



Journal of Innovation for Inclusive Development

Volume: 2, Issue: 2

August 2017

URL: <http://jiid.in>

ISSN 2456-4478

Centre for Earth Studies
Indraprastha College for Women
University of Delhi



Editorial Board

Patron

Dr. Babli Moitra Saraf

Principal

Indraprastha College for Women

University of Delhi

Editorial Adviser

Dr. Anindita Roy Saha

Associate Professor

Indraprastha College for Women

University of Delhi

Editor-in-Chief

Dr. Govind Singh

Assistant Professor

Indraprastha College for Women

University of Delhi

Editorial Board

Dr. Asani Bhaduri

Assistant Professor

Cluster Innovation Centre

University of Delhi

Dr. Abhinandan Saikia

Assistant Professor

Tata Institute of Social Sciences

Guwahati, India

Dr. Darpa Saurav Jyethi

Visiting Scientist

Indian Statistical Institute, Tezpur

Dr. Satya Prakash Mehra

Independent Researcher

Dr. Clara Duca

Post Doctoral Fellow

University of Buenos Aires

Buenos Aires, Argentina

Editorial Assistants

Ms. A.P. Jayanthi

Ms. Aditi Madan

Ms. Konsam Nirmala Devi

Mr. Nawin Kumar Tiwary

ISSN : 2456-4478



Published from:

Centre for Earth Studies

Room No. 205, New Academic Block

Indraprastha College for Women

University of Delhi, Delhi-110054

Contents

Editorial

Waste Not, Want Not Can Also Create Sustainable Societies	56-57
---	-------

Research Article

Exploring the Potential of Soap Operas for Gender Equality and Sustainable Development	58-62
--	-------

Women at Work and Men at Home: A Transition for Sustainable Development	63-67
---	-------

Preventive Detention: A Necessity	68-71
-----------------------------------	-------

Change in Geographical Proximity: A Qualitative Study of the Experience of Parting	72-79
--	-------

Gandhian Naturopathy: A Critical Appraisal	80-85
--	-------

General Article

Reflecting on the Relationship Between Human Beings and Sparrows	86-90
--	-------

Research Communication

Towards A Waste Neutral College Campus: Case Study of Indraprastha College for Women, University of Delhi	91-94
---	-------

Seeding Social Innovation in Private Schools: A Case Study of St. Mary's School, Delhi, India	95-98
---	-------

Roaming Through Hafta Bazaar: A Walk-Route for Old Delhi's Sunday Markets	99-101
---	--------

Book Review

Spiritual Ecology and Sustainability: Practice and Confluence. PremKumari Srivastava, Pratibha Rai & Saumya Shukla, New Delhi: Authors Press, 2017, p. 256	102-103
--	---------

Waste Not, Want Not Can Also Create Sustainable Societies

Govind Singh

Editor, Journal of Innovation for Inclusive Development, Centre for Earth Studies
Indraprastha College for Women, University of Delhi

Goal 12 of the Sustainable Development Goals (SDGs) focuses on Responsible Consumption and Production. One of the key targets under this Goal is to substantially reduce waste generation through prevention, reduction, recycling and reuse. Waste management has emerged as one of the most challenging problems of the 21st century, thus far. Our waste generation capacity has consistently increased since the industrial revolution. In the absence of the much needed inventions and innovations, the waste management sector is now facing a crisis situation in most parts of the world. This is having a significant adverse impact on the local as well as global environment. Release of methane (a potent greenhouse gas) from landfills for instance, now accounts for 12% of the total global methane emissions (EPA, 2006). Landfill sites have also become point source of particulate matter pollution as well as of surface and ground water contamination.

The world today is rapidly urbanizing. Since municipal solid waste is one of the key by-products of urbanization, the latter is also accompanied by an increase in the generation of municipal solid waste. In 2002, 2.9 billion urban residents were generating approx. 0.68 billion tonnes per year of waste. By 2012, 3 billion urban residents were generating approx. 1.3 billion tonnes per year of waste. It is estimated that by 2025, 4.3 billion urban residents will be producing 2.2 billion tonnes per year of waste (Hoornweg and Bhada-Tata, 2012). In addition to the total municipal waste generated, the per capita municipal waste generation capacity is also increasing with increasing urbanization. The dumping of municipal waste in the landfills, and the daily increase in the size of these landfills have made them into ticking time bombs, planted in almost all the megacities of the world. To complicate matters further, municipal solid waste is only one among the many types of waste being

generated in our cities. The various other types of waste generated include electronic waste, biomedical waste, hazardous waste and construction waste. Waste management is thus clearly a sector which needs immediate and careful attention.

Addressing the waste management problem needs to begin with understanding the reasons that have led to the current dismal waste scenario. In countries with deep rooted pasts and sociocultural heritage, it has been observed that working with waste is a social stigma. This mindset has proved to be a hindrance in the research and development of the waste management sector, especially in developing countries. Another aspect of the waste challenge, which sets it apart from other environmental factors such as clean air, potable water and usable energy is volume. While clean air, potable water and usable energy become a challenge when they become limited, waste becomes a challenge when there is too much of it. This makes it relatively easy to understand when air, water and energy reach a crisis situation. However, with waste, it is not always clear as to how much is too much, before it becomes a Himalayan problem. It is no surprise then that a general overview of the top five most populated megacities in the world (UN, 2016) presents an alarming waste scenario. While Tokyo (Japan) has been attempting to create a new island with its waste, Delhi (India), Shanghai (China), Mumbai (India) and São Paulo (Brazil) continue to struggle to offset the waste from their skyscraping landfills. The landfills, as well as the entire waste collection, handling and disposal mechanisms in these cities have thus become a major public health and environmental concern.

An apparently simple solution to the urban waste crisis is the segregation of waste into biodegradable and non-biodegradable waste, at source. It is an overtly simple waste management intervention, so much so that it has seemed too simple to be implemented by many municipal

Email for correspondence: contact@govindsingh.com

agencies around the world. The municipal agencies who have adopted waste segregation have not been able to do so with the micro-scale clarity and political will that it requires. Segregation of waste requires a multi-stakeholder approach, where everyone from the citizen to the waste collector and those handling the waste need to be on board simultaneously. An ideal waste segregation system will ensure decentralization of waste management and at least the biodegradable waste generated by individual households/ residential area should be neutralized within the household/ residential area itself. While this seems to be theoretically appropriate, its implementation in megacities - with large number of houses and residential areas - is farfetched. Thus, implementing segregation of waste in megacities will immediately double the spending on municipal waste collection due to bifurcation of the waste collection system (cf. UN-Habitat, 2011). Waste segregation is therefore not as simple a solution as it seems, for solving the urban waste crisis.

The complexity of the waste management crisis in megacities and urban agglomerations calls for innovative and inclusive solutions involving all stakeholders. It also requires nations and municipal agencies to generate awareness on the need to reduce and optimize our consumption patterns and revisit our increasingly consumerist lifestyle. Tackling waste management efficiently can help address more than half of the 17

Sustainable Development Goals (UNEP, 2015). The ability of nations to handle their waste is going to determine the sustainability of existing and emerging megacities and it is time that the waste management sector is given the attention it has been wanting since at least the last two decades.

References

- EPA, 2006. Solid Waste Management and Greenhouse Gases - A Life-Cycle Assessment of Emission and Sinks. 3rd Ed. U.S. Environmental Protection Agency, Washington, USA.
- Hoornweg, D. and Bhada-Tata, P. 2012. What a Waste: A Global Review of Solid Waste Management. Urban Development Series; Knowledge Paper 15. World Bank, Washington, USA.
- UN, 2016. The World's Cities in 2016. United Nations - Economic and Social Affairs. United Nations, New York, USA.
- UNEP, 2015. Global Waste Management Outlook. United Nations Environment Program. United Nations, Nairobi, Kenya.
- UN-Habitat, 2011. Collection of Municipal Solid Waste – Key Issues for Decision Makers in Developing Countries. United Nations – Habitat. Nairobi, Kenya.

Exploring the Potential of Soap Operas for Gender Equality and Sustainable Development

Divyadarshan Chandrasekar¹ and Ameya Aatman²

¹Department of Philosophy, University of Delhi

²Bridge The Divide, Los Angeles, California, United States of America

Abstract: Contemporary soap operas have a large but persistent viewership, especially among the women in India. This paper examines the Entertainment-Education (E-E) paradigm in communication, its theoretical underpinnings and applications of these theories for bringing about a social change. Literature on social impact generated by soaps in India and in other countries including the US has been reviewed. The case study of *Balika Vadhu*, a revolutionary soap themed on child marriage, is also presented. The research identifies prime time soap operas as an untapped pool of talent with potential of becoming an agent of mass education. The research also advocates for constituting national level awards for TV soaps which focus on E-E.

Keywords: *Balika Vadhu*, entertainment, education, gender equality, soap operas.

1. Introduction

Soap operas are popularly known for being shallow and addictive, and not really for bringing about social change. On the contrary, around the world this genre has succeeded in providing 'educational entertainment' - a blend of public service messages and melodrama that has enraptured millions of viewers. Entertainment-Education (E-E) is not merely a theory of communication. It is a communications approach that embeds an educational narrative message into a popular entertainment format (Singhal and Rogers, 1999). The content of E-E soaps is educational in nature but the form is that of a soap. Soaps are so named because such serials were originally sponsored back in the 1930s in the US by soap and detergent manufacturers (Allen, 1985). The defining characteristics of soaps are drama, long storylines and delivery mode (periodic episodes of 20-60 mins. with commercial breaks). The individual episodes are not

independent but are pieces in a large narrative of the events in the lives of the lead characters of that soap.

In India, TV soaps began to be telecasted since 1984. One of the first soaps was *Hum Log*, telecasted on *Doordarshan*. *Hum Log* was a 156 episode long Education-Entertainment soap, featuring the events in the life of a middleclass family in the Hindi speaking belt of India. Each episode had over 50 million viewers hooked to their TV sets with conventional antennas. Inspired by the Mexican development communication programmes, *Hum Log*, unlike most American and English soaps before it, was a 'pro-development' soap opera. Such serials are broadcasted in order to entertain and to convey subtly an educational theme that promotes development. *Miguel Sabido*, the inspiration for *Hum Log*, pioneered the dissemination of educational messages through broadcasts of serialized novellas, a format analogous to Indian soap operas but usually less long-running. This approach has come to be known as Entertainment-Education (Singhal and Rogers, 1999). A critical distinguishing point about the E-E soaps from other televised educational programmes (especially state funded programmes) is that they are generally supported by commercial advertisements.

It is important here to steer clear of a common misconception between Infotainment programmes and E-E soaps. The *Crocodile Hunter* (1997-2004, Discovery Network) ran 4 seasons and was a trendsetter that picked on children's curiosity about the natural world in an entertaining way. However, the mode of delivery of information/ knowledge in this programme was not through drama but through creative description. E-E soaps like *Hum Log* have all qualities of a soap and the transmission of knowledge is implicit, not overt. This genre or this specific art form is meant primarily for entertainment. It grew as an industry with primary focus on housewives as target audience and soaps were aired

*Corresponding author. Email: c.divyadarshan@gmail.com

during daytime when the men were considered to be at work. The very history of soaps distinguish it from infotainment shows. This is not to say that infotainment shows have not contributed to social change and sustainable development. *Satyamev Jayate* is an outstanding example of how an infotainment - weekend talk show can transform social mindset and initiate discussion on hitherto neglected issues. The focus of this paper is on soaps, especially on a class of soaps very peculiar to the Indian media industry - 'Mega serials', the longest of which has run for 9 years and continues to be on air (*Yeh Rishta Kya Kehlata Hai*, 2009 - Present, Star Plus). Though soap operas are usually defined as daytime serials, this paper also includes primetime TV serials as soap operas.

2. Theoretical Underpinning

The E-E paradigm in communication has its theoretical underpinning in Psychology and Sociology. Bandura's social learning theory emphasises the role of observation of behaviour of others and the consequences they face, as a vital part of the process of learning (Bandura, 1977; Grusec 1992). This learning is essentially towards enhancing self-efficiency. Bentley's Dramatic Theory can be used to explain the effect of the genre of 'melodrama' used in soaps, in making them popular and persistent. Recent studies have provided evidence for the precedence of narratives involving melodrama over non-narrative forms of intervention (Borrayo et al., 2016).

Bandura's social learning theory has quite profoundly reflected the social learning procedure, especially behaviour learning by imitation. These constructs imply that it is necessary to build a conducive environment to enable learning from observation in the social milieu (Bandura, 1977). The television provides that kind of environment. One can easily imagine the living room of any house when a family or an individual is watching television. It creates an apt environment for education along with entertainment.

3. Soap Operas and Social Reformation

TV serials have in many instances had 'dramatic' impact on the social mind set thereby inducing multi-level behavioural changes in individuals, groups and communities. The impact of soaps in health awareness, about issues like HIV-AIDS and family planning, has been researched and is well documented. The role that Hum Log played in educating larger population of the country on issues like gender equality and freedom of choice for women is notable (Singhal and Rogers, 1988; Brown, 1990). Many countries have experimented with E-E soaps both on TV and on Radio. For instance, radio

soaps in Tanzania had a phenomenal impact on family planning behaviours (Rogers et al., 1999).

4. Indian Scenario

With the inception of television in the 1930s (Jacobs, 2000) soap operas soon became an integral part of the television experience around the world, as it did in India. However, their educational quality has always been underrated especially in India. There are considerable evidences of soap operas being a game changer in the field of television filming and also the volume of impact they have created with respect to respective social issue addressed by them. Besides, these E-E serials have managed to transcend generations and continue to educate masses even today, like in the case of *Ramanad Sagar's Ramayana* (1987-88, DD).

The *Ramayana* (and its translations to other Indian languages) was the most watched show anywhere in the world when it was telecasted (Awaasti, 2016). It became legendary especially because of its educational aspect. It brought to the common man deep knowledge of the epic and all the intermingled narratives and episodes in it. Moreover, it is legendary because of the kind of social congregation that it brought about. People travelled long distances to catch the Sunday morning show on a Panchayat TV (since many did not own a TV set back in the late 1980s). This brought about not only a social cognition but in fact a social construction and reconstruction that translated into social messages. There are many such legendary serials that have had a timeless impact on how individuals imagine the legendary Rama and Sita.

In relation to school education, the E-E medium has great accessibility and popularity especially among the students in India. National Viewership survey shows that only 8% students watch television for educational purpose whereas about 50% of students watch TV simultaneously for the following three factors: education, entertainment and information (CEC, 2010).

5. Gendered Themes in Soaps

Ramayana changed the way one thinks about Rama. Similarly there have been several soaps that brought eddies in the zeitgeist, many of which are still on-air. A case study of *Balika Vadhu* is presented below which is a soap which has educated masses on the need for gender equality, and the debate around it. *Balika Vadhu* became a trendsetter in Indian television and culminated the supremacy of *Saas-Bahu* style of soap operas. The latter is based on the conflict between the bride and her female in-laws or the vice-versa.

5.1 Case Study - *Balika Vadhu*

Balika Vadhu is a classic Indian soap opera and an ideal example of education-entertainment (E-E) segment. It is a Hindi programme, being aired on a Hindi multi-commercial TV channel, Colors TV. The plot began with showcasing child marriage in the forefront in the backdrop of a Rajasthani family. It began airing on Colors TV from 21 July 2008 and its final episode was aired on 31 July 2016 spanning an eight years long saga on Indian television. The plot, which is set in rural Rajasthan, traces the arduous journey of a child bride from the brink of childhood to womanhood. The first season of this soap focuses on the life journey of Anandi (played by Avika Gor) and Jagdish (played by Avinash Mukherjee), who were married in their childhood. The second season reflected the life of Anandi's daughter Dr. Nandini (played by Mahhi Vij) who was also a child bride. *Balika Vadhu* very sensitively portrays the plight of children who are unwittingly forced into marriage, in the name of tradition, and have to bear the repercussions for the rest of their lives. It also showcased the dominance of the elders in her new home, and the expectation of a child to take on the responsibilities of a woman. It has been credited as the first Indian fiction show to complete 2,000 episodes. *Balika Vadhu* has become the second longest Hindi serial after *Yeh Rishta Kya Kehlata Hai*.

Balika Vadhu was able to throw open some critical social messages to the audience through a strong storyline and plot (Chug, 2012). It had a huge impact on many spheres of the society and could highlight some prominent issues such as child marriage and atrocities related to it. It was able to create a wholesome awareness on this very issue. By the end of 2008, the series won 'Best Programme with a Social Message' award at the 8th Indian Telly Awards. The Times of India mentioned *Balika Vadhu* as a serial that 'broke stereotypes and educated India' (Arora, 2015). As per TAM Media Research data, *Balika Vadhu*, launched on July 21, 2008, managed to reach a TVR of 6.8 by September of the same year, making it the number one TV serial. The GRP contribution of *Balika Vadhu* was at an average of 14% in the latter half of 2008, and it continued to be in the top 5 or top 10 soap operas (Mulki, 2015). The popularity of this soap opera is an indicator of the reception of the concerns of child marriage it grapples with. *Balika Vadhu* was able to bring to light various hidden issues regarding the very practice of child marriage. Apart from the numbers, due to its popularity it will not be wrong to call it a trendsetter in Indian Television just like Ekta Kapoor had been with the *Saas-Bahu* operas. *Balika Vadhu* also led to the creation of a plethora of TV soap operas on women centric issues. Some of these are *Na Aana Is Des Laado* (highlighting

female foeticide), *Agle Janam Mohe Bitiya Hi Keejo* (highlighting dowry related issues) and *Yeh Rishta Kya Kehlata Hai* (discussing the various issues faced by a girl in India in her journey to becoming a woman). Being a trendsetter, *Balika Vadhu* has been a huge topic of research in Indian television from varied perspectives be it marketing, psychosocial changes, etc. It has also not failed to attract researchers from the academia (Chug, 2012).

6. Discussion

The available literature and the case study establishes the significant position that soap operas and private media houses have secured in the living rooms of millions of Indians. Soaps and mega-serials, airing on privately run TV networks have a very wide viewership. Using this media for Education-Entertainment can have far reaching implications for education, social and environmental awareness and sustainable development. Indian soap operas do share all the necessary elements of what makes an activity an educational activity. That said, the literature and case studies provide evidence on how soaps have in fact been disseminating knowledge and inducing positive changes in behaviours and attitudes of the society at large. General Entertainment Channels (GECs) happen to have the most viewed soaps. Private GECs and their soaps have been running successfully and their soaps have more viewership among the urban poor than state run channels do. They form a part of the routine of the viewers, thereby animating the living room (or the only room in the house). Soaps are watched for long periods and retained for longer periods, thanks to the continued narrative, periodic repetition (daily in case of most Indian soaps), and emotional engagement of the character with the receiver (against epistemic engagement in school classrooms). This specific aspect of soaps make them a very effective method of transmitting knowledge, awareness and inducing positive or negative attitudes in individuals and within communities as a whole towards the issue being raised. The narrative form that it takes was found to have more impact on behavioural intentions than non-narrative TV programmes (Borrayo et al., 2016). What we have here is a window right into the houses of millions. The economic costs of this form of enter-educate programmes, through E-E soaps, can be almost negligible against paid advertisements and door-to-door campaigns.

A good example that can be cited here is that of AIDS awareness spread through a sub-plot on *The Bold and the Beautiful* in the USA (Kennedy, 2004). In collaboration with Centre for Disease Control (CDC) and University of Southern California, *The Bold and the Beautiful*, a daytime soap, introduced a sub-plot about HIV lasting five

episodes and a spike was noted in the number of calls received on the hotline number depicted in the episodes (Kennedy, 2004). With less than a hundred thousand dollar expense, more than 4.4 million households were reached and thousands of them in fact rang up the hotline seeking more information about HIV and preventive measures. The power that remains concealed in the plot and sub-plots, the characters and episodes of highly watched soap operas is a huge resource that must be tapped into so as to enable cost effective education and sensitisation of the masses about social issues.

7. Conclusion

With the opportunity and its scope established, the question remains as to how can we capitalize on the E-E opportunity? Again we turn to the Centre of Disease Control (CDC). CDC works in partnership with the University of Southern California to engage producers and writers of soap operas by means of regularly providing health-related resource materials and in-person consultation for discussing potential storylines for health education of masses. CDC also runs an award-winning programme called 'The Sentinel for Health Award for Daytime Drama' for shows with the best storyline that informs viewers and motivates them to make healthy choices (Kennedy et al., 2004; Wilson and Beck, 2004). CDC is reaching out to the entertainment industry and is changing the way we think about health education. Through E-E soaps and E-E themed episodes within mainstream soaps, CDC has educated a large number of targeted audience of that soap about HIV-AIDS. A replication of sorts in the field of gender equality is not just possible, but as inferred from the case study, is also very probable. Moving away from the *Saas-Bahu* cliché and exploring new themes and uncharted territories is one step forward. What can be a strong motivational force for inculcating E-E sub-plot in existing prime time soaps and in production of more E-E soaps is the recognition of such work through national awards for TV soaps. The US media industry has Oscar and Emmy Awards for movies and soaps, respectively. In India, despite introducing private television networks almost three decades back, there are no nationally recognised awards that encourage quality work in this field.

The argument for considering TV shows for national awards alongside feature and documentary films is worth considering in its own right. Soaps are indeed an art form, one that directly reaches more than 61% of the population (Jensen and Oster, 2009). However, in the context of soaps, there is a dire need to encourage experiments outside the cliché plots and also to pick up strong educational themes either in the main plot or in sub-plots.

National awards for best E-E soap operas and their characters and actors can make a huge difference. Soap operas can act as efficient media for education and transmitting information/ knowledge, inducing healthy attitudes and thereby behavioural changes that may ultimately lead to gender equality.

8. Acknowledgement

The authors would like to acknowledge the mentorship received from Cluster Innovation Centre. The authors would also like to thank Prof. Sydney R. Rebeiro (Adviser, Alumni Affairs, University of Delhi) for sharing his valuable insights on the theme. This paper was completed with the support of staff from Maslow Initiative Foundation, Delhi.

9. References

- Allen, R. C. 1985. *Speaking of Soap Operas*. Chapel Hill, NC: University of North Carolina Press.
- Arora, M.M. 2015. (2015, Jun 3). 5 TV Serials that Broke Stereotypes and Educated India. *The Times of India*. Accessed from timesofindia.indiatimes.com/tv/news on 22/07/2017.
- Awaasti, K. 2016. (2016, Feb 25). Once Upon a Time, Ramayan Attracted More Viewers than Game of Thrones. *Hindustan Times*. Accessed from <http://www.hindustantimes.com/tv> on 22/07/2017.
- Bandura, A. 1977. *Social Learning Theory*. Englewood Cliffs, NJ: Prentice-Hall.
- Borrayo, E.A., Rosales, M., & Gonzalez, P. 2016. Entertainment-Education Narrative Versus Non-narrative Interventions to Educate and Motivate Latinas to Engage in Mammography Screening. *Health Education & Behavior*, 44(3): 394-402.
- Brown, W. J. 1990. Prosocial Effects of Entertainment Television in India. *Asian Journal of Communication*. 1: 113-135.
- Chug, D. 2012. Women's Education: A Marketing Strategy in Indian Soap. doi: 10.2139/ssrn.2155819.
- Consortium for Educational Communication 2010. National Viewership Survey on UGC-CEC VYAS Higher Education Channel Telecast Through Cable & Satellite and DD DTH. Consortium for Educational Communication: New Delhi, India.
- Grusec, J. E. 1992. *Social Learning Theory and Developmental Psychology: The Legacies of Robert Sears and Albert Bandura*. *Developmental Psychology*. 28 (5): 776.
- Jacobs, J. 2000. *The Intimate Screen: Early British Television Drama*. Oxford University Press.
- Jensen, R. and Oster, E. 2009. The power of TV: Cable Television and Women's Status in India. *The Quarterly Journal of Economics*. 124 (3): 1057-1094.

- Kennedy, M. J. 2004. Increases in Calls to the CDC National STD and AIDS Hotline Following AIDS-Related Episodes in a Soap Opera. *Journal of Communication*. 287-302.
- Mulki, S. 2015. (October 20, 2015). Balika Vadhu: All Grown Up. Accessed from http://www.afaqs.com/news/story/46006_Balika-Vadhu-All-Grown-Up on 22/07/2017.
- Rogers, E. M., Vaughan, P. W., Swalehe, R., Rao, N., Svenkerud, P., & Sood, S. 1999. Effects of an Entertainment-Education Radio Soap Opera on Family Planning Behavior in Tanzania. *Studies in Family Planning*, 30 (3): 193-211.
- Singhal, A. and Rogers, E. M. 1988. Television Soap Operas for Development in India. *Gazette*. 41 (2): 109-126.
- Singhal, A., Rogers, E. M. and Brown, W. J. 1993. Harnessing the Potential of Entertainment-Education Telenovelas. *Gazette*. 51: 1-18.
- Wilson, K. E. and Beck, V. H. 2004. Entertainment Outreach for Women's Health at CDC. *Journal of Women's Health & Gender-Based Medicine*. 11 (7): 575-578.
-

Women at Work and Men at Home: A Transition for Sustainable Development

Meeta Virmani^{1*} and Yatika Arya²

¹Indraprastha College for Women, University of Delhi

²Lady Irwin College, University of Delhi

Abstract: The issue of women empowerment has picked up a great attention and pace in the recent years. Women stepped out of the homes and started working although they continue to juggle between paid work and unpaid work at workplace and home respectively. Even as workplaces for women have increasingly become promotive of their professional and personal development through provision of policies such as work from home, flexible shifts, maternity entitlements among others there is still time when inclusion of all women in the workforce and inclusion of all men in the “home-force” is achieved. Families have started placing value to women’s education and employment, instead of limiting them to only home-boundaries. However, it is essential to understand the ground reality. Are we in a position to say that employment is synonymous to empowerment? As women have stepped out of home in large numbers, have men stepped inside the home in an appreciable manner? This paper attempts to talk about such pressing issues, which even though not talked about seriously, confront women today.

Keywords: development, empowerment, gender-roles, inclusion, patriarchy.

1. Introduction

Women in India have seen many ups and downs in terms of their survival and status. Across the country people can be seen worshipping Goddesses, signifying the power and strength of women; though there seems to be a great divide between the respect of female in the guise of a Goddess and the female as a woman. Here, the point at which our attention is drawn is not the long-talked aspect of getting women out of their homes, but its aftermaths. What really happens when a woman, who occupies a responsible place at home, goes out to study or work? And

are there any mechanisms to balance out the work at home in order to support her (woman’s) working out.

Empowerment of women necessarily means giving power to women. A paper by UN Women’s Global Compact (2010) defines empowerment as a situation wherein ‘people - both women and men - can take control over their lives: set their own agendas, gain skills (or have their own skills and knowledge recognised), increase self-confidence, solve problems, and develop self-reliance. It is both a process and an outcome’. Another interesting statement from the same source defines gender equality as, ‘it (gender equality) means that the different behaviours, aspirations and needs of women and men are considered, valued and favoured equally. It does not mean that women and men have to become the same, *but that their rights, responsibilities and opportunities will not depend on whether they are born female or male.*’

There are two things that stand out as important parameters of studying women and empowerment. First, the words marked in italics are of extreme value to us as they signify the aspect that one’s gender will not determine the way one will have his/her rights and opportunities, and thus the term used is ‘equality’. Second, if the two definitions of empowerment and gender equality are matched, it will become evident that the male counterpart of gender is somehow able to manifest his rights, opportunities, if not completely but to a great extent, especially in a patriarchal society like India, but how this is applicable to the women is worrisome. The misty issue of women empowerment therefore struggles to find an appropriate place in a male-dominated society.

2. Working Women: Dual Responsibility

Amidst the joy and happiness of a woman who goes out and works, there lies a huge burden of taking care of both home and job. The quality of being a care-giver is

*Corresponding author. Email: meetavirmani88@gmail.com

commonly associated with feminine counterpart in our society. And that which is inherent and spontaneous to a particular gender may not be classified and categorised as a specialised skill. Because “paid work” happens only when the worker possesses desired and not easily available skillset therefore, care-work at home is seldom accounted for as real work. This inattention towards the real work in the guise of duty, provided by females at home, continue to strengthen the boundaries of gender roles (Bhasin and Khan, 2014). Looking from the developmental perspective, one can understand that when girls in the family are brought up to become women who provide for care to each individual in the family as and when the need arises, boys have other preoccupations with evolving self. As a result, “males tend to have difficulty with relationships while females have problems with individualism” (Gilligan, 1982).

Urban woman has entered the corporate world and taken up managerial roles, yet the age-old image of a woman being a home-maker has not changed much. Even if she works, comes home tired/ has to leave early for office; she is expected to cook food, take care of kids and perform all other household duties and the male counterparts may volunteer but they hold no responsibilities. Women workers have to handle persecutions at their work place, sometimes just overlook things to ensure that their job is not jeopardized in anyway. Many Indian families are still living as joint families along with the parents and in-laws. This adds to their stress further because they have to please all the family members of her husband, listen to the complaints made against her and lend a deaf ear towards most of this. Overall, majority of women in India look towards or ‘live in the hope that things will change’ (Arab et al., 2015).

Valuing such attributes, a girl’s training so as to say in this context, will be aimed at making her a polite, humble and compassionate daughter-in-law who understands her responsibilities well. ‘The danger of such a possibility indirectly monitors the girl’s behaviour towards that which is socially approved because she is brought up to view marriage as the major goal in life’ (Sharma, 1996).

There is an urgent need to diffuse gender roles at home as ‘the ‘family’ in its nuclear form has been a major site for the subjugation of women where roles of men and women are defined rigidly’ (Mitra, 2015). Men and women of the family have to make way for each other to step in the unknown territories for sustainable development and gender equality. It is not right to keep men outside the kitchen, just as it is not right to keep women inside the kitchen when they have already forayed into the world of

paid-work. All one can wish is, that this hope is kept alive amidst the patriarchy that exists.

‘Linked to this system (patriarchy), is the ideology that men are superior to women, that women are a part of men’s property. In some South Asian languages, for example, the words used for husband are *swami*, *shauhar*, *pati malik*, - all of which mean “lord” or “owner” (Bhasin, 2014). As a result of the patriarchal set up, the social context of development for both men and women is altered in such a way that “it is obvious that the values of women differ very often from the values which have been made by the other sex, it is the masculine values that prevail” (Gilligan, 1982).

3. Home-Maker or Working Woman?

The noun “homemaker” provides a tinge of activity, control and function to the earlier commonly used term “house-wife” for a married woman who does not work outside home. The shift in the language can be perceived at two levels. First, from house - brick and mortar building to home - composed of people living together under one roof joined by common needs and interests. The second, from being wife, “*swaamini*” or “*patni*” to an active agent of change, capable of “making” passive to active homemaker works at home, for home. This probably comes from the notion that by providing care to the family members at crucial periods of their lifetime, she is “making the home”.

Further, the current trend of working-homemakers calls for addition to the existing terminology describing women at home and at work. It is then circumstantial and important for a woman to decide her priorities, being first a working woman and then a home-maker or the reverse. Not to forget, her role as a mother, if she is one, which demands her complete attention, which is both a blessing and a responsibility. In the patriarchal context, how she is conceived as a mother is also a matter of who she mothers, a son or a daughter. The mother of a son, can assert more powers in the family, in comparison to if she were mother of a daughter (Sharma, 1996).

One can go around hearing such statements where the first quality emphasised of a girl or woman would be her cooking skills, not her intellect, education or knowledge. A famous quote says, ‘the way to a man’s heart is through his stomach’, and obviously, who is going to make this way, a woman; although we discuss very little on how to make way to a woman’s heart. It is not fundamentally wrong for women to learn to cook, but why only they, it could be anyone, any person could sometime in life fall short of resources and is bound to cook, not only a female.

Cooking food, therefore is a life skill essential for all human beings regardless of which gender they belong to.

The global scenario is progressively inclusive for women workforce, as the findings from ILO Report 2016 has affirmed, “The largest increase in women’s employment in the services sector may be seen in Eastern Asia, where over the last 20 years the share of women employed has increased from 32.7 to 77.0 per cent” (ILO, 2016). While in India, decline in the female labour force participation rate, from 35% in 1990 to 27% in 2016, has been recorded.

4. Men as Home-Makers

Men at home or rather men as home-makers is the second and an equally important aspect of this paper. It is difficult for people to appreciate the fact that a particular man helps his wife or mother in household chores. Also, many mothers would be delighted to see their sons-in-law helping their daughters in household work, but the same mothers would be ashamed of their sons if they display such a gesture for their own wives. Bhasin (2014) reflects upon this behaviour and questions if only men are patriarchal. If yes, then what should we call women who continue to maintain the status quo. Can this behaviour by women be a by-product of social conditioning in a patriarchal system or a result of confusion arising out of conflict of interests, or both. As a society it is very important to take note of such anti-women women or rather anti-women-development women. This is so because when they become mothers, it is likely that they will teach their sons the principles of patriarchy, dominance and power of being a man.

In one of the interviews *Sadhguru*, a spiritual visionary, answers the question raised by a woman on how to deal with an exploitative husband, with the solution that all the mothers should raise sons to respect women, not only women at their home but women in society at large (Sadhguru, 2014). From a socio-cultural perspective, the home environment is a significant teacher for a developing individual, thereby a boy witnessing/observing his father supporting his mother, will grow up to be a man supportive of his wife and her decisions. One of the world’s most powerful businesswomen, PepsiCo CEO Indra Nooyi’s husband called it a day and took over as the newly appointed homemaker. Not every woman however shares the same pedestal.

Pakistani-American author Jabeen Akhtar feels, “Only among the upper-middle class and liberal-arts educated couples can such a setup function without a social stigma. Also, with men, house husbandry is a short-term fix. They

cannot forgo their careers forever to raise children.” According to her, the patriarchal grip has not dissolved completely. Though there are now some cases where one hears that father, not mother, quits her job for raising children, but we lag far behind in making such practice a norm. It is important that father be actively engaged in the caregiving processes of children to ensure the well-being of the family.

5. Gender Equality: An SDG and MDG Focus

The Millennium Development Goals (MDGs) were the eight international development goals that were established following the Millennium Summit of the United Nations in 2000, after the adoption of the United Nations Millennium Declaration. These were to be accomplished by the year 2015. Sustainable Development Goals (SDGs), believed to be extension of MDGs, have incorporated the dimensions of social, economic and most importantly, environmental development. The United Nations (UN), defines sustainable development as, ‘development that meets the needs of the present without compromising the ability of future generations to meet their own needs’.

Gender equality as a goal to achieve sustainable development has remained unchanged from the conceptualisation of MDGs in September 2000 to drafting of SDGs in September 2015. The third MDG reads as ‘Promote gender equality and empower women’ and the fifth and the tenth SDG are ‘Gender equality’ and ‘Reduced inequalities’ respectively. Promoting the rights of women and ensuring gender equality has been highlighted in both these breakthrough movements, that strongly advocates the fact that to ensure development of the nations and sustainability of environment, we need women to have equal rights as men. This is crucial as women’s socially ascribed responsibility for the management of natural resources such as water and fuel means they are more adversely affected as resources continue to become scarce.

In the context of making women in-charge of the resources and self-reliant, it becomes necessary that they are able to have a say in how resources are maintained and used. But, due to limited realisation of their rights and greater responsibility, women become more vulnerable than men to the impacts of climate change. Moreover, women’s lack of access to land, agricultural technologies and financial capital hinders opportunities to diversify their livelihoods or increase resilience in the face of climate change. Tackling the underlying social norms which limit women’s access to social and economic resources - such as land and financial capital - will be key

to implementing gender-responsive climate change measures (OECD, n.d.).

The situation is even grimmer for working women struggling to make both ends meet at the home-front. It will be insignificant to talk about gender equality without considering households below poverty line for various reasons such as rural-urban-migration, illiteracy, to name a few. Such households, where women have to become breadwinners as well as caregivers to their young children have to combat different set of challenges while working mostly in the unorganised sector (Swaminathan, 1985). Contextualising lives of working women in a weaker socio-economic background, Sobti (2009) opines, 'women have to perform the role of wage earner and home maker; since they have little time, they do not want to bargain for better conditions. Being untrained and illiterate, they are not able to keep pace with modernisation and skill requirements'.

In the same vein, rural women of poor households (whether male- or female- headed) bear primary responsibility for family subsistence, when it is also true that they are not equipped to fulfill this responsibility owing to unequal sharing of household resources. Further, the situation worsens due to rural women's unequal access to earning opportunities and to agricultural land, and the decline in common property resources and forests dedicated to development activities (Agarwal, 1989).

It has also been noted that rural women have lesser job mobility due to their primary and often sole responsibility for childcare, among other reasons: "the ideology of female seclusion, and the vulnerability to caste/class-related sexual abuse...confinement to casual work in agriculture, only men being hired as permanent labourers—a feature that appears to be related, among other things, to the need for permanent workers to substitute for family men in ploughing, in market transactions (buying inputs, selling products), and in night operation? (irrigation, guarding crops), that is, in work from which women tend to get socially excluded... lower payments often even for the same tasks, made possible by the ideological assumptions (usually shared by both employers and workers) that women's earnings are supplementary to the family or that women are less productive than men, and by the lack of unionization among female workers" (Agarwal, 1989).

Social recognition of women's work as productive and important is crucial for sustainable development. In general, agricultural fieldwork is physically more visible than home-based work, as also the paid-work than, for

instance the 'no cost' collection of fuelwood, fodder, or water. Apparently, for rural households such paid work takes up a higher social valuation (Agarwal, 1989).

6. Inclusive Development: The Way Forward

Vivekananda had rightly voiced, "that country and that nation which does not respect women will never become great now and nor will ever in future". Historically, women have been suppressed, underestimated and valued less in the society and also within their families, especially those facing the odds of socioeconomic inequality and exclusion by virtue of belonging to a particular social class or caste. Though this is changing but not at the pace that it should. It goes without saying that sustainable development is impossible without improving the status of women. Such a change will be catalyzed by various factors including wider social recognition of their work both inside and outside the home, as productive and valuable.

In every family, women are made to sacrifice their aspirations and ambitions for their household and give up their desires for the sake of her husband's wishes. Even in educated and progressive households, women may seem to run the household and be on the forefront of running errands, but in reality, they have no decision-making power. They might want something but if their husbands' views differ, ultimately the latter's word is the final word (Das, 2012).

A positive environment in the family in terms of acceptability of differences and unconditional regard and care for females makes them confident and makes them positively oriented towards their lives. On the other hand, families that impose strict restrictions and high expectations on their daughters makes them develop a negative perception about themselves (Virmani, 2011). As the first institution of development, family play a critical role in empowering women. Equity, thus, is required more than equality; men should not feel offended that it is the women's rights which is given more attention, but should understand that it is so because women do not actually enjoy what they deserve.

Respect, though a small word, has very serious connotations. Respect is what is the need of the hour; respect for a home-maker, respect for a working woman. This essential back and forth home and work transition for both men and women, requires mutual understanding and intent to be companions in the sustainable development journey. There is an urgent need to change this deep-seated belief regarding the economic-psychological arrangement of families in a society where 'behind every

successful man there is a woman', and must have more men saying that beside every successful person, there's another supportive person, regardless of the gender dichotomy. It requires each person to adopt a gender-neutral approach to perceive the two realms - the home - making business and engagement in paid work, outside home. As a society, we must come to an understanding that development will only happen if there is cooperation between man and woman, and not competition.

7. Acknowledgement

The first author has benefitted from teaching a Paper on 'Women Empowerment' at Indraprastha College for Women, University of Delhi and is grateful to the College Principal for the said opportunity. This provided her with the opportunity to interact with young women and the vignettes provided by these young women served as first-hand empirical data for this research.

8. References

- Agarwal, B. 1989. Rural Women, Poverty and Natural Resources: Sustenance, Sustainability and Struggle for Change. *Economic and Political Weekly*. 24 (43): WS46-WS65.
- Arab, R., Barati, A. & Mausami, S. 2015. Challenges and Problems faced by Women Workers in India. *Chronicle of the Neville*. Wadia Institute of Management Studies & Research. Accessed from <http://www.nevillewadia.com/images/Cronicle2015/Azadeh-Barati15.pdf> on 08/07/2017.
- Bhasin, K. 2014. What is Patriarchy? New Delhi: Women Unlimited.
- Bhasin, K. and Khan, S. 2014. *Feminism and its Relevance in South Asia*. 2nd Edition. New Delhi: Women Unlimited.
- Das, P. 2012. *Women Empowerment: Reality or Myth*. Accessed from [http://odisha.gov.in/e-](http://odisha.gov.in/e-magazine/Orissareview/2012/July/engpdf/91-97.pdf) magazine/Orissareview/2012/July/engpdf/91-97.pdf on 08/07/2017.
- Gilligan, C. 1982. *In a different voice*. Harvard University Press.
- International Labor Organization (ILO). 2013. India: Why is Women's Labour Force Participation Dropping? (2013, February 13). International Labor Organization: Protecting Jobs, Protecting People. Accessed from [http://www.ilo.org/global/about-the-ilo/newsroom/news/WCMS_204762/lang--en/index.htm](http://www.ilo.org/global/about-the-ilo/newsroom/news/WCMS_204762/lang-en/index.htm) on 08/07/2017.
- Mitra, I. 2015. (2015, Apr 5). Can Husbands Make Good Home-makers? *The Times of India*. Accessed from <http://timesofindia.indiatimes.com/life-style/relationships/love-sex/Can-husbands-make-good-homemakers/articleshow/12412777.cms> on 08/07/2017.
- OECD. n.d.. *Gender Equality and Women's Rights in the Post-2015 Agenda: A Foundation for Sustainable Development*. Accessed from <https://www.oecd.org/dac/gender-development> on 08/07/2017.
- Sadhguru. 2014. (2014, Aug 6). How to Deal With an Exploitative Husband? Accessed from <https://www.youtube.com/watch?v=mtETTbjKdWw> on 08/07/2017.
- Sharma, N. 1996. *Identity of an Adolescent Girl*. New Delhi: Discovery.
- Sobti, S. 2009. *Women and Children: Issues and Suggestions*. New Delhi: Rajeev Publishers.
- Swaminathan, M. 1985. *Who Cares: A Study of Child Care Facilities for Low-income Working Women in India*. New Delhi: Centre for Women's Development Studies.
- Virmani, M. 2011. *Being Different: Everyday Experiences and Construction of Self of College Girls*. Unpublished Master's Dissertation, University of Delhi.

Preventive Detention: A Necessity

Jaya Mishra

Department of Political Science, Indraprastha College for Women, University of Delhi

Abstract: State, ever since, its emergence, has been concerned with the maintenance of law and order and protecting people from external aggression and internal threats, thereby, ensuring safety and security to its inhabitants. The authority to maintain law and order empowers the state to use coercive power. It also emanates from various laws that are enacted from time to time. More often than not, coercive laws are self-contradictory because on the one hand they guarantee rights to people and on the other hand, they take away the right of a person or persons. Therefore, it is not wrong to say that modern states are repository of contradictions and India is no exception. There are several undemocratic provisions in the Indian Constitution; preventive detention is one of them. It seeks to detain a person to prevent him/her from indulging in any activity which is likely to pose a threat to the security of the State. In Britain and America this provision was used during World War II while, in India it can be used even in peacetime. This provision has been extensively used against the political dissidents during the post-colonial period. Justice Mahajan of the Supreme Court of India has held that 'preventive detention laws are repugnant to democratic constitution and they cannot be found to exist in any of the democratic countries of the world'. The question that one can ask at this juncture is that why did the Government of 'independent' India retain preventive detention laws? And further, framed new ones. This research contribution examines the circumstances which compelled the Government to frame 'preventive detention' laws, and its use during national emergency and peace time.

Keywords: detention laws, preventive detention, India.

1. Introduction

The Government of independent India inherited 'preventive detention' laws from the Colonial Government (Kumar, 1991). As early as 1784, the East

India Company Act allowed the detention of a person suspected of activities or carrying on correspondence prejudicial to the peace of British settlements in India. The oldest Preventive Detention statute was the Bengal State Prisoners Regulation of 1818. Defense of India Acts 1915 and 1939, and the Restriction and Detention Ordinance of 1944 were framed by the Colonial Government in the wake of first and second world wars. These laws empowered police to detain a person without trial on subjective satisfaction of executive authorities.

Preventive detention is not punitive but a precautionary measure. The object is not to punish a man for having done something but to interpret before he does it and to prevent him from doing it. Justification of such detention is suspicion or reasonable probability and not criminal conviction, which can only be proved through legal evidence. Preventive detention aims at protecting society from potential threats and destructions, whereas, punitive detention seeks to punish a person who is found by the judicial process to have committed an offence. Nevertheless, all preventive laws are punitive in nature because imprisonment - even for the purpose of prevention - is a punishment as it obstructs detained person's normal life. And similarly, punitive laws are preventive to some extent because punishment is given with a view to deter the convict from further committing offence.

2. Need of Preventive Detention

India's independence was accompanied by several challenges that threatened the unity, integrity and sovereignty of a nascent nation. The Government of India and the Constituent Assembly committed to maintain and strengthen unity and integrity of the country, and decided to provide for strong 'Preventive Detention' law, ironically, in the chapter on Fundamental Rights. Article 22 first provided that no person might be detained in custody without being informed of the grounds for his or her arrest or be denied counsel. Any such detained person had to be produced before a magistrate within twenty-four hours, and could not be detained longer without a

Email for correspondence: jayanarayanmishra@gmail.com

magistrate's authority. Assembly members further provided that these general protections did not apply to individuals detained under any law providing for preventive detention. Even the limited protection granted - that no law could authorize preventive detention longer than three months unless an Advisory Board (composed of persons qualified to be High Court judges) held there was cause for further detention (Article 22(4) (a)) - was not absolute. It did not apply to laws made by Parliament prescribing the circumstances and classes of cases under which a person might be detained for longer than three months 'without obtaining the opinion of an Advisory Board' (Article 22(7) (a)). Persons held under Preventive Detention laws were to be told the grounds for their detention and allowed to make representation against them unless the arresting authority decided that disclosing the facts would be 'against the public interest' (Clause 6).

On the eve of India's independence, Communist were attempting to stage uprising in several parts of the country including Telangana and West Bengal. Communal riots had plagued the country. To curb all such destructive activities, Article 22 was immediately put to use. However, with the coming of the Constitution into force on 26 January 1950, a number of existing laws providing for preventive detention lapsed or were vulnerable to overturning as violations of the Fundamental Rights. To retain the legitimacy of such laws, President Rajendra Prasad issued the Preventive Detention (Extension of Duration) Order. Nevertheless, over the next one month, four High Courts declared the order unconstitutional, and states detention laws were challenged in High Courts. 500 Communist detenus in Calcutta were due for release on 26 February because otherwise they would have been held longer than 3 months without the advice of advisory board. To meet these challenges, Parliament, in its special session on Saturday, a day before the release of Communist detenus, unanimously passed Preventive Detention Act, under Item 9 and 3 of the Union and Concurrent list (Austin, 1979; Basu, 2001).

The Act was challenged in the *A.K. Gopalan Vs State of Madras* case in the Supreme Court, on the ground of violation of freedom of expression and personal liberty. The Court upheld his detention but struck down Section 14 of the Act. This, they said, contravened Article 22(5), which provided that the grounds for detention should be given to detenus. The Act was amended in 1951, which provided that grounds for a detenus order and any representation made against it were to be given within six weeks to an Advisory Board, which might hear the detenu in person. If the Board finds insufficient reasons for detention they would be released. If the detention was

upheld the detention could continue for such period as the government thinks fit. The membership of Advisory Boards was raised from two to three, and decisions were to be by majority vote. The Supreme Court upheld this Act, saying that it substantially satisfied the requirements of Article 22 (4). Successive detention laws were passed in 1952, 1954, 1957 and 1960. While enacting these laws, the government emphasized on maintaining public order and need to combat anti-social activities. The critics called these laws as barbarous, brutal and repugnant to democracy.

3. Preventive Detention During National Emergency

Government's power to detain and curtail liberty and other fundamental rights increased massively during National emergency proclaimed by Dr. S. Radhakrishnan on 26 October 1962, under Article 352. He promulgated Defense of India Ordinance. He also invoked Article 359, and thereby suspended the right to move the court for the enforcement of the Fundamental Right under Article 21 and 22. On 7 November 1962, the Government of India Issued Defense of India Rule (DIR) under the Defense of India Act (DIA). On 11 November 1962, the President of India suspended a third Fundamental Right, Article 14 or the 'Equality before law and equal protection of law'. These laws enormously increased the Government's power to curtail civil liberties and to regulate citizen's affairs. The first of the two 1962 ordinances empowered the Government to make rules for securing the defense of India, public safety, public order, the efficient conduct of military operations, and supplies and services essential to the life of the community. Under the Defense of India Rules, the Government could arrest and try persons contravening them in order to prevent tampering with the loyalty of persons entering the service of the Government and spreading false reports 'likely to cause disaffection or alarm ... or hatred between different classes of the people of India', and to ensure the protection of ports, railways, and so on (48 items) (Austin, 2000).

With the withdrawal of China, the demand for revocation of emergency and restoration of civil liberties increased. The leader of Swatantra Party, C. Rajagopalachari, Jan Sangh, CPI and BAR association severely attacked suspension of Fundamental Rights. C. Rajagopalachari was of the opinion that continuance of emergency and the power of DIA in light of the withdrawal created a crisis for democracy. Jan Sangh said that the slogan of Congress Party of one nation, one party and one leader smacked of fascist tendency. The Government disagreed and in October 1963 extended the emergency for a period of three years. The Government continued to use DIA and rules in preference to Preventive Detention (PD) still in

force. Some 700 Communists were arrested in 1964 in anticipation of uprising during election in Kerala in 1965. There were detentions under the DIA during the 1965 language riots in Madras. DIA was further used during war with Pakistan. After the end of Indo-Pak war, Mc Setalvad, and MPs demanded revocation of emergency and DIA. National Emergency lapsed on 31 December 1967 when the government did not seek its renewal apparently because dissension within the Congress. Preventive Detention of 1950 lapsed in 1969 precisely for the same reason. In 1971, the Parliament enacted 'Maintenance of Internal Security Act (MISA)' and in 1974 came the Conservation of Foreign Exchange and Prevention of Smuggling Activities Act - popularly known as the COFEPOSA. While the MISA was directed against subversive political activities, the COFEPOSA was also directed against subversive political economic activities. The 19 months of Emergency Rule witnessed grave misuse of MISA and COFEPOSA. Political dissidents were put behind bars without fair trial (Basu, 2001). The Janata Government came to power with an electoral pledge that preventive detention laws shall be repealed. The Janata repealed the MISA but COFEPOSA continued to exist.

4. Preventive Detention Laws - Post Emergency Period

The decade of 1980s was the period when several laws virtually freezing civil and political liberties were passed. In 1980, the 'National Security Act (the NSA)' was introduced which enhanced the district magistrates and police commissioners power to arrest and detain any person without trial. In September 1981, the Essential Services Maintenance Act (ESMA) was promulgated. On 3 May 1983, the Lok Sabha passed the Central Industrial Security Force (CISF) Bill, transforming the character of security forces. The Act empowered any member of the CISF to arrest a person without a warrant or orders from a magistrate. The Amendment states that no member, without previous sanction of the Central Government or the prescribed authority can become a member of any political party or Trade Union. The National Security (Second Amendment) Ordinance 1984, the Prevention of Narcotic Drugs and Psychotropic Substances Act, 1988, have given wide powers to the police and other state agencies (Hargopal and Balagopal, 1998).

These Preventive Detention laws, already in force, proved insufficient to deal with terrorism raising tentacles in Punjab and other parts of the country. Henceforth, Union Government enacted 'Terrorist and Disruptive Activities (Prevention) Act (TADA)' in 1985, ostensibly to contain terrorism in Punjab. However, the enforcement of TADA

in all parts of the country has, in effect, taken away the right to life guaranteed in the Constitution of India. TADA was one of the most repressive and draconian laws passed by the post-Independence regime. The cases of detentions, police atrocities and encounter deaths invited severe criticism of TADA; consequently, TADA lapsed in 1997.

Beginning of a new millennium witnessed steep surge in terrorist activities all over the world. India was not untouched with this development. Several attacks on high security public institutions included the attack on the Legislative Assembly of Jammu and Kashmir and the 13 December 2001 attack on the Indian Parliament. As if these were not enough, terrorist carried out another dastardly attack on New York World Trade Centre on 11 September 2001, where thousands of people were killed. This incident was severely criticized by world leaders. US pledge and later waged a war against terrorism, in all its forms. At the same time, the UN Security Council also adopted a resolution condemning the attack in strongest terms and called Member States to cooperate in the war against terrorism (The Guardian, 2002; UN Press, 2001).

It was in this background that the Government of India decided to enact another law to deal with the menace of terrorism. Prevention of Terrorism Act (POTA) which replaced Prevention of Terrorism Ordinance (POTO) in 2002, filled the legal vacuum in dealing with terrorism created by the expiry of TADA. POTA provided more stringent provisions relating to bail, confessions, definition of terrorist acts, banning of terrorist organisations and interception of electronic communication. Like other Preventive Detention laws, POTA was also used against political dissidents. The first victim of POTA was not a terrorist but Vaiko, the leader of MDMK (ToI, 2002). The United Progressive Alliance (UPA), the then Government, which was led by the Congress Party repealed POTA in 2004. However, to justify its commitment to fight against terrorism, it imported several provisions of POTA into Unlawful Activities Prevention Act (UAPA) through an amendment (Singh, 2008). Thus TADA, POTA and UAPA are Extraordinary Laws; enacted to respond to specific situation arising out of extraordinary circumstances. Nevertheless, these anti-terrorism laws are both preventive and punitive in nature. Preventive Detention laws have been widely used and more often, misused in so-called disturbed areas. The objective of Preventive Detention laws was to curtail the rights of a few for safeguarding the rights of many. However, these laws have failed in their basic objectives. Despite their failure, I do not intend to say that they are useless rather wish to

point out that like other laws, Preventive Detention laws are also not properly implemented. Judicious strategy of K.P.S. Gill, and proper implementation of laws ended terrorism in Punjab. If implemented properly, this history can indeed repeat itself in Kashmir.

5. Conclusion

Preventive detention gives immense power to executive. History is witness to its draconian use against the people, who have supposedly conspired against the state or society. Though Preventive detention is a necessity in some cases yet it is open to misuse. An authoritarian government can create havoc through the use of Preventive detention laws as happened during emergency 1975-77. The use of preventive detention laws in normal time is most undemocratic feature of Indian polity. Since independence till date the unity and integrity of the country has been consistently threatened by antinational forces creating fertile ground for use of preventive detention laws. However, it should be used as the last option.

6. References

- Austin, G. 1979. 'Indian Constitution: Cornerstone of a Nation' New Delhi: Oxford University Press.
- Austin, G. 2000. 'Working a Democratic Constitution' New Delhi: Oxford University Press.
- Basu, D. 2001. Introduction to the Constitution of India. 19th Edn. M/s. Wadhwa and Company.
- Hargopal, G and Balagopal, K. 1998. 'Civil Liberties Movement and the State in India' In: Mohanty, Manoranjan and P.N. Mukherji with Tornquist, O. People's Rights. New Delhi: Sage, pp. 353-371.
- Kumar, B.V. 1991. Preventive Detention Laws of India. Konark Publishers.
- Singh, U.K. 2008. 'The Silent Erosion: Anti-Terror Laws and Shifting Contours of Jurisprudence in India', In: Tarabout, G. and Samadar, R. (eds.) Conflict, Power and the Landscape of Constitutionalism. London: Routledge, pp.93-128.
- The Guardian. 2002, 18 Aug. "Statistics from 9/11 and the Aftermath." Accessed from <https://www.theguardian.com/world/2002/aug/18/usa-terrorism> 14/07/2017.
- Times of India. 2002, 7 Nov. "POTA EFFECT: MDMK Chief Vaiko Arrested in Chennai." Accessed from <https://timesofindia.indiatimes.com/india/Pota-effect-MDMK-chief-Vaiko-arrested-in-Chennai/articleshow/15672245.cms> on 05/05/2017.
- UN Press. 2001. Security Council Condemns, 'in strongest terms.' Accessed from www.un.org/press/en/2001/SC7143.doc.htm on 14/07 2017.

Change in Geographical Proximity: A Qualitative Study of the Experience of Parting

Urvashi Dixit and Sabreen Kaur*

Department of Psychology, Indraprastha College for Women, University of Delhi

Abstract: The purpose of the present study is to examine the psychological impact on individuals that results from a change in geographic proximity of a close friend, romantic partner and a sibling. The topic was chosen in light of personal experiences, that is, deep affiliation with friends, and the subsequent experience of parting. A total of 6 participants (1 male and 1 female in each of the three categories), aged between 19 to 26 years were selected purposively. Out of these, 2 had experienced change in geographic proximity from a friend and 2 from a romantic partner and 2 from a sibling. The study provides an insight into the experiences of those who deal with the process of a romantic partner, friend or sibling moving away. The participants identified had experienced change in geographic proximity of friend, romantic partner or sibling within a period of 1 to 8 months. The various aspects explored were communication, well-being, loneliness, transition in feelings, coping with stress, significant experiences, etc. The data were collected using a semi structured interview, and was transcribed and analysed through thematic analysis.

Keywords: friendship, geographic proximity, parting, romantic partner.

1. Introduction

Human migration is a universal phenomenon, which has existed with the subsistence of human beings on Planet Earth (Jenkins, 2009). Some modern day factors influencing migration are job mobility, poverty, population pressure, environmental degradation, educational pursuits, depleting natural resources, development of transport and communication and marriage etc. The main aim behind migrating is improving life conditions. In addition to being a geographical and economic phenomenon, migration is also a social phenomenon which influences human life. Despite the fact that migration is undertaken for seeking better living conditions, it has often been found that

factors such as lack of preparedness, difficulties in adjusting to the new environment, complexity of the local system, language barriers and cultural disparities cause considerable distress to the migrants (Virupaksha et al., 2014).

According to a study conducted in South-east Asian countries, children whose parents had migrated to other countries were found to be less happy, had poor academic performance and resilience compared to children of non-migrant families (Jordan and Graham, 2012). The rate of net rural to urban migration has increased from 21.2 percent in 1991-01 to 24.1 percent in 2001-11 (Singh, 2016). The net result of this, especially when one member of a family migrates, is the emergence of Long Distance Relationship (LDR) which is met with differing views. Due to the rapid pace of life, many human relationships face varied experiences when either of the two people move away to another city or another country. While some researchers believe that LDRs tend to bring two people closer to one another and strengthen their relationship (Dargie et al., 2014), others are of the view that once out of sight, out of mind i.e. the relationship is bound to subsequently terminate (Stafford et al., 2006).

Baumeister and Leary (1995) argue that the need to belong, form and maintain lasting, positive and significant interpersonal relationships is a fundamental human need. While some relationships are not as important to people, there are some relationships that are not only central to people's lives but are also the ones they are quite sensitive about. Given the significance of relationships like those with siblings, parents, romantic partners, best friends, people usually strive to foster these relationships, come what may. However, even extremely close relationships are put to test when there is a change in geographical proximity since there is no longer a daily interaction or a relatively less degree of interaction than before, for instance when close ones shift to another city.

While the person who shifts out has his or her own share of adjusting and adapting to deal with, the person who stays behind endures a range of emotions as well. The idea or the perception of not being able to see or reach out to that person at any time, takes the form of emotional outburst.

There are some closely linked concepts pertaining to relationships which provide framework for the nuanced study of how the bond between two people is impacted due to relocation of one of them. These are 'proximity,' 'geographic proximity,' 'physical distance' and 'parting'. While proximity refers to the nearness in time, space and relationship, geographic proximity refers to the nearness or closeness in distance. Physical distance, in the context of this study, refers to the geographic distance between two people that physically separates them from each other. The smaller the physical distance, the greater the probability that two people will come into repeated contact experiencing repeated exposure to one another, positive affect and the development of mutual attraction (Baron et al., 2012). Parting refers to the action of leaving or being separated from someone. Parting, in the context of the study however, primarily focuses on the separation between people that is based on mere physical distance between them and not the severance of the relationship. While there is abundant research on long distance relationships, the relatively sparse research on the psychological and emotional impact on people whose significant others shift to another city, has left room for further research.

It would be intriguing to fathom what the person who is left behind endures in terms of emotions, reactions, changes in routine activities and coping strategies in order to overcome the lack of physical presence of his or her significant other. Wendel (1975) studied the problems and practices of high school sweethearts in their first three months of separation in college i.e. the obstacles and challenges that had arisen as a result of the separation, how couples defined the nature of their commitment and their short-term and long-term hopes for continuing the relationship. The results indicated that the separation brought about two contradictory feelings, 1) a haunting feeling of separateness and distance and 2) a new trust in the strength of their relationship and partner. Females were twice as likely to report a new trust in their relationships while males were plagued with feelings of jealousy, fear and doubt. Most people, particularly those whose relationships were less than a year old, felt that overcoming the haunting feeling of separateness was the major obstacle to the success of their relationship. Firmin et al. (2014) carried out a study in which 16 in-depth

interviews of female sophomore students involved in long distance relationships were conducted. Results showed four themes relating to loneliness in LDRs. First, loneliness tends to be acute after seeing the boyfriend, around holidays, when their friends go on dates and on "bad" days. Second, loneliness tends to decrease when students are busy and when doing activities with local friends. Third, coping strategies include calling to talk and having other friends as their support-base. And finally, long distance relationships tend to generate "needy" tensions and give the relationship a highly perceived value.

Stafford and Merolla (2007) carried out two studies to explore the seeming paradox that, despite limited interaction, long distance dating relationships (LDDR) evidence greater relational stability than partners in geographically close dating relationships (GCDRs). Results indicated a greater existence of idealisation, as assessed by indices of idealistic distortion, romantic love, relational reminiscence and satisfaction with communication, in LDDR's than GCDR's. In the second study, a six-month longitudinal analysis, LDDR's were found to be more stable than GCDR's as long as LDDR partners remained separated. However, if LDDR partners transitioned to proximity during our investigation, they were prone to relational dissolution. It was also found that extreme levels of idealisation as well as more days in between face-to-face contact per month during geographic separation predicted relational instability upon reunion.

The objective of the present study is to gain an insight into the impact of shifting away of a significant person on people. There is a need to understand the kind of emotions, reactions, difficulties if any, changes in mood and behaviour that the person who is left behind experiences. The aim is to understand how people function when important people in their lives move away, how they deal with their absence, how they cope, how the perception of their relationship changes, how their routine activities are impacted, whether or not the quality of the relationship transforms, the pattern of communication and how they themselves change due to such a separation.

2. Methodology

The present study is a qualitative, exploratory research with an objective to understand and gain an insight into the experiences of those individuals whose significant other moves away. As the study involved subjective experiences that cannot be quantified, the qualitative paradigm was used to carry out the research. Due to the lack of existing literature, the study aimed to understand

people's subjective experiences. 6 participants aged between 19-26 years were selected purposively for the research. It was required for them to have experienced parting with their significant other within a period of 1 to 8 months. The participants were categorised into 3 categories on the basis of parting with their sibling, romantic partner or best friend. Each category had 2 participants, including one male and one female. Thus, there were 3 females and 3 males in all.

Keeping in mind the objective and nature of the research, a semi structured interview schedule was prepared with the help of a probe list. Probes were thus enlisted so as to tap all aspects of the participant's life that were relevant to the objective and the aim of the research. Interview as a method, is one of the most frequently used methods of social research, both within and outside social sciences. The interview schedule was planned in such a way that, it covered the transition of the relationship from the pre and post parting phase. The method has certain limitations such the inability to generalize the findings of the research to a wider population as each experience is unique and completely subjective to the individual. The participants were contacted and were given a brief about the interview. Both time and the place of meeting were pre decided and the participants were ensured anonymity and confidentiality. They were also made aware of the recording of the interview and were told about their right to leave the study at any point or choose to not answer a question. Next, the informed consent was signed by them. After an extensive rapport formation session, face to face interviews were conducted and recorded through a digital recorder. The interviews generally lasted for about an hour. Post the interview, the participants were thanked for being a part of the study. Each interview was transcribed, after which thematic analysis was used to analyse the data. In this approach, data is examined in order to identify relatively broad themes which summarise the content of the data. Exploration through thematic analysis consisted of categories or themes. Each interview was read carefully and important statements were marked and clubbed into codes for each category. The codes were combined and clubbed to form major themes. Sub-themes were also created and exemplars were added.

3. Results and Discussion

Using thematic analysis, the data gathered was organised in the form of themes, sub-themes, codes and verbatim statements supporting the same. The themes were generated after careful review of the interview transcripts. The important statements in the data were highlighted and organised to form codes after which they were clubbed together to form an umbrella theme. Different aspects

such as the nature of the relationship, communication levels, and the nature of the bond before parting, subsequently the transition in the relationship, significant experiences and prominent feelings were also explored. The attitudes, ideas, feelings and experiences of the participants was also analysed.

3.1 Category: 1 Close Friend

Conceptualisation of Ideal Friend: In forming and maintaining friendships, individuals develop expectations about how friends ought to be and ought to behave (La Gaipa, 1987). Friendship expectations are defined as cognitive conceptualisations about attributes individuals would like their friends to possess and behaviours individuals would like their friends to enact (Hall, 2011). The participants wished for a concerned, affectionate and altruistic friend; one who wishes the best for them and one who shows genuine affection. They talked about friends who are always there by their side, ones who guide them in times both good and bad, who provide their non-partisan opinions, who correct them when they make errors and ones who are selfless. They state that, "...someone who is always there for you" and "...criticise you if you've done something wrong but supporting you no matter what." Roberts-Griffin (2011) found that 43% of the participants who were born outside the USA and about 46% of those born in the USA chose "supportiveness" as the most desired quality in a friend. A true friend is never apprehensive of giving a wakeup call whenever he or she deems fit, particularly in an intricate situation. An ideal friend is also one who is always on the forefront to meet out help without being consumed merely by his or her own problems.

Growth in Relationship: While friendships often progress through different stages and may sometimes fall to pieces, participants reported an invigorated friendship due to varied reasons. According to social penetration theory, a group of people will share greater information with one another, or self-disclose with passing time (Altman and Taylor, 1973). Initially starting with an exchange of pleasantries, the frequency of conversations increased to daily communication entailing mutual exchange of likes and dislikes, opinions about people, personal predicaments and subsequently meaningful guidance and support followed. The net result was a deep rooted friendship, a keen affinity. Not just increased communication but also consistent communication bolstered the participants' friendship. Thus, communication can be considered tantamount to an infallible friendship. This can be verified by other studies as well. For example, Roberts-Griffin (2011) found that 50% of US born participants attached importance to

communication in extremely close friendships. One participant informed that assistance given to him by his best friend at a crucial juncture strengthened their association. The eminent philosopher Aristotle had noted, “In poverty and other misfortunes of life, true friends are a sure refuge.” The perturbed friend will thus be invariably be succoured by his or her true friend. This can also be substantiated by similar studies. For example, Tanner (2015) found that out of 75% of employees studied, the ones who had a best friend at work felt they were able to “take anything on.”

Elements of Friendship: For both the participants, their friendship had an extremely strong substructure. This included getting along extremely well which led to an earnest attachment, belief that their best friends will always be there for them, prominent self-disclosure, heightened primacy of their best friends in their lives, unflinching trust, frequent interactions before parting and numerous activities done together. There is a very upfront acknowledgement of the level of friendship. In situations where participants felt like speaking about something, their best friends were always the first ones they would call up and these best friends were in fact the only ones with whom certain information could be divulged. In the participants’ friendship there is a very notable element of trust and both of them reposed immense faith and trust in their best friends because of which self-disclosure became an uninhibited convention. It is already known that Trust allows us to feel safe with friends (Brassert and Tamari, 2014). Strong friendship invariably paves way for mutually shared activities such as going out for movies, for shopping and visiting new restaurants.

Prominent Feelings of Sadness, Loneliness and Reminiscence: When participants learned about the impending shifting away of their best friends to cities different than their own, they experienced mixed emotions. On the one hand they were happy for their friends since they were shifting for educational purposes and on the other hand they were crestfallen and felt bad for themselves. After the participants experienced parting, they acknowledged feeling their best friends’ absence. They experienced a changed scenario and felt that usual things seemed different without their best friends. Seemingly unimportant things also paved way for heightened nostalgia. The participants experienced emotional loneliness which seems to be tied to the absence of an intimate friend (Green, 2001) along with transitional loneliness which occurs when people who have had satisfying social relationships in the past become lonely after experiencing a disruption in their social network (Young, 1982). The fact that the participants say

that, “everybody was crying and it was really sad...” stands testimony to the fact that shifting away of a best friend is an inordinately painful experience. The participants reported feeling not only extremely melancholic but also a sense of loneliness.

Coping Strategies: While dealing with the absence of their best friends, the participants used selective but a variety of different coping strategies. Even with a large menu of coping tactics to choose from, most people come to rely on some strategies more than others (Carver and Scheier, 1994). The participants admitted to having other friends from school to whom they were equally close as the best friend who shifted out and with whom they could hang out or vent out emotions; these friends were frequently called upon either on phone or in person to fill that void. Problem-focused coping targets the causes of stress in practical ways which tackles the problem or stressful situation that is causing stress, consequently directly reducing the stress (McLeod, 2015). The participants took to problem focused coping wherein participant 3 aimed to keep his mind diverted or occupied so as to avoid being idle and end up thinking about his best friend. Participant 4 convinced herself into believing that only a physical distance exists but she could continue communicating, taking advice, sharing her deepest thoughts and opinions just like before. A transition of the degree of emotions felt was also found in both the participants. In light of this, they reported a systematic decline in their feelings of sadness and loneliness after roughly two weeks of parting. They reported that it was in the first week that they experienced exponential despondence and loneliness but with time they felt much more accustomed to a life without the immediate, physical presence of their best friends. The process of coping with the ramifications of parting progresses through stages, beginning with denial and ending or stabilising of emotions with acceptance (Jones, 2017).

Optimism about Friendship: There is an overriding belief in the participants that their degree of attachment will not reduce over time as a result of distance. Participant 3 believes very firmly that although their friendship will remain intact, he anticipates a decline in communication for the period that his friend will be away. Even participant 4 is quite positive about the future of her friendship with her best friend. A part of why both the participants are so optimistic about their friendship remaining unblemished in standing the test of time is because of this deep rooted faith their friends will constantly be there for them no matter what. Participant 4 also has a sense of security on account of assured communication.

Gender Differences in Experience of Friendship: Significant differences in the dynamics of friendship between males and females emerged from the data. While the female participant emphasised more on talking on the phone and sharing feelings and emotions, the male participant said that he missed his best friend more when he thought of doing activities that two previously did together. It is already known that women's friendships are more often emotionally based, whereas men's tend to be activity based (Weiten and Lloyd, 2006).

3.2 Category: 2 Siblings

Guiding Relationship Embodying Care and Protection: The sibling relationship is one of the most enduring relationships in life as it is consistently a part of our lives right from childhood to adulthood. In this long span of time, siblings tend to play a variety of roles and responsibilities integrated with various emotions such as love, care, protection and jealousy. Often elder siblings become a source of inspiration and many a times younger siblings tend to follow their footsteps to become "like them". According to a study conducted by Howe and Recchia (2014), "First-born siblings engage in leadership, teaching, caregiving and helping roles, whereas second-born siblings are more likely to imitate, follow, be a learner and elicit care and help". These findings collaborate with the experiences of the participants, as can be depicted by their childhood and adult experiences with their siblings such as those described in the form of a relationship that is "guiding", "caring," "protective" and "loving". A similar understanding of their relationship with their siblings was provided by the participants, they perceived their nature to be contrary or completely opposite to that of their sibling. Participant 5 described that while she was expressive about her emotions towards her sister, her sister is very emotionally inexpressive. Similarly, participant 6 described how he was by nature very irresponsible and his sister would be taking care of everything in the house and used to take all the responsibilities. The research findings are consistent with the idea that siblings serve as role models (Brim, 1958).

Apprehensive and Emotional Period Immediately Before Parting: The theme largely looks at the experiences of those individuals whose sibling is going to move away, and subsequently captures the minute emotions and feelings such as sadness and guilt. Participants experienced significant emotional experiences of sadness before the period of parting. For Participant 5, it was in the form of an emotional moment of expressing her feelings towards her sister and for Participant 6 it was in the moment of packing his sister's luggage. A prominent emotion, related to parting and changes in relationships is

fear. Due to the anticipation about the future prospects after parting the participants reported being scared of the upcoming responsibilities and the possible future dynamics of being alone with parents. Participant 5 expressed her extreme fear of being alone with her parents while participant 6 expressed the fear he had of being the sole child in the house after his sister would move away and was scared of the increase in his responsibilities after the change would occur. Apprehensions and anxiety were also reported by the participants as one of the prominent feelings of the experience they had immediately before parting. When a significant person who plays an integral part of our life moves away from us, apprehensions could stem out of not only the future of the relationship but also as a concern for the parents. Participant 5 expressed that she felt apprehensive and anxious over how the future of the relationship with her sibling would turn out to be while Participant 6 expressed his anxieties by recalling how he used to feel worried for his mother, so as to how she would cope with the parting.

Significant Impact of Parting: When a significant person with whom we have a close and frequent interaction moves away, it affects various aspects of our lives. For the participants, changes were perceived in self, in parents, in the atmosphere of the house, relationship with sibling. The participants used positive coping strategies to deal with them. It is common for younger siblings to be dependent on older siblings for certain things and in case of the participants, parting with siblings brought about positive changes. While Participant 5 felt that parting had made her stronger emotionally, participant 6 felt that he had started taking more responsibility and also takes care of his parents. Having past experience equips a person to deal with a problem in a more effective manner. Similarly Participant 6 had a past experience of parting with his eldest sister which made him feel that he was prepared for this change and remained positive. Participant 5 experienced such a change for the first time and was quite sad and stated, "but I did feel like she was abandoning me and stuff..." However she expressed that she would feel better with time. Participant 5 felt "isolated" and "abandoned", while Participant 6 felt a feeling of "emptiness" and reported that it was impacting him and "hitting him hard". Participants also reported significant feelings of missing their siblings in various situations, especially social gatherings. Siblings also noted a change in atmosphere of the house post parting. While Participant 6 said that the house atmosphere had become boring and less lively, Participant 5 found a positive change in the atmosphere. White (2001) found that getting married and having children decreased sibling contact and exchange among siblings. Both participants reported a decrease in

conversations which were confined to catching up and keeping a check on each other's lives after parting. Both participants reported having a strong support system from friends that helped them to cope with the feelings produced due to the parting.

3.3 Category: 3 Romantic Partners

Nature of Relationship: Furman and Burhmester (1992) found that "college-aged males identified romantic relationships as their most supportive relationship, while college-aged females reported that romantic relationships were among their most supportive relationships, in addition to those with mothers and same-sex best friends". Participant 2 reported awkwardness and apprehensions about making a conversation during personal interactions and reported being more comfortable in interacting through means of texting and phone calls. Participant 1 talked about how due to difference in routines and schedules, personal interactions were not possible often. Inherently, both the participants did not feel a need for constant interactions with their romantic partners. Participant 1 felt that repeated dealings with people at his workplace will deteriorate his communication skills, particularly with his significant other. He also mentioned feeling a sense of obligation to talk to his girlfriend every day. On the other hand, Participant 2 complained about her partner's need for constant interaction and felt burdened by it. Participants also reported their fondness for their partners while describing their physical attributes, personal values and the positive impact of communicating with them. It is known that unlike relationships with peers, romantic partners engage in distinct patterns of interaction that may be higher in conflict than in other relationships (Collins et al., 2009). The key to a healthy relationship is to deal effectively with problems. Participant 1 spoke about how he tried to avoid conversations in order to prevent a fight and Participant 2 reported talking to her boyfriend and finding compromising as a way of preventing tiffs. Trust in a relationship is not only essential for growth but also for understanding the other person better. For both the participants, trust was an important component of their relationship. However, the participants did report some level of insecurity towards their partners.

Impact on Conversations and Prominent Feelings of Missing Partner: Post-parting, participants acknowledged having less topics to talk about. As compared to previous conversations over the phone, they would often run out of topics and would feel blank. There was heightened reminiscence in situations and activities that the participants did with their romantic partners or if these activities were related to their romantic partners.

Therefore, there are certain instances that increase the remembrance of partners.

Emotionally Inexpressive but Desires Care: Participants felt that the sadness they experience because of moving away of their partner, is something that they deal with themselves. This is to say that they do not necessarily require external intervention or support from other friends to cope with loneliness, sadness or emptiness and they feel, "Yeah i do deal with it myself." Owing to this emotional self-sufficiency, they also refrain from sharing their feelings vis-a-vis missing their partners to other friends and try to put up a bold front. The female participant noted, "...I don't really... tell anyone that I miss him." Having a concerned and caring partner is something that both the partners value. Lebowitz (2014) stated that when partners listen to each other, talk, ask questions about their opinions and convey that they understand each other, relationships become better. They desire a partner who will love and understand them and they feel that: "I really appreciate caring people, caring girls, caring guys so in guys that's obviously a very attracting factor...truthfulness, honesty uhh calm behaviour, caring behaviour and sensitive people...."

4. Conclusion

Through this study, we were able to assess the emotional reactions, feelings and experiences that participants endured as result of parting. Participants in the category of Siblings shared a warm, affectionate and a nurturing relationship. Before parting, experiences of the participants revolved largely around feelings of apprehension, fear of future responsibilities, shared activities and the memorable experiences. Post parting, a change in the atmosphere of the house and positive changes in self were noticed by them. Despite declined communication, there was an assurance of the availability of siblings in times of need. In the category of Friends, it was noted that the participants' friendship with their respective friends had strengthened over time which was attributed to mutual trust and frequent communication. Post parting, participants experienced mixed emotions and strongly felt the absence of their friends. With time however, they began adjusting to the reality. To cope with loneliness and sadness, participants took to problem focused coping. In the category of Romantic Partners, both the participants felt apprehensive and awkward in face to face conversations with their partners and expressed their comfort in talking over the phone or messaging. They did not feel the need for constant interaction with their partners. Trust being an important component of their respective relationships, both the participants felt that concern and care were two very

important things in an ideal relationship. However, post parting they felt that they had difficulty in maintaining a conversation. They also coped with sadness and loneliness by themselves. The study could have benefitted from a larger sample study. However, due to time constraints and intricate requirements of the sample, there was difficulty in finding participants and only 6 participants could be interviewed. Owing to the hectic schedules of the participants, 2-3 pre interview meetings could not be arranged in order to establish a sound rapport. There is a paucity of available literature on the said research problem. The experiences of only young people were studied in this research which could be significantly different from older or younger people.

5. References

- Altman, I. and Taylor, D. 1973. *Social Penetration Theory*. New York: Holt, Rinehart & Mnston.
- Baron, R.A., Byrne, D. & Bhardwaj, G. 2012. *Social Psychology* (13th Ed.). New Delhi: Pearson.
- Baumeister, R.F. & Leary, M.R. 1995. The Need to Belong: Desire for Interpersonal Attachments as a Fundamental Human Motivation. Accessed from https://hec.unil.ch/docs/files/56/618/b_and_m_need_to_belong_pb.pdf on 10/03/2017.
- Brassert, A., and Tamari, R. 2014. Building Trust in Friendship. Accessed from <https://smartfriendships.wordpress.com/2014/04/21/building-trust-in-friendship> on 10/03/2017.
- Brim, O. G. 1958. Family Structure and Sex Role Learning by Children: A Further Analysis of Helen Koch's Data. *Sociometry*. 21 (1): 1-16.
- Carver, C.S., Scheier, M.F. & Weintraub, J.K. 1989. Assessing Coping Strategies: A Theoretically Based Approach. *Journal of Personality and Social Psychology*. 56 (2): 267-283.
- Collins, A.W., Welsh, D. & Furman, W. 2009. Adolescent Romantic Relationships. Accessed from <http://www.annualreviews.org/doi/10.1146/annurev.psych.60.110707.163459> on 10/08/2017.
- Dargie, E., Blair, K.L., Goldfinger, C. & Pukall, C.F. 2015. Go Long! Predictors of Positive Relationship Outcomes in Long-distance Dating Relationships. *Journal of Sex & Marital Therapy*. 41 (2): 181-202
- Firmin, M., Firmin, R., & Lorenzen, K. 2014. A Qualitative Analysis of Loneliness Dynamics Involved with College Long-distance Relationships. *College Student Journal*. 48 (1): 57-71.
- Furman, W. and Buhrmester, D. (1992). Age and Sex Difference in Perceptions of Networks of Personal Relationships. *Child Development*. 63: 103-115.
- Green, L.R., Richardson, D.S., Lago, T. & Schatten-Jones, E.C. 2001. Network Correlates of Social and Emotional Loneliness in Young and Older Adults. *Personality and Social Psychology Bulletin*. 27 (3): 281-288.
- Hall, J.A., Larson, K. & Watts, A. 2011. Satisfying Friendship Maintenance Expectations: The Role of Friendship Standards and Biological Sex. *Human Communication Research*, 37: 529-552.
- Howe, N. and Recchia, H. 2014. Sibling Relations and Their Impact on Children's Development. Accessed from <http://www.child-encyclopedia.com> on 10/06/2017.
- Jenkins, H. 2009. 'A "Business Opportunity" Model of Corporate Social Responsibility for Small and Medium-sized Enterprises', *Business Ethics: A European Review*. 18 (1): 21-36.
- Jones, E. 2015. Checklist: the Emotional Stages After Separation. Accessed from <http://www.separateddads.co.uk> on 10/06/2017.
- Jordan, L.P and Graham E. 2012. Resilience and Well-being Among Children of Migrant Parents in South-East Asia. Accessed from <https://www.ncbi.nlm.nih.gov/pubmed/22966930> on 10/06/2017.
- La Gaipa, J.J. 1987. Friendship Expectations. In: R. Burnett, P. McGhee & D. Clarke (Eds.), *Accounting for Relationships: Explanation, Representation and Knowledge* (pp. 134-157). London: Methuen.
- Lebowitz, S. 2014. 10 Traits to Look for in a Long-Term Partner. Accessed from <https://www.bustle.com/articles> 10/06/2017.
- McLeod, S. 2015. Stress Management. *Simply Psychology*. Accessed from <http://www.simplypsychology.org> 10/06/2017.
- Roberts-Griffin, C.P. 2011. What Is a Good Friend: A Qualitative Analysis of Desired Friendship Qualities. *Penn McNair Research Journal*. 3 (1): 5.
- Singh, H. (2016). Increasing Rural to Urban Migration in India: A Challenge or an Opportunity. *IJAR*. 2 (4): 447-450.
- Stafford, L., Merolla, A.J. & Castle, J.D. 2006. When Long-distance Dating Partners Become Geographically Close. *Journal of Social and Personal Relationships*. 23 (6): 901-919.
- Tanner. 2015. The Positive Business Impact of Having a Best Friend at Work. Accessed from <http://www.hrinasia.com/hr-news/the-positive-business-impact-of-having-a-best-friend-at-work> on 10/06/2017.
- Virupaksha, H.G., Kumar, A. & Nirmala, B.P. 2014. Migration and Mental Health: An Interface. *Journal of Natural Science, Biology, and Medicine*. 5 (2): 233.

- Weiten, W. and Lloyd, M.A. 2006. *Psychology Applied to Modern Life: Adjustment in the 21st Century*. (8th Ed.). USA: Thomson Wadsworth.
- Wendel, W.C. 1975. High School Sweethearts: A Study in separation and commitment. *Journal of Clinical Child Psychology*. 4 (1): 45-46.
- White, L. 2001. Sibling Relationships Over the Life Course: A Panel Analysis. *Journal of Marriage and Family*. 63 (2): 555-568.
- Young, J. E. 1982. Loneliness, Depression and Cognitive Therapy: Theory and Application. In: L.A. Peplau and D. Perlman (Eds.), *Loneliness: A Source-book of Current Theory, Research and Therapy*. New York: Wiley.
-

Gandhian Naturopathy: A Critical Appraisal

Nivedita Tuli

Department of Multi Media and Mass Communication, Indraprastha College for Women,
University of Delhi

Abstract: Seeking an alternative to Allopathic Medicine, Mahatma Gandhi, a champion of peace and non-violence, tested natural remedies on himself and his followers throughout his life. This paper revisits the system of Medicine which Gandhi practiced and promoted, what he called Naturopathy or nature-cure. Gandhi's complex thoughts are often reduced to binaries like Indian versus Western, modern versus traditional, scientific versus irrational, secular versus faith-based. This paper questions these binaries, and attempts to highlight that Gandhian Naturopathy goes beyond them. The paper is an attempt to enrich the understanding of Gandhi's philosophy through the study of his ideas on Medicine.

Keywords: alternative medicine, health, Mahatma Gandhi, naturopathy.

1. Introduction

Mahatma Gandhi was trained as a barrister, but as a young man he had aspired to be a doctor (Gandhi, [1909] 1997). Gandhi's family did not allow him to pursue Medicine, yet his interest in the subject of health did not waver. Throughout his life, Gandhi tested natural remedies on himself and his followers. He wrote *A Guide to Health* (1923) and *Key to Health* (1948), in which he discussed ways to keep the body healthy. Gandhi's views on Medicine also appeared in *Hind Swaraj* ([1909] 1997) and *Autobiography: My Experiments with Truth* ([1927] 1959). Recent scholars have questioned the dominance of allopathic Medicine (Bakx, 1991; Siahpush, 1998; Le Fanu, 2011), and a need has been felt for an alternative system of Medicine. Gandhi had also questioned mainstream Western Medicine. What was the Gandhian alternative? This paper revisits the system of Medicine which Gandhi practiced and promoted, what he called Naturopathy or nature-cure. Is Gandhian Naturopathy Indian or Western? Modern or traditional? Scientific or irrational? Secular or faith-based? Through this paper, I

want to question these binaries which Gandhi's complex thoughts are often reduced to. My paper would help understand that Gandhian thought went beyond these binaries.

Gandhian Naturopathy differs from the Western understanding of Naturopathy. In Western literature, Naturopathy is a system of alternative Medicine. Alternative Medicine are practices claimed to have healing effects which are disproven, unproven, or impossible to prove (Nath, 2006). Unlike mainstream Western Medicine which is evidence-based, Naturopathy emphasizes on the prevention, treatment and promotion of optimal health using therapeutic methods which encourage the body's self-healing process. In Europe, modern Naturopathy emerged from alternative Medicine systems developed in the eighteenth and nineteenth centuries (WHO, 2010). In Germany, Naturopathy evolved from hydrotherapy or water-cure developed by Vincent Priessnitz (1799-1851) and Father Sebastian Kneipp (1821-1897), and the nature-cure practices developed by Dr. Louis Kuhne (1823-1907) and Dr. Arnold Rickli (1823-1926). German naturopaths spread Naturopathy all over Europe. In North America, Dr. Benedict Lust (1872-1945) established Naturopathy, deriving it from Kuhne's nature cure practices which emphasized regular exercise, exposure to sunlight and fresh air, vegetarianism, and detoxification. While the term Naturopathy grew popular after Lust founded the American School of Naturopathy in 1901, it was originally coined in 1885 by German naturopath John Scheel (Baer, 2001).

Gandhi drew on this literature. He was influenced by Kuhne's texts on nature-cure and the book *Return to Nature: Paradise Regained* ([1904] 1996) by German naturopath Adolf Just. In a letter to a foreign naturopath in 1947, Gandhi wrote "I became a confirmed convert to nature cure when I read Kuhne's *New Science of Healing* and Just's *Return to Nature* over forty years ago." Gandhi was guided by these writings, yet he developed an original

Email for correspondence: nivee.tuli@outlook.com

philosophy. Before I proceed and introduce my analysis, I would like to comment briefly on the existing writings on Gandhian Medicine.

2. Analysis of Existing Literature

In order to understand Gandhian Naturopathy, we need to place it in the context of Gandhi's views on Health and Medicine. In this section, I have critically discussed the existing literature on Gandhi's views on these subjects. I have discussed the literature chronologically to learn how this topic has been understood over the years. I have reviewed four papers which discuss Gandhi's views on Health and Medicine. I chose these papers because they place particular emphasis on Gandhian Naturopathy.

I begin my discussion with Koilpillai Charles, who was a Professor in the Department of Economics at Lakehead University in Canada. In 1979, he published a paper titled "Gandhi's Views on Health" in the *American Journal of Religion and Health* (Charles, 1979). Charles presented Gandhi as a *great experimental scientist* who constantly revised his beliefs through investigation. Charles argued that Gandhi's philosophy on health was "tested on the touchstone of his own personal experience". His paper discussed Gandhi's *experiments* with naturopathy, vegetarianism, *Bramacharya*, and cleanliness. Charles said that while Gandhi referred to German texts on Naturopathy, his practice had several distinctive and novel features derived from experimentation. Charles argued that the Indians' sense of "national inferiority" has fostered a "myth of the infallibility of the allopathic system of medicine". He said that India's acceptance of the Western way of life as a model has also led to the acceptance of many flawed Western conceptions. Charles used scientific terms to present Gandhian Naturopathy as an indigenous system, even while he mentions that Naturopathy evolved in Europe and Gandhi replicated techniques from German texts to treat himself and others. Charles appears biased and over-zealous to prove the Indian-ness of Gandhi's Naturopathy.

In 2004, Nisha Ahir of Miami University, United States of America published her doctoral dissertation titled "Mahatma Gandhi, MD?" Ahir argued that Gandhi is misrepresented as "antiscience" due to his indictment of modern civilization, and made a case that Gandhi should be understood as a scientist (Ahir, 2004). She observed that while Gandhi's views on science appear in *A Guide to Health*, *Key to Health*, and *Autobiography: My Experiments with Truth*, this part of his writing has not been analyzed by scholars. Ahir argues that Gandhi "was a scientist by its very definition" and cited the Webster dictionary's definition of a scientist as "a scientific

investigator; one devoted to scientific study." She further argues that Gandhi was obsessed with experimentation which is why he used the word "experiments" in the title of his autobiography. She claimed that when Gandhi used Naturopathy to treat himself and others he was conducting experiments. According to Ahir, Gandhi's affinity for Naturopathy came from the *Swadeshi* policy. She is of the belief that Gandhi wanted all measures of health to come from India and be attainable by the rich and poor alike. Ahir overlooks the element of faith in Gandhi's Naturopathy. Gandhi laid as much emphasis on prayers as much he laid on science. She also, as mentioned above, wrongly believes that Naturopathy is indigenous; as we know it evolved in the West and Gandhi referred to German texts on nature-cure.

In her paper "The Quack Whom We Know: Illness and Nursing in Gandhi" in *Rethinking Gandhi and Nonviolent Relationality: Global Perspectives* (2007), Sandhya Shetty, a Professor at the University of New Hampshire in the United States, called Gandhian method a form of quackery (Shetty, 2007). While Charles and Ahir presented Gandhi as a scientist, Shetty looked at Gandhi's "love for the ill and illness" as the basis of his brand of quackery. Her paper emphasized irrationalism in Gandhi's method. She argues that Gandhi's indictment of mainstream Medicine was a product of his obsession with nursing and dietetic asceticism. Shetty argued that Gandhi's experiments expressed a reckless disregard of the imperative to preserve life at all costs - an imperative shared by Western Medicine and Ayurveda. Some of the methods which Gandhi used were indeed questionable. However, Shetty's claim that Gandhi loved the ill and illness seems dubious to me. While discussing illness, Gandhi had maintained that diseases were mistakes caused by negligence or indulgence. To argue this point he used examples of overeating, indigestion, and diseases caused due to narcotics, alcohol and tobacco in *Hind Swaraj* and *Key to Health*.

Another scholar, Persis Latika Dass of the Department of History at Sophia Girls' College in Rajasthan, argued that Gandhian Naturopathy was rooted in indigenous philosophy and faith. In her paper, "Timeless Efficacy of Gandhian Key to Health - Vegetarianism and Natural Therapeutics" (2015) Dass claimed that to Gandhi "the human body was a wonderful and perfect machine that could be set right without medicines". Therefore, he sought causes and remedies of illness in Naturopathy. Dass' paper described what she identified as the seven elements of Gandhian Naturopathy: Earth, Water, Sunlight, Ether, Air, Fasting and *Ramanama*. I differ with her categorization of fasting as an element separate from

akash (ether). In the section on *akash* in *Key to Health*, Gandhi had discussed fasting as a technique to create *akash* within the body. Dass also argued that *Ramanama* was the “number one therapeutic for Gandhiji”. She argued that Gandhian Naturopathy involved a transformation of one’s life through faith in God. Dass claimed that Gandhi equated a sinless body with a healthy one, and that *Ramanama* could create this sinless body. Dass incorporated Hinduism into Gandhian Naturopathy while Gandhi had used secular language in his writings on the subject. Although she mentioned the German texts which influenced Gandhi, she presented Gandhian Naturopathy as an indigenous and timeless system of health firmly rooted in Hinduism.

The four papers I have analyzed limit Gandhian Naturopathy to different sides of the binaries discussed in the introduction. Koilpillai Charles, Nisha Ahir, and Persis Latika Dass looked at Gandhi’s system as a traditional alternative to the *modern* system of Western Medicine. Despite acknowledging the influence Western Naturopathy had on Gandhi, they presented his nature-cure as an Indian system of Medicine. While they see Gandhian Naturopathy as indigenous, they also see it as a scientific, rational model capable of serving the needs of modern-day India. Conversely, Sandhya Shetty perceived Gandhi as an unscientific, irrational quack whose methods were driven by his obsession with illness. She contended that the Gandhian method goes against both Indian and Western systems of Medicine. With regard to the religious nature of Gandhian Naturopathy, while Dass focused on the element of Hinduism in Gandhi’s method, Charles and Ahir chose to downplay his spirituality to support their understanding of Gandhi as a secular scientist. There is much inconsistency in the existing literature. In the light of this material, it becomes difficult to understand Gandhian Naturopathy. I attempt to resolve this inconsistency by discussing the evolution of Gandhi’s views on Medicine in the following section.

3. Understanding Gandhian Naturopathy

In this section I have discussed Gandhi’s intellectual journey to understand how Gandhi’s ideas on Medicine developed over time. Gandhi was not always a critic of mainstream Western Medicine. In *Key to Health* (1948), he wrote that while living in South Africa, he had relied on medication prescribed by an orthodox allopathic practitioner. Gandhi observed that these drugs were not doing him any good, and felt that they compromised his sense of general well-being. He soon developed an interest in nature-cure methods but lacked practical knowledge of their usage. He gained this knowledge after reading German naturopath Adolf Just’s *Return to*

Nature: Paradise Regained ([1904] 1996). Just’s philosophy of Medicine underscored a “return to nature” approach. It involved consuming all-natural food and clean water, breathing in fresh air, and spending solitary hours in nature. Just suggested using mud poultices to treat headaches, boils and constipation, and Gandhi replicated these treatments with much success. The second book which profoundly influenced him was *New Science of Healing* ([1899] 1998) written by another German Naturopath, Louise Kuhne. It introduced Gandhi to hydrotherapy, and fueled experiments in which he used baths to alleviate fever, and improve digestion.

Gandhi’s background also influenced his ideas. Gandhi’s affinity for nature-cure can be linked to his family’s religious sect, *Vaishnavism*. As mentioned above, Gandhi’s family did not allow him to pursue Medicine as *Vaishnavism* forbade vivisection. Later in life he deemed the practice ethically unacceptable. Gandhi wrote in the newspaper *Young India* (1925a), “I abhor vivisection with my whole soul. I detest the unpardonable slaughter of innocent life in the name of science and humanity so-called, and all the scientists’ discoveries stained with innocent blood I count of no consequence.” Gandhi’s criticized Western Medicine not because it was Western, but because he found it immoral. His critique was not shaped by cultural nationalism, but by a sense of immorality which he felt Western Medicine promoted. While the conduct of practitioners of mainstream Western Medicine appealed to Gandhi (Gandhi, 1921), his writings provide at least four arguments against mainstream Western Medicine. Firstly, he felt it restricted treatment to the rich by charging high fees. On the other hand, Naturopathy would benefit the poor by enabling them to use elements of nature instead of spending money in hospitals, which he refers to as “institutions for propagating sin” (Gandhi, [1909] 1997). Secondly, the science of modern Medicine clashed with Gandhi’s view that spirituality was a prerequisite for good health. He believed that religious conduct conserved both the spirit and the body, and a man who attended to his daily *Namaz* or *Gayatri* in the proper spirit “need never get ill.” Gandhi felt that modern Medicine was “divorced from religion” as its practitioners harboured a desperate desire to prolong lives, going against God by injecting drugs into patients’ on their death beds (Gandhi, 1921). Third, Gandhi had ethical qualms about vivisection as mentioned above, and he also condemned the use of animal fat and spirituous liquors in drugs (Gandhi, [1909] 1997). Lastly, he claimed that Medicines went against self-control since diseases were a result of negligence or indulgence. To Gandhi, falling ill was a matter of shame as illness implied a mistake. He believed that being cured by doctors and

pills led patients to repeat their mistakes, and by relying on doctors and pills they lost self-control, becoming effeminate (Gandhi, [1909] 1997).

Instead of reproducing the methods of nature-cure given in reputed books, Gandhi gave Naturopathy a new theoretical framework. In *Key to Health*, he placed the therapeutics of nature-cure treatment into categories drawn from the system of *pancha mahabhuta* or the “five great elements” found in the Vedas. These are: *bhūmi* (earth), *jala* (water), *tejas* or *agni* (fire), *vayu* (air), *vyom* or *shunya* (space or zero) or *akash* (ether or void) (Singh, 2017). Gandhi also placed emphasis on spiritual purity as a requirement of good health. He maintained that a body which contained a diseased mind would be perennially prone to disease. It is crucial to note that Gandhi did not consider nature-cure a course of treatment – it was a way of life. Unlike the doctor or the *Vaidya*, the naturopath studied health and not a particular ailment. His job was not to sell a cure to the patient, but to encourage him to adopt a healthier lifestyle. The naturopath would teach the patient how to transform his life in a way that left no room for disease. In 1946, Gandhi wrote in *Harijan* that the naturopath’s interest would begin where the ordinary doctor’s ended; the eradication of the patient’s ailment under nature cure marked the beginning of a healthier life (Gandhi, 1946).

Two systems of Medicine can be closely linked to nationalism in India: Ayurveda and nature-cure. Of these, Ayurveda is a distinctly indigenous system of Medicine on account of its association with Indic philosophy and classical Sanskrit literature while nature-cure can be traced to Western texts. Naturopathy is based on a theory of the body that is superficially similar to Ayurveda, but fundamentally and historically has nothing to do with it (Alter, 2014). Gandhi practiced and endorsed nature-cure and not Ayurveda. This tells us that his position on Medicine was not based on empty revivalism. Gandhi (1925b) wrote that “while I do like everything ancient and noble, I utterly dislike making a parody of it.” As a man who spent much of his life conducting *experiments*, his qualms were not with Ayurveda as a discipline, but with the physicians who merely capitalized its past glories without new research. Gandhi felt that Ayurveda had become a stagnant system due to the complacency of its practitioners who did not examine it to grasp those secrets which were hidden from the world. He urged them to conduct inquiry which would revive the Ayurvedic system (Gandhi, 1921).

While Gandhi’s attitude towards Ayurveda became critical, his attitude towards Western Medicine became

more positive as he reached middle age. In 1919, he was treated for piles by a certain Dr. Dalal in Bombay. The operation was so successful that Gandhi began urging friends with any hint of piles to consult Dr. Dalal. Later in 1921, Gandhi was asked to inaugurate a Medical College in Delhi, whose prime mover was the celebrated Unani specialist, Hakim Ajmal Khan. In his speech Gandhi said:

“I would like to pay my humble tribute to the spirit of research that fires the modern scientists. My quarrel is not against that spirit. My complaint is against the direction that the spirit has taken... but I have nothing but praise for the zeal, industry and sacrifice that have animated the modern scientists in the pursuit after truth... Let our *Kavirajs*, *Vaidyas* and *Hakims* apply to their calling a scientific spirit that Western physicians show, let them copy the latter’s humility, let them reduce themselves to poverty in investigating the indigenous drugs and let them frankly acknowledge and assimilate that part of Western medicine which they do not at present possess.”

The shift in Gandhi’s views on allopathy is evident in a letter he wrote in 1933 to Thomas Titus, a prominent leader in the Civil Disobedience Movement:

“Though I should like to believe to the contrary, I am driven to the conclusion that allopathy, although it has great limitations and much superstition about it, is still the most universal and justifiably the most popular system... Allopathy is an all-inclusive system. It can well include homeopathy, biochemistry and the latest nature-cures. If therefore allopathy rids itself of the worship of mammon, which has overtaken most human activities, and could exclude vivisection and other practices which I call black, and liberally take advantage of the new methods discovered by lay people, it would become all-satisfying and quite inexpensive.”

In this section, I have chronologically discussed Gandhi’s views on Medicine. My analysis reveals that Gandhi was a strong critic of mainstream Western Medicine in his

youth, and he found an alternative to it in Naturopathy which he practiced and promoted throughout his life. In Gandhi's later years, positive experiences with allopathy changed his perception of Western Medicine. However, he never became an unqualified admirer, and remained critical of those allopathic practices which he considered immoral. Gandhi was also a critic of modern-day Ayurveda, and while he revered ancient Ayurvedic texts, he believed that this system was stuck in the past due to the complacency of its practitioners. The system of health which Gandhi promoted was not purely Indian or Western, modern or traditional, scientific or irrational, secular or faith-based - it was a blend of the positive elements of all the systems of Medicine he encountered in his lifetime. Gandhi wrote in 1921 that the ideal system of health would be a fusion of different systems of Medicine which would result "in a harmonious blending, and in purging each of its special defects" (Gandhi, 1921).

4. Conclusion

In a bid to draw legitimacy from Mahatma Gandhi, his thoughts are often nationalized. The narrow appropriation of Gandhi as a nationalist icon misses the universalism which underlies Gandhian philosophy and practice. Both Gandhi's critics and admirers have, quoting selectively, presented him as opposed to orthodox Western Medicine. However, a chronological analysis of his views on Medicine shows that this was not the case. Once a strong critic of orthodox Western Medicine, Gandhi eventually came to appreciate its uses. Moreover, Gandhi had no qualms about revisiting his beliefs whenever he came across new information. In *Key to Health* (1948) he wrote:

"I am not at all concerned with appearing to be consistent. In my search after Truth, I have discarded many ideas and learnt many new things... What I am concerned with is my readiness to obey the call of Truth, my God, from moment to moment, and therefore when anybody finds any inconsistency between any two writings of mine, if he has still faith in my sanity, he would do well to choose the latter of the two on the same subject."

Thus, Gandhi's philosophy was complex, and binaries like Indian versus Western, modern versus traditional, scientific versus irrational, secular versus faith-based only limit our understanding of his thoughts. As Gandhian scholars Lloyd and Susanne Rudolph wrote in *Postmodern Gandhi* (2010):

"Gandhi's charismatic leadership was in part historically determined, rooted in the aspects of tradition he interpreted for his time... we need to challenge a common notion of Gandhi as a traditionalist or a back number. He was neither. Gandhi challenged both the old and new established orders."

5. Acknowledgement

I would like to thank my mentor, Dr. Gagan Preet Singh from the Department of History, Indraprastha College for Women, for his comments and advice on this article.

6. References

- Ahir, N. 2004. Mahatma Gandhi, MD? Doctoral dissertation, Miami University.
- Alter, J.S. 2015. Nature Cure and Ayurveda: Nationalism, Viscerality and Bio-ecology in India. *Body & Society*. 21 (1): 3-28.
- Baer, H.A. 2001. The Sociopolitical Status of US Naturopathy at the Dawn of the 21st Century. *Medical Anthropology Quarterly*. 15 (3): 329-346.
- Bakx, K. 1991. The 'eclipse' of Folk Medicine in Western Society. *Sociology of Health & Illness*. 13 (1): 20-38.
- Charles, K.J. 1979. Gandhi's Views on Health. *Journal of Religion and Health*. 18 (1): 60-73.
- Dass, P. L. 2015. Timeless Efficacy of Gandhian Key to Health—Vegetarianism and Natural Therapeutics.
- Gandhi, M. 1921, February 28. *Young India*.
- Gandhi, M. 1923. *A Guide to Health*. Prabhat Prakashan.
- Gandhi, M. 1925a, December 17. *Young India*.
- Gandhi, M. 1925b, November 6. *Young India*.
- Gandhi, M. 1946, April 7. *Nature Cure*. Harijan.
- Gandhi, M. 1948. *Key to Health*. Navjivan Trust.
- Gandhi, M. 1959. *An Autobiography or the Story of My Experiments with Truth*: MK Gandhi. Translated from the Original in Gujarati by Mahadev Desai. Navjivan Publishing House.
- Gandhi, M. 1997. *Hind Swaraj And Other Writings*; Edited By Anthony J Parel. Cambridge University Press.
- Just, A. 1996. *Return to Nature: Paradise Regained*. Health Research Books.
- Kuhne, L. 1998. *New Science of Healing*. New Delhi: Kalyani Publications.
- Le Fanu, J. 2011. *The Rise and Fall of Modern Medicine*. Hachette UK.
- Nath, J.L. 2006. *Using medical terminology: a practical approach*. Lippincott Williams & Wilkins.

- Rudolph, L.I. and Rudolph, S.H. 2010. Postmodern Gandhi and other essays: Gandhi in the world and at home. University of Chicago Press.
- Siahpush, M. 1998. Postmodern Values, Dissatisfaction with Conventional Medicine and Popularity of Alternative Therapies. *Journal of Sociology*. 34 (1): 58-70.
- Singh, G. 2017. Sustainable Development and Spiritual Ecology. In: P.K. Srivastava, P. Rai and S. Shukla (Eds.), *Spiritual Ecology and Sustainability: Practice and Confluence* (1-15). New Delhi, India: Authorspress.
- Shetty, S. 2007. 3 The Quack Whom We Know. *Rethinking Gandhi and Nonviolent Relationality: Global Perspectives*, 46, 38.
- World Health Organization. 2010. *Benchmarks for Training in Traditional/ Complementary and Alternative Medicine: Benchmarks for Training in Naturopathy* [Pamphlet]. Geneva, Switzerland: World Health Organization.
-

Reflecting on the Relationship Between Human Beings and Sparrows

Jyoti Trehan Sharma^{1*} and Harsh Bala Sharma²

¹Department of Political Science, Indraprastha College for Women, University of Delhi

²Department of Hindi, Indraprastha College for Women, University of Delhi

Abstract: The Birdman of India, Salim Moizuddin Abdul Ali, was one of the first Indians to conduct a systematic and patterned survey of birds in India. W.S. Millard, the Secretary of the Bombay Natural History Society (BNHS) had introduced Salim Ali to the beautiful world of the birds. Millard had identified an unusually coloured sparrow that was actually shot by a young Salim Ali with his air gun. This was a yellow-throated sparrow. Following this, Millard showed Salim Ali the Society's collection of stuffed birds, and this became the beginning of a marvelous journey of exploring the bird kingdom and establishing great landmarks by Salim Ali. The sparrow had transformed Salim Ali's world. Undoubtedly, his autobiography was later titled 'The Fall of a Sparrow'. Salim Ali has very carefully noted in his autobiography as to how this yellow-throated sparrow became the turning point in his life that led him into the fascinating world of ornithology. This research contribution is not about the birdman but the bird, which is rapidly vanishing from our vicinity. The reasons for the decline of the sparrow are varied but the fact of the matter is that the natural world around us is rapidly receding. And the decline of the sparrow is an alarm, a warning against the degrading ecosystems, and an alarm against blind-folded urbanisation which is leading to human-induced disasters.

Keywords: disaster, ecology, sparrow, urbanisation.

1. Introduction

Many of us would agree that our childhood days had been fascinated by interesting bedtime stories. Of the many characters that were a source of amusement, it is not very difficult to recall and remember the special role that the sparrow had in all those tales, especially along with the crow. The fictitious sparrow that induced sleep at night

and navigated our dreams to an altogether different world, woke many of us with its non-stop chirping, along with its fellow birds. A large variety of birds in those days were all around, on the roof, on electricity poles and wires, on the kitchen window, and even in the rooms and on the fans when they were turned off. Birds were a part of our world and an entire generation grew up with them. It is therefore no wonder that sparrows get many of us nostalgic. When we watched *Ek Chidiya Anek Chidiya* (one bird many birds) - a popular animation film in the 1980s which depicted the metaphorical story and showcases the power of unity - on Doordarshan (the National Channel in India), we loved to relate to those birds as sparrows. So common and so sociable, the chirpy sparrows were part of our childhood in Delhi (India). As the childhood innocence gave way to focus and concentration on careers and professionalism, we perhaps forgot the sparrows and many other sounds of Nature that had amused and delighted us. Everything is the same, the windows, the poles, the cable wires. But the chirpy visitors are not as visible these days, as they were in the last two decades of the 20th century. What then has changed? Is it the sparrow, or is it us and our busy urban lifestyle, or is it all of this? Has something been destroyed, damaged or diminished into oblivion? It is now of common acceptance that human civilisation has entered the age of the Anthropocene - The Age of Humans, where every human activity is changing the face of Planet Earth. The changes that human beings are bringing about have actually altered our world to a great extent and is now threatening the survival of other species found on the Planet through causing mass extinction events (Wake and Vredenburg, 2008).

2. Sparrows in Culture and Folk

The tiny little sparrow is a very familiar bird widespread throughout Europe, Africa, Asia and even North and South America and Australia. Globally, its number is

Email for correspondence: dr_jyotisharma29@yahoo.co.in

alarmingly declining, making it hard to find except in some public places where people feed them. Researchers and bird lovers are sincerely making efforts to observe the current scenario, and it is now almost a surprise to state that these little birds have consistently been a part of the growth of human civilisation - through myth and reality. In Greek mythology, the sparrow is seen as a sacred bird to Aphrodite, the Goddess of Love. Sparrows are indeed often regarded as the most lustful and sexually active birds. In Troy, it is believed that 9 sparrows were eaten by a snake and this foretold 9 years of war (Stone, 2016). In European folklore, a sparrow flying into the home is seen as a sign of impending death. According to ancient Egyptians, sparrows would catch the souls of the recently deceased and carry them to heaven. The sailors would often get a sparrow tattoo in the hope that one would catch their soul if they died at sea. In Indonesian superstition, a sparrow flying into a home denotes good luck (especially if they build a nest). It can also mean a wedding will happen soon, and if a lady sees one on Valentine's Day, it is believed that she will find happiness. The call of the sparrow is considered to bring rain in some cultures. Sparrows have been represented in literature throughout history, from the ancient Greek and Roman poets, to numerous religious texts, and later by Chaucer and Shakespeare. In the Bible, they are exhibited as offerings given by the poor, and represent the concern of God for even the smallest and most insignificant life forms. In other texts the sparrow has been used to represent the presence of God and His love for everything.

2.1 Sparrows in Indian Folk and Literature

In India, sparrows have had a unique representation and there is an amazing anecdote to narrate. This tiny little bird is called the Brahmin *Chiraiya* in Chhattisgarh as it abandons its chicks if someone touches them. The author Premchand wrote a beautiful children's story on this, which is available in Hindi. In almost all parts of India, it is believed that the sparrow seems to be so strict in its life that if one member is touched by a human being, then that member would be killed by the other members of its clan, through continuous poking with their beaks. In another folk narration, sparrow brings the message for the humans to take bath twice and eat once in a day, but is wrongly understood as to take bath once and eat twice a day. As a result of her miscommunication, it is believed that she has invisible irons in its legs and has to walk *champa* (on both feet, with a blistering foot). It is also narrated in the episode, that for the cause of atonement, she has to take a bath frequently and has to be engaged in food collection every time. The sparrow is also very fond of bathing in dust, which inspired the poet Ghagh Bhaddari to pen the following couplet:

कलसा पानी गरम है, चिड़िया नहावै धूर।
चींटी ले अंडा चढ़ै, तो बरखा भरपूर।

(When the sparrow bathes in the dust, it indicates the onset of heavy rainfall. When the ant lays the eggs, it also indicates heavy rain.)

The poet Suryakant Tripathi Nirala composed a poem reflecting on the changes that occur in human life and has used the symbol of sparrow to showcase this. He writes, *ab nahi aati pulin par priytama* (Now my beloved bird does not come to the tree). Vidyanivas Mishra has referred to the sparrow as *aangan ka panchhi* (bird of the courtyard), while another poet Harivansh Rai Bachchan writes *needh ka nirman phir* (construction of the home again) highlighting the consistent efforts made by the sparrows in making their nests (Shukla, 1948). The author Mahadevi Verma has written a story titled *Gauraiya*. It has already been mentioned how Salim Ali titled his autobiography as *Ek Gauraiya Ka Girna* (The Fall of a Sparrow) (Ali, 1985). All these examples give us an insight about the love and affection that the sparrow has had in the hearts and minds of the poets in India. The sparrow finds proper placing in literary pieces with a lot of empathy and warmth. Another creative space in India is that of films, and even the Indian Film Industry (popularly referred to as Bollywood) has amply used the reference of sparrows (and other birds) in songs and dialogues so as to better connect with the audience (Modi and Saini, 2017).

2.2 Understanding Biological World of Sparrows

Let us now try to understand the biological world of the sparrow. The most common sparrow species is the House Sparrow or *Passer domesticus*. It measures 14-15 cm in length and is a sociable bird and favours areas of human habitation for nesting and roosting, often living in large flocks on rooftops in cities and in agricultural areas. The adult male has a grey crown, cheeks, and rump. The nape, sides of the crown, back, and wings are chestnut brown, and the under parts are pale grey. It has a black throat and breast, dark bill, and reddish legs. In winter the chestnut colour is less intense and the bill is paler. The adult female has mainly brown upperparts, including the crown, and the back is streaked with buff. The under parts are pale grey, and it has a pale stripe behind the eye. Juvenile birds are similar to adult females except the plumage pattern is less distinct. The house sparrow prefers man-made nesting sites such as holes in walls and roof spaces. In the absence of a suitable wall or roof, it will make a large, untidy nest in a bush. They eat seeds and small insects (EOL, n.d.). This species has declined as much as 50%

over the last few decades, although there are still several million pairs breeding in Britain and Ireland. Its predators include domestic cats, hawks, owls, and many other predatory birds and mammals. Due to its numbers, ubiquity, and association with human settlements, the house sparrow is culturally prominent. It has also often been kept as a pet, as well as being a food item and a symbol of lust, sexual potency, commonness, and vulgarity. Although it is widespread and abundant, its numbers have declined in some areas. The rural counterpart of the House Sparrow is the Tree Sparrow or *Passer montanus*. In addition to some morphological differences, the tree sparrow utters the same familiar chirping of the house sparrow, but it also has a sharp tik-tik in flight (EOL, n.d.). The tree sparrow has suffered a catastrophic decline over recent decades, and its numbers have reduced by more than 90%. This is most likely due to changes to farming practices, notably the autumn planting of cereal crops and the subsequent lack of winter stubble fields. Also the increasing use of efficient herbicides means the absence of "weed seeds" in many areas.

3. Sparrows and Us

Perhaps, we are now compelled to think. In our ecological chain, we have worked to raise considerable awareness on the issue of the tiger, and we are consistently making efforts to save them. This takes us to our next level of understanding – in our urban ecological system, sparrows are as vital as the tigers. What a sparrow is to the city, a tiger is to the forest. This is what the Chinese Communist Dictator Mao Zedong found, who is also remembered in history as a sparrow mass murderer. Mao Zedong, in 1958, ordered that all sparrows should be killed, paving the way for another environmental disaster in sequence to those that humans had already done (Blazeski, 2016). This order was part of the Four Pests Campaign (that included sparrows, rats, flies and mosquitoes), launched by the Chinese Communist Party that was nothing beyond sheer fanaticism that had stemmed from the Great Leap Forward, a massive social and economic campaign that, among many other things, turned farming into a collective, state-sponsored activity. Individual and private farming was banned as part of China's transformation into a communist system. This act of Zedong aimed at collectivizing agriculture with the intention to protect the farms. Sparrows, he was told, ate a lot of grain seeds. During this campaign, people chased the birds until they were so tired that they fell out of the sky (Luard, 2004). Around 1.96 billion sparrows had been killed all over China, in regions of Sichuan Province, Beijing and Shanghai. Though sparrows were killed to save the crops but the killing resulted in the increase of locust population

and villages had to face famine. This mass-murder of sparrows was the beginning of starvation in human history, especially for a nation that was brimming with population explosion. The population ran out of food to eat, and millions starved. Chinese journalist Yang Jisheng, who chronicled the famine in his book "Tombstone," estimates the deaths at 36 million people (Jisheng, 2012). Though Mao reversed his order in 1960 following reports by experts, but the damage had already been done, causing a domino-effect of destruction.

Non-availability of food can make anyone become violent, even the people, who only look for self-preservation in times of calamities. No element of goodness or compassion works at this time. The above discussed scenario did not go down quickly or easily. Reports claimed that it led to several thousand cases where people ate other people. To quote Jisheng (Jisheng, 2012), "Parents ate their own kids and kids ate their own parents." The behavior was so awful - with thousands of people murdered for food or for speaking out against the Chinese Government - that the topic of what has become known as the Great Famine remains taboo in China even till today. Perhaps the most tragic aspect is that most of those deaths were unnecessary. Although the fields were empty, massive grain warehouses held enough food to feed the entire country - but the Chinese Government of the day never released it. China has continuously played down the causes and effects of the Great Famine, which is officially known as the "Three Years of Difficult Period" or "Three Years of Natural Disasters."

The above case study makes us realize how paralyzing human thinking and decisions can be. Focusing on India, these tiny little sparrow birds have fortunately not been at any gun point in India. But then why are they vanishing? According to Dilawar, the house sparrow is edging towards extinction due to the lack of an emotional connect (The Hindu, 2017). Mindless urbanisation has led to loss of the natural habitat of the sparrows. March 20 is now observed as World Sparrow Day and greater awareness is needed of this day in the masses. The sparrow was also declared as the State Bird of Delhi in 2012 by the Government of NCT of Delhi. Yet, there is no comprehensive study to tell us where and how the sparrow habitats are disappearing. Our modern urban living spared no space for the bird that has always been part of our household. Majority of our homes have glass panels for windows but no ventilators where the sparrows once nested. Trees and hedges in our yards have been axed and green swathes have been paved for parking cars. There are potted plants in balconies but the loss of manure patches has deprived the birds of worms vital for feeding their

young ones. It is worse in the suburbs where huge gated communities have come up on flattened brown fields. Many have grown manicured lawns, trimmed shrubs and creepers but hardly any trees. For the majority of children here, a sparrow is only a pretty picture in their books. Most of the metropolitan cities have over-lit cityscape that has a blinding impact on these creatures. The electromagnetic radiation from mobile towers is said to be another source of hostility to the sparrows. Like many other cities, Delhi is no exception to this self-disastrous growth. Huge amounts of public money are spent on installing extra bright high-mast lights in public parks and gardens. One can easily here birds chirping in the middle of the night around these lights. According to Fatal Light Awareness Programme, most of the skyscrapers are like death traps for the birds (FLAP, n.d.). Many die each year by hitting themselves against these sky rise buildings mistaking their reflective windows for open sky. Insect decline is offered as the reason for the biggest bird mystery of modern times by a group of four scientists from the Royal Society for the Protection of Birds (RSPB), De Montfort University in Leicester and Natural England, the Government's wildlife agency (McCarthy, 2008). Their theory, put forward in a scientific paper written for an issue of the journal *Animal Conservation*, is based on intensive research in Leicester, showing that sparrow chicks were starving in their nests because their parents could not find enough insects to feed them. So many chicks were dying and the birds' population level as a whole was declining. According to another theory, the increase in pigeon population due to their feeding in a city like Delhi, has also given considerable competition to the sparrows, who are struggling to survive.

The urban dwelling is turning out to be a nuance not only for the human beings but for all flora and fauna. Noise or sound pollution is another major killer. A study by University of Sheffield, UK, found that the city noise stops adult birds from hearing the hunger calls of their dependent offspring (Kinver, 2012). According to the International Union for Conservation of Nature and Natural Resources (IUCN), bats avoid hunting in areas with road noise; female frogs cannot hear male frogs' signals in such areas; and urban noise can interfere with the songs birds use to repel intruders. It is not just the sparrows. Living in Delhi (India), the city may boast of a river, but just one glance is enough to prove that the polluted River Yamuna wetlands are in no position to support any life form. In a bid to conserve the amphibians, the University Grants Commission in India has informed universities and colleges to stop dissection of frogs in science labs. The fact of the matter is that all these changes are altering our basic food chain and making our

ecosystems chaotic. We are becoming indifferent to vanishing birds, insects or frogs, and this is more than an aesthetic or cultural lapse that makes our cities increasingly unlivable. Whatever is killing them now may well get us tomorrow.

4. Conclusion

We all live our lives under very ironical circumstances. If we may recall the story of Siddharth and Devdutt, then it becomes extremely clear that the one who saves is destined to become Gautam Budhha with his sublime thoughts. Gautam Budhha talked about pain and its implications, and therefore worked towards that end, throughout his life for the sake of *Moksha* or salvation. Every life is precious and the saviour is always considered to be greater than the destroyer. But in the food chain, for the sake of survival, the animal kingdom has different unacceptable processes that are beyond the gamut of logic. The human world can swing between options, but the world of other species is incapacitated to move beyond its circumference. Sometimes, for the sake of conservation, it can be said, with a slight difference in opinion that the killer does better work to save. Salim Ali wrote in his autobiography, "When a female was sitting on the eggs, a male sparrow was sitting on the nail near the hole. I hit that male from behind the stables in the stable, in the next seven days I killed eight male sparrows in that place." He commented further, "I'm proud of this note." Logics can always vary and they do. However, we need to understand the purpose of the act. Is it for the sake of preservation or for the sake of luxury? Are human acts for conservation of Nature or for mere preservation of the self? The vanishing sparrows may be creating an ache in our hearts, but can a city afford to have innumerable pigeons that are fed by a vast number of the population, and thereby converting them into non-labouring creatures. Where is the fulcrum of balance? As the Indian system believes in अष्टादश पुराणेषु व्यासस्य वचनद्वयम् | परोपकारः पुण्याय पापाय परपीडनम् || (Vyas says in *Ashtadash Puran* that charity is virtue and misery is sin). But are we really following it at this stage. It is just one among the many thoughts to ponder upon before we begin to strengthen work for the conservation of the sparrows.

5. References

- Ali, S. 1985. *Fall of a Sparrow*. Oxford University Press.
- Blazeski. G. 2016. In 1958 Mao Zedong ordered all the sparrows to be killed because they ate too much grain. Accessed from <https://www.thevintagenews.com> on 05/05/2017.
- EoL, n.d. *Passer domesticus*. Accessed from <http://eol.org/pages/922241/details> on 05/05/2017.

- FLAP, n.d. Fatal Lights Awareness Programme. Accessed from <http://www.flap.org/> on 05/05/2017.
- Jisheng, Y. 2012. Tombstone: the Great Chinese Famine, 1958-1962. Macmillan.
- Kinver, M. 2012. Urban Noise 'killing baby house sparrows'. Accessed from <http://www.bbc.com/news/science-environment-18784607> on 05/05/2017.
- Luard, T. 2004. China follows Mao with mass cull. Accessed from <http://news.bbc.co.uk/2/hi/asia-pacific/3371659.stm> on 05/05/2017.
- McCarthy, M. 2008. Mystery of the Vanishing Sparrow. Accessed from <http://www.independent.co.uk/environment/nature/mystery-of-the-vanishing-sparrow-1026319.html> on 05/05/2017.
- Modi R., and Saini, R. 2017. Exploring 100 Years of Bollywood's Infatuation with Birds. *Journal of Innovation for Inclusive Development*. 2 (1): 48-49.
- Shukla, R. 1948. *Hindi Sahitya Ka Itihas*. Accessed from <https://archive.org/details/in.ernet.dli.2015.346282> on 05/05/2017.
- Stone, J. 2016. The Meaning of Sparrows: Identification and Folklore. Accessed from <https://owlcation.com/social-sciences/The-Meaning-of-Sparrows-Identification-and-Folklore> on 10/05/2017.
- The Hindu. 2017. Sparrows nearing extinction due to lack of emotional connect: conservationist. Accessed from <http://www.thehindu.com/sci-tech/energy-and-environment/sparrows-nearing-extinction-due-to-lack-of-emotional-connect-conservationist/article17531857.ece> on 05/05/2017.
- Wake, D. B. and Vredenburg, V. T. 2008. Are We in the Midst of the Sixth Mass Extinction? A View from the World of Amphibians. *Proceedings of the National Academy of Sciences*, 105 (Supplement 1), 11466-11473.

Towards A Waste Neutral College Campus: Case Study of Indraprastha College for Women, University of Delhi

Surabhika Maheshwari

Department of Psychology, Indraprastha College for Women, University of Delhi

Abstract: Waste management refers to collection, transportation, monitoring, disposal or recycling of waste. The present paper provides a brief account of waste management practices adopted by Indraprastha College for Women, University of Delhi. Effective waste management at the institutional level is an important contribution towards sustainable development. The present paper uses key respondent data and personal observations to understand the dynamics of waste generation and waste management practices adopted by the institution. Highlighting the various outcomes and benefits of waste management at an institutional level, this research communication emphasises the importance of waste management in educational institutions. The paper shows how waste management is not only an important social responsibility of the institution but also goes a long way in promoting environmental consciousness among the students.

Keywords: educational institutions, IP College, recycling, sustainability, waste management.

Waste management has become an increasing problem in the world today and efforts to reduce waste are wanting. At the same time, there is little consensus on what constitutes Zero Waste and the waste management sector requires considerable research inputs (Pietzsch et al., 2017). Waste is managed, most often, to get resources from it and to avoid its adverse effect on human health and on the environment. With the rise in environmental degradation, there has been a shift in the focus from productivity to sustainability. Waste is not something that should be discarded or disposed of with no regard for future use. It can be a valuable resource if managed properly, through innovative policies and practices. The

Sustainable Development Goals (SDGs) cannot be met unless waste management is treated as a priority. We can achieve the SDGs much more effectively only when we recognise waste management as a powerful driver of sustainable development. The practice of waste management must be made sustainable, such that it is economically viable, socially acceptable and environmentally beneficial. Waste materials can be characterised by their nature, components and quality. These distinct factors help determine the best waste management practice that may be adopted. The present paper uses key respondent data and personal observations to understand the dynamics of waste generation and provides a brief account of waste management practices adopted by Indraprastha College for Women (IP College), University of Delhi.

IP College is a higher education institution (HEI) located in Civil Lines, Delhi (India) with a combined, floating student and staff population of over 3,500 individuals. The IP College community generates waste at various levels and of various kinds. IP College, through its Eco Club, has taken up various initiatives towards making the College a Waste Neutral Campus. The College has worked to Reduce, Reuse and Recycle all the biodegradable waste that it generates which mainly includes paper waste, garden/ leaf waste, and food waste. Additionally, the College treats its electronic waste responsibly, and has ensured proper disposal, reform and recycling of the same.

An educational institution uses paper at various levels of functioning. The administrative office, the library, the hostel, and the teaching-learning activities are all generators of paper waste. In 2012, IP College made an agreement with a local NGO operational since 2009, which works on the model of collecting waste paper from institutions and recycles them into notepads and printer

Email for correspondence: surabhika@gmail.com

reams. The notepads and printer reams are then given to the institution from where the paper waste is collected. The various steps taken towards adopting and putting this system in place included: 1) Collection: Various paper waste collection sites, in the form of clearly marked and easily accessible large carton boxes were placed across the campus, 2) Education and awareness: Students and staff were continually made aware of the collection sites, and of the possibility and benefits of paper recycling, 3) Segregation: Waste paper which was collected was segregated into three categories - Office grade paper (printer waste), Newspaper and Magazines and Mixed (small, loose papers), and 4) Pick up and exchange: Partner NGO was to be invited to pick up the collected paper waste twice a year in exchange for notepads and printer reams. The key features of the agreement with the local NGO included, 1) Pick and drop services of material from/ to the College premises at no cost to the College, 2) Customized notepads, with college name and logo, 3) Safe shredding of confidential data, and 4) Minimal use of water, electricity and bleaching component during recycling.

Another use of paper waste that has been innovated is the recycling of paper for making College memorabilia. For this, an agreement was made with a Gurugram (India) based organisation in 2017. The key features of this agreement included, 1) Pick and drop services of material from/to the College premises at no cost to the College, 2) Minimum 500 kg of waste paper to be given to the organisation, 3) Recycling points to be awarded that can be redeemed with the provided catalogue of items called Exchange Card, 4) List of catalogue included Pens, Pen stands, Rims, Photo frames, Slip pads, Notebooks, Envelopes, Files, File covers, Paper bags, Bookmarks, Calendars, Slip boxes and Paper bins, and 5) The aforementioned products were customized with College name and logo.

In addition to paper, management of garden waste is another big challenge in lush green college campuses like IP College. Garden waste is any organic material that results from gardening activities or the natural growth or lifecycle of trees, shrubs, plants or lawns. Leaf litter, garden cuttings, branches from tree clippings, twigs, dead plants, etc. can be classified as garden waste. Leaf litter forms a large part of the garden waste, since it is generated on a daily basis. The Eco Club of IP College undertook Garden waste composting for addressing this problem.

The management of garden waste in IP College was carried out through the following two ways. The first method chosen was that of installing Leaf Composting

Bins. The practice of leaf composting is a process of creating dark, rich, earthy matter that is prepared through recycling of garden waste including leaves, garden cuttings, dead plants etc., with occasional help of natural supplementary nutritious components. Since most trees are deep-rooted, they absorb minerals from deep in the soil and a good portion of these minerals go into the leaves. Composting these leaves helps in returning these nutrients to the same soil so as to maintain the nutrient cycling. After careful research and the process of due diligence, vertical composting bins were purchased in April 2015. Six leaf composters were installed in the College campus and the resulting manure was utilized for the purpose of gardening activities on the campus. The College gardeners collected fallen leaves on a daily basis and emptied the same in the Leaf Composting Bins. The Bins were watered twice a week and natural microbes were added to help accelerate the process. The leaves turned into manure in approximately 4-6 months. The vertical composting bins have been working for over two years with appreciable results. These bins are designed to enable harvesting the manure through an opening on the lower side of the bins.

The second method of managing garden waste has been the setting up of a composting pit. A pit, approx. 4 feet deep, was dug near the College nursery for this purpose. The objective of the pit was to break down dead plants and plant parts and convert them into manure. No chemicals or supplementary nutrients were added to the compost pit. The process was accelerated during monsoon or during rainfall events, when worms and other organisms made their way to the pit and helped in speeding up the decomposition process, also making the compost nutrient rich.

IP College also houses a canteen for students from which considerable food/ kitchen waste is generated. Food Waste refers to uneaten food and food preparation waste which is produced at almost all stages of cooking food. Food Waste is organic and can be biodegraded through composting. Since it is rich in nutrition, the compost generated can be used to fertilize the soil. By redistributing nutrients and high microbial populations, compost reduces water runoff and soil erosion by enhancing rainfall penetration, which has been shown to reduce the loss of sediment, nutrients, and pesticide losses to streams by 75-95%. The exercise of recycling Food Waste is called Food Composting. IP College installed food composters in the campus in June 2015. A pair of food composters was installed near the College canteen. The food composter drums are weather protected and are made of UV stabilized plastic. They can handle

approximately 18 kg of food waste per day. The process of use is fairly simple and it is operated in IP College campus through community participation. The IP College canteen, on an average, produces approx. 10 - 15 kg of food waste on a daily basis. The waste is collected in designated dustbins, and at the end of each day, added to the composting drums. Coco-peat is added to absorb moisture and aids in keeping the foul smell away. Food waste is high in water content; therefore care is taken to extract the leachate daily. The drums are fitted with a small tap at the bottom for this purpose. Microbes are added to aid the process of decomposing. The Compost/ Manure can be harvested from the small door on the lower end of the frame.

The College also took an initiative to responsibly manage its electronic waste. Electronic waste or E-Waste refers to discarded electronic equipment such as computers, entertainment devices, mobile phones, pen drives etc. A rapid change in technology has resulted in a fast-growing surplus of electronic waste. IP College entered into an agreement with a Delhi based organisation for recycling and safe disposal of the E-Waste generated from the College campus. The organisation agreed to collect the E-Waste from the College campus for further recycling. A collection bin was made available to the College community so this waste can be properly collected and sent away for further processing.

Waste management is one of the most important environmental aspects to be considered within educational institutions (Sales et al., 2006). Setting up an integrated waste management system in particular, is one of the greatest challenges for higher education institutes (Vega et al., 2008; Zhang et al., 2011) as well as for pre-university educational institutes (Getlinger et al., 1996; Marlette and Templeton, 2005). Consistent and accessible recycling infrastructure must be in place and be done with minimum inconvenience. Institutions of learning and higher education are important spaces to translate principles of environment education and sustainability into practice. Pro-environment initiatives such as these contribute significantly towards the much needed shift towards education for sustainable development (Singh, 2017).

Some salient learning and observations in the process of working towards a Waste Neutral/ Zero Waste campus at IP College are as follows: 1) Easy accessibility and visibility: All collection sites and equipment employed in the process of waste management have been placed in public spaces around the College. This facilitates easy access and identification by the College community. For

instance, the food composters have been placed in the open area outside the canteen, thereby helping in familiarizing all students with the initiative. 2) Minimum interference/ inconvenience: Utmost care has been taken that the initiatives do not interfere with the functioning of the institution. The administration or academic structures have not been disturbed in any way. 3) Increased awareness: The activities of proper waste disposal, segregation and treatment have contributed to the increased level of environmental awareness and consciousness in the College community. It has been observed that many faculty members of the College have started composting food waste at home, students are careful with waste creation and disposal and the support staff is effectively contributing to segregation. 4) Community building: Since all levels of College community are participating and are involved in the processes of waste management, it has helped in creating a shared sense of purpose and activity. The students interact with the support staff on a regular basis and work as a team to ensure proper functioning. 5) Economic Benefits: The notepads and reams procured in exchange of waste paper are used by staff, students and the administration. The manure harvested from the leaf composters and food composters is used in the College fields. These have significantly contributed to the reduction in money spent on stationery and manure purchased by the College. 6) Environmental Benefits: In addition to the many indirect environmental benefits, the most significant, directly observable benefits are - almost negligible waste output/ transportation of waste that is sent outside the College and no burning of leaf litter.

Effective waste management at the institutional level is an important contribution towards sustainable development. It is not only an important social responsibility of the institute but also goes a long way in promoting environment consciousness and sustainability. Further research and action in the area of Waste Management is sure to pave a way towards greater environmental awareness, responsibility and sustainability.

Acknowledgement

The author is the Faculty Coordinator of the IP College Eco Club (2014 onwards). The author would like to acknowledge Dr. Babli Moitra Saraf, the College Principal and the Eco Club Scheme of the Government of NCT of Delhi for encouraging and supporting the aforementioned initiatives. The author would also like to acknowledge the efforts of Dr. Debjani Sengupta of the Department of English, Indraprastha College for Women and the former Faculty Coordinator of the IP College Eco Club. The paper recycling was first initiated by her.

References

- Vega C.A., Benítez S.O. & Barreto M.E.R. 2008. Solid Waste Characterization and Recycling Potential for a University Campus. *Waste Management*. 28 (1): S21-S26.
- Getlinger, M.J., Laughlin C.V.T., Bell, E., Akre, C. & Arjmandi, C. 1996. Food Waste is Reduced When Elementary-School Children Have Recess Before Lunch. *Journal of the American Dietetic Association*, 96 (9): 906-908.
- Marlette, M.A., Templeton, S.B. & Panemangalore, M. 2005. Food Type, Food Preparation, and Competitive Food Purchases Impact School Lunch Plate Waste by Sixth-Grade Students. *Journal of the American Dietetic Association*. 105 (11): 1779-1782.
- Pietzsch, N., Ribeiro, J.L.D. & de Medeiros, J.F. 2017. Benefits, Challenges and Critical Factors of Success for Zero Waste: A Systematic Literature Review. *Waste Management*. 67: 324-353.
- Sales M.G.F., Delerue-Matos C., Martins I.B., Serra I., Silva M.R. & Morais S. 2006. A Waste Management School Approach Towards Sustainability. *Resources, Conservation and Recycling*. 48 (2): 197-207.
- Singh, G. 2017. Education for Sustainable Development: Need of the Hour. *Journal of Innovation for Inclusive Development*. 2 (1): 1-2.
- Zhang, N., Williams, I.D., Kemp, S., & Smith, N.F. 2011. Greening Academia: Developing Sustainable Waste Management at Higher Education Institutions. *Waste Management*. 31 (7): 1606-1616.
-

Seeding Social Innovation in Private Schools: A Case Study of St. Mary's School, Delhi, India

Niket Sagar

Delhi School of Social Work, University of Delhi

Abstract: Education has an important role in creating new learning opportunities and driving social progress. As social institutions, schools form a fundamental block to understand about life and society. While schools have done a good job in preparing students for life and society, newer challenges facing humanity have now emerged. How can schools meaningfully engage students on various pressing social issues and empower their students to take action on issues like environmental crisis, social injustice and developmental challenges? Current school curriculum does not provide adequate opportunities where students can experiment and explore these issues and look for solutions. Problem identifications and their solutions can be explored by creating an interface between community and school. This would create an open space for creativity and innovation amongst students to explore, develop and understand social issues. Such practices would further fuel the students to think and act to address social and environmental challenges. Such approach will pave the way for students to implement and share innovative solutions rather than simply limiting their knowledge to the classroom. This paper is an attempt to highlight the initiatives taken by St. Mary's School (Delhi, India) under its social footprint projects and social innovation in the context of community engagement and emerging environmental issues.

Keywords: education, environment, innovation, school, society.

Creativity and innovation go hand in hand. Creativity is the ability to generate novel and useful ideas, and is the seed of innovation. But unless it is applied and scaled, it is still just an idea. Innovation is execution of an idea which addresses a specific challenge and achieves value for both society and people. Innovation has its roots in

almost every aspect of human life. Today, the world is running on a more technologically advanced track. We are focusing more on identification of solutions to specific problems of our daily lives. Since human life is centered in the social context where he/she resides, most of our issues, challenges and problems are social. All these problems are in the form of a web and seeking their solutions is more like connecting the dots in order to reach to the root cause of specific problems. Such an interwoven and dynamic relation between problems and their solutions calls for innovation with more societal and humane angles - "Social Innovation". Social innovations are new ideas, concept and strategies that meet the social needs of different elements which range from working conditions and education to community development and health - they extend and strengthen society.

Young (2011) defined social innovation as "a novel mechanism that increases the welfare of the individuals who adopt it compared with the status quo" (p. 2185). Social innovation incorporates both idea generation and socially sustainable outcome (Phills et al., 2008). Innovative programmes are "a new or different way to address a societal problem or pursue a charitable mission that is more effective, efficient, sustainable, or just than prevailing approaches" (Salamon et al., 2010). Social innovations resulting from community-based collaborations are very effective because they build on the strengths of the community by partnering with residents and clients; the latter are closest to the social problem and understand the nuances that professionals often cannot (Mulroy and Shay, 1997). This notion is a unique social work perspective that the profession brings to social innovation literature and practice. Involving clients in all stages of development and delivery of a new idea does not only strengthen the social innovation but also create sustainability for the implementation of the idea (Nandan et al., 2013). Involving members of marginalized

Email for correspondence: niketsagar94@gmail.com

communities in designing and developing new ideas can help build their capacities (Sakarya et al., 2012). User-driven innovation, in which end users of products and services are given a voice in solution development is far more sustainable than innovations generated by an entrepreneur alone. This approach upholds social work principles of client self-determination and empowering environments (Mulroy and Shay, 1997; Tedmanson and Guerin, 2011).

There has been an increase in the number of initiatives taken by schools in India where students have played a vital role and have come forward with solution to social problems. Some examples are the *Kishore Vaigyanik Protsahan Yojana* (KVPY), which is an ongoing National Fellowship Programme in basic sciences, initiated and funded by the Department of Science and Technology, Government of India. The National Science Talent Search Scheme (NSTSS) conducted by NCERT is another such example. The IGNITE competition held by National Innovation Foundation, India is yet another platform that is giving students a place to experiment and innovate, and come up with ideas which are extraordinary. There is thus a need for linking school education to address social challenges at the grassroots level. With changing global paradigm, the domain of education is also going through rapid changes and experimentation.

Due to globalisation, and the highly integrated world environment where competition is ever increasing, the emphasis in schools is greater on producing labour force as per the market needs. Technological advancements have fastened growth, production and information sharing. In the social context, globalization is resulting in changing dynamics of relationships, both at societal and environmental level. All these aspect are shaping and bending the flow of education system across the globe. Education is considered as the central driving force in creating threshold which could drive the life up to an expected level.

Bridging education with creativity and innovations would further strengthen the learning and will help in attaining sustainable development. For large scale education systems such as ours, catering to a vast population with relatively limited resources is a major challenge. At the same time, with rapid advances in new technologies, changing needs of the economy and the very presence of the challenges identified above, the sector itself presents a fertile ground for pioneering innovations (National Innovation Council, 2010). St. Mary's School, under its social initiatives and field action programmes, has initiated considerable activities and innovation projects.

The projects are being monitored by the School's Social Work Wing. In order to foster innovation and creativity, greater emphasis is being given on problem and project-based learning. Through its various innovation projects and hands-on learning strategies, the Social Work Wing of the School is making intervention in the nearby adopted communities. The School Community Model, which emphasizes on exchange and shared relationship between school and nearby communities, has evolved itself as a dynamic practice.

To harness the creative potential of its students from different disciplines, the School has set up a Social Citizen Empowerment Division which invites entries from all classes. The Social Work Club provides opportunities to students to explore and learn beyond the classroom. The idea is to give a space for participatory learning and developing critical understanding on social issues. The Club executes projects on social and environmental issues. The School has also initiated programmes for making students come forward with innovative solutions to the specific problems which they are interested to work on. This opportunity is helping them to link their classroom learning to relevant real-life experience at the grassroots level. The focus is on the work and intervention in context of the issues and challenges in the nearby communities and to undertake innovative experiments, projects and problem solving exercises. The idea has been to expand in the field of entrepreneurship and social innovation. To promote the same, the School has started a project under which students are encouraged to come with innovative ideas which could be scaled up later for business and Social Responsibility Projects of the School. This objective of the project is to promote and encourage social cause and intervention. Students are encouraged to work in teams and devise their own methods to address specific challenges. One such project that has been undertaken by the students of the School is the Urban Farming Community Outreach Project.

Projects Undertaken at St. Mary's School

Project 1: Promotion of Urban Farming (Fig. 1).

Goal 2 of the United Nations Sustainable Development Goals is to "End hunger, achieve food security and improved nutrition and promote sustainable agriculture." The Goal expands to state that by 2030, the agricultural productivity and incomes of small-scale food producers, in particular women, indigenous peoples, family farmers, pastoralists and fishers should be doubled, including through secure and equal access to land, other productive resources and inputs, knowledge, financial services,



Figure 1. A pilot urban farming experiment in *Mohammadpur* Community in Delhi, India.

markets and opportunities for value addition and non-farm employment (UN, 2015).

In keeping this Goal as an objective, the students of the Citizen Empowerment Division at St. Mary's School have developed a project for promoting urban farming in *Mohammadpur* and Humayunpur communities in Delhi, India. Due to urbanization, cities are carrying population beyond their threshold capacity. This is best exemplified in Delhi, which is one of the metropolitan cities in India. There is need to emphasize the concept of greening of available terraces and tiny vacant places to cater to the ecological and sociological needs of urban population. Urban farming is thus an emerging trend and also comes with other social, economic and psychological benefits (Maheshwari, 2017). It is estimated that an area of 40-50 sq.m. of terrace would be sufficient to meet the requirement of a family of four persons for 12 months. The objective of the project is to promote learning by doing and creating awareness among students and locals on health and environmental issues. Through field engagement, students are working in direct contact with the community. By practicing urban farming the

community is now able to utilize open spaces, and produce fresh vegetable and nutritious food for themselves.

Project 2: Create Your Own Business.

Globalization and highly integrated world environment, where competition is at its peak, emphasizes on producing labour force as per the market needs. The growing economy and changing lifestyle has created a job seeking culture. Be it professional or technical courses, all courses aim at adding human resource to work for others. In this race for attainment of social and economic status, most individuals today have lost passion and interests. Students are trained and equipped as per the need and requirement of the corporate houses. There is thus a need to have an intervention at the School level, such that students can learn to use their skills and interests to create a business enterprise, either for profit or for social and environmental issues. For addressing this concern, the St. Mary's School has introduced a "Create Your Own Business" project as a part of the summer assignment for students in Junior and Middle School. The project focuses on entrepreneurship and innovation, and students are given opportunity to

brainstorm with their business ideas. Once the idea is formulated and the proposal ready, students are given a platform to pitch their ideas and incubation is provided to the selected ideas, which are selected as startups.

Some of the proposed ideas include making greeting cards from waste papers, theme based photography, eco-friendly gifts and setting up of gift wrapping service, jewellery designing, developing mobile based applications, etc. Selected students have been taught required lessons in the direction of capital resource management as well as organisational skills for planning, product design market research. These initiatives are not only shaping their skills towards building a business for themselves, but they are also applying these skills in their personal lives as well. The provisions of innovation spaces in schools can play an important role in fostering creativity and inspiring innovation in young students. The enjoyment factor involved in this type of engagement is enhancing and motivating young minds thereby opening the doors for flow and creativity.

Changing approaches to education in the present context are more inclusive and integrated as compared in the past. In the past, learning mainly revolved around schools. Today, a student learns from the information environment to which he/she comes in contact on day to day basis. The learning mode has shifted from instructive to interactive and collaborative, focusing more on learning by doing and discovering. Assessment during the learning process is helping the child to improve his/her skills as well as non-cognitive skills.

St. Mary's School has incorporated modification in curriculums and assessments and has successfully created a space for student to innovate and learn. The practices and approaches adopted by the School are working to promote innovation at grassroots level by project-based learning. In this approach, students are designing, planning and carrying out extended projects that are producing a publicly-exhibited output such as a product,

a model or a method to bring about changes. While going through such learning approaches, students are developing inquiry-based learning as well as problem-based learning.

Developing of an open and extensive learning system within the school framework is the need of the hour. This will help empower students to develop, implement and share innovative solutions. This will also play a critical role in the enlargement of the scope of inculcating social work spirit at the school level and in seeding innovation in children.

References

- Maheshwari, S. 2017. Food in the City: Review of Psychological Impact of Growing Food in Urban Spaces. *Journal of Innovation for Inclusive Development*. 2(1). 36-43.
- Mulroy, E. A. & Shay, S. 1997. Nonprofit Organizations and Innovation: a Model of Neighborhood-based Collaboration to Prevent Child Maltreatment. *Social Work*. 42 (5): 515-524.
- National Innovation Council. n.d. Accessed from <http://innovationcouncilarchive.nic.in> on 22/06/17.
- Phills, J. A., Deiglmeier, K., & Miller, D. T. 2008. Rediscovering Social Innovation. *Stanford Social Innovation Review*, 6 (4): 34-43.
- Salamon, L. M., Geller, S. L. & Mengel, K. L. 2010. Nonprofits, Innovation, and Performance Measurement: Separating Fact from Fiction. *Listening Post Project*. 17 (1): 1-23.
- Tedmanston, D. and Guerin, P. 2011. Enterprising Social Wellbeing: Social Entrepreneurial and Strengths Based Approaches to Mental Health and Wellbeing in "Remote" Indigenous Community Contexts. *Australasian Psychiatry*. 19 (1_suppl): S30-S33.
- United Nations. 2015. Transforming our World: The 2030 Agenda for Sustainable Development. A/RES/70/1.
- Young, H. P. 2011. The Dynamics of Social Innovation. *Proceedings of the National Academy of Sciences*, 108 (Supplement 4): 21285-21291.

Roaming Through *Hafta Bazaar*: A Walk-Route for Old Delhi's Sunday Markets

Abhishek K. Sharma, Abhishek K. Singh, Ashish K. Yadav, Ayush Shukla, Kirti Krishan*, Shubhrat Katiyar

Cluster Innovation Centre, University of Delhi

Abstract: Delhi is well positioned in the tourism circuit. However, the heritage monuments are over-crowded especially during the weekends. The potential of weekly market (*Hafta Bazaar*) as a combination of cultural and heritage tourism is hitherto unexplored and can augment Delhi's tourism space. This research contribution attempts to document the weekly markets of Delhi. Sunday Markets around Old Delhi have been identified and mapped since this is one part of the city visited by large number of tourist groups. Developing these markets for tourists, by combining their historical, cultural and architectural heritage, and addition of photography or culinary delicacies in these walks could open up a new avenue for the tourists as well as tour operators.

Keywords: *hafta bazaar*, heritage, Old Delhi, tourism.

India continues to remain a prominent tourist destination for the global community (Ohlan, 2017). The tourism sector of India caters to millions of tourists every year but the lack of well-developed tourism sites and tourist routes greatly affects the carrying capacity of the existing monuments and other tourist attractions. Since tourism accounts for as much as 30% of the world's exports of commercial services and 6% of overall exports of goods and services, there is a compelling need to search for new avenues within India's tourism segment. Delhi, apart from being the capital of the country is also a tourist hub for heritage and cultural tourism. The National Capital Territory (NCT) attracts considerable tourist footfall which is ever increasing and the weekend rush makes it more complex for both the tourist and the tour-operators. *Hafta Bazaars* or weekly markets are commonplace phenomena all over Delhi. However, very few efforts have been made to assess the tourism potential of these

informal markets. The reasons include the absence of proper documentation and mapping of these *Bazaars* (markets), lack of selecting specific and interesting markets for inclusion in tour-walk and creating authentic information for the tourist regarding these markets. While Heritage Walk, Photo-Walk, and Food-Walk are getting attention in the tourism sector in Delhi, the *Hafta Bazaars*-Walks is a potential tourism product needing urgent attention. Preliminary investigation indicates that *Hafta Bazaars* have immense capacity to attract and sustain the tourism traffic in Delhi. This research contribution attempts to put forward a *Hafta Bazaar*-Walk through the alleys of *Purani Dilli* (Old Delhi) encompassing several Sunday Markets.

Old Delhi is famous for a plethora of culturally rich heritage places, shrines and bazaars which mesmerizes thousands of tourists every day (Liddle, 2011). According to the recent Census, human habitation in Old Delhi is well above 5,00,000 (Census of India, 2011). The presence of a multicultural and multiethnic population with equally diverse socioeconomic activities makes Old Delhi unique from all perspectives. The tour itinerary provided by several private tour operators in this region largely comprises two prominent historical places, viz. Red Fort and Jama Masjid. The list of monuments or marketplaces covered by existing tour operators is limited and does not include many other interesting historical sites. Media reports suggests that daily footfall to Red Fort alone is over 10,000 with annual growth rate of 7%. This figure will thus increase manifold in the coming years (India.com, 2017). The inclusion of presently ignored heritage monuments and marketplaces of this region in the larger tourism circuit will boost revenue generation and bring economic and cultural prosperity to the area and its people. It will also benefit the tourists who come from all over the world to visit this heritage destination.

Email for correspondence: krishankirti9@gmail.com

The itinerary suggested by the website of Delhi Tourism, the official tourism website for the Government of Delhi includes the less-explored monuments of Old Delhi. Some of these include *Digambar Jain Temple*, Central Baptist Church, *Sunehri Masjid*, *Gurudwara Sis Ganj*, *Fatehpuri Masjid* and a few *Havelis* (palatial mansion) of famous personalities (INTACH, 2000). Despite this, the suggested itineraries of most of the private tour operators include only the few overcrowded monuments. A few historical places and eateries have recently found mention in Heritage-walks and Food-walks curated by some start-ups. Some alleys of clothing and spice shops have recently been selected under the purview of Photo-walks. These innovative guided walks in Old Delhi are augmenting tourism, however, such initiatives need to be scaled up and there remain considerable untapped opportunities in the region which can improve tourist experiences and attract more tourists (Ohlan, 2017).

There are two types of markets in Old Delhi, 1) everyday markets and 2) weekly markets. The present research contribution is part of a larger project working to map and document Delhi's weekly markets. Preliminary estimate indicate that the number of weekly markets in Delhi is well over 500. Several such weekly markets come alive every Sunday in Old Delhi since a long time (Sharma, 1964). Although these weekly Sunday markets are visited by many residents and tourists, they do so in isolation and hardly any importance is been given to the tourism potential of these weekly markets. We propose a Walk-route through these markets which, in combination either with other everyday markets and/or with heritage monuments in the micro-niche of Old Delhi, can cater to the weekend tourist footfall.

A Glimpse of these *Hafta Bazaars* is provided below.

1. Sunday *Sadar Bazaar*

Sadar Bazaar Sunday market is one of the busiest and chaotic weekly markets in Delhi, which remains abuzz with middle class Indian shoppers. While *Sadar Bazaar* remains as the largest wholesale market of household items in Delhi, on Sunday the main market is closed. The weekly market takes its place and offers reasonably low priced clothes, vegetables, crockery and other household items. Interestingly, this is one of the day long *Hafta Bazaars* of Delhi and it is setup in the morning and continues up to 9.00 pm or later. Although this market affects the traffic of the area considerably, the crowd does not seem to recede till the end of the day as almost every type of product (from clothes to food items, from spices to copy products, from dry fruits to shoes, etc.) is available here.

2. *Mithaipul Market*

Located at one end of the *Sadar Bazaar*, one enters into the *Mithaipul Bazaar* while walking away from *Sadar Bazaar*, even without realizing it. A large number of shops of the *Mithaipul Market* sell a variety of pulses, legumes, spices, almonds and other edible items. It is probably for this reason that this market was earlier known as *Daal* (pulses) Market. Its present alternate name is *Nakli* (fake) *Bazaar*, perhaps due to the availability of cheaper alternatives to common household items that are sold here. These items may be called generic or counterfeit, however, this does not bother the consumers who readily buy these products which strikingly resemble the name and design of many well-known brands. The other side of the *Mithaipul Market* is a place to buy vegetables and fruits.

3. *Chor Bazaar*

Chor Bazaar or Thieves' Market was once located behind the Red Fort, away from the prying eyes of the citizens but due to security issues, after the Red Fort shootout in 2000, it was shifted to its present location (Times of India, 2004). Although the market has been shifted from its earlier location but not much has changed and this market continues to be Delhi's most prominent flea market. The market starts early in the morning, from 4.00 am and continues till 7.00 pm. The market sells everything from shoes to electronic goods to clothing and hardware. *Chor Bazaar* sells varied items which could even be damaged or second-hand or some presumably stolen. The early morning rush of customers every Sunday reveals the secret of the continuity of this otherwise questionable weekly market.

4. Book Market, *Daryaganj*

The Book Market of *Daryaganj* is one of the oldest known weekly markets of Delhi, which continues to thrive in the present day. Like the other weekly markets discussed above, the Book Market starts settling early in the morning and concludes in the evening. Although it is famous for second-hand or used books, vendors selling stocks of new editions of books and magazines can also be found here. Apart from academic curriculum related books, the Book Market also sells magazines, novels, storybooks and various stationery items. Although the exclusive character of this Book Market has declined over the years, with the entry of other items like garment and shoe shops, customers can still be seen thronging to this Market for the charm of the old treasures. The nearby attractions to the Book Market include *Dilli Gate*, *Moti Masjid* and the recently closed single screen theatre, *Golcha Cinema*. Located on the main road, this market is a must visit for any walk-route in the Old Delhi region.

5. *Mahila Bazaar*

Mahila Bazaar (Women's Market) is the least crowded of the Sunday Markets in Old Delhi. Though it is situated at some distance from the other markets discussed above, this has been included for its uniqueness. As the name suggest, the *Mahila Bazaar* has only women sellers or vendors taking charge of this market. The market sets up every Sunday on Tagore Road located on the Southern side of Old Delhi. The items sold in the market are mostly used products, mainly clothes and footwear. While over the years there is a gradual decrease in total number of vendors and customers in this market, the *Mahila Bazaar* has immense sociocultural value which could be showcased separately or in combination with other tourist attractions.

The nameless and faceless weekly markets of Delhi with their temporary shops, primarily stalls, road side/ footpath shops etc. have been continuing their existence for decades despite the increase in organised market spaces and malls. The Sunday *Sadar Bazaar*, *Mithai Pul Bazaar*, *Chor Bazaar*, Book Market *Daryaganj* and *Mahila Bazaar* are located in close vicinity and are walking distance from each other. The estimated time taken to cover one market is approx. one hour. The tourism potential of some of these markets, which have individualistic and characteristic flavors, should not be overlooked. Delhi's *Hafta Bazaars* offer limitless possibilities for the tourism sector, which need to be

explored and established for inclusive and sustainable development of Delhi city.

Acknowledgement

The authors would like to acknowledge the mentorship of Dr. Asani Bhaduri, Assistant Professor, Cluster Innovation Centre, University of Delhi.

References

- Census of India. 2011. Ministry of Home Affairs, Government of India.
- India.com. 2017. Red Fort. Accessed from <http://www.india.com/travel/delhi-ncr/places-to-visit/forts-red-fort/> on 10/08/17.
- Indian National Trust for Art and Cultural Heritage. 2000. Delhi, The Built Heritage: A Listing, 2000. New Delhi: Indian National Trust for Art and Cultural Heritage.
- Liddle, S. 2011. Delhi 14: Historic Walks. New Delhi: Westend.
- Ohlan, R. 2017. The Relationship Between Tourism, Financial Development and Economic Growth in India. *Future Business Journal*. 3 (1): 9-22.
- Sharma, Y.D. 1964. Delhi and its Neighborhood. New Delhi: Archaeological Survey of India.
- Times of India. 2004. *Chor Bazaar*. Accessed from <http://timesofindia.indiatimes.com/city/delhi/Chor-Bazaar-may-be-back-behind-Red-Fort/articleshow/728987.cms> on 06/05/17.

Spiritual Ecology and Sustainability: Practice and Confluence. Prem Kumari Srivastava, Pratibha Rai & Saumya Shukla. New Delhi: AuthorsPress, 2017, p. 256

Anjali Sharma

Department of Sociology, Indraprastha College for Women, University of Delhi

The book *Spiritual Ecology and Sustainability: Practice and Confluence* is an Edited Volume, Edited by Dr. Prem Kumari Srivastava, Dr. Pratibha Rai and Ms. Saumya Shukla of Maharaja Agrasen College, University of Delhi. The book is compiled as a series of research articles and essays, 11 in number, which are meticulously written by prudent individuals that bring forth the multidimensional aspects of mankind's relationship with Nature. Beginning with an introduction to spiritual ecology and the prevailing challenges in nature conservation and sustainability, the book gradually develops into a collection of essays that present the religious as well as historical factors associated with nature and environment.

The Foreword of the book, by Prof. Pami Dua, Chairperson, Research Council & Dean, Academic Activities & Projects of the University of Delhi (DU), provides useful insights on the subject. It also highlights the interdisciplinary nature of the book and informs to the readers about the role of the DU Innovation Project which further led to the compilation of this Edited Volume. The Introduction of the book, by Dr. Prem Kumari Srivastava and Dr. Pratibha Rai elaborates on the aforementioned DU Innovations Project and also provides a summary of the research articles and essays included in this book. The authors have also shared notes from their research work, as Memorabilia, towards the latter end of the book.

Duly titled, *Spiritual Ecology and Sustainability: Practices and Confluence*, the book embodies the amalgamation of Earthly entities with transcendent unearthly prevalence. The reader plummets in the deep

depths of contemplation as the existence of ecological connections with mystical powers, shines vibrantly against the dark monotony of materialistic life. The relationship between the ecological system and spirituality, in different spheres of life is exhibited by all the writers in the most eloquent and prompting manner, that any layman would have had a hard time envisioning. The objective of cherishing ancient roots along with preventing future generations from suffering the utmost loss of resources shows the imperativeness of sustainability.

The multifarious essays combine to give out one message, that human beings at fundamental level can protect and prevent the ecological system from disintegrating into nothingness. The concept of shared common future and the importance of sustainability prominently rattle the minds of the readers as epiphany, to contribute their bit, dawns upon them. The very first chapter of the book is a critical analysis of the shortcomings of sustainable development and myths regarding spiritual ecology. The link between spiritual ecology and environmental knowledge is aptly established in subsequent chapters. The Chapter titled, *Ecological Dimensions of Ahimsa: A Historical Peep into Buddhist and Jaina Ethics* is a reflection on coexistence of living organisms and the cultural values embedded in these religions and upholds the idea of respecting life in every form. The relationship between Spirituality and Hinduism is also brought forward in other Chapters. A detailed study of *Dyalbagh Eco-Village* (Uttar Pradesh, India), Tattoo art and spiritual management are some other interesting aspects of the book. The book also provides a meaningful lesson for the corporate sector through the inclusion of the Chapter titled, *Spiritual Ecology and Corporate Practices*.

Email for correspondence: anjalisharmaaa16@gmail.com

The Chapter on *Sustaining Spiritual Connect through Education on Wheels* shares the frank and honest insights of the author into the reservations and outcomes of the ambitious *Gyanodaya* Project of the University of Delhi. The role of travelling for breaking the barrier between *outsiders* and *insiders* in culturally diverse India has been written many times before. However, reading this in the light of an exploratory research project further highlights how meaningful and enlightening it can be. The philosophical aspect of nature, and how ecology relates to

spirituality, ultimately leading to self-actualization and striking consciousness is relayed several times in the book. Conclusively, the ubiquity of nature and its strong presence in historical texts broadly bring about the connection between ecology and spirituality. The philosophical perspective enlightens the reader about the indispensable need to protect our roots, not just ecologically but even culturally. The book is a good first pick for readers and researchers planning further research in the realm of spiritual ecology.