered concerning the financial components of the AA pillars illustrate that a more thorough analysis of the gender implications is required to turn this policy into a workable program. For example, initiatives aimed at improving men's and women's health should include their responsibilities throughout their lives as well as the impact of socioeconomic position and cultural surroundings on health in later life. The study of engagement in society in general and in the labor force, in particular, requires programs that include not just the male norm of full-time employment, which extends their working years, but also caring, which is historically and culturally built. In terms of financial security, life path objectives and family customs such as child-rearing must be considered, as well as the financial effect on women in reimbursement schemes and welfare payments. Creating regulations such as active aging is necessary for a brighter future for the long-anticipated years that mankind will spend in an old life. In light of the economic-financial effect on men and women, a fuller knowledge of trends and transitions in community and family structure is required to formulate present and future policies appropriately.

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CHAPTER 16

AN OUTLINE OF THE ANTI-VACCINATION MOVEMENT'S WEB-BASED STRATEGIES AND CONNOTATIONS

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ABSTRACT:

On the internet, there are several anti-vaccination websites. Web 2.0 have grown pervasive, characterized by interactivity and user-generated information. In addition, a new postmodern healthcare paradigm has arisen, in which authority has transferred from physicians to patients, science's validity has been questioned, and competence has been reinterpreted. All of this has combined to create a climate in which anti-vaccine campaigners may successfully propagate their beliefs. Evidence demonstrates that people seek vaccination information on the Internet and that such sources may affect vaccination choices therefore, anti-vaccine websites are likely to influence whether individuals vaccinate themselves and their kids. This review looks at the many sorts of rhetoric that people may come across online to fully comprehend why the anti-vaccination campaign can be so persuasive despite the shortage of scientific evidence to back up their claims. The most typical tactics and clichés used to argue against vaccination are outlined. This involves things like skewing research, altering assumptions, silencing dissent, and assaulting opponents; it also includes assertions like "being not anti-vaccine" rather than "pro-safe vaccinations," that vaccines are harmful or unnatural, and so forth. To objectively analyze the information and disinformation found online, it is necessary to recognize the anti-vaccination movement's false claims in future studies.

KEYWORDS:

Anti-Vaccination, Healthcare, Social Network, Vaccination, Web 2.0.

1. INTRODUCTION

Vaccination is a foundation for the protection of communicable infectious illnesses and is one of the most effective public health initiatives. Regardless of vaccine advances, maintaining herd immunity, preventing outbreaks of vaccine-preventable diseases, and ensuring the uptake of innovative vaccines all need continual public acceptability. Unfortunately, many vaccinations continue to have low uptake. The World Health Organization (WHO) has named vaccine hesitancy as one of the top ten dangers to world health in 2019. This is due to the continued comeback of vaccine-preventable infections. Vaccine hesitation, described as a patient's unwillingness to get vaccines, may be fueled by a range of vaccination beliefs, ranging from cautious acceptance to outright denial. Misinformation about the advantages, medicinal composition, and bad effects of vaccination is one of the challenges to universal vaccination. It inhibits patient knowledge and total buy-in [1].

As patients increasingly turn to the Internet and peer networks for health information, such as those created on social media, a rising interest in the use of participatory social networks in public health awareness has evolved. However, there is a significant risk of damaging disinformation spreading across networks, which might be conveyed through the current anti-vaccination movement, fueling vaccine apprehension. In response to these concerns, the American Medical Association's chief executive officer, Dr. James Madara, wrote a public statement requesting key technology firms to provide reliable information on the efficacy and safety of vaccines on their platforms [2].

These concerns may be amplified in the context of the present COVID-19 epidemic since the continuing development and implementation of a vaccine are considered to be essential in subsequent global control efforts. Furthermore, as people strive to stay connected despite being separated, intense worldwide efforts to prevent the transmission of SARS-CoV-2 may increase their usage of social media. Concerningly, disinformation and false claims about COVID-19 and probable SARS-CoV-2 immunization have already started to circulate on social media sites, attempting to undermine public faith even before a viable vaccine is released. As a result, we set out to assess the current level of anti-vaccination messages on social media sites, assess their role in spreading vaccine skepticism, and consider future steps in how digital networks may be utilized to increase health literacy and public faith in vaccination.

Vaccinations have contributed to huge reductions in morbidity and death from vaccine-preventable illnesses, making them a notable public health success. Certain websites, on the other hand, may lead one to believe the reverse that vaccinations are inefficient, pointless, or even hazardous. These are only a few of the reasons advanced by the anti-vaccination campaign, an amorphous organization with a wide range of viewpoints but one central tenet: vaccine rejection. The Internet's ubiquity and pervasiveness nowadays have helped the spread of such notions [3].

Many individuals look for health information on the internet, and the information they find has an influence on patient decision-making; consequently, it is critical to comprehend what is posted online. This study examines how the latest generations of the Internet (Web 2.0) as well as its focus on user-generated content have collided with aspects of the present postmodern medical paradigm to create a new environment for exchanging health data. The anti-vaccination campaign has capitalized on this environment to spread its message. The movement's strategies, as found on numerous anti-websites, are then described, including various tactics (e.g., misrepresenting science, changing hypotheses, censorship, attacking critics), and also commonly argued tropes (for example, they seem to be "pro-safe vaccines," vaccine proponents are "shills," vaccines are abnormal, etc.). Anti-vaccination rallies may be aided by such tales, which may be persuasive despite the absence of a scientific basis. Identifying and understanding these strategies and stereotypes is not just an essential step in critically assessing medical advice given online, but also in ensuring that people seeking online are not being misled [4].

1.1 Social Media:

Social media networks are web-based apps that allow users to produce, engage, and share material with others. There are many platforms for different sorts of content as shown in Table 1. They enable users to actively engage in public debate by permitting real-time communication within quasi-peer networks. Unlike conventional media, material put on the internet does not need to be edited or scientifically vetted, and it may reflect a more nuanced combination of data

and personal opinion. Furthermore, users usually preserve anonymity, enabling them to express themselves freely. Social media is indeed distinguished by its ability to reach big audiences and disseminate information quickly. Persons may "follow" or "like" various users or organizations on social media to stay up to date on their posts and self-select channels of material relevant to their preferences while rejecting stuff with which they disagree. As a consequence, inside the wider network, each user generates a unique infrastructure of material and interactions. Individuals may be able to aggregate as well as cluster inside ideologically different sub-communities described as "echo chambers" as a result of such self-selection [5]. In Table 1 shown the Social media platforms and their active users.

Table 1. Social media platforms and their active users.

S. No	Social Media Platform	Monthly active users worldwide	Year of Launch
1	Facebook	2.26 billion	2004
2	Twitter	329.5 million	2006
3	Pinterest	246.50 million	2010
4	YouTube	1.90 billion	2005
5	Reddit	355.00 million	2005
6	Instagram	1.00 billion	2010
7	Snapchat	255.00 million	2011
8	LinkedIn	294.00 million	2002

1.2 Web 2.0, Health Communication, And The Postmodern Medical Paradigm:

Though the actual meaning of the phrase "Web 2.0" is debatable, it is commonly taken from a comparison to the first version of the Internet, Web 1.0. The most significant distinction between the two is the level of engagement and user-generated material; while Web 1.0 information was managed by the providers, Web 2.0 allowed users to produce their content. Anyone may add material by blogging, sharing photos, uploading videos, and more. Social media programs facilitate the development and distribution of user-generated content (e.g. YouTube, Facebook, Blogger, Twitter, etc.).

Web 2.0 supports health communication by allowing users to interact and educate others about their medical histories, medication successes, and failures, as well as side effects. When utilizing the Internet in this manner, several key themes have emerged: increased patient involvement as "active participants" in their services and subsequent autonomy; the introduction of online communities as well as social networking; information sharing and collaboration; as well as personalization of the health care system. These traits are related to the present postmodernist medical worldview. The postmodern medical framework has given rise to new healthcare priorities, including a focus on principles as well as evidence, a preference for risks over benefits, and the upsurge of the educated patient. From the "white coat mentality of the

'conventional' physician" to today's atmosphere of shared decision-making among patients and experts, there has been a shift. Web 2.0 allows patients to take an active role in their treatment. While medical information was formerly restricted to books and articles, the Internet now provides exposure to the "school of common medicine," moving the focus of power from physicians to patients as sole controllers of their treatment. Patients are portrayed as consumers who have access to a wide range of information, and their choices are no longer limited by the greater prestige accorded to "experts." Indeed, postmodern disillusionment and distrust of science and the concept of expertise have led to a loss of faith in "expert systems." The postmodern healthcare paradigm casts doubt on science and authority, emphasizing the need for patients to wield greater power. Indeed, in a postmodern culture, everyone might be considered an "expert" [6].

Patient empowerment, customer feedback and guidance, and support groups are all advantages of utilizing Web 2.0 for medical cooperation, but there are also disadvantages. Members of disadvantaged groups may readily and blindly contact like-minded persons online because of the Internet's connecting potential. It's simple to get into a trap of self-referential and mutually reinforcing linkages, leading users to believe many others share their opinions when there's just a tiny, dedicated group. Web 2.0 has aided postmodern ideals by "flattening" reality; the limitless individualized truths given online are all presented as valid. This is backed up by relativism's postmodern characteristic: there are no objective truths, just various interpretations, and methods of "knowing." Web 2.0 juxtaposes meticulously researched facts with the views of crusaders, skeptics, and conspiracy theorists, possibly undermining expert communications. Before the research establishment can assess the merits of new hypotheses, they are argued in public forums. The idea that authorities speak with unique authority or expertise is no longer accepted by laypeople, since readers who come across expertise may mistakenly feel they are experts as well. Anti-vaccination on the Internet exemplifies this, with self-proclaimed "experts" promoting contradictory messages; with the belief that multiple "truths" based on various worldviews are equally legitimate, evidence-based vaccine advice from competent vaccine experts becomes another viewpoint among many. Anti-vaccine activists have successfully combined postmodern ideology with Web 2.0 as well as social media technology to efficiently propagate their beliefs.

1.3 Social Media and Vaccine Hesitancy:

Anti-vaccine propaganda is widely disseminated on social media. Although early, the research shows that access to such information may have a direct impact on vaccination attitudes and generate downstream vaccine apprehension. Researchers have shown that access to vaccine-critical sites and blogs had a detrimental influence on vaccination intentions. Researchers discovered that even short exposure to vaccine-critical sites enhanced overall perceptions of vaccination risk when compared to control websites. Researchers also discovered that using Facebook and Twitter as sources of health awareness and influenza knowledge had a substantial negative relationship with influenza vaccination uptake. Researchers developed a social network system design in which a perceived minor vaccination adverse event had a significant influence on vaccine uptake. Social media broadcast vaccine adverse events, according to their simulated epidemic models, resulting in epidemics of vaccine-preventable diseases that continue 150 percent longer.

It's unclear why social networking is so effective in promoting vaccine reluctance rather than adoption. Users of social media may represent a skewed demographic sample with pre-existing

misconceptions about vaccination's advantages and side effects, as well as a lack of awareness of the repercussions of vaccine-preventable illness. Furthermore, when weighing the risks and advantages of vaccination in particular, the hazards may be exaggerated, making them seem more real and concrete than the more abstract possible benefits of preventing disease. Furthermore, the use of vivid tales and striking visuals on social media may be used to spread disinformation. The efficacy of such strategies may be explained by the "fuzz trace hypothesis," which states that people integrate data in two ways: verbatim memories, which include all exact details, and gist memories, which carry the overall core meaning. Gist recollections are often used to make decisions. Gist-expressing social media postings are more liable to be reported. Quantitative material from evidence-based medical journals on pro-vaccine platforms, on the other hand, maybe less evocative than human experiences from social media [7].

Certain users, such as those with a cognitive disability, older age, lesser literacy, and far less digital literacy, are more sensitive to these narrative appeals to the emotion of social media. Before being exposed to social media information, users' basic personal values and prejudices, such as ethnocultural, spiritual, or political convictions, may affect their reactions to such messages. Researchers performed research in which 400 people were divided into three-link experimental diffusion chains based on their views on flu vaccination. Participants would mostly adjust messages to correspond with their baseline attitude, according to this research, which looked at how information is communicated, received, and transformed across connections. Furthermore, statements that resonated with the individual's views were viewed as more persuasive.

Furthermore, users may find it difficult to assess the authenticity of the many information sources available on social media. An anti-vaccination group was recognized as a reputable source of information by families of both vaccine-exempt as well as fully immunized children in a case-control study. Furthermore, when students were subjected to vaccine-related sites, 59% have been unable to discern misinformation, and more than 50% of students indicated making false vaccination remarks as a result of their exposure.

1.4 The Influence of the Internet On Vaccination Decisions:

Eighty percent of Web users go online to look for health information. Adults who provide free care for family members, such as children, are the most inclined to do so. According to the most current figures available, 16 percent of those seeking immunization information went online, and 70% of those who did claim what they read affected their treatment choices. According to surveys, the Internet has surpassed doctors as the most trusted source of health information. Even though anti-vaccine propaganda is more ubiquitous and unrestricted on the Web than in other forms of media, there isn't a lot of study on the subject. Anti-vaccination websites were examined for content claims, design qualities, rhetorical appeals, and logical faults in a series of investigations. Vaccines cause sickness, are inefficient, are part of a healthcare conspiracy, and conventional medicine is erroneous or corrupt, according to common allegations published online. Inaccuracies or plain dishonesty were common sources of misinformation.

Recently, the focus of research has switched to social media. According to a YouTube review of immunization films, 32% opposed vaccination, with greater ratings and viewing than pro-vaccine clips; 45 percent of negative videos communicated material that contradicted reference standards. According to a YouTube examination of HPV immunization films, 25.3 percent of them depict vaccination unfavorably. An examination of HPV vaccination blogs on MySpace

revealed that 43% were unfavorable; these blogs cited vaccine-critical groups and spread false information. A study of Internet users in Canada looked at how influenza vaccination information was shared on social media sites including Facebook, YouTube, Twitter, and Digg. During the research period, 60 percent of the top searched results, each of which had been reposted and seen thousands of times, featured anti-vaccination attitudes [8].

There is presently no direct proof of anti-vaccine messaging' exact impact; internet exposure connected to real-world damage is only anecdotal. Other types of media, on the other hand, seem to influence vaccination choices. When compared to adoption rates throughout the nation, vaccine uptake was considerably lower in the distributing region of a newspaper that conducted advertising opposing the measles–mumps–rubella (MMR) vaccine, according to Welsh research. In a Swedish survey of families who postponed or refused to vaccinate their children, the media was shown to be the primary source of data for almost 80% of those polled. According to international research, nations with anti-vaccination advertisements had much higher pertussis rates than nations with fewer such stories and greater vaccination rates.

Fears that vaccines might harm or overburden the immune system; having faith their child isn't at risk for the disease or that the disease wasn't risky; that it was best to improve immunity naturally rather than through vaccines; and that the vaccines may well not work were all common reasons given by parents in two case studies of excluded and fully vaccinated children. All of these claims may be found on anti-vaccination websites. Parents of excluded children were more inclined than parents of vaccinated kids to browse the Internet for data in both instances. Exempting parents had lower faith in official sources (e.g., healthcare experts, medical centers, and government entities), but were more inclined than vaccinating families to consider the anti-vaccination group Dissatisfied Parents Together (DPT) as a great source. Vaccinating parents, on the other hand, gave the National Vaccine Information Centre (NVIC) greater marks, even though the NVIC is just a new, more neutral term for DPT. It would not only show that individuals may have difficulty determining the legitimacy of sources, but identical parental reactions to not vaccination in both samples demonstrate that anti-vaccine beliefs are widespread [9].

Another study looked at how well users evaluated the precision of Internet-based health information using the concepts "vaccine safety" as well as "vaccine danger" in search results; 59 percent of student participants thought the sites they found were accurate overall, even though 55 percent of the sites were inaccurate overall, as described by the research. The majority of those who took part in the activity (53 percent) had serious misunderstandings regarding immunizations. When opposed to accessing a control site, reading an anti-vaccine site for only 5–10 minutes raised beliefs of vaccination hazards and lowered perceptions of vaccine omission hazards. More crucially, reading an anti-vaccine website reduced vaccination intentions in this trial, which lasted for five months — this resulted in parents giving their children fewer shots than advised.

Information overload may be a problem for vaccine selection. In-depth parental interviews revealed that even pro-vaccination parents were perplexed by the argument and statistics presented, causing them to figure out their decisions. When asked what they'd do for additional learning, 70% of parents said they would go online, and 93 percent said they would utilize the Internet. Almost all (93 percent) claimed they used a generic search engine and readily generated

search words. These terms yielded anti-vaccination webpages on the first page of search results when typed into search engines. Such webpages are more accessible to consumers seeking basic vaccination information and hence are more readily convinced. Another set of focus groups discovered that, as contrasted to those who were completely vaccinated, parents who were undecided about vaccinations were much more likely to utilize a broader range of resources - they referenced the Internet more often and had trouble determining source reliability. Only parents of completely vaccinated children had faith in their doctors, pharmaceutical corporations, or the administration; others were skeptical and believed the information they were given was biased. This mistrust of credible information sources is mirrored not just in vaccination rates (11.5 percent of parents have denied at least one vaccine recommended by their doctor), but also in assessments, with the majority of parents (71 percent) of unvaccinated children saying doctors do not influence their vaccination decisions [10], [11].

When a variety of factors such as the ease of searching the Web, online misinformation, the impact other media have had on vaccine coverage, difficulties assessing authenticity, the impact mere minutes of observing a negative website had upon risk perception, and a lack of trust in officials are taken into account, it appears thoughts and ideas that anti-vaccine data from websites as well as other social media sources might have an impact on vaccination denial. Despite the lack of concrete statistics on the movement's influence, the potential for convincing is not only evident but also a stated aim.

2. DISCUSSION

Anti-vaccination attitudes are nothing new. They can be traced back to the beginnings of vaccination, and they haven't changed much since then. Depending on one's age, determining the start of the current anti-vaccination movement might be difficult. Thousands of parents withheld pertussis vaccines after seeing the 1982 television series of documentaries *DPT: Vaccine Roulette*, which inundated the drug industry with personal-injury lawsuits (most of which eventually stopped creating vaccines) and prompted the US Congress to enact a bill protecting drug makers while reimbursing those supposedly harmed by vaccines. The documentary also sparked the formation of the Dissatisfied Parents Together group. Andrew Wakefield's 1998 study may be more recognizable to newer generations of parents. Following Wakefield's news conference in which he claimed that the MMR vaccination was connected to autism, the topic received widespread media attention. Books and famous media sources tying vaccinations to different diseases appeared during this surge of anti-vaccine sentiment, and they gained a lot of attention; arguably the most impactful was the star power harnessed with the publishing of a book by actress Jenny McCarthy. McCarthy became a celebrity spokesperson against vaccines as well as pushed the matter into the mainstream through manifestations on *Good Morning America*, *Larry King Live*, and *Oprah*, where she praised her "mommy instinct" as well as professional qualification from the "University of Google". Bypassing the usual gatekeepers of medical expertise by seeking information online was a major part of her story.

There are a lot of anti-vaccination websites on the internet, and they're all different. *Safe Minds* (which supports the theory that autism is a unique kind of mercury poisoning), *Generations Rescue*, and *Generation Rescue's* blog site, *Age of Autism*, are some of the websites that cultivate an activist identity. They have a lot of media clout, and they've even bought full-page ads in prominent US newspapers. The National Vaccine Propaganda Center in the United States, the Vaccination Risk Management Network in Canada, as well as the Australian Vaccination

Portal all present themselves as impartial watchdog groups for their respective nations, but they disseminate anti-vaccine information. Some websites may look crude, while others advertise identical claims but in a more professional manner. Mercola.com, NaturalNews.com, and Mothering.com, among other influential "natural" health webpages, not only spread reckless healthcare information in general but also have huge segments with questionable vaccine information. Mothering.com, the webpage for a now-defunct magazine that was typically anti-vaccine, attracts 1.5 million new users per month and it has been regarded as the most engaged online community for families. Even general news as well as blogging websites, like Huffington Post, include multiple vaccination items, with pieces authored by physicians alongside celebrity postings from Jim Carey and Jenny McCarthy. All of these websites make use of social media platforms like Facebook and Twitter to help users advertise and distribute their content. If McCarthy "tweets" on autism or vaccines, her over 450,000 supporters will see her remarks immediately and may share them with others. Some Twitter users have even sought her medical advice.

These websites are only a small sample of the many available on the internet, but they all feature points that have been covered in prior anti-vaccination research. The frequent misconceptions and fallacies they propagate have been refuted elsewhere. This review concentrates on a few of the strategies and tropes that have been used to promote anti-vaccine narratives. The tactics stated are the movement's methods of operation or the measures it takes to promote its messages. The tropes are often repeated themes and patterns used by anti-vaccination websites to make their arguments, such as oft-repeated mottos, slogans, and rebuttals, given as they are generally stated on anti-vaccination websites. The strategies and tropes were developed from previous research on measuring and analyzing wider topics on anti-vaccination websites, albeit they were not discussed in that publication. They are expanded upon and contributed to here, however, this list is far from complete and will undoubtedly change over time. The goal of this analysis is not to estimate the employment of these strategies and themes, but to demonstrate what they are or how Web 2.0, as well as the postmodern worldview, encourages their growth.

Works critical of the anti-vaccine campaign are often criticized for being propaganda; on the other hand, anti-vaccine campaigners are accused of propaganda as well. The goal is to stay out of that quagmire. Rather, the goal is to raise public knowledge of typical anti-vaccine tactics. It's also worth noting that the critiques leveled here aren't intended to dismiss those who have legitimate concerns about vaccinations or those who are concerned or persuaded by what they read online — it's all too easy to fall prey to logical fallacies, whether for cognitive or inspirational reasons. The strategies and tropes presented to make use of these errors in thinking; in fact, several of the tropes mentioned are logical fallacies themselves. The ability to recognize misleading arguments that captivate listeners via emotional appeals, analogies, or flawed reasoning rather than evidence is a crucial exercise in critical thinking. To assist audiences, detect and assess the information and disinformation they see, they must be aware of these challenges.

3. CONCLUSION

The anti-vaccination movement's tactics are cleverly disguised in non-controversial terms like "informed consent", "health freedom", and "vaccine safety". In the postmodern era of patient involvement and shared decision-making, people take a more active role in their healthcare. Postmodernism, by redefining expertise and relativism, allows for a variety of interpretations of

online health information - rather than being “wrong”, an interpretation may be re-conceptualized as “another form of knowledge”. With this framework in place, it is easy to understand how Web users visiting “Google University” could be persuaded. Even though certain anti-vaccine arguments sound fair and true at first, the different tropes encountered, especially when repeated via multiple channels, may make vaccination seem exceedingly hazardous. Rather than “informed patients,” the anti-vaccine campaign uses Web 2.0 to propagate fear, confusion, and doubt, resulting in “misinformed patients.” Any ways to dispel these fears? The idea is to “immunize” against disinformation by educating, appealing to emotions, or even leveraging social media – such as establishing web-based vaccine decision aids, measuring public sentiments using real-time Internet tracking, or initiating social media campaigns. While it is necessary to counteract disinformation, it is unlikely that the anti-vaccination campaign will ever be eradicated. Like emotional appeals and tales, emotional narratives concerning vaccination side-effects have been demonstrated to influence risk perception as well as uptake intention more than statistical facts. Many individuals are yearning for answers, are involved in their beliefs, and are wary of authority. Some people opt to ignore the data and are denialists.

The pendulum is currently swaying in the other way, therefore there is cause for hope. Previously supportive and uncritical, mainstream media sources have started to criticize the anti-vaccination movement. Robert F. Kennedy Jr.'s error-ridden piece on vaccinations was pulled from Salon.com after the site acknowledged that even posting the revised version was an injustice to the public. Unlike previous reporting, this coverage primarily eschewed the journalistic dogma of “balance,” which gives all sides equal time and consideration, therefore matching the perspectives. Brian Deer, an investigative journalist, revealed Andrew Wakefield's research as false in a series of articles. As indicated by countless professions of support, Wakefield's supporters and those who fear vaccinations seem unconcerned. He represents how we all feel.” This comment reminds us that finding similar ground with individuals who doubt, fear, or oppose vaccinations is difficult. The mobility of the Internet, as well as social media, has aided their arguments. While admitting and correcting erroneous arguments is vital, a more comprehensive strategy may be required. With the anti-vaccine movement adopting the postmodern perspective, which challenges authority and science, “facts” may be translated as “opinion”. This problem is mostly about healthcare culture, risk perception, and expert trust as it is regarding vaccinations. This means that both laypeople who have legitimate vaccination concerns and healthcare professionals who attempt to allay their anxieties should stay up with the strategies of persuasion mentioned here. Anti-vaccine strategies and tropes must be recognized to objectively evaluate internet content. Recognizing this allows for fully informed decisions.

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CHAPTER 17

A COMPREHENSIVE REVIEW ON DOWRY SYSTEM IN INDIA

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ABSTRACT:

Marriage is a fundamental part of society, a source of joy and merriment as well as new beginnings. The Dowry framework, on the other hand, is one of the oldest shades of malice associated with marriage from a woman's standpoint in Indian culture. Despite modernization and women's growing position in the market economy, the practice of dowry is becoming more popular in India, and dowries are becoming more valuable. The dowry system has several well-documented negative implications, notably for women. This is research on marital women's perceptions regarding the dowry system in Bihar's northern region, where the dowry has deep roots in tradition. The dowry culture is a societal practice in India that promotes women's oppression, torture, and murder. In societies where arranged weddings are the norm, dowry is an expected aspect of marriage. When the dowry or brideprice is regarded unacceptable by the recipient, violence can result. Despite legislation forbidding the practice, little has changed in India in the last 30 years. According to the National Crime Records Bureau of India, there were 8,618 female deaths connected to dowry disputes in 2011, while the Asian Women's Human Rights Council (2009) believes that dowry is responsible for 25,000 deaths and maiming of women aged 15 to 34 in India each year. The scope of the research is to explain women's dowry abuse. The research demonstrates how laws and rules for women's protection have evolved throughout time. The investigation was based on secondary data from the dowry system. As a result, there is a deficiency in expressing the incident's originality.

KEYWORDS:

Dowry, Domestic Violence, Dowry Deaths, Dowry Prohibition Act 1961, Economic Factors, Religious Factors, Social Problems.

1. INTRODUCTION

The issue of cruelty towards women in Indian culture is still present; domestic violence against women in India is rooted in the need for dowry. There is no distinction between affluent, bourgeoisie, poor, educated, or illiterate families when it comes to dowry. Whenever a marriage is set, no one cares about the girl's intelligence, homeliness, or intelligence; all that counts is how much money and luxury she will receive at her husband's house. With time, dowry had become a customary part of Indian society, and men began to demand dowry as a right to marry a woman [1]. As a result, when the groom's family did not receive enough dowry, brides were harassed or cruelly treated, and dowry deaths occurred, particularly in certain parts of India. Dowry demands have a social, economic, and cultural impact on women's life. As per section 2 of the Dowry Prohibition Act 1961, dowry is defined as "property brought by a woman to her husband at the time of marriage," which includes land, other assets, and valuable securities provided or promised to be given directly or indirectly at the time of the wedding [2]. The phrase dowry does

not refer to the return of wedding costs. Between 1960 and 2008, researchers examined 40,000 weddings that took place in rural India. Even though the dowry has been prohibited in India since 1961, they discovered that it was paid in 95% of weddings. The practice, which is sometimes referred to as a societal evil, persists and exposes women to domestic abuse and even death. In South Asia, paying and receiving dowry is a centuries-old custom in which the bride's family gave the groom's family cash, clothing, and jewelry.

Dowry emerges as the first and most pressing social dilemma confronting women in our culture. Because, while other issues such as rape, child marriage, murder, and kidnapping exist in society, they will not have the same impact as the dowry system [3]. Even if the term "dowry" was not used in the beginning, presents were given as a sign of affection and respect. Because of societal customs, tradition, and the caste system's demands, people used to give and accept dowry. In ancient times, the dowry system did not begin as a barrier to a daughter's marriage [4]. However, due to the bridegroom's family's expectations and coercion, the bride's family was required to offer dowry in medieval times. Dowry talks have become nearly universally straightforward and transparent nowadays, practically across the nation.

Dowry is one of the most important aspects of an arranged marriage, and it may make or destroy the relationship. This procedure exemplifies the uneven standing of men and women in marriage. The amount of dowry required varies according to a man's wealth, social level, and education. The better he ranks on these criteria, the greater his dowry will be. Society expectations differ as well; some have a tradition of demanding greater dowries. Even after marriage, if the bride's dowry commitments are not kept, she will be returned to her parents' house. For the bride's family, this is regarded as disgraceful, but not for the groom's [5].

According to the World Health Organization (WHO), women are twice as likely as men to suffer from unipolar depression, which is expected to become the second leading cause of global disability burden by 2020. Depressive disorders account for approximately 42 percent of neuropsychiatric disability in women, compared to only 23 percent in men. Studies in Southeast Asia, particularly India, yielded similar results. Common mental problems were found in 26 percent of married rural women in India who claimed that their husbands were "unsatisfied" with their dowry at the time of their marriage, according to a population-based research of 5,703 married women in rural areas. Most families want their daughters to have a financially stable spouse. Most brides' families, on the other hand, do not have a choice in the question of dowry [6]. To offer appropriate dowry, many families either take on massive loans or spend their whole life savings. When parents are unable to raise a large dowry, they marry their girls to much older men or grooms who are regarded as "less attractive" and hence do not require a dowry. As a result, women from low-income households often wind up with unsuitable partners or are forced to remain alone. The latter choice is likewise seen as a humiliating situation for the entire family. The bride's family, in the vast majority of instances, are aware of the allegations their daughters are subjected to. Daughters are frequently urged, directly and implicitly, by their own families to suffer everything stoically, not to disclose their position with others, and to return to abusive as well as violent relationships.

The dowry drain is one of the main reasons why Indian parents prefer male children over female children. A girl in an Indian household is treated as another's property, nurtured in her parents' home, and then given away with a dowry. A son, on the other hand, is a valuable asset who delivers riches through dowry. For religious reasons, male children are favored above female

offspring. Only a son, as per Hindu scriptures, is capable of rescuing his parents from torment. Women are solely valued as vehicles for having boys, and if they are unable or unwilling to do so, they are seen as useless.

1.1 Religious factors:

Popular culture encourages women to emulate Sita, the Hindu mythology's ideal woman. Regardless of life's difficulties, women must be clean and faithful to their husbands. "The ideal of femininity embodied by Sita is one of chastity, purity, soft sensitivity, and a remarkable faithfulness that is unaffected by her husband's rejection, slights, or thoughtlessness." In Indian society, men are not held to such high moral standards. women's "ego ideal" in Indian society Because this ideal is so widely held, there is a widespread expectation that a decent wife will never abandon her spouse or seek a divorce, no matter how miserable her life may be. Marriage is regarded as both a contract and a ritual in Hinduism. As a consequence, marriage is both irreversible and eternal. Even though Indian civil law allows for divorce, religious education, and belief systems generally prohibit it.

1.2 Economic factor:

In India, the majority of women are still illiterate, untrained, and have little access to productive assets. For the reasons stated above, families do not place the same emphasis on teaching and training their daughters as they do their sons. In adulthood, gender discrimination contributes to unequal job chances and remuneration. Women are supposed to do all of the housework and child-raising whether or not they work outside the home. Besides any employment outside the family, a typical Indian woman is believed to complete at least 8 hours of unpaid work in the household.

This type of housework isn't considered constructive employment. Even those women who do earn a living have little say over how money is spent. Furthermore, while women have an equal right to inherit property in theory, the majority of women do not possess property in their name in actuality. This, too, has an impact on their economic power. Other factors are at play for upper-class women. They may be urged to get a higher education degree only to make themselves more appealing mates for well-educated grooms. "Noted that once married, middle- and high-SES women are typically discouraged from working outside the house since it is believed that doing so will take time and attention away from their spouse and children". Finally, families that have suffered financial losses as a result of their daughters' weddings strive to recover their losses by marrying off their boys. They do so by asking for a dowry equal to or larger than the amount she had to pay in the first place.

1.3 Dowry prohibition act 1961:

"Kanyadan" is related to the Vedic period's traditional marital ceremonies. The honorable act of "Kanyadan" is not complete until the bridegroom is offered a "Dakshina", according to "Dharamshastara". When a bride is delivered over to the bridegroom, he must be provided "varadakshina" in the form of money or goods. As a result, "Kanyadan" became connected with "varadakshina", or the financial or in-kind gifts given to the bridegroom by the bride's parents or guardians. The "varadakshina" was given as a token of affection and not as a condition or compensation for the wedding. It was a consensual activity with no undertones of coercion. The voluntary aspect of dowry has faded away through time, and the coercive aspect has crept in. It

has strong roots in both the wedding ceremony and the post-marital relationships. What was supposed to be a small “dakshina” for the bridegroom has grown out of proportion and is now referred to as a "dowry."

The Dowry Prohibition Act of 1961 was the first national law. Any dowry bargaining was rendered unlawful by the Act, and it was punished by jail and penalties. However, a loophole remained family might give the bride "gifts" which were not "excessive" in financial worth at the time of the wedding. The presents were to be kept in trust for the bride, and a record of them had to be kept. The Dowry Prohibition Bill was passed by both Houses of Parliament in joint proceedings, and it became an Act - The Dowry Prohibition Act, 1961 - with the President's approval on May 20, 1961. The Dowry Prohibition (Amendment) Act of 1984 is the first amendment to the Dowry Prohibition Act.

2. LITERATURE REVIEW

V. Kumar et al. (1991) state unequivocally that remedies to the dowry-related crime problem are "not in sight" or that there are "few answers" to the problem of dowry violence against women. The assessment did highlight the problem's complexities, and any more discussion about it will only help the fight opposing dowry-related crimes in India gain traction[7].

U. Vindhya et al. claim that in Indian society, women take pride in their spouses and children and devote a significant amount of time and attention to them at the expense of themselves. With time, a mother gains authority within the family as a result of her sacrifice. In exchange, her son, for example, may counsel her on significant matters. A mother may no longer feel that she is essential in her son's life after his marriage. She strengthens her grasp on power by managing the bride and the new couple's relationship, seeing her sources of power decline [8].

Jeyasheelan, Suresh et al. proposed as an outgrowth of India, did research on the mental health of domestic abuse victims. SAFE is an Indian multicenter research on domestic abuse. The study's findings verified the previously well-established link between abused women and poor mental health. Women who had been exposed to childhood abuse, alcoholism, poverty, education, and dowry had a higher risk of developing depressive disorders and other mental health issues than the other 9,938 women examined in India. In reality, dowry-related violence or harassment is a factor that contributes to mental health problems and is an issue that is specific to India [9].

Ateffakhr, Leila et al. Introduced the practice of dowry poses a heavy threat to the life of females. Dowry is an age-old practice in Indian society referring to property or valuable security given by one party to another as a consideration for marriage. The origin of dowry primarily was the contribution of the wife's family or herself to help the husband [10].

Padma Srinivasan et al. Studied that the practice of dowry in India is becoming more prevalent, and the value of dowries is rising, thanks to modernity and women's growing position in the market economy. The dowry system has several well-documented negative implications, notably for women. This is a survey of married women's perceptions regarding the dowry system in Bihar's Northern Province (N = 4,603), where the dowry has deep roots in tradition [11].

3. DISCUSSION

According to the World Health Organization (WHO), females are twice as likely as men to suffer from unipolar depression, which is expected to become the second-leading cause of disability

burden by 2020. Unipolar depression accounted for nearly 42 percent of neuropsychiatric mental disorders in women, compared to only 23 percent in men. Studies in Southeast Asia, particularly India, yielded similar results. Common mental problems were found in 26 percent of married rural women in India who claimed that their husbands were "unsatisfied" with their dowry at the time of their marriage, according to a population-based research of 5,703 wedded women in rural areas.

3.1 Dowry Deaths:

Dowry is linked to violence against brides by spouses and other members of her husband's family, either as retaliation for failing to provide a substantial dowry at the time of the marriage or for failing to pay ongoing dowry demands after the wedding. A "dowry death" or "dowry murder" is when violence against a bride is perpetrated under such situations and results in her death. A dowry death is sometimes defined as a suicide committed by a bride who has been emotionally and/or physically tormented by dowry demands. In 2001, 106,000 people died from burns, the majority of them were women between the ages of 15 and 34. Burn-related fatalities are prevalent among women in Southeast Asia, according to mortality estimates from the 2005 Global Burden of Disease Study. The violent burning of married women is cited as accounting for a significant number of dowry fatalities.

Dowry killings are the deaths of women married who are killed or driven to suicide by their spouses and in-laws due to persistent harassing and torturing over a dowry dispute, making the women's homes the most hazardous place for them to be. A kind of dowry crime is abuse or harassment of a woman to get her to comply with a demand for property or valuable security. To coerce the bride or her family to comply with dowry requirements, the cruelty could take the form of verbal attacks or be followed by beatings or harassment. In many cases, the cruelty may even lead the lady to attempt suicide, which is why anti-dowry laws in India have made it illegal [12]. Domestic violence encompasses a wide range of threatening and abusive behaviors, including physical, emotional, financial, and sexual assault, as well as harassment, isolation, and coercion. Domestic violence is minimized and women's rights are protected through laws such as the Safety of Women from Domestic Violence Act 2005.

Dowry deaths and dowry murder refer to a bride's death or murder by her husband's family shortly after the wedding because they are unhappy with the dowry. It usually comes after a string of previous domestic violence from the husband's relatives [13]. The majority of dowry killings occur when a young lady, unable to handle the harassment and abuse, hangs herself or consumes poison. Bride burning is another kind of dowry death, in which brides are doused with kerosene and set on fire by the groom or his family. The bride may burn herself on fire as a result of their refusal to help her commit suicide. Dowry deaths can also involve sex-selective abortions and female foeticide by parents who refuse to pay their daughter's dowry when she reaches the legal age of marriage. Because of the dowry system, daughters are sometimes viewed as having financial responsibilities.

3.2 Dowry Death (section 304-B)

When a woman dies from burns or another bodily injury within seven years of her marriage, and it is proven that she was subjected to cruelty or harassment by her partner or any relative of her husband for, or in link with, any demand for dowry, such death is referred to as Dowry Death, and such husband or relative is considered to have caused her death.

Anyone who committed dowry death faces a prison term of seven years in jail and a maximum penalty of life in prison. There are many states of India where deaths due to dowry held till now as shown in Figure1.

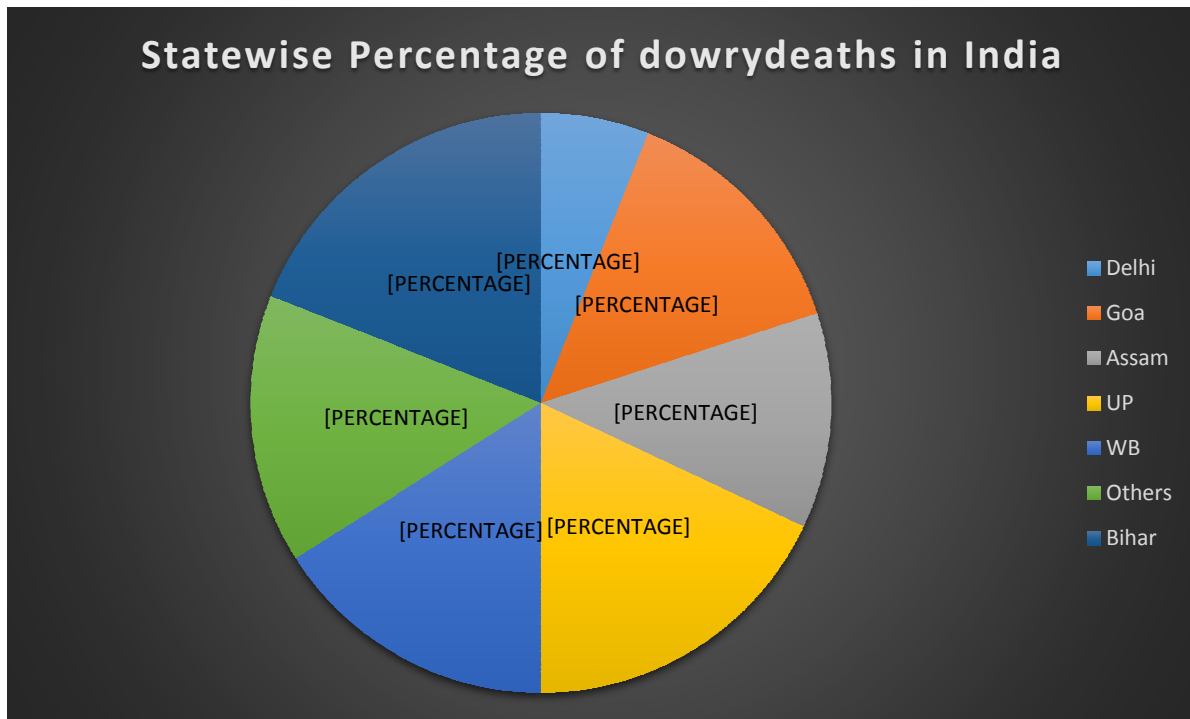


Figure 1: Illustrates the percentage (%) of Dowry Deaths in states of India[[http://csslord.blogspot.com/.](http://csslord.blogspot.com/)]

3.3 Dowry deaths and Murders in Bihar: NCB report:

Besides Uttar Pradesh, Bihar has the dubious distinction of recording the second-highest proportion of dowry deaths and murders in the nation. According to the National Crime Record Bureau (NCRB). In 2017, there were 1,081 dowry murders in the state, approximately 10% more than the 987 deaths in 2016. Likewise, the number of death cases in 2017 was 2,803, approximately 9% more than the previous year's record of 2,581. However, the national crime rate for both of these categories fell by 2% and 6%, respectively.

In the 1990s, Bihar had a history of high violence and was seen as a dangerous state. While much of this is said to have changed with the 2005 political shift and lower crime rates official sources claim that crime rates have started to rise again. In the 1990s, Bihar's high crime rate made the state appear very dangerous. Although the political transition in 2005 changed the environment, women in Bihar continue to feel vulnerable, particularly in the private sphere. This is mirrored in the observed rise in domestic violence against women in Patna as well as the villages mentioned, which have seen a surge in dowry-giving and other social practices that harm women.

Violence against women in Bihar has been on the rise over the past decade, according to the NCRB. In Bihar, the rate of total cognizable offenses against women peaked in 2004, then declined in 2008 and 2011. In Bihar, the proportion of crimes against women in overall offenses

has risen from 6.1% in 2001 to 7.5 percent in 2012. The proportion of crimes against women in Bihar to the total number of murders crimes against women in India has been rising, with violence against women in Bihar accounting for 4.7% of all crimes against women in India in 2012.

Domestic abuse affects over half of Bihar's females, with women who are pregnant bearing the worst of it, as per the State Commission for Women. Chandramukhi Devi, a member of the State Commission for Women, emphasized the need of raising awareness among women about legal measures and arranged for males who engage in violence to get counseling. In addition, the Patna High Court ordered the state government to start the process of enforcing the Domestic Violence Act in 2008. (2005). The court also ordered the state to assign protection officers and service providers in each district of Bihar, as well as to establish one 'safe shelter' in each district for women who have been victims of domestic violence, as well as to organize training programs for police officers to manage domestic abuse cases [14].

Bihar is India's third-largest region by population and the 13th-largest state by land. Its civilization is founded on caste, with semi-feudal systems and a rural sector. It is unusual in Bihar for a marriage to take place without a dowry. It is a widely acknowledged social ill that is becoming more prevalent since it is linked to the groom's social position. If the groom does not get the required dowry, the bride is mentally and physically tormented. In India, there have been 24,771 dowry deaths in the last three years (2014-17). Although the law prohibits dowry killing, there is a significant gap between the law and its appropriate execution. The correct application of legislative laws is hampered by social, cultural, economic, and administrative obstacles. This necessitates the involvement of social workers, who can combat the evils and close the gap through macro, meso, and micro tactics.

Conversation with the bride's family, her children, and the victims will assist a qualified social worker in gathering information and preparing a case study that may be used to construct a compelling case against the victimizer. They must thoroughly analyze and verify the dowry allegation case with the assistance of police officials and neighbors. A fake lawsuit is often brought against the husband and his family, which undermines their self-esteem and causes them to be shunned by society. In these sorts of circumstances, the social worker must make an informed judgment about whether or not to prolong the intervention plan [15].

Dowry practice, women's liberty in using dowry ('dowry autonomy'), and the relationship between these factors and domestic violence were investigated among newly married women in India. The data came from the 'Youth in India: Condition and Needs Study,' which was conducted in six Indian states between 2006 and 2007. The research comprised 13,912 women between the ages of 15 and 24. Roughly three-quarters of the women said they received a dowry at their wedding, and about 66 percent said they had control over how they spent it — dowry autonomy. In India, it was discovered that dowry provided without 'dowry autonomy' had little protective impact on young women enduring physical domestic abuse.

Dowry has several harmful implications, not just for the newly married woman, but also for her parents as well as society and community as a whole. While there have been several research associating dowry practice with physical domestic abuse, there has been little study on women's autonomy over dowry and its relationship to physical domestic abuse. The power of women to employ the dowry they were given upon marriage is defined as dowry autonomy in this study. Because the majority of dowry-related violence occurs in the first few years of marriage (Prasad,

1994), studies should concentrate on young married women. As a result, this survey focused on young wedded women between the ages of 15 and 24.

4. CONCLUSION

The study above demonstrates that dowry in this country has become a business as well as a profession. Instead of decreasing, the number of instances continues to rise. This practice has no ethical principles and is associated with Bihar's marriage system as a shame. Despite the existence of legal provisions dating back to the pre-independence era, they still exist in Bihar. With their skills and experience, social workers can assist eradicate the present practice of dowry, which would be a significant step forward in social transformation. With their resolute efforts and raising the people's moral and social conscience, the societal practice of dowry may be abolished. This is research on marital women's perceptions regarding the dowry system in Bihar's northern region, where the dowry has deep roots in tradition. The dowry culture is a societal practice in India that promotes women's oppression, torture, and murder. In societies where arranged weddings are the norm, dowry is an expected aspect of marriage. When the dowry or brideprice is regarded unacceptable by the recipient, violence can result. Despite legislation forbidding the practice, little has changed in India in the last 30 years. According to the National Crime Records Bureau of India, there were 8,618 female deaths connected to dowry disputes in 2011, while the Asian Women's Human Rights Council (2009) believes that dowry is responsible for 25,000 deaths and maiming of women aged 15 to 34 in India each year.

Dowry is practiced by the majority of Indian households, as stated before in this article. Immigrants of Indian heritage, as well as their offspring, are not exempt from this practice. Even though not all cases of dowry result in abuse and violence, and not all cases of domestic violence are driven by dowry, experts must remain watchful. When working with abuse victims and violence in the South Asian community, professionals should be aware of the effects of dowry on couples and families.

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CHAPTER 18

HUMANITIES AND DEFINITION OF FREEDOM

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ABSTRACT:

Most of the human requirements are justice and freedom, which occupy a significant role in the national process. People's construction encompasses the expansion of subjective judgments, which have been critical to the conception of individual freedom. Population development is the most significant component in strengthening people's benefits, and egalitarianism is a crucial determinant. This research seeks to examine the understanding of freedom in a variety of circumstances and to emphasize the importance of information sharing in education and healthcare. Many assessment methods operate for personal liberty, however, the government is more often used as a constitutional protection meter. Comprehensible statistical data were performed to examine the significant associations between the important aspects. The results demonstrate how the development of the living person option and the improvement of socio-direct democracy linkages could perhaps protect its citizens from natural catastrophes such as flooding but instead natural disasters, as well as structural problems such as non-uniform distribution and depressed incomes per capita, through the expansion of urban option and the establishment of socio representative government linkages including certain labor force participation, lower quality of life, and alphabetical demeanor.

KEYWORDS:

Freedom, justice, Human Development, Human Development Indicators, Social Democratic Relationships.

1. INTRODUCTION

Amongst the most important challenges highlighted in all conceptions of scientific knowledge as a solution to problems is freedom, which has also been emphasized in several scientific disciplines. Notwithstanding, in concepts of the responsiveness of conceptual frameworks and continuously providing feedback of individual behavior from each other, the concept of free speech currently holds a significantly greater position in the social sciences, so how one of the most considerable changes in the social history after the seventeenth century was the democratic accountability procedure founded on the principles, which had several proponents running the gamut from unfettered capitalism to universalism and predisposition over human autonomy, and which has been tangibly returned to normal by the dissolution of the Indian Constitution [1].

Notwithstanding the concerns leveled at this form of reasoning in defined as human decency and other situations, this might have swayed its adherents. In the discourse of progression, individual liberty occupies a prominent place, but it has influenced theoretical propositions of growth concerning humanity in general and proclivities, as well as pragmatism [2]. In the postmodern

notion of human activity in terms of intellectual capabilities, it is vital because persons acquire reasonable and rational reasons for their behaviors and behavior patterns, and this reasoning shows freedom and liberty. Individuals' intellectual capabilities are elevated, and a socially appropriate framework for developing these skills is defined. Regarding society and, consequently, improvement, researchers should pay much attention to the defining of independence boundaries; yet, absolute judgments of freedom sometimes assault the independence of someone else and produce bad potential implications [3]. The freedom that is established in the human individual's will and accountability leads to selection that is established on reasons that contribute to the optimum accomplishment of obligations. Individuals gain selective competitive advantage as a result of these possibilities, which will be conceivable if people's opinions are pushed in any dimension. Figure 1, shows the Rule of Law and Antithetical States [4]. Whether researchers investigate the evolution of most intelligent species and can know they've got underlying principles and properties. Mental capabilities and structure, helping to organize the regulatory body, Scientism, public education system, an independent judiciary, social peace, and tranquillity, but instead economic culture are common aspects of developed countries, and Dr. Sariolghalam originally referred to reasons to part of this program and competences that have the opportunity to present thoughts and freedom of opinion about their privileged position [5].

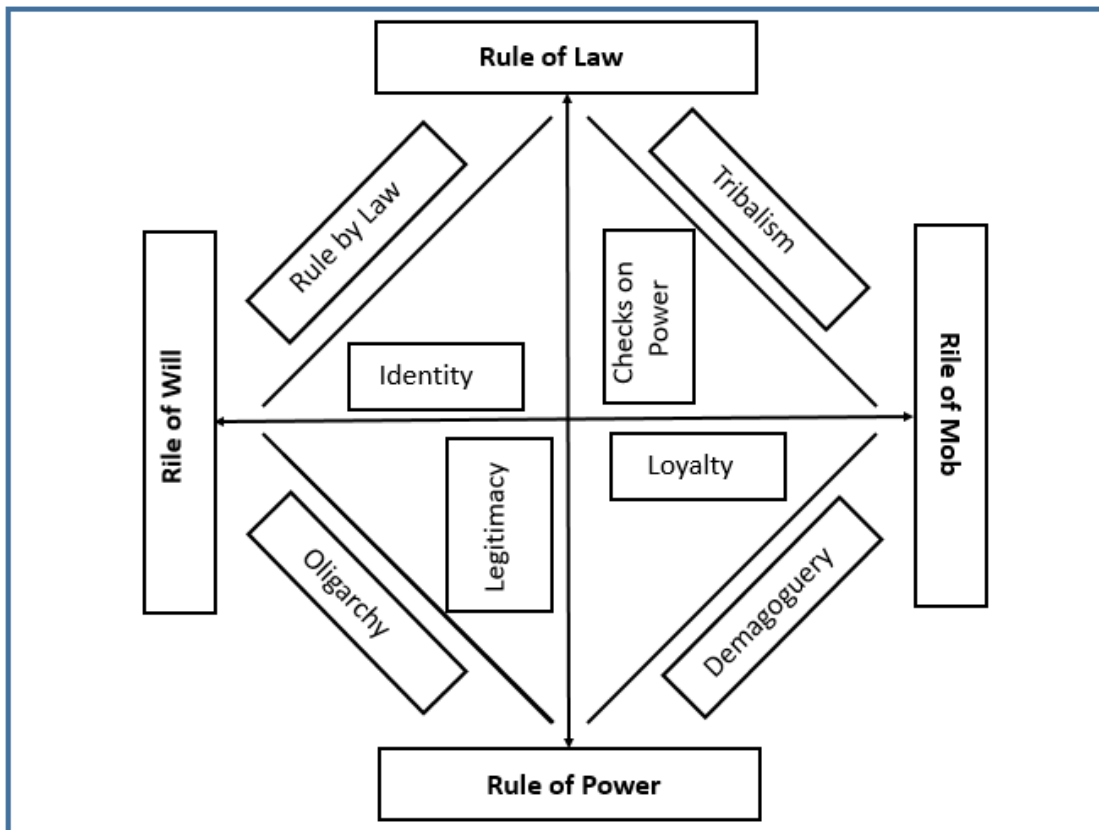


Figure 1: This Figure Shows the Rule of Law and Antithetical States

In this piece, the researcher attempts to provide even a correct interpretation of the evolving concepts of human growth and therefore a channel index. Individual liberty and cell regeneration

have been investigated from several approaches to illustrate their usefulness for this paper. The significance of individuality in many aspects of child development has been researched, and a discussion of the research from the research has been published.

1.1: The Definition of Freedom:

Ultimate freedom can indeed be appreciated or maintained absent method has advantages and disadvantages for the establishment of a functioning democracy and or the observance of dignity. To put that another way, researchers should think that freedom as nothing more than a mental or metaphysical state. Consciousness is the definition of democracy [6].

1.1.1: The Brief History of Freedom:

The earliest freedom in the West was religious discrimination, which would include freedom of expression, conscience, and organization. This transformed in the seventeenth century was a time of a thirty-year sectarian conflict sparked by the Renaissance Period, which eventually resulted at the end of the Napoleonic wars, a ceasefire agreement that conferred a limited level of religious freedom, allowing Roman catholic church and Organised religion to live together peacefully only as the organized religions of the numerous jurisdictions, not within more or less every state. Originally, this level of separation of church and state seemed seen as some kind of practical precondition than an ideal that would lead to justice and peace.

The notion of separation of church and state arose in England as an individual freedom. During the same time, England seems to have its religious wars, which have been more than just a political dispute here between National and State governments for a constitutional mandate in 1689, following the 'Glorious Revolution,' which helped ensure Parliament's and also its religion's pre-eminence, despite the reality that religion must have been free. All individuals were allowed to choose right from wrong by God. In the Shrimad Bhagwat Geeta, God Almighty states in a similar situation:

Then they confirmed what is wrong with him and what is correct. This statement emphasizes that independence is a long-term objective for just about all of humankind and that nobody should infringe on that same individual liberty of so many others. The Satanic perspective on individual freedom is to deny individuals their right to freedom of expression, whereas righteous obedience is an example of happiness. Saint (peace be upon him) continuously stood up to bad individuals and distinguished worthwhile things, such as God's gifts, from evils that cause human beings to struggle by utilizing his freedom of expression as a mutual purpose and collective responsibility [7].

1.2: Some Kinds of Freedom:

Some Aspects of Individual freedom do seem to be freedom primarily an act of independence of living creatures from indentured servitude, but also it necessarily involves the independence of questioning, representation, movement, and religious dogma.

1.2.1: Freedom of Thought:

Freedom and liberty of mind pertain to an individual's capacity to hold or contemplate a truth, a perspective of course, a perspective, or an expression without consideration for the perspectives of others. It also is similar to, but independent from, the principle of freedom of thought. These

perceptions about self - determination evolved all the time and probably formed a pertinent structure of international statutory provisions [8].

1.2.2: Freedom in the political system:

All religion has recommended enjoining the desirable and preventing the harmful, counseling the confused, and awakening the careless, and the reality seems to be that the human person is not free to pursue his freedom of expression in those subjects that were already generally disallowed. Individual freedom is, without a certain, a component of something like the initial problems and there are three man-made human rights which are shows in Figure 2. This comprises the right of an individual to properly express justified resistance to the administration during nonviolent resistance without violence. Humans choose for him which he has turned, but consign him to hell a wretched trip conclusion, thus according to Shrimad Bhagwat Geeta [9], who fought the emissary after the instructions had been manifest unto him, plus pursued except the listener's method. Therefore focus your energy on God [10].

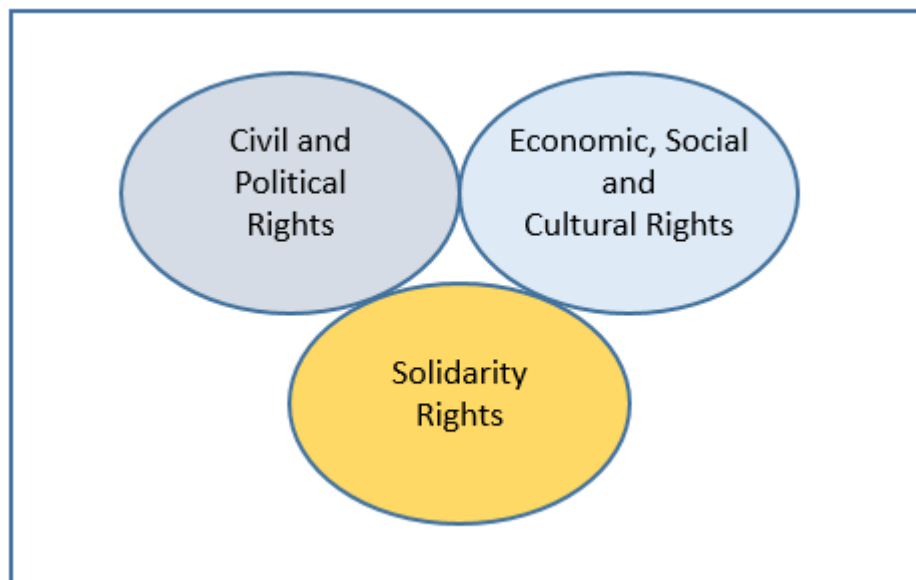


Figure 2: This Figure Shows The Type of Human Rights.

In reality, religion doesn't somehow acknowledge artificial geographical limitations, communication barriers, or ethnic variations; rather, Hinduism is one institution with one fellowship. The sanctified God has announced, "Truly, the religious people are such a secret society." Much of the world's legislation stipulates that perhaps the people have every right to destabilize an heir to the throne or a political establishment that has been trying to sabotage the country. Throughout this aspect, Hindustan has transcended man-made regulation as theological personal accountability, with the ruler's toppling and dismissal being necessary if he does neither behave thus according to Religion law which becomes incompetent. And their issues are still a subject of community, counsel, Almighty invariably declares. "And consult them mostly on conducting of matters, but then when thou craftsmanship determined, after which put thy dependence in God and God informed the Holy Religious figure, peace and blessings [11].

1.2.3: Freedom and Maintaining Human Rights:

In making it imperative for the sovereign to safeguard vital entitlements for every living thing, Hinduism arrived before personal laws. These rights are the rights to live as a changed citizen instead of just a slave, the protection of individual sovereignty, and the capacity to own personal possessions, amongst many others [12]. Whoever eliminates a human being through purposes other than degradation in the environment will be condemned as if he assassinated all humanity, and then whoever saves the existence of one has been judged as if he preserved the life of all participants. In terms of something like the human being's freedom to self-determination, he must be convinced of his independence as well as that he'd never be imprisoned, incarcerated, or constrained in a given region without reasonable reason. Again for the next human being, this same blood, property, and honoring of any institution are sacrosanct.

1.2.4: Women's freedom:

Women's rights are important human rights all of which were acknowledged mostly by the United Nations approximately 70 years ago for every living thing and would be on the globe. These privileges here include freedom from aggression, exploitation, and persecution; the right to be heard; the right to acquire property; the right to protest; and the due process clause and comparable salary. "Women's rights are human rights," as the now adage goes. That is to mean, women have almost the same rights as males. Women and children are still denied essentially everywhere in the nation, frequently mostly because of their gender. Winning equality between men and women entails more than just providing the opportunity to individual women and children [13]; it also entails transforming the way corporations and institutions operate. Changing legislation and rules, gaining the hearts of the people, and investing in powerful women's organizations and movements are all elements of it.

According to the author, women are free in economic, political, social, educational and all other affairs and they have always equal rights as men. In today's era women is always proof that she might be weak physically but she is always stronger in mental strength than their man. Now, she can fight for her rights. They can earn for themselves and their family and fulfill their own requirement as basic needs like food, dwelling, clothing, and other important things like medical treatment expenditure. God always says that every human being is a child of God equally. God never create any religions like Hindu, Muslim, Sikh, and Esaki. These religions are made by humans. So for a women, they have rights similar to those rights of men over them in kindness. God is almighty, and wise. "Men are caretakers of women", this line is not exist in today's generation because now, women are more confident, they have education, have the power to make an organization and also execute it very well.

1.2.5: Freedom of Expression:

Individuals and organizations have the opportunity to freely communicate data without fear of repercussions or restriction. Such right comprises not only going to express information and emotions and disseminating knowledge, and searching seeking information, acquiring it, and having to listen to it, as in a presentation or a political statement, for illustration. The word "freedom of speech" is more often used simultaneously, however, it still provides the right to speak out officially.

"Everybody already shall have always had the freedom of speech and expression," the Indian constitution which states. "This immediately be able here to include freedom to seek, begin receiving, and transmit knowledge and information of all different types, notwithstanding of frontiers, oral administration, in trying to write or in print, there in form of art, whether through any other mainstream press of his choosing" [14]

1.2.6: Education and Importance of Freedom in it:

Education is a fundamental state that has been highlighted throughout the global innovation index. The reporter should take into account that some of these aspects are interdependent and have a potential effect on each other and the.

The importance of inherent independence in academic achievement may be seen in how it empowers human beings with both the tools they really ought to identify areas of improvement as well as expands their opportunities. Human beings gain from having access to basic education since it helps one another to maintain a happy, long, and unforgettable experience while somehow going to protect them from diseases that threaten expressing personal survival. Participants have also been regarded as continuing to develop staff members in the past and are just now.

The relevance of freedom in accessing education to complete advancement is so great that it has already been advised that recommended education become made available to everything, as an infrastructure investment in public development rather than confinement in instruction. The author seems to think that the shortage of early childhood education from economically disadvantaged low-income households is the worst shortcoming in the public school system and one of the symptoms of the organization's demise. This would be the twofold catastrophic and ethical slogan of the government educational system, which first and principally serves the disadvantaged and downtrodden communities. It seems there is a need to pay attention to the lessons of the underprivileged inside governments, although there is a need to pay enough attention to unanswered questions across governments. As a result, the United Nations Organization's (UNO) [15] Human Development Report mentioned the importance of understanding for advancement, and the International Monetary as well. According to the author, a World Bank economics professor, the World Bank [16] has emphasized mostly material and non-material matters also including knowledge, organizations, and the environment, but it is not a corporation who merely provides economic infrastructure. As a result, population development would be more like education overbuilding, and school funding is recommended to everybody on the planet. That the very first clause of something like the United Nations Organization's second-millennium aspirations and its secondary aim, an impressive achievement in education systems, relates toward means that all employees have accomplished elementary school education in just about all corners of the universe, according to United Nations Development Program (UNDP) [17]. In this third goal, the promotion of gender equality and the ability of women to continue studies are referred and grant of this right of freedom to women leads to a decrease in the morality rate of children.

Education has a wonderful impact on economic growth because that gives employees flexibility and increases productivity, which is a fundamental part of every individual advancement and development. Researchers should concentrate knowledge on economic and technical success since an uninformed nation seems unable to relate to other people to one and has little impact on political matters. In assigned to teach technical abilities, training generates new behavioral

models. In a study of 60 developing countries, it was discovered that regions with better educational attainment and economic progress had higher rates of economic growth and that more reserves should be made available for academic achievement in terms of maintaining growth without negatively impacting equal opportunity and public individual liberty to reach education funding.

In regarding political, social, and socio-economic factors of education and health, democratic processes and freedoms of natural persons is so meaningful that economic development may be altered, their reliability may be scaled back, there may have been impediments to classmates, and science and engineering might not even be able to help sustainable and exogenously economic growth unless massive social barriers are forced to remove from changing circumstances. This demands successful organizational reform policies that meet the requirements of the poorest elements of society, such as unemployment and necessities, as well as democratic representation in provincial and federal moral choice, such as welfare and education and individual liberty. As a necessary consequence, education is so important to enjoy individual liberties in addition to the above cases and some other cases that aren't discussed above, and legitimate criticism is possible by training individuals to be knowledgeable of the political establishment because then majority privilege and expectations can be presumed through this strategic approach. All individuals have a right to get educational advantage from the administration, and that was one of the encouraged students to explore what an individual requires to maintain a healthy life.

2. LITERATURE REVIEW

According to the researcher A. Awasthi [2] some universities of philosophy, representative democracy attentiveness has circumscribed the definition of freedom. God gave humankind the gift of independence, and human society must achieve maximum use of something without destroying and even being injured by somebody else. For the whole of his life, every human has the right to self - determination. That each needs independence to appreciate his or her personality, to demonstrate his or her mind and soul, to communicate his or Christine's opinions and suggestions for the betterment of mankind, and to serve the community efficiently.

The other researcher M. Dhingra et al. [18] is described to determine the significance of academic integrity in the improvement of the education process in Sudan. Despite higher education in India has a sophisticated historical precedent back to the early colonization, it has a long and fascinating history connection. The policy environment harmed institutions, many of which were promoters of progressive reform. In responding to the subject of educational sovereignty and governmental regulation over academic institutions, the research applies chronological and quantitative research. Unless government control is minimized or substituted in support of academic independence and university sovereignty, university education in India is doomed to be in such a constant constant state of change determined by political, socioeconomic, and social transformations. The paper's prospective conclusion might have contributed significantly to judgement calls, academic staff, and undergraduates in supporting and deepening the symbolic importance of intellectual integrity and university colleges.

The other author D. V. Rai et al. [19] state about one aspect of freedom of conscience seems to be that the administration must accommodate a large range of spiritual faith and initiatives. That is not something that, unfortunately, can be understood. One scheme to resolve this rather disagreement is to claim that the separation of church and state is absolute provided it does not

corroborate with one of the more fundamental values. Some other option is to identify what constitutes 'religious.' Almost all of these options are unsuitable. This author suggests that this whole separation of church and state architecture is a precarious superstructure and therefore should be recognized as such; only through understanding the precariousness can non-conformist and anti-totalitarian strategies flourish. Such mechanisms may reinvigorate time in office by order to encourage the potential to recognize and make decisions about what is and is not morally acceptable in the political spotlight in terms of identity.

3. DISCUSSION

This article began by challenging whether individual rights must be understood solely in practical terminology and then determined that there are at least three features of the human public sphere: legal, philosophy, and advocating. Because even though people had already risen against abuses of power for time immemorial and decided to make recognition for decency and respect an essential component of philosophical and theological thinking, this same sampling of equality and non-discrimination codes would have a much shorter genealogy, dating primarily from either the 18th century and even more so from a Universal Declaration of Human Rights (UDHR) inaugural point in time in making personal freedoms a clear and unambiguous characteristic of the dispute settlement process, all four different intersections. The author started to look at what ubiquitous means in an entire globe of conflicting ideas, religious practices, perceptions, and moral standards, but also the content of something like the socially constructed hypotheses accepted as togetherness to this segment of equality and non - discrimination while expressing concern against trying to divide them into two major groups too literally. Finally, the author focused on how social justice principles are established and maintained, and also some of the challenges confronting the late twentieth century. The author could perhaps expect discrepancies to be filled throughout Africa and Asia's infrastructural manufacturing equipment, but also in making Economic, social, and cultural rights (ESCR) perfectly equal in great significance to including in the confirmation of human rights obligations in areas other than sexual preference and development in technology, while clarifying the methods and techniques of human rights protection and development in the upcoming years. The Nations Convention on Rights was essential in helping to promote the term "respect and dignity" in humanitarian discussions. In the notion that there is little general understanding of what integrity requires significantly in less than or across cities and counties, this article argues that the use of dignity, any further than a standard minimum core, does not have a universalistic, conscientious basic framework for legal decision in the human rights frame of reference. As a result, the understanding of respect varies considerably from province to province and all through time within particular countries. Indeed, instead of providing a framework for the most important, dignity appeared to be vulnerable and susceptible to judicial manipulation, ultimately boosting rather than diminishing judicial independence. This was one of its most extended functionality for both judges and defines attorneys. Dignity offers an important vocabulary for choosing fundamental definitions of human rights protections that appeared to be heavily conditional on environmental circumstances on purpose, not even by chance. Considering this, the article claims that perhaps the definition of human dignity has performed a significant role in the development of humanitarian adjudication, contributing to independent consultants of humanitarian interpretation and application of the law rather than providing an agreed-upon core for individual rights. The extremely important quality of individual rights discussions and activities, on the other hand, is unlikely to improve: it has represented and will continue to represent as a

sphygmomanometer of administration legitimacy, a checklist for setting living person progress preferences, and a tinted moisturizer for memorandum of understanding on just what values can indeed be conveyed across belief systems and cultural identities.

4. CONCLUSION

Everyone else was surrounded by an awareness of social fairness instead peace. All religious people simply require that all participants have the power to embrace something they want. The human creature's conclusion, based upon the notion, permits freedom of religious expression for its God members as well, while the author has explored throughout the length on preceding pages. The independence of decision comes after the freedom of conscience. All humans have free may very well, which empowers them to determine their course in life. Every person will be responsible to God for his deeds, which show whether his will is good or wicked, regardless of whether he embraces truth, kindness, and justice, or unless he is corruptible with his inclinations. All traditions allow a man to articulate and experience such freedom within the parameters of contribution, responsibilities, and consciousness. Man commits to choose the pathway of virtue and to safeguard his and many others freedom. Independence of thinking is associated with freedom of expression, and both have been now widely recognized as fundamental freedoms. All religions encourage all humans to have democratic freedoms, but it also teaches everyone that freedom seems meaningless without the need of a feeling of obligation and participation. Only by trying to exercise the right to free speech without injuring any individuals in society or even any religion that already has developed the principles of law, equality, and freedom for all humankind may hope to achieve liberty.

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CHAPTER 19

HUMAN BEINGS AND VIOLENCE ON A GENDER BASIS

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ABSTRACT:

Domestic abuse is a global problem that cuts beyond cultural, geographic, religious, social, and economic lines, and it is a human rights violation. The developing literature on domestic violence has generally focused on risk factors for offenders or victims, without examining the overlapping relationship between the two. As a result, this article presents a conceptual model that examines the relationship between perpetrator and victim characteristics in domestic violence against women. This study used both the integration of gendered resources which explain the violence theory on the bases of gender roles. The findings are significant since this is one of the most current studies looking at the causes of domestic violence against women. A unique proposed conceptual model contributes significantly, as it may be utilized as a platform for policymakers to effectively address the issue of domestic violence and work toward its resolution. This study's most important theoretical, empirical, and practical contributions are also explored. The findings of this study contribute to the body of knowledge in the field of feminist studies and will be useful to academics and practitioners alike.

KEYWORDS:

Abuse, Domestic, Gender, Human Being, Violence.

1. INTRODUCTION

A unique proposed conceptual model contributes significantly, as it may be utilized as a platform for policymakers to effectively address the issue of domestic violence and work toward its resolution. This study's most important theoretical, empirical, and practical contributions are also explored. The findings of this study contribute to the body of knowledge in the field of feminist studies and will be useful to academics and practitioners alike. So it's possible that bringing up a few quibbles is spoiling the fun [1]. The author admits to being surprised that the author of the blank slate, who advocated for the importance of biology in understanding human behavior, then went on to write the better angels of our nature, which appears to advocate for the role of the environment specifically the cultural environment of state-level civilisations in changing human behavior for the better. The inference is that, when it comes to understanding human nature, the environment is just as important as our developed biology. This gives us a great deal of hope. Human minds are not a tabula rasa, yet they are not resistant to received experience either [2].

Violence has most likely always been an element of human life. Its influence may be observed in diverse forms in every corner of the globe. More than a million individuals die each year as a consequence of self-inflicted, interpersonal, or communal violence, and many more suffer non-fatal injuries. Overall, violence is one of the major causes of mortality among persons aged 15 to

44 years old across the world. Of course, the human cost of loss and anguish cannot be quantified. Most of it is nearly imperceptible. While satellite technology has made some sorts of violence: including terrorism, wars, riots, and civil unrest apparent to television viewers daily, far more violence takes place behind closed doors in people's homes, businesses, and even medical and social institutions [3]. Many of the victims are too young, frail, or unwell to fight back. Others are compelled to remain silent about their experiences due to social traditions or pressures. Some causes of violence, like their effects, are obvious. Others are firmly embedded in human life's social, cultural, and economic fabric. While biological and other individual variables may explain part of the tendency to aggressiveness, recent research reveals that these factors frequently combine with familial, community, cultural, and other external influences to produce a setting where violence is likely to occur.

A situation that may have been avoided even though violence has always existed, the world does not have to accept it as an unavoidable aspect of life. As long as there has been violence, there have been structures in place to prohibit or control it religious, philosophical, legal, and community [4]. None of them have been effective, yet they have all contributed to this distinguishing feature of civilization. The area of public health has been a rising asset in this approach since the early 1980s. Understanding the foundations of violence and avoiding its occurrence has become a priority for a diverse group of public health practitioners, researchers, and systems. In many parts of the world, public health efforts have prevented and reduced pregnancy-related complications, workplace injuries, infectious diseases, and illnesses caused by contaminated food and water, just as they have prevented and reduced pregnancy-related complications, workplace injuries, infectious diseases, and illness caused by contaminated food and water [5]. The elements that lead to violent responses may be modified, whether they are mental and behavioral aspects or ones connected to wider social, economic, political, and cultural contexts. It is possible to avert violence. This is a declaration based on evidence, not a statement of faith. From small-scale individual and community efforts to national policy and legislative measures, there are examples of success throughout the world [6].

Any complete investigation of violence should start by describing the many kinds of violence to make scientific measurement easier. Violence can be defined in a variety of ways. Violence is defined by the World Health Organization as "the intentional use of physical force or power, threatened or actual, against oneself, another person, or a group or community that results in or has a high likelihood of resulting in injury, death, psychological harm, maldevelopment, or deprivation." In the World Health Organization's definition, intentionality is defined as the act of doing the act itself, regardless of the consequence. Unintentional occurrences, such as most road traffic accidents and burns, are not included in the definition. The addition of the term "power," in addition to the phrase "use of physical force," broadens the nature of a violent act and widens the traditional concept of violence to encompass threats and intimidation, as well as other acts that emerge from a power relationship [7].

In addition to the more visible violent acts of commission, the "use of power" often includes neglect or actions of omission. As a result, "the use of physical force or power" should be interpreted to include neglect, all forms of physical, sexual, and psychological abuse, as well as suicide and other forms of self-abuse. This concept encompasses a wide variety of consequences, such as psychological suffering, deprivation, and maldevelopment. This reflects a rising realization among academics and practitioners of the importance of including violence that does not always end in harm or death but has a significant impact on individuals, families,

communities, and healthcare systems throughout the world [8]. Many types of violence against women, children, and the elderly, for example, can cause physical, psychological, and social issues that do not always result in harm, disability, or death. These ramifications can be both immediate and latent, and they can linger for years after the abuse has occurred. Limiting awareness of the entire impact of violence on individuals, communities, and society at large by defining results simply in terms of harm or death.

1.1 Typology of violence:

The World Health Assembly called on the World Health Organization to establish a typology of violence that described the different forms of violence and the relationships between them in its 1996 resolution WHA49.25, designating violence as a leading public health concern. There are just a few typologies out there, and none of them are extremely complete [9].

1.1.1 Types of violence:

According to the characteristics of persons who conduct the violent act, the typology offered here separates violence into three major types:

- i. Self-Directed Violence;
- ii. Interpersonal Violence;
- iii. Collective Violence.

This classification distinguishes between the violence perpetrated by an individual, violence perpetrated by another individual or a small number of persons, and violence perpetrated by bigger groups such as states, organized political groups, militia groups, and terrorist organizations. Refer to Figure 1. Each of these three broad categories is further subdivided to represent more particular forms of violence.

i. Self-directed violence:

Suicidal and self-abusive behavior are two types of self-directed violence. Suicidal ideation, attempted suicides (sometimes known as "parasuicide" or "deliberate self-injury" in some countries), and completed suicides are all part of the first category. Self-mutilation, for example, is an example of self-abuse [10].

ii. Interpersonal violence:

There are two subcategories of interpersonal violence: Family and intimate partner violence are defined as violence mostly between family members and intimate partners that occur in the home, albeit not entirely. Individuals who are unrelated to each other and who may or may not know each other engage in community violence outside of the house. The former category includes acts of aggression against children, intimate partners, and the elderly. Youth violence, random acts of violence, stranger rape or sexual assault, and violence in institutional contexts such as schools, workplaces, jails, and nursing homes are examples of the latter [11].

iii. Collective violence:

Social, political, and economic violence are the three types of collective aggression. The subcategories of collective violence, unlike the other two major categories, provide plausible causes for violence perpetrated by larger groups of individuals or by nations. Crimes of hatred perpetrated by organized organizations, terrorist activities, and mob violence are examples of

collective violence undertaken to further a particular social goal. War and associated violent conflicts, governmental violence, and comparable crimes committed by bigger organizations are all examples of political violence [12]. Economic violence refers to assaults carried out by bigger organizations for monetary benefits, such as attacks aimed at interrupting economic activity, limiting access to key services, or dividing and fragmenting the economy. Acts undertaken by bigger groups can have many motivations. In the Figure shown they represent a typology of violence.

A typology of violence

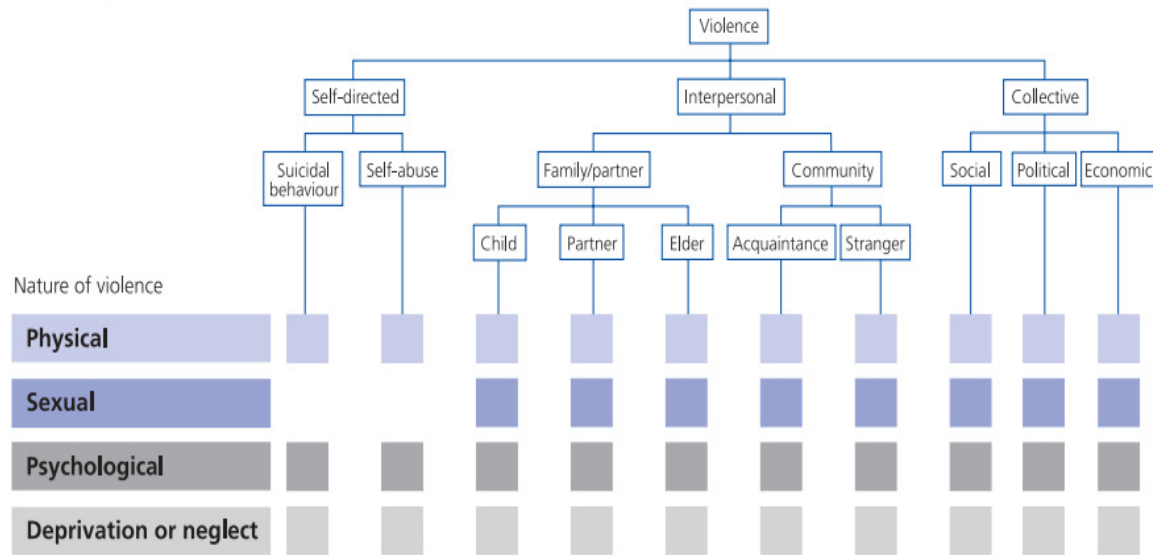


Figure 1: This flow diagram represents a typology of violence [1].

Except self-directed violence, these four forms of violent acts occur in each of the major categories and subcategories outlined above. For example, domestic violence against children can encompass physical, sexual, and psychological abuse, as well as neglect. Physical attacks amongst young people, sexual violence in the workplace, and elder maltreatment in long-term care institutions are all examples of community violence. Political violence can take many forms, including rape amid a struggle, as well as physical and psychological warfare [13]. While incomplete and far from widely recognized, this typology does give a valuable framework for analyzing complex patterns of violence occurring throughout the world, as well as violence in people', families', and communities' daily lives. It also overcomes many of the constraints of existing typologies by capturing the type of violent actions, the significance of the location, the perpetrator-victim connection, and in the case of collective violence probable reasons for the violence. However, the distinctions between different sorts of violence are not always evident in study and practice.

Morals may not often have instant emotional resonance in intergroup relationships, which appear to be more commonly premeditated behaviors [14]. Internal combat, such as that which has been chronicled in many tribal communities, may occasionally elicit morality, especially when feuds are sparked by an attack, such as theft of property or murder, which demands retribution. This is seldom the case in interstate wars, however, an emotional trigger, such as a genuine or 'false flag' incident, may frequently occur, raising emotion and leading to popular support for a war. Nothing, on the other hand, elicits rage like the rape or murder of a kid or other helpless person.

In other words, most of our emotionally driven aggression is motivated by moral considerations, as Pinker points out. Morality, and the emotional brain system it activates, are significantly more likely to have been subjected to positive selection pressure during human evolution since it resulted in societal controls over bad behavior that defied established moral norms. Meanness, selfishness, bullying, greed, thieving, and any kind of physical aggression, up to and including murder, provoke protective behavior in both people and groups and result in punishment ranging from derision that ruins reputation to execution. From the most technologically simple to the most sophisticated; from forage economies to current industrial economies, this is how social controls function in human society [15].

Although the details may differ, the core of the behavior that causes indignation is similar. Are morality and emotional indignation against greed, cruelty, injustice, deception, treachery, betrayal, violence, and murder truly something we can live without? We don't think so, and we doubt Steven Pinker feels the same way. After all, it is indignation that gives people the resolve to defy tyranny, demonstrate against capital punishment, and seek to eliminate slavery and discriminatory laws. So, can we truly trust any definition of human nature that places it on a knife's edge between unpleasant aggressive proclivities and gormless romanticized pacifism? That is something we reject. The author believes that moral outrage is not inherently bad and that choosing for a negotiated peace between various groups is not automatically brave [16]. Both are, without a doubt, the epitome of civility. One of the truisms we do not need to harp on is that they are carried out more successfully by self-controlling people than by illogical buffoons.

Domestic abuse is becoming recognized as a worldwide health problem. It is described as a threat or physically, psychologically, and/or emotionally violent act against another person to damage them or display authority and control over them. "Any act of gender-based violence that results in, or is likely to result in, bodily, sexual, or mental injury or suffering to women, including threats of such acts, coercion, or arbitrary loss of liberty, whether happening in public or private life," according to the United Nations [17]. Domestic violence, according to several recent studies, comprises physical, mental, or economic harassment, control, threats, or other illegal actions against family members, such as intimate partners, children, teens, and the elderly. Physical, psychological, sexual, economic or financial, and spiritual forms of domestic abuse exist. Its influence extends beyond the women who are directly affected by violence, as it also impacts their families, friends, and society as a whole. It causes a slew of physical and mental health problems, as well as death in certain cases. As a result, rather than believing that either perpetrator or victim characteristics are the only variables that have a direct impact on domestic violence against women, indirect effects, such as mediator effects through dysfunctional communication, may also occur. As a result, the links between perpetrator variables, victim factors, and domestic violence may be more complicated, include intermediary interactions such as mediating effects, and hence require more investigation.

2. DISCUSSION

Because of the intersectionality of age and gender, as well as the extra and amplified risk factors pertinent to emergencies, adolescent girls are at an increased risk of gender-based violence in humanitarian circumstances. Adolescent girls are frequently overlooked by both groups due to a lack of clear division of labor between the gender-based violence and child protection sectors, and abuse against this subgroup remains untreated. This Review proposes an adapted ecological framework for gender-based violence risks faced by teenage girls in crises, synthesizes the little

evidence for gender-based violence prevention and response, and highlights impediments to effective and ethical program assessment and evaluation. Although there is some evidence that promising treatments for changing girls' views about violence and gender injustice, as well as enhancing psychosocial and mental wellness, there is little evidence that present techniques can reduce the occurrence of gender-based violence. When creating and assessing interventions, a greater emphasis on teenage girls is required to ensure that worldwide efforts to reduce gender-based violence include this demographic.

Gender-based violence occurs worldwide, although it is extremely prevalent in specific locations (such as colleges, and the military). Women with impairments, as well as Indigenous women and girls, endure greater rates of assault. Because of its ubiquity, expense, impact, and convoluted remedies, gender-based violence is a "wicked societal problem" that is difficult or impossible to fix. Individual actions are the immediate causes of gender-based violence, but it is also, if not more, about what we think and tolerate as a culture. Gender-based violence is primarily about people attempting to wield power over one another, as well as organizations attempting to wield power against one another. The assumption that one gender and males should dominate others is at its core and it is also shown in Figure 2.

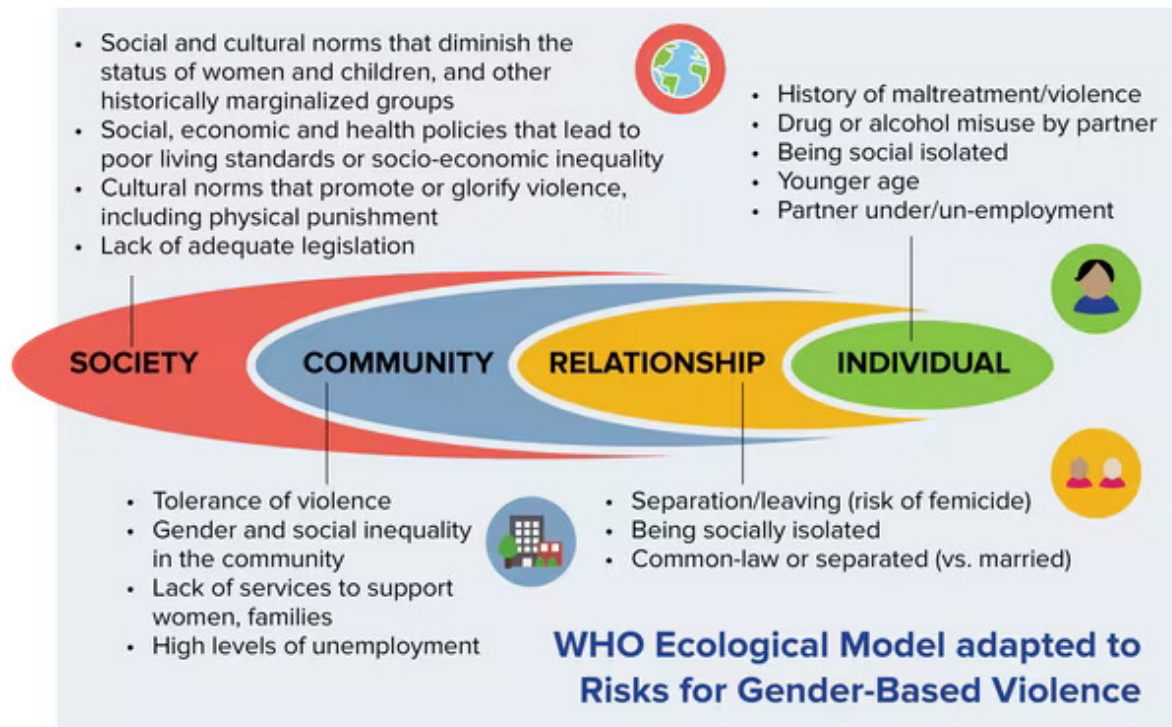


Figure 2: Risks for the gender-based violence [2].

While a variety of variables influence gender-based violence, the basis of the problem is that women, children, and individuals who do not identify as male are not viewed as fully human and deserving of human rights. This implies that, to avoid gender-based violence in the first place, we must change the attitudes, beliefs, and practices in our families, schools, and workplaces that ignore or even encourage these types of violence.

2.1 Approach to preventing violence at work:

Workplace violence is a major cause of death and injury in many regions of the world. Official data in the United States of America show that homicide is the second largest cause of death in the workplace for males, behind road traffic accidents, and the first for women. An estimated 3 million employees 2 percent of the workforce in the European Union have been victims of workplace violence. According to studies of female migrant workers from the Philippines, many, particularly those employed in domestic service or the entertainment business, are disproportionately affected by workplace violence. Workplace violence includes not only physical but also psychological acts [18]. Bullying, sexual harassment, threats, intimidation, and other types of psychological violence are commonplace among employees. According to research conducted in the United Kingdom, 53% of employees have been bullied at work, and 78% have observed such behavior. Workplace hostility has been described as "abnormally prevalent" in South Africa, and recent research found that 78 percent of those polled had experienced workplace bullying at some point. Bullying, sexual harassment, and threats to humiliate and undermine workers are all examples of repeated acts of aggression that can escalate into extremely dangerous situations. It is believed that such behavior was a role in 10-15 percent of suicides in Sweden. The expenses Interpersonal interactions and the entire working environment are disrupted immediately and frequently for a long time when violence occurs in the workplace.

The following are some of the costs of such violence: n Accidents, disease, disability, death, absenteeism, and worker turnover are all examples of direct expenses. Reduced labor performance; worse product or service quality; slower manufacturing; lowered competitiveness are examples of indirect expenses. Intangible costs include harm to a company's image; lost motivation and morale; less commitment to the organization; lower levels of innovation; and a less congenial working environment. A thorough strategy is essential in dealing with violence in other situations, as well. Workplace violence is a systemic issue having far broader social, cultural, and organizational reasons than an individual problem that occurs from time to time. The typical reaction to workplace violence, which focuses solely on enforcing legislation, falls short in many cases. A more thorough approach concentrates on the causes of workplace violence. Its goal is to make workers' health, safety, and well-being fundamental aspects of the organization's growth.

Finally, implications that partially overlap with semantically similar concepts (force, aggressiveness, conflict, power, etc.) but are not synonymous with violence make accurate application of the idea of violence difficult. Substantive implementations of the notion or precipitate reifications also muddle a clear nomenclature (violence as war, as murder, etc.). The latter may still be necessary for proving justiciable elements of a violent crime police criminal statistics focus on murder, manslaughter, mercy killing, infanticide, rape and sexual coercion, robbery, bodily harm that does not result in death, extortionary kidnapping, hostage-taking, acts of violence against air traffic, and property damage but it narrows the field of vision rather than aiding the necessary differential. These are the challenges that social science research on violence faces. Violence is omnipresent, a mostly situational phenomenon, and its pervasiveness transcends cultural boundaries. Authors face violence in a variety of settings, both large and little, on a national and worldwide scale. It manifests itself as apolitical violence in immediate social surroundings (e.g., in the home, at school, in streets and public places, against women and children), as violent crime in all of its forms, from murder and manslaughter to organized crime, and as politically motivated violence terrorism and assassinations, persecution and torture.

Expulsions and persecution, open violence, and wars are all commonplace somewhere in the world, as are acts of brutality and sadism. No community, part of the planet, or culture is free of violence: the calm barbarian of older civilizations, like the aspirations of a violence-free contemporary period, turned out to be a fantasy. Although no people have ever completely abandoned violence, there are significant distinctions in the types of violence and their degrees of severity from case to case with corresponding gradation. The twentieth century, with its global wars, dictatorships, and revolutions, may have witnessed considerably more than its fair share of bloodshed, but all earlier centuries had their fair share of violence as well. "It's fascinating to see violence. Even though it is universally condemned, it may be found wherever. It fascinates and horrifies the majority of us. It's a key component of how we entertain ourselves (children's stories, international literature, and the film industry), as well as an important part of many of our social structures. It is notably prevalent in family life, ecclesiastical affairs, and political history in most regions of the world ". Because the term "violence" is used to describe a wide range of events of varying severity and quality.

3. CONCLUSION

Public health is concerned with the overall health and well-being of people. Violence has a significant impact on that well-being. Public health's goal is to build safe and healthy communities all around the world. Persuading all of the many sectors at the global, national, and community levels to commit to this goal is a top priority today. Public health authorities may play a significant role in developing national strategies and policies to prevent violence, as well as forming vital cross-sector collaborations and ensuring that resources are properly allocated to preventative activities. While public health leadership does not need to, and in fact cannot, direct all of the efforts taken to prevent and respond to violence, it can play an important role. The data that public health and other agencies have access to, the insights and knowledge gained via a scientific technique, and the commitment to finding effective solutions are all valuable assets that the field of public health provides to the worldwide response to violence. The author also observes that if future government does not take any action towards this it will affect in the future very badly.

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CHAPTER 20

HUMAN AND ANIMAL SACRIFICE IN RELIGION: A REVIEW PAPER

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ABSTRACT:

This study looks at three different ways to explain traditional ceremonial sacrifices, which are practiced by so many faiths throughout the world that they may be considered universal. All three theories try to explain ritual sacrifice by finding the advantages that compensate for it, but the nature of those benefits differs. Cultural materialism promises financial rewards to the person making the sacrifice or to society as a whole. The costly signaling hypothesis posits that the individual making the sacrifice gains fitness advantages as a result of the sacrifice's communicative influence on possible mates and/or allies. The descendant-leaving method focuses on the sacrifice's communicative impacts as well as the considerably longer-term descendant-leaving advantages that occur when the sacrifice becomes conventional. Traditional ceremonial sacrifice increases the individual making the sacrifice's descendant-leaving success by increasing cooperation among their descendants, even extremely distant relatives in the future.

KEYWORDS:

Animal, Human, Religion, Sacrifice, Traditional.

1. INTRODUCTION

Speculations about sacrifice and required rites appear to have been fleshed out more thoroughly in India's Vedic and subsequent Hindu religions than anywhere else. These ceremonies, which were spelled out in a sophisticated system mostly known through the Brahmana scriptures, featured required sacrifices that followed the year or significant events in a person's life, as well as discretionary sacrifices prompted by the sacrificer's aspirations [1]. Cultic sacrifice, on the other hand, has not emerged in Buddhism, another Indian religion. Ritual sacrifice was deemed useless, and some kinds of it were seen to be cruel and in violation of the precept of ahimsa, or non-injury. However, there are records of the Buddha's self-sacrifices in the Jataka stories of his prior lives. Furthermore, Buddhism promotes the concept of ethical sacrifices, acts of self-discipline, and devotional offerings to the Buddha, such as burning incense [2].

Animal ethics has recently sparked a lot of interest. This is due to a variety of causes, including technological advancement, rapid population growth, and the resulting impact on the world environment. Do traditional faiths have anything to contribute in this regard? Religion, for better or worse, continues to play a vital part in many aspects of individual and community life. Religious traditions have an impact on the unconscious conscience and moral inclinations of billions of people when it comes to animals. This impact is examined in three sections in this

research. The first portion will cover religion, the second will cover conceptual explanation, and the third piece will include mortality [3].

However, there is one crucial general remark that should be made right away. The title of the article may convey the idea that the entire argument will be in favor of relativism. However, the end outcome will be in the opposite way. Accepting a variety of viewpoints is not the same as accepting relativism. The technique used in this study recognizes that each person views things from his or her unique perspective within the global, complicated cultural context. It also recognizes that being placed does not preclude the researcher from seeking objective truth [4]. Those who understand the validity and significance of various cultural viewpoints can nonetheless arrive at objective facts, just as observers might arrive at some truths about the room they are in despite being sat in different spots.

The following selective overview, which begins with the most ancient traditions and progresses chronologically, will first consider the major religions that emerged from India before spreading across East Asia: Hinduism, Buddhism, and Jainism; it will then move on to the Abrahamic religions, which claim Abraham as their founder. Animals play a symbolic significance in most religious traditions, but that will not be the subject of this study. It will focus on moral concerns, not just animal-friendly lessons, but also some problematic or unpleasant elements [5].

The overwhelming perspective of animals in Hinduism emphasizes two key ideas: the concept of a hierarchy of living things, with humans at the top, and the idea of reincarnation. The position of each animal in the hierarchy of life is established by the set rule of karma, not by chance. Good actions lead to a believer's advancement in the hierarchy, whereas negative deeds result in relegation. The concept of hierarchy establishes a holy inequality that distinguishes all biological species, as well as the numerous ethnic groupings within humans. This concept works well in Hinduism to encourage good conduct, but it believes that animals are on a far lower level than the lowest caste of humans [6].

The many sacred books, such as the Rig Veda and the Atharva Veda, which reward anybody who exhibits compassion toward animals, contradict this devaluing of animals. It is further tempered by the idea that Hindu deities, such as Rama and Krishna, reincarnate as animals, particularly monkeys, and cows. In reality, extensive investigations demonstrate that Indian religions' reverence for animals is bolstered by the strong symbolic relationship that develops over time between diverse animal species and various divinities. Cow adoration started during the Vedic era, according to Nanditha Krishna [7]. The cow, as is widely known, holds a unique position in Hinduism even now. It signifies our source by providing us milk: our mother or Mother Earth. The Chandogya Upanishad, written around 800 BC, indicates that nonviolence, or ahimsa, should be practiced not only toward people but also toward all living things.

When it comes to Buddhist traditions, it's best to start with a broad point. The objective of Buddhism, according to most interpretations, is to conquer suffering and break free from the cycle of death and rebirth. As a result, Buddhism preserves Hinduism's hierarchical view of creatures as well as the concept of rebirth. However, it includes the concept of personal liberty via enlightenment. Humanity's fundamental purpose is to find the correct spiritual practice to put an end to the agony that comes with rebirth [8]. The heavenly, demi-god, human, animal, hungry ghost, and hellish worlds, according to later Buddhist views, are the six realms of existence where the terrible cycle of reincarnation occurs. The remaining three kingdoms, including the animal realm, are all wicked.

One school of thought maintains that all phenomena arise from other phenomena and that the cycle of originating dependency is self-contained. As a result, the cosmos does not require a first cause. Other Buddhist traditions, on the other hand, acknowledge the ultimate truth as the source of all things. Mahayana Buddhism, for example, refers to the ultimate truth as the Womb of All Buddhas or the Primordial Buddha. When it comes to the status of animals, Buddhism exhibits patterns that appear to be pulling in opposite ways [9]. On the one hand, one of the Noble Eightfold Path's tenets is that no Buddhist should kill. This principle, taken in its broadest sense, encompasses all sentient existence. As a result, vegetarianism is seen as a highly regarded concept. Buddhism, on the other hand, maintains not just the order of life, but also the notion that the animal realm is wicked and that people should avoid it by leading virtuous lives.

Another ancient Indian religion is Jainism. Nonviolence, many-sidedness, nonattachment, and asceticism are the four basic ideals that underpin it. Vegetarianism and the avoidance of any harm to humans and animals are hallmarks of the Jain way of life. It is the most severe religion when it comes to not harming animals. It is the nature of all living things to assist one another. Even in self-defense, killing is prohibited [10]. Nonviolence is considered the ultimate moral requirement in Jainism, which goes beyond Hinduism and Buddhism. The backdrop cosmology is similar to that of Hinduism and Buddhism, with a hierarchy of living things and a rebirth cycle from which humanity must be freed. Killing should be avoided, according to some Jain traditions, not because of the intrinsic value of living creatures, but rather to keep one's soul pure, assuring a better rebirth. An appeal for forgiveness from all living beings is included in one of the most essential prayers [11]. Jiva is similar to what Western philosophers refer to as consciousness or soul, but Jiva is seen as existing everywhere in Jainism, including gods, people, animals, plants, hell creatures, and even inanimate matter. As a result, there is a focus on a shared underlying fundamental principle that binds everything together in a type of brotherhood. The cosmos is everlasting and self-sufficient in all of its regions. There is no creator God who gives and takes away. Instead, there is karma's law. This is in charge of dispensing rewards and punishments, and it does so out of need.

We'll now turn our attention to Abrahamic religions, beginning with Jewish customs. God created all things, according to the Jewish Bible, and all creatures are good in and of themselves. There are also certain special moral responsibilities for animals, such as the prohibition against muzzling an ox while it is working and the need to assist a fallen overburdened donkey, even if it belongs to an adversary. When it comes to the afterlife, the prophet Qohelet believes that "man has no ascendancy over the beast." Even more notable are sections in which the author refers to animals as members of the human community. In light of a new global order, God instructs Noah to preserve not only his family but all animals. Furthermore, God creates a new covenant with all creatures following the flood: "I am establishing my covenant with you and your descendants after you, and with every living creature that is with you, the birds, the domestic animals, and every animal of the earth with you, as many as came out of the ark" [12].

Domestic animals are included in the King's appeal to fast, repent, and return to living well following God's desire in the book of Jonah. Human fellowship with animals can also be mentioned in terms of rest and praise: "that your cow and your donkey may relax". "Let everything that lives give thanks to the Lord!" The kosher slaughter of animals is permitted, but it must be done in a way that minimises agony and drains the blood to demonstrate respect for the animal's spirit. Although a consideration of the related topic of animal sacrifice is outside the scope of this study, at least one additional hotly debated matter must be addressed. There is an

explicit reference to human power and superiority in the book of Genesis. "Then God said, 'Let those people have dominion over the sea creatures, the birds of the air, the livestock, all the wild animals of the ground, and every crawling thing that crawls upon the earth.'" Many Jewish scholars believe that since God is gracious to all of creation, people should be merciful as well. They should emulate God by showing kindness to all living things [13].

Christianity kept practically all of Judaism's religion, expressed it in terms of Greek philosophy to some extent, and added its unique components. The New Testament has few direct references to animals. "Not one of them is forgotten before God," Jesus said of the birds, but the major focus of his message was for people. Jesus is both divine and human, according to the Christian theology of the Incarnation, and he invites mankind to follow him and become children of God. This concept has a significant amount of anthropocentrism. It does, however, involve a cosmic component. Christ's salvific work, according to St. Paul, encompasses not only people but all of creation, including animals. "The creation itself will be set free from its bond of decay and will attain the glory of the children of God," Paul says [14].

Author knows that the entire creation has been groaning in labor pains until now and that we, who receive the first fruits of the Spirit, are no exception." Humans are unquestionably more significant than animals. Nonetheless, many great Christian saints in history, such as Francis of Assisi, were known for treating animals as close companions who deserved respect and charity. Official Catholic doctrinal teachings emphasize the moral limits that apply to humans in their treatment of animals, rather than whether animals have rights per se. The contemporary perspective upholds not just the indisputable dignity of human beings, but also the existence of moral responsibilities to animals. On the one hand, the documents of the Second Vatican Council state that the human person is "the only creature on earth that God has willed for its own sake," and that animals are "by nature destined for the common good of past, present, and future humanity," according to the Catechism of the Catholic Church.

Humans, on the other hand, are obligated to "respect the individual goodness of every creature," according to the same Catechism. Laudato S, Pope Francis' most recent encyclical, is more specific. "The ultimate purpose of other species is not to be sought in ourselves," writes Pope Francis. Rather, all beings are progressing with and through us toward a shared goal of arrival, which is God". "Our conviction that each human being is an image of God should not blind us to the truth that each creation has its purpose," says the author. "There isn't a single thing that isn't necessary."The current state of affairs underlines the urgent necessity for all animals to be reconciled. Christianity is a non-vegetarian faith. Nonetheless, it has always emphasized the significance of refraining from meat eating to help achieve the purity of life before the fall and therefore prepare for the complete manifestation of the new creation [15].

The Islamic traditions are the concluding point in our rapid survey of various faiths. Islam, like Judaism and Christianity, sees God as the Creator of a hierarchy of entities that includes humans at the top. Humans have a unique position in society because they have a considerably higher sense of dignity than animals. Animals were created by God for the use of mankind, according to Muslims. You get warmth and other advantages from them, as well as food. "It is God who provides you with cattle, some for riding and some for eating." Humans, on the other hand, are God's vice-regents on Earth, and they are obligated to make decisions that benefit all of creation. As a result, Islam has the same level of anthropocentrism as the other Abrahamic religions. Muslims, on the other hand, regard animals as beings who live in their communities [16].

Animals worship God in their unique way, which we don't fully comprehend. Most notably, the Prophet Muhammad's great compassion for animals is frequently described in the Hadith, an important Islamic source. The basic Islamic teaching of love, compassion, humility, obedience, and almsgiving (zakat) applies not just to humans, but also to human-animal relationships in general. As a result, there are two sides to the entire image. On the one hand, because humans are the center of creation, it is OK to slaughter animals. Animal mistreatment, on the other hand, is widely condemned. As a result, killing for food must be limited and carefully managed to reduce the procedure's suffering.

The connection between blood and access to the sacred is established through the bloodletting of animals before an altar and the Latin word *sacrificium*, which means "to make holy". Since it emerged from agricultural or pastoralist communities, animal sacrifice is a recent development in the lengthy history of human culture. Animal sacrifices were defused by the Egyptians and transported to Western Asia. Later, the Greco-Roman civilization was influenced by this Afro-Asian growth. The practice of pouring animal blood at altars has been practiced since antiquity and is being practiced today [17].

The following step is taken in this article. Rather than debating whether the description of animal sacrifice as a spontaneous, community feast is more historically correct, Yelle demonstrates how Wellhausen and Smith's perspectives paralleled previous theological concepts dating back to the Reformation. Yelle draws parallels between this new view of sacrifice and Protestant Christian ideas that the Gospel ended sacrifice; Lutheran and Puritan ideas that the Eucharist was not a sacrifice but originated as a communal meal, an idea that was later applied to sacrifice itself; and rationalizing tendencies in Protestantism, such as Deism, that culminated in the critique of the Mosaic ceremonial laws as based on an irrational and arbitrary divine command. The total of these discourses resulted in a change in how sacrifice was portrayed: as a social deed rather than a statement of sovereign violence. At the same time, there was a movement in political theology.

2. DISCUSSION

Each religion offers a unique perspective in response to the restlessness of the human heart. The general position on animals is not always apparent due to the diverse repercussions of religious traditions throughout history. Nonetheless, at least two areas of worldwide convergence can be identified, one dealing with the interconnectedness of all living things and the other with the relevance of the triad of animality, humanity, and divinity. The interconnectedness of all species, both material and spiritual, comes first. The word "creatures" alone conveys a sense of shared connection. The universe, with its inherent dynamic, demonstrates how most organisms thrive by collaborating with others. As a result, religions regard the entire ecosystem as a cohesive, dynamic whole. The terrain of universal creaturely connection is neither flat nor disordered. It's all about the hierarchy. Within this system, all living creatures have a designated place. Humans may be the most advanced in the material domain, but they are far from the most advanced altogether. Our position confers not just authority and power, but also unique duties. The major faiths agree that a lack of regard for animals typically leads to a lack of respect for other people, particularly the poor, the impoverished, the physically or intellectually challenged, the sick, and the elderly. The relationship between the conceptions of animality, humanity, and divinity is the second region of convergence. Religions have a broader scope than animal ethicists, who usually focus on the animal-human relationship. Religions offer another layer of complexity.

Many ancient thinkers, most notably Aristotle, accurately understood that humans are, in fact, animals, albeit unique animals. Nonetheless, the distinction between "animality" and "humanity" remains useful. Such behavior emphasizes the chasm that exists between humans and other animals. Humans' physiological inclinations are frequently referred to as "animality," as opposed to their intellectual or spiritual nature. However, the focus in the next sections will be primarily on animality as a general trait of nonhuman creatures. When it comes to animality in this sense, the first thing to note is that it is not a human invention. Animality is unavoidable. The author can take care of animals, manage them, rule them, and consume them, but we can't build them.

Although the term "animal production" is occasionally used, it is inaccurate. Tables and chairs are among the items we create. They're historical relics. The earth would be devoid of tables and chairs if humans had never been. In the case of animals, this is not the case. They are a component of the world's fundamental determinism. Furthermore, we perceive animality as a world of innocence. It's a no-morality zone. We could become sentimental about this zone from time to time. This is a condition of existence that we may aspire for. We share animality, but we are burdened by another dimension, the sphere of mind and morals, one might argue. Animality serves as a mirror, reflecting part of our nature to us. It is unquestionably distinct from the human-machine divide. The author misses the distinctive integrity that each animal represents when researchers introduce animals into complicated input–output frameworks built for human advantage.

Factory farming diminishes animality by restricting it to the rigidity of equipment and artificiality's constraints. In truth, factory farming is nothing more than a mission "to rear as many animals as possible in the shortest feasible space to maximize profits," in straightforward pragmatic, and utilitarian words. In no way does the particular animal's integrity matter. The issue here isn't just about the plant. It is about the factory and all of its societal ramifications. In this example, the machine encompasses its human administrators, animal components, and human customers. Consumers are not fully cut off from the problem because they are far away, unaware of the circumstances, or reluctant to learn more. By purchasing its goods, customers are essentially aiding and abetting the illegal activity.

The "social distance" between the criminal and the system's supporter is never sufficient to exonerate the supporter. As a result, some scholars correctly endorse the need for transparency and boycotting. Many animals exhibit primitive ideas, wants, and self-awareness, according to recent scientific investigations. Nonetheless, the current levels of animal abuse are intolerable. For some people, becoming aware of this is like a personal wound that will never heal. They carry it around with them, concealed in their souls, as if it were an inherent sin.

As regards divinity, one needs to acknowledge that some religions, for instance, Buddhism, apparently do not refer to God at all. Nevertheless, one can take divinity in a broad sense as a common element for all religions. Divinity in a broad sense refers to a transcendent order to which people aspire. The transcendent order is the ultimate goal and the source of moral insight. Religions talk about divinity in this sense in various ways, for instance in terms of union with a loving God or in terms of the dissolution of the self as a result of liberation from the cycle of rebirth. Whether Buddhism is fundamentally atheistic is a debated question and there is no clear agreement between the various traditions.

For example, some believe that Buddhism is ultimately atheistic due to its strong conviction that the idea of oneness between distinct parts or experiences, such as our own subjective

experiences, is an illusion. As a result, even though there are numerous things, they are not united in any way. On the other hand, the Buddha himself teaches in the Buddhist scriptures known as the Nibbana Sutta of the Udana Nikaya (the Pali Canon): "There is, monks, an unborn-unbecome-unmade-unfabricated. If there was no unborn-unbecome-unmade-unfabricated, there would be no discernible escape from the born-become-made-fabricated. Escape from the born-become-made-fabricated is identified exactly because there is an unborn-unbecome-unmade-unfabricated." Such a statement denotes a conclusion. One that is comparable to what Abrahamic religions and diverse philosophies refer to.

How does this understanding of divinity influence the conceptual relationship between animality and humanity? The divine dimension broadens religious believers' horizons to beliefs about a shared source and a common aim for all life. This perspective establishes a universal ultimate connection of order and interdependence. Religious individuals feel obligated to care for animals while keeping fully conscious of their human distinctiveness of higher knowledge and strength. Are we ashamed of being so different from, and superior to, animals? The inherent givenness of all lifeforms includes the inherent givenness of our distinctiveness. It encompasses our responsibilities as well as the worrisome ecological necessity that we are learning today, namely the need to care for all living creatures, not just ourselves. This is a divine need, a mandate.

Prayer is a method of communicating with a god or another spiritual person. Words said to a god frequently express gratitude or request direction, blessing, forgiveness, fertility, triumph, or protection. Sacrifice, like prayer, is a means of connecting with a god for comparable reasons. Sacrificial offerings, as opposed to prayers, are things of value and symbolic importance that are delivered to the gods to gain their favor. The ceremonial slaughter or offering of an animal as part of religion to placate or retain favor with the divine agency is known as animal sacrifice. Such types of sacrifice are performed in numerous faiths across the world and have historically appeared in practically all societies, from the Hebrews to the Greeks and Romans, and from Islam to Hinduism.

Based on the tenet of Ahimsa, which prohibits the killing or hurting of any living beings, Hinduism as it arose in the medieval period de-emphasizes animal sacrifice and indeed all meat processing. Animal sacrifice is extensively practiced in Nepal. There are no norms to control sacrifice; instead, the government encourages it by offering subsidies. Aside from routine sacrifice at goddess temples, severe brutality is practiced at particular festivals, such as live skinning and burning of animals, slow-killing throat slashing, killing with unsharp blades, and public beheading, among other things.

As a result, no one can fully explain why these activities continue to be practiced year after year other than to declare they are 'traditional.' This, however, is not a viable justification for continuing these behaviors. Hinduism is a peaceful faith that does not condone such atrocities. It is past time to put an end to the slaughter of animals in the name of religion. Hinduism is often seen as a vegetarian religion, one that values animals since, in the cycle of death and rebirth, we shall all be animals at some time. Hinduism, the world's longest-surviving religion, is a rich mix of hundreds of spiritual and intellectual traditions that have been practiced for over 5,000 years throughout Asia. Hindus believe that the divine may be found in all living things, both human and non-human. The entire globe is one big family.

In Hindu tradition, animals and plants are not seen as mere objects for indiscriminate human use and consumption. Rather, they are equally imbued with divine existence and deserving of human

regard and compassion. Regardless of disparities in knowledge and capacity among different living forms, the existence of the soul in all forms links all existence and necessitates harmonious co-existence with people, animals, and other components of nature. One cannot expect to be rewarded with success, good fortune, or happiness if they commit such wicked activities. Such offerings are not acceptable to any deity or goddess. If one does discover bliss, it is only for a short period. We've seen a lot of crucifixions in the name of God. Humans invent a slew of 'excuses' to slaughter these animals.

In Hindu tradition, animals and plants are not seen as mere objects for indiscriminate human use and consumption. Rather, they are equally imbued with divine existence and deserving of human regard and compassion. Regardless of disparities in knowledge and capacity among different living forms, the existence of the soul in all forms links all existence and necessitates harmonious co-existence with people, animals, and other components of nature. One cannot expect to be rewarded with success, good fortune, or happiness if they commit such wicked activities. Such offerings are not acceptable to any deity or goddess. If one does discover bliss, it is only for a short period. Authors have seen a lot of crucifixions in the name of God. Humans invent a slew of 'excuses' to slaughter these animals.

There is no greater authority looking down on this 'ceremony,' and this act of horror must end. Consider what is now feasible that was unimaginable just a few years ago. Change is difficult, but not impossible. The author believes in God's promise. Humans think that we create our future. Our pride is founded on a very simple basis, which is summed up in our devotion to Animal Rights. We consider these truths to be self-evident: that all living beings are created equal, and that their creator endows them with certain inalienable rights, among them are life, liberty, and the pursuit of happiness. Faith in a real religion is the ultimate genius of civilization. It is now time to put a stop to this obsession. The author trusts that as difficult as it may be, the necessary transformation will occur. Our handling of animals has ramifications for our internal condition. We know that no single action can alter the hearts and minds of millions of people overnight. Years of history and propaganda cannot be erased in a single step. Nonetheless, making progress on Animal Rights is a strong way to get started. Those days must come to an end. The moment has come to fight for animal rights. The author feels that we all have a vested stake in finding a peaceful solution to this problem. And if the author follows this basic principle, if we pursue the goal, we do not doubt that Hinduism will restore its reputation as a peaceful faith in future generations.

3. CONCLUSION

The title of this presentation was a question: "Different religions, different animal ethics?" Although the majority of the points offered merit more investigation and examination, the overall conclusion is sufficient. There is strong evidence for the argument that, despite their diversity, religions do converge on certain fundamental themes, some of which concern animals. The conclusion can be divided into two parts. First, a note about human supremacy. The great faiths demonstrate that it is feasible to support two seemingly contradictory claims: that people have a higher dignity than all other things and that humans should not bring pain to other animals. To connect these two assertions, consider human superiority in terms of caring for creation. Even though humans outnumber animals, animals are also counted. Indeed, they should count for a lot more than we've been assuming for generations. Second, a note regarding the importance of time. One response to cruelty is to declare that animals must wait. First, we must learn how to

eliminate cruelty to people, and only then will we be able to address our relationship with animals. This type of answer, on the other hand, is deceiving. The author must handle all moral fronts concurrently and correctly. Factory farming, unethical genetic manipulation, excessive meat consumption, and the exploitation of animals for studies, cosmetics, or entertainment all need to be fundamentally changed. Animal care is a moral and religious commitment.

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CHAPTER 21

CHINA'S URBANIZATION PROCEDURE AND ECOLOGICAL NATURAL THREATS

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ABSTRACT:

Urbanization is a prevalent development tendency seen in nations all over the globe, and it is a sign of humanity's progress and civilization. The number of urbanization-related environmental geological risks has rapidly risen in recent years, drawing more attention throughout the globe. The goal of this study is to generalize China's urbanization trend and the resulting environmental geological dangers. The paper briefly discusses the driving reasons and features of urbanization particularly; the placement of urbanized areas is primarily influenced by water resources, transportation, as well as energy. The most common geological dangers, as well as those specific to mountain cities, mining cities, and coastal cities, are summarized. Because of the variances in natural circumstances and varied urban purposes, the types and degrees of danger vary. Land subsidence, landslides, and saltwater intrusion are the most common environmental geological risks in cities. As a result, the causes of urbanization-induced geological risks in various types of cities are investigated and debated. The findings of the study may give a clear viewpoint for metropolitan geological hazard avoidance, as well as recommendations for metropolitan geological hazard management. Engineering and land improvement operations vary in nature, intensity, and timing of their impact on urban geological settings. If the land improvement is mishandled, it will cause significant damage and loss. Regulating disaster-induced negative consequences is expensive, therefore coordinating geophysical and urban development ought to be the ultimate objective in future studies.

KEYWORDS:

Landslide, Land Subsidence, Mining, Transportation, Urban Development, Urbanization, Water Resources.

1. INTRODUCTION

The progression of urbanization is among the most significant features of global change to observe. In conjunction with the movement from rural to urban regions, woodland clearance and agricultural conversion to urban development land are two aspects of this process that must be considered. China has seen one of the most rapid urbanizations in the world as a result of shifting demographics and land usage patterns over the past several decades. As a result of extraordinary urbanization, a considerable part of rural dwellers has been migrating to metropolitan areas since the 1980s. It is worth mentioning that the proportion of people living in urban areas exceeded 50% in 2010 when it was only 17 percent in 1978, a significant increase. The rapid increase in urban population growth has resulted in not just Land Use and Cover Changes (LUCC), but also

an increase in the demand for food, water, and energy resources. As a result of urban development and the fast rise in urban population, the urbanization process has had a significant impact on ecological services and processes. More attention should be made to the possible ecological difficulties that urbanization may pose in the future [1].

Net Primary Production (NPP) is a sensitive measure of ecosystems' natural energy as well as material cycles since it indicates the quantity of solar energy processed to chemical energy during the process called photosynthesis. It is the most important source of nutrition for living organisms alike. Urban growth that occurs in the most productive and fertile areas not only reduces plant carbon storage directly but also releases a significant amount of carbon dioxide into the atmosphere as well. As a result, the NPP is used to estimate the influence of land change on the ecosystem's functioning. The ecosystem's normal functioning is altered as a consequence of the loss of nuclear power, and the electricity supply and distribution are disrupted. Variations in the composition of air occur as a result of the cessation of nuclear power, as well as a decline in food and nutrition security. It also puts a significant strain on natural resources including environmental resources [2]. The trend of urbanization will culminate in a decrease in the number of people living in poverty. It is estimated that as an area transitions from suburban to land in urban areas, its carbon-fixing capacity would be reduced by two-thirds. NPP was demonstrated to be dropping in trend utilizing satellite data, which was attributed to urban growth. When comparing the years 1992 to 2000, the loss of absolute NPP dropped by 0.14 percent in the southern United States, and this was connected with a rise in the quantity of urban land by 119 percent over this time.

Inevitable consequences of urbanization are environmental geological hazards; the number of natural calamities and the size of their effects have risen significantly over the last 20 years, and these issues are garnering growing attention across the globe. Without question, all of these environmental geological dangers, whether on a little or big scale, have caused significant and ongoing societal and economic harm continuously. Progressive urbanization is well acknowledged as one of the causes contributing to the increase in the frequency and severity of geological hazards. Urban growth has taken place all over the world during the previous few decades, and it is expected to continue. The fact that some scholars have pointed out the benefits of urbanization such as more optimal utilization of land resources as well as more effective public transportation has not prevented the detrimental consequences of urbanization on environmental geological dangers from being fully recognized [3], [4].

Rapid economic growth has significantly hastened the urbanization process in China, notably after the implementation of economic innovations and the introduction of an openness policy in 1978. As a result, both the urban population as well as the extent of the city is rapidly increasing. Because of human activities, both direct and indirect pressures and threats to Earth's natural environments have increased significantly, such as the Gorges Dam in China, which seems to have had some severe effects on the geological settings of cities in the Yangtze River basin. Meanwhile, issues such as city resource exploitation, land usage, waste disposal, environmental protection, and disaster avoidance, among others, are becoming more important, and all of these issues have a direct impact on and constrain urban economic growth. It is possible to infer that China has been growing in a disruptive manner during the last many decades. Positive consequences are increasingly becoming apparent, and urban environmental geomorphological risks have been identified as the most significant variables affecting the social and economic sustainability of metropolitan areas in particular. Because of this, the most pressing challenge is

to adopt realistic policies for urban planning and development [5], [6]. According to the findings of this research, the driving causes and features of China's urbanization process are summarized, as well as the generalization of common geological dangers and specific geological hazards in mountain cities, mining cities, and coastal cities. Even though each danger is not exclusive to a certain kind of town, only the most severe ones are presented here to emphasize the paper's primary topic. The findings of the simulations may give a clear viewpoint for the avoidance of urban geological risks.

1.1 The Urbanization Process in China:

1.1.1 Urbanization's Primary Factors:

Urbanization is an unavoidable development trend that affects every country on the planet. Economic growth and social advancement, to be more specific, are the factors that propel urbanization forward. Nowadays age, urbanization has resulted in half of the worldwide people residing in urban regions. As per a United Nations estimate, by the year 2050, the figure will have increased to 70 percent. In addition, China's urban population is increasing at an alarming rate, with a share of more than half of the country's total population at this point. Furthermore, the number of Chinese cities with populations greater than 0.5 million people has increased to 667, indicating that the country is now undergoing a fast urbanization process.

1.1.2 The Characteristics of Urbanization:

Throughout history, China has produced seven major urban areas, including the Yangtze River Delta, the Beijing–Tianjin–Tangshan city belt, and the Pearl River Delta among others as shown in Figure 1. The distribution of urbanized areas is mostly determined by the availability of water resources, transportation infrastructure, and energy.

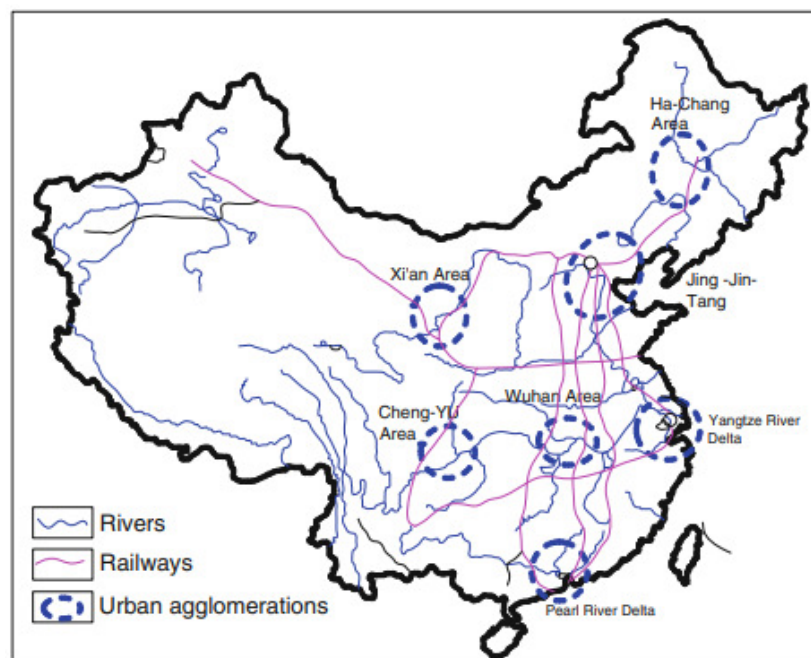


Figure 1: Illustrates China's urban agglomeration distribution. The distribution of urbanized areas is mostly determined by the availability of water resources, transportation infrastructure, and energy [7].

1.1.2.1 Relying on Abundant Water Resources:

Water is a vital resource for people's everyday lives, and it also a significant role in the development of urban environments. Mega-regions, such as Shanghai, in which the urban expansion is concentrated around the Huangpu River, are all designed to make use of abundant water resources. As a result, abundant water resources are by far the most essential element influencing the development of large urban areas. Urbanization brings improved infrastructure, more convenient water facilities, as well as increased municipal water usage; however, it also has substantial negative influences on water resources, as evidenced by urban water shortages, groundwater overdrafts, and increased wastewater discharges, a few examples are shown in Table 1.

Table 1: Illustrates China's wastewater outflow from 2001 to 2006. Mega-regions, such as Shanghai, in which the urban expansion is concentrated around the Huangpu River, are all designed to make use of abundant water resources.

S. No	Total Industrial Discharge (10 ⁹ tons)	Total Wastewater Discharge (10 ⁹ tons)	Urban Sewage Discharge (10 ⁹ tons)	Year
1	20.07	42.84	22.77	2001
2	20.72	43.95	23.23	2002
3	21.24	46.00	24.76	2003
4	22.11	48.24	26.13	2004
5	24.31	52.45	28.14	2005
6	24.02	53.68	29.66	2006

1.1.2.2 Transportation:

Transportation is a physical manifestation of the amount of urban development. China's railway transportation network, consisting of "five longitudinal as well as three transverse" lines, has been completely completed in recent years, connecting all of the country's capitals. Urbanization is intensifying as more people move into cities along railway lines. As more people move into cities along railway lines, urbanization is speeding as well. Many megalopolises throughout the globe have shown that a transportation infrastructure with a larger efficiency, low pollution, and high performance is required for a metropolitan area to function well. Convenient, rapid, developed, and timely transportation systems are not only critical for interpersonal contact and talent mobility, but they are also essential for urban growth as a physical infrastructure [8].

1.1.2.3 Energy Advancement:

Another element that encourages people to relocate to cities is the availability of energy. Urban growth is heavily reliant on energy sources like coal, oil, hydroelectric power, and solar energy to function. When it comes to China, this tendency is pretty clear. For instance, the Northeastern

towns are renowned for having enormous indigenous coal deposits, as well as the Harbin–Changchun–Shenyang metropolitan agglomeration was formed as a result of this. Consider the city of Erdos in Inner Mongolia, which was a small town dependent on cashmere production in the early 20th century, but due to the development of mining activities, Erdos has now surpassed all other Chinese cities in terms of economic growth rate and is now the fastest-growing city in China. Additionally, oil resources, like those found in Daqing City and Dongying City, are a vital source of power for the development of cities. Because of the extraction of natural resources, the once little town has grown into a city belt within the region of Sichuan. A similar effect is induced by the extraction of coal and oil, which results in groundwater contamination and land subsidence.

1.2 The Urbanization Process and Natural Hazards:

China is a huge nation whose territory spans latitude 50 all across the northern and southern hemispheres and longitudes more than 60 all across the eastern and western horizons. Climatological and geological circumstances are notably diverse, as are topography and geomorphology. Notably, the majority of Chinese cities are situated in areas that are particularly sensitive to a broad variety of natural disasters; the occurrence of urban disasters is great, and the resulting damages are enormous both in terms of time and space as shown in Table 2.

Table 2: Illustrates the consequences of geological hazards from 2008 to 2011. The majority of Chinese cities are situated in areas that are particularly sensitive to a broad variety of natural disasters.

S. No	Casualties	Number of Geological Hazards	Direct Economic Loss (Million)	Year
1	419	11310	1462.42	2008
2	486	10840	1765.48	2009
3	2915	30670	6385.08	2010
4	277	15664	4008.34	2011

On the whole, different kinds and severity levels of geophysical hazards are caused by different sorts of urban natural circumstances, geological surroundings, and human activities. It is undeniable that far more than two-thirds of China's land area has been subjected to various forms of natural dangers.

1.2.1 Earthquake:

The earthquake seems to have the most devastating geological impacts on humans and property of any natural disaster. From the old town of Mohenjo-Daro in India to the town of San Francisco in the United States, the Chinese towns of Tangshan and Wenchuan, and the most recent earthquake in Japan on March 11, 2011, many cities throughout the globe have been severely damaged or destroyed by earthquakes. It is believed that the Tangshan earthquake, which occurred on July 28, 1976, was one of the most devastating urban catastrophes of the 20th

century, destroying practically the whole city, including residential structures and its industrial infrastructure. According to statistics, more than 40% of China's megacities are situated in earthquake-prone zones with a magnitude higher than VII.

1.2.2 Land Subsidence:

In the early 1990s of the previous century, it is projected that Shanghai, Beijing, Tianjin, Hebei, as well as Jiangsu Province, among other cities, all suffered from significant ground sinking to varying degrees. Land sinking has been observed in more than fifty Chinese cities up to this point. In China, the North China Plain, the Yangtze River Delta, and the Fenway Graben are indeed the top three coastal erosion zones, according to the United Nations Development Programme. It is particularly significant in the Yangtze River Delta; the formerly scattered sinking area has now been linked to the whole area, posing regional geological risks across provinces. Because of the unsustainability of land subsidence, the majority of lost ground levels will never be regained, leading to the ground level of Shanghai's center city being below the high tide levels of the Huangpu River and posing serious challenges to urban flood prevention and drainage systems [9].

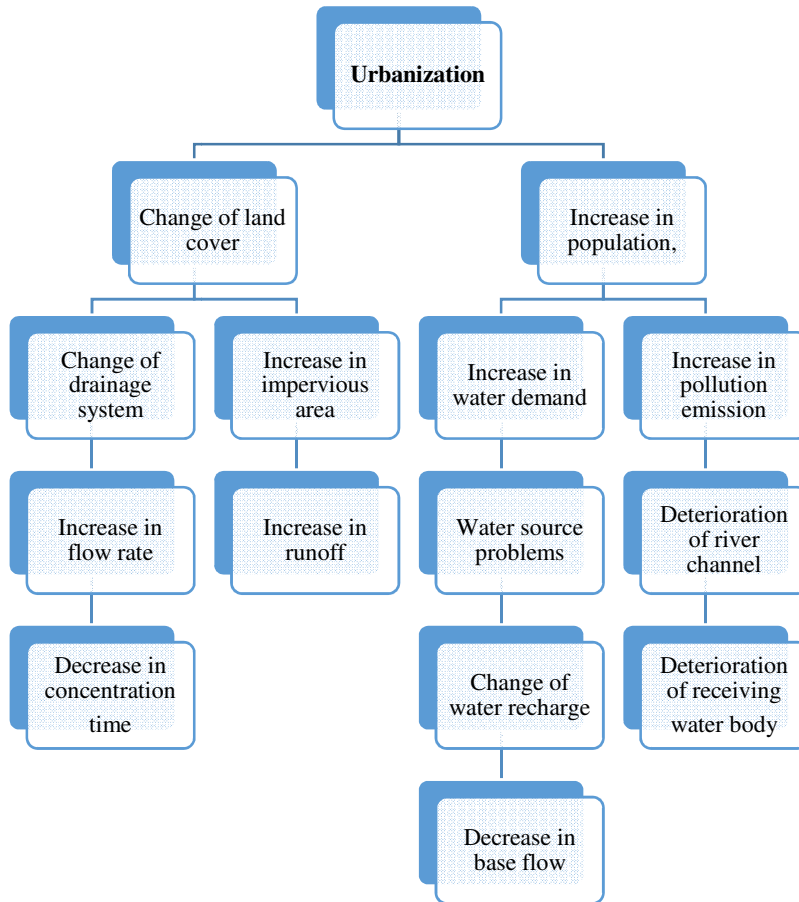


Figure 2: Illustrates the alteration in water resources as a result of urbanization. Water scarcity is among the most important environmental issues caused by urbanization.

1.1.1 Shortage of Water Resources:

At the moment, two-thirds of China's cities, particularly northern cities, are water-stressed, and to make matters worse, a restricted water supply has been adopted in certain places, which has harmed the volume of industrial production and the quality of home life. Water scarcity is among the most important environmental issues caused by urbanization, and it is the most difficult to solve. The severe contamination of urban surface water, along with a rise in water hardness as well as an accumulated concentration of nitrate, results in water quality that is far below the norm for drinking water. For example, Taihu Lake, the major freshwater lake in the Su-Xi-Chang region, which was engulfed by blue-green algae since May 2007, generated widespread panic as over 0.2 million people discovered that their water supply was unfit for consumption. This was the most catastrophic example of drinking water contamination that has occurred in China to date. Lack of access to water resources and pollution, most of which had turned into a development bottleneck, have both hampered people's living standards and economic growth in recent years. Figure 2 shows the alteration in water resources as a result of urbanization.

1.1.2 Mountain Cities Landslide:

China is among the nations that suffer the most from the devastation caused by landslides on a large scale. It is a geophysical phenomenon that happens mostly in mountains and encompasses a broad spectrum of ground movement, including rock, falls, deep slope failures and shallow debris flows, among other occurrences. China is indeed a mountainous nation, with rough mountain terrain accounting for a significant portion of the land area. As a result of the growing need for lumber, a great amount of trees are being chopped down. These two situations are the primary causes of a large number of landslides. Landslides are common in the western region of China, particularly in the regions of Sichuan, Yunnan, Shanxi, and Gansu, among others. The most severe landslides often occur in the province of Sichuan. According to reports, landslides have cost over 60 billion Renminbi (RMB) through direct economic damage since the formation of the People's Republic of China, as well as hundreds of thousands of deaths in the process. For instance, in 1995, a huge landslide of approximately 128,000 m³ occurred in the Padang district in Hubei Province, which was believed to have been triggered by human activity [10], [11].

1.1.3 Mining Cities Land Collapse:

In general, mining towns are constructed in tandem with the growth of mineral resources. Land collapsing is the most prevalent hazard in mining communities, and it has the potential to demolish buildings, endanger lives and property, and devastate fundamental infrastructure. According to data, the extraction of single 10,000-ton coal would result in a 0.2 km² collapse region in China, with some areas reaching 0.53 km², with half of that area being fertile land. In 1991, the region affected by coal mining across the nation was 100,000 ha, with cropland being lost on an additional 50,000 ha of land. According to the Xuzhou mining zone, the collapse area accounts for about 60–70 percent of the coals bed mine site and is 1.2 times larger than the exploitation region [12].

1.1.4 Coastal Cities Seawater Intrusion:

In eastern China, most coastal cities are developed areas marked by a dense population as well as a rapid rate of urbanization. As a consequence, geological dangers are more frequent, more

severe, and more catastrophic in coastal towns than they are in inland areas. The geological dangers of coastal cities and those of inland towns do have certain characteristics; the primary hazards include earthquakes, ground subsidence, karst collapse, and ground fissure, to mention a few examples. For example, coastal towns like Dalian, Laizhou Bay, and Xiamen are all affected by saltwater intrusion, harbor siltation, and salinization [13], [14]. The immediate repercussions of saltwater intrusion are such that groundwater supplies are polluted by seawater, and a wide area of coastal land gets salinized as a result of seawater intrusion. Since the start of the 20th century, when the European Union discovered the first signs of saltwater intrusion, until the present day, five continents on the planet have been affected by seawater intrusion. In China, the condition is deteriorating at an alarming rate as shown in Table 3.

Table 3: Illustrates the intrusion of seawater near coastal cities in China. The immediate repercussions of saltwater intrusion are such that groundwater supplies are polluted by seawater, and a wide area of coastal land gets salinized as a result of seawater intrusion.

S. No	Annual Average Intrusion Speed (Km ² /a)	Seawater Intrusion Area (Km ²)	Year	City
1	6.6	223.5	1964	Dalian
2	8.5	110.7	1980	Huludao
3	1.4	24.8	1981	Qinhuangdao
4	10.4	260.0	1976	Laizhou
5	4.8	105.0	1976	Longkou
6	1.8	33.5	1976	Yantai
7	3.9	92.4	1970	Qingdao
8	0.3	4.0	1979	Beihai

2. DISCUSSION

Almost all of the geological dangers associated with urbanization are the result of human activity. As illustrated in Figure 1, the number of towns has remained essentially constant from 1994 until 2008, but the land space of built-up districts has increased progressively, showing that huge numbers of inhabitants are being pushed into cities as a result of a good growth outlook. Increased demand for labor power as a consequence of urbanization, on the other hand, has resulted in a rise in rural populations migrating to urban areas in search of a better way of life. The urban environment is defined by a densely populated region, a dense transit network, and a concentration of high-rise building groups. Buildings connected to housing, transportation, and drinking are being developed at an unprecedented rate to suit the needs of the local population. As a result of urbanization, geological environments have been and continue to be negatively impacted, with contamination of land surfaces and destruction of natural resources among the most severe consequences.

The earthquake has a variety of consequences. On the one hand, a significant number of people are forced to relocate to a concentrated location during urbanization, necessitating the use of a huge quantity of construction and ornamental materials. Both of these scenarios will result in an increase in stress in a certain location. Consequently, the equilibrium of the earth's crust is disturbed to some degree, increasing the likelihood of an earthquake; on the other hand, an earthquake results in a reduction in the resistance of the earth's crust to seismic damage. Or, to put it another way, the extensive use of sophisticated technology has transformed the metropolis into a complicated system with intimate interconnections. Once a break develops in one portion, it will affect all of the other parts as well. Earthquake catastrophes not only lasted for a lengthy period, but they also had a wide geographic extent and had very devastating consequences.

Apart from the inescapable influence of geological forces, land subsidence is directly associated with human activities throughout the urbanization process. Groundwater depletion, over-exploitation of natural resources (such as fossil oil and natural gas), extraction of solid minerals, and other activities all contribute directly to soil compression, which is the primary cause of land subsidence. Second, every town is now experiencing unprecedented population growth, which not only results in excessive groundwater removal but also increased transportation requirements and the development of high-rise structures. Underground space has been fully exploited to establish subway systems, which will relieve traffic congestion on the ground; however, engineering–environmental impacts of tall structure groups are becoming increasingly evident, which will both exacerbate land subsidence up to a specific extent, as well as intensify the land subsidence. The absence of scientific evidence in urban development, the lack of sophisticated infrastructural facilities, the ineffective urban management system, and negligent law enforcement are all significant contributing causes to the tremendous landslide as well as land collapse threats. In the city, the consequences of a huge number of downed trees, the development of high-rise structures without any constraints, and other external factors must be visible.

Intensive water needs in coastal zones frequently result in the overexploitation of underground water, which results in a decrease in water level and the incursion of saline water all along the coastal region's coastline. Researchers have expressly demonstrated seawater encroachment processes, investigation, and strategic planning have highlighted that it is induced by prolonged changes in subsurface water levels as a result of pumping, territory change, seasonal changes, or sea-level variations, among other factors. When it comes to coastal cities, the geological environmental background determines that the majority of rock-soil bodies are pretty recent and not compacted; as a result, land subsidence strives to be more extreme, and the decline of ground elevation exacerbates the severity of seawater intrusion. Previous research has shown that as cities continue to expand and population, urban economic growth, space exploitation, and residential social lives have evolved into a primary geologic representative that actively participates in natural geologic methods, jointly acts on geological environments, and to some extent upsets the existing balance. The consequences are primarily manifested in the following ways:

- a. More high-rise buildings to house denser populations in limited land resources;
- b. More high-rise tower blocks are built to house denser populations in limited land resources;

- c. More high-rise structures are designed to house denser populations in limited land resources. Furthermore, more water treatment plants, as well as sewage treatment facilities, are required, both of which can result in high demand for building materials;
- d. In terms of transportation, rail transport is sufficiently formed to relieve traffic pressure upon that ground, which inevitably involves the development of underground space and contributes to more severe geological hazards like land subsidence, karst collapse, and ground fissure;
- e. A great number of urban wastes, such as industrial wastewater and garbage, home sewage and waste, including construction waste, are expelled, all of which pollute city ecosystems severely.

3. CONCLUSION

Environmental geological danger mitigation is recognized as the main priority of urban geophysical work in the era of ecological civilization. To be honest, China's urban geology work is undeveloped. The following findings and recommendations are based on an examination of China's urbanization trend and the resulting environmental geological dangers. Economic growth and social advancement are the primary drivers of urbanization in China. The spread of urban aggregations is tied to abundant water resources, accessible transportation, and valued energy, which are all hallmarks of urbanization. Earthquakes, as well as land subsidence, are ubiquitous geological dangers, while landslides, ground collapse, and saltwater intrusion are unique to mountainous, mineral extraction, and coastal cities. Urbanization, in particular, does not cause earthquakes, but it does reduce seismic resilience. Human activities are the primary driver of urbanization-induced geological risks. The top three reasons are the over-extraction of freshwater, the growth of subterranean space, and the development of high-rise buildings. In future related studies, engineering and land expansion operations of various sorts and intensities should interact in urban geological settings at various periods and in various ways. They will create significant degradation, geologic dangers, and massive losses if managed poorly. Regulating the negative consequences of disasters is expensive; consequently, the ultimate objective should be a coordinated link between geological settings and urban growth.

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