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UNIVERSITY

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BANGALORE

Echoes

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Over Leaf ...

Introduction
A Peek into the Past
Alcoholism and a Dysfunctional Family
Rape Cases Increasing in Uttar Pradesh
Child Prostitution in India
The Voices Unheard
HIV and Drug Abuse in India
Demand for A Separate Statehood
Spending for Peace Vs Spending For War
Corruption
Unemployment
Women Empowerment and Development
General Facts
Family Disorganization
Homelessness
Dowry
Child Marriage and the Unheard Voices
Decreasing Number of Female Children In India
Social Protection Systems in Afghanistan
Corruption
SHGs in Rajendranagar, Bangalore
The Global Village of Class
Visit of His Holiness The 14th Dalai Lama



INTRODUCTION

What is a social problem? Is there any difference between social and individual problems?

A Social problem covers a wide range of conditions and behaviors that are considered to be detrimental and that confronts a group, or a section of society, and can be only handled collectively. An individual problem is that which affects the individual only. A social problem thus involves value judgment, a feeling that a condition is detrimental and needs to be addressed. A social problem cannot be tackled by an individual or few individuals alone. All social problems are social in treatment, that is, it is believed that they can be tackled only by public concern, discussion, opinion formation and pressure.

The Post Graduate section of the Department of Sociology is proud to present the Second Edition of its newsletter "Echoes." The theme of this newsletter is 'Social Problems' and it addresses some of the social problems that occur all over the world. The burning issues of the society such as corruption, child abuse, rape, family dysfunction and disintegration, dowry and child marriage have been addressed by the students as the newsletter contains articles related to these problems.

We, Ranita Paul and Sushma Karki, students of I MA Sociology would like to thank all the students MA Sociology who have contributed their valuable time to bring out the problems in the society through the newsletter. We would personally like to thank Mrs. Suparna Kar, who has guided us in making this newsletter as best as possible. We would also like to thank Fr. Jose C.C, the Director, Department of Sociology who has given us the opportunity to come out with the newsletter and his precious time and attention to detail. And lastly we would like to thank Mr. Joy V. A, who has helped us in editing and publishing the newsletter.

We thank you all.



A PEEK INTO THE PAST

The Department of Sociology was one of the first departments to be established in Christ University and is well known for its consistent contribution to holistic development by providing various platforms for its students to achieve excellence beyond the classroom. The time-line given below highlights the various events that took place during this last Semester.

December 18, 2010 - The result of odd semester I and II PG was out and all the students secured good marks.

December 20, 2010 - There was a small Christmas celebration by the Department of Sociology including the students from I and II MA. On the very day two of the students (Omid Afghan and Sushma Karki) of I MA Sociology were awarded the title "Distinguished International Christies" by the International Office of Christ University for securing Distinctions in I semester.

January 3, 2011 - Blessed Kuriakose Elias Day, Founder of CMI Congregation.

January 12, 2011 - National Level Young Sociologist Competition was organized by the Department with Undergraduate participants from across the nation speaking on the theme of 'Marginalization and Empowerment'.

February 2, 2011 - Workshop on Research Proposal was organized by Dr. Om Prakash and Dr. Arumuga Gandhi for the students of I MA Sociology to orient them towards the research process and to acquaint them with the Dissertation they will be working on during the next academic year.

February 5, 2011 - Workshop on Academic Writing was conducted for the students of I and II MA Sociology so that they are well versed with the skills of Thesis/Research/Academic writing.

February 11 and February 12, 2011 - ICSSR co-sponsored National Seminar on 'Urban Poverty and Social Excursion: Need for Policy Intervention' was organized by the Department of Sociology.

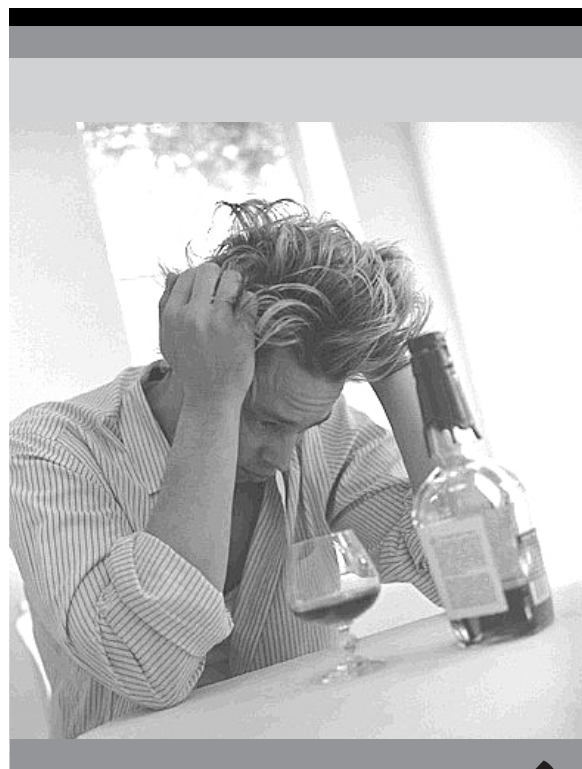
February 21, 2011 - Follow up session of Academic Writing.

February 25, 2011 - Guidelines for I MA Sociology for the process of Dissertation that they need to follow next year and Workshop on 'How to make Quality Research' for I and II MA Sociology Students.

ALCOHOLISM AND A DYSFUNCTIONAL FAMILY - Vanlalmuanawmi I MA Sociology

Alcoholism or excessive consumption of alcohol by parents often results in chaotic and unpredictable families. When a parent misuses or abuses alcohol, it tends to effect the entire functioning of the family. When a child is growing up in this environment he relates to and looks at the world in a different way which is usually unhealthy and dangerous. A child loses trust in the parents and has a strong desire to spend time as far away from the family as possible.

Discussion about the problem is usually non-existent and parents usually forbid their children to show emotion. The problem is kept on secret, no one seeking help, which leads to the children feeling frustrated, angry, depressed and insecure. It often leads to lack of confidence on the children, and gives them a sense of not belonging, or alien to other where their social life is almost non-existent and even if they socialize they tend to form peer groups with people who are in a way like themselves. This is probably why we see many youths in crime today. A dysfunctional family is likely to produce dysfunctional children which can hamper society cause social problems. Alcoholism therefore, needs to be tackled seriously and you and I can contribute in this fight.



RAPE CASES INCREASING IN UTTAR PRADESH - Ranita Paul IMA Sociology

Every hour that ticks by in India inflicts more brutality on women, with two rapes, two kidnappings, four molestations and seven incidents of cruelty from husbands and relatives, as the latest national crime statistics reveal. Among the states, Andhra Pradesh topped the list of crimes against women with 21,484 cases, accounting for 13 per cent of the total incidents in 2006. Uttar Pradesh was a close second, with 9.9 percent of such crimes. In Uttar Pradesh rape cases are increasing in high number. Rape incidents reported a substantial increase of 15 per cent in 2004 over 2003, a marginal increase of 0.7 per cent in 2005 over 2004 and an increase of 5.4 per cent in 2006 over 2005. We can see in parts of Madhya Pradesh Rape cases have increased up to 2,900. One of the reasons for the growth in these states is the high incidence of molestation of young girls in between the age of 18-20 years. For this reason girls are married off soon after puberty. Police say that crime statistics are dropping but we know that it is not true. Hiding data will not improve the situation, revealing it will. This way we will be able to know where we lag behind. Uttar Pradesh also topped the list of kidnappings of women, with 2,551 cases. A total of 17,414 cases related to women's abduction were reported in 2006, an increase of 10.6 per cent as compared to 2005. (Source: Times of India)

CHILD PROSTITUTION IN INDIA

Sonia Laishram II MA Sociology



Child prostitution today is a major problem in India. Maximum number of the child prostitutes is from the rural area. In India over nine lakh sex workers are there, of which 30% are child sex workers. The highest number of child sex workers is found in the big cities like Mumbai, Madras, Delhi, Kolkata, Hyderabad and Bangalore. It is estimated that 30% of the prostitutes in these six cities are less than 18 years of age.

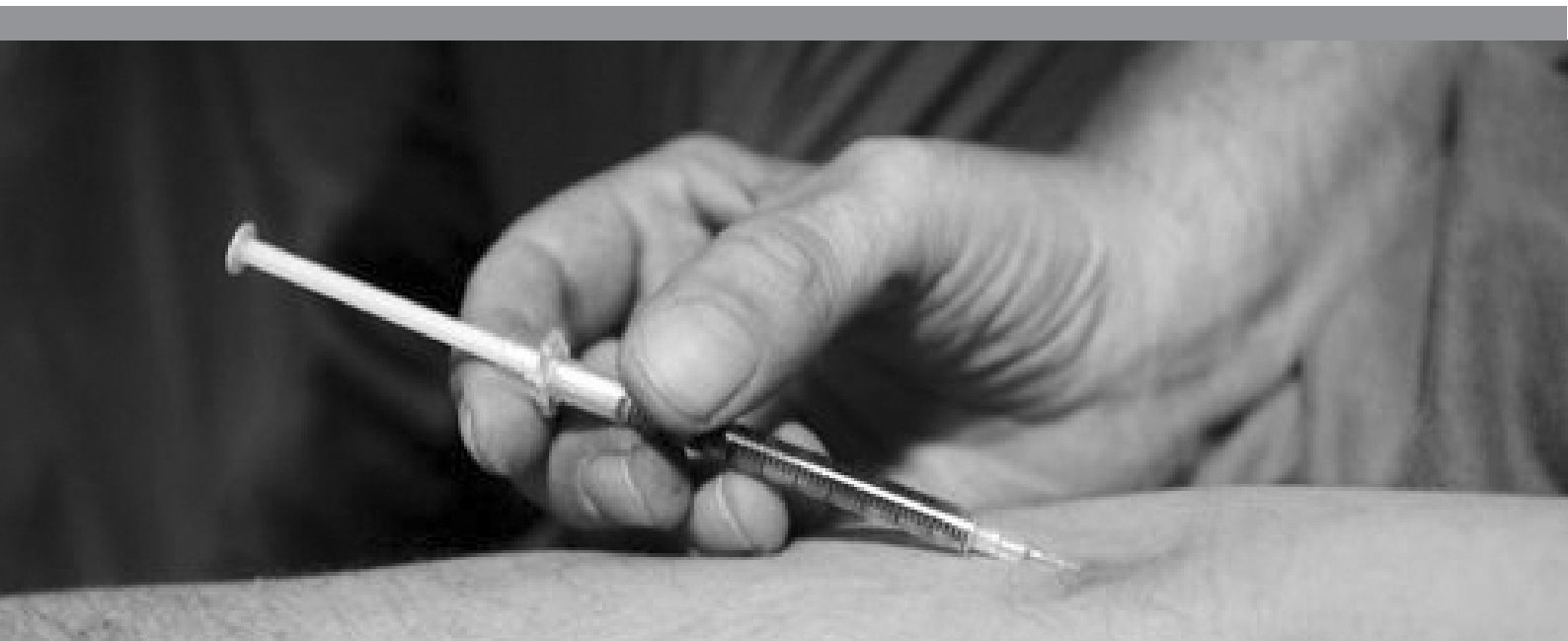
The problem of child prostitution in India is very complicated as it is directly related to sex tourism. In India, sexual exploitation of children has its roots in traditional practices, beliefs and gender discrimination. Through the past practice of Devdasi system led to the child prostitution. Young girls are given to the 'gods' and they become a religious prostitute. Though the Devdasi system is banned by the Prohibition of Dedication Act of 1982 it still is continuing in some areas. Girl Children are sold by their parents to brothel owner because the house income is low and the girl child is a burden for the family. Parents do not want to keep the girl children.

Child Prostitution has increased between the ages of 9 to 12 in recent years as they fetch the highest price. There are NGOs which are supporting and providing permanent homes to the abandoned and orphaned children of prostitutes working in the red light areas. But it is still a big social issue in India today.

THE VOICES UNHEARD

Haimanti Chatterje II MA Sociology

How many of us actually get to read about the women during a crisis period like the Partition of India 1947, or the Bengal Partition i.e., that had taken place between East Bengal and West Bengal. Not much literature is available about the latter, nor are there many films made on it. The first one is still visible through films and prose pieces. For the Bengal partition there is an unknown silence that exists, even the victims themselves maintain silence when asked about their missing family members. What is the unusual phenomenon about Bengal Partition? One reason could be that both the communities had



targeted the women of the other community as women have always been considered as the honor of a nation, state or community. This is an indirect and shameless way of bringing down a community.

The number of missing women during the time of partition is not documented nor is there any kind of report on the same. It is only since the last decade that efforts have been undertaken by the scholars to study the experiences of women during the period of partition. These experiences are marked by large scale rape, abduction and trafficking. The sexuality of women had been the targets of both the Hindu and the Muslim Community to bring each other down. The Bengali newspaper, 'Ananda Bazaar Patrika' wrote about some of the incidents which described the fate of thousands of refugee women who came from East Pakistan everyday during the February riots of 1950. One staff reporter of the same newspaper had submitted a report on how the female passengers of Barisal Express were harassed by the male police officers in the presence of a female officer who remained silent throughout the incident. Several such incidents had taken place with the women who had been suddenly brought from closed doors into hardcore metropolitan life. They were misguided by touts everywhere and kidnapping was not a rare phenomenon. The women who managed to escape from rape and abduction were also not safe. They were embarrassed and insulted in public gatherings especially those who lost their male parents. Also the abducted women were refused acceptance by the

family members owing to the over-emphasis on chastity of womanhood. Jyotirmoyee Devi analyses how woman's bodies are made the preferred sites of operation of power.

This is only one part of the story. The other side is sometimes visible through films of directors like Ritwik Ghatak and Ray through films like, 'Meghe Dhaka Tara' and 'Mahanagar'. In Post Partition Bengal the main burden of displacement was borne by the women. As women are considered to be the servers of rice, 'Annapurna', many women committed suicide unable to provide their family with meals. Many women became the sole breadwinners of the family, not that she exercised any sort of control over the family members, being the earning member of the family. Rather she was overburdened with work and expectations and subject to all sorts of criticisms.

She was shred into pieces but somehow the voices go unnoticed except through the books and movies of some sympathizers. Even the sympathizers do not write or make film based on these issues; rather it forms a meager part of their work on partition affected society.

HIV AND DRUG ABUSE IN INDIA Sushma Karki IMA Sociology

Cannabis and Heroin are being replaced by Opiate Pethidine. Youngsters in India start with Cannabic and move to Opiate. The easy availability of these drugs with or without prescription is the reason for the use of the drugs. Sharing of needles can result in transferring of infections such as HIV. At present

Punjab and Western Uttar Pradesh are emerging as the epicenters of injecting drugs. According to UNAID, HIV prevalence can be as high as 70% among people who inject drugs. In India HIV prevalence has dropped from 0.45% in 2002 to 0.29% in 2008. All states except Andhra Pradesh are reporting less than 1% infection. Unprotected sex still remains the biggest reason for infection. The other reasons for the transfer of the infection remain from the spouse, mother to child, blood transmission, etc. The drug addicts are reluctant to admit themselves in the de-addiction centers. They also fear the police. They also might not want to get out of the addiction. The reason behind the addiction differs from person to person and situation to situation; these people are not criminals but patients. (Source: Azad India Foundation, Kishanganj)

DEMAND FOR A SEPARATE STATEHOOD:

Eshana Pradhan I MA Sociology

After the independence of India in 1947, Darjeeling was merged with the state of West Bengal. A separate district of Darjeeling was established consisting of the hilly towns of Darjeeling, Kurseong, Kalimpong and some parts of the Terai region. When the People's Republic of China annexed Tibet in 1950, thousands of Tibetan refugees settled across Darjeeling district as well.

The name 'Darjeeling' comes from the Tibetan word, 'dorje' meaning thunderbolt (originally the scepter of Indra) and 'ling' a place or land, hence 'the land of the thunderbolt'. The majority of the population is Gorkhas of ethnic Nepali background. The other Indigenous ethnic groups include: the Limbu, Rai, Tamangs, Lepchas, Bhutias, Sherpas and Newars. Other communities that inhabit Darjeeling include the Tibetans, Bengali, Anglo-Indians, Chinese, Bihari (mainly migrant laborers). The languages spoken are Nepali, Tibetan and English.

Why is there a demand for Gorkhaland???

In Post independence India, the framers of the Indian Constitution drafted Article 3 which stated that any community with different cultural and linguistic background has the inherent right to self determination, and to develop itself according to its own ETHOS thereby enriching the cultural heritage of the community and enhancing its integration in the national mainstream. The contribution that the Indian Gorkhas have made in the making of a New

India can never be neglected. Darjeeling has always been a homeland of choice for the Gorkhas. The formation of Gorkhaland would signify recognition and legitimacy and more importantly acceptance in India as a whole, no matter where they reside. Almost everyone from Darjeeling District irrespective of their caste, race, and linguistic difference is demanding Gorkhaland because it is their birth right given by the constitution of India.

The People of Darjeeling have been a victim of social, political and economical experiences under various administrations levied upon them. Majority of Indians do not recognize the people of Darjeeling as Indians just because they speak Nepali language. Time and again, the Indian Gorkhas have been labeled by national as well as regional political leaders as foreigner immigrants and also as refugees. The very identity of the community is being questioned. The Gorkhalis have always been victim of identity crisis more so because of the existence of the Republic of Nepal. There have been news and numerous reports of Nepali speaking Indians being not given access to the most basic of amenities such as issue of ration cards, voters identity cards etc in the rest of the nation just because they were Nepali speaking Indians. The demand for Gorkhaland is not the type of issue to just crop up today and dissolve tomorrow. It will take a lot of time and effort in order to fulfill the demand.

The west Bengal government on the other hand is refusing to accept the demand for a separate statehood because most of its revenue comes from Darjeeling districts activities. Tourism and Tea are the two main sources from which the state earns its revenue. Both these activities are high in Darjeeling and its surrounding. So if the government gives in the demand then a major part of its revenue will be lost.

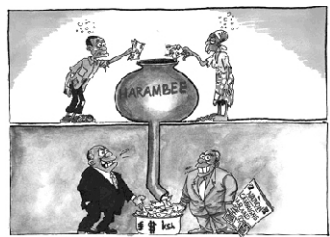
SPENDING FOR PEACE VS SPENDING FOR WAR - Zhovito I MA Sociology

The World has seen war after war. After the 1st World War, League of Nations was established to maintain peace yet it failed. After the 2nd World War, US took initiative and set up United Nations Organizations in 1945 to maintain peace and prevent further unrest.

Despite efforts to prevent war, many countries still spend huge parts of budget in military expenditure. Irony is that US who was the core in establishing UNO for peace is highest in military expenditure. With increasing population poverty is increasing at a high rate and many are dying of hunger. One of the reasons is inadequate budget distribution.

Military expenditure may defend a country from war but it clearly lead to arms race and potential threat for violence and if it occurs it may lead to catastrophe damage. If this expenditure is spent for peace such as for welfare of the people it would benefit masses and would lead more to peace than violence. Welfare schemes do not reach the people adequately. Military expenditure thereby causes chaos in the society.

Recently chaos occurred due to price inflation and unemployment. This can be a wake up call for many countries to provide adequate welfare schemes for the public. Military expenditure will lead to arms race



resulting in insecurity and threat for peace. One of the reasons is that in military expenditure the defense companies can aid government, such as by

contracts for selling arms to other countries.

Unfortunately, however, as the BBC News reports, poverty fuels violence and defense spending has a tendency to rise during times of economic hardship. The global financial crisis is potentially ushering in enormous economic hardship around the world. Military delivers geopolitical supremacy, but peace delivers economical prosperity and stability.

CORRUPTION

Omid Afghan IMA Sociology

Corruption means, dishonest, illegal, or immoral behavior. Corruption, like many other social phenomena is a very complicated issue in the society. Unlike some theorists who consider it to be the result of economic problems, corruption is a multidimensional phenomenon. On one hand it covers some cultural-social issues and on the other hand it covers some political-economical issues. The factors of corruption are evidently different from society to society. In a poor society like Afghanistan, the economic factors have important roles; in societies like India besides economic factors, other factors (probably cultural-political factors) are also important. The other important point is that corruption is not only an internal-organizational problem, but exists in a closed relationship with other social groups like families, ethics, religious groups etc.

We need to consider both internal /organizational

factors, fields and agents of corruption and the external/non-organizational factors of this. Although, all mentioned points are very important, I would like to emphasize that we should not neglect the ethical bases of corruption. In my opinion, all social problems are rooted in ethical weaknesses. Internalization of the values and norms in opposition with social deviances like corruptions is the main and the best way of internal control. All cultural, economical, social and political problems and deviance in society relate to a very important and common phenomenon: ethical issues. Giving attention to this point, the most influential way of preventing corruption in different societies is the institutionalization and internalization of ethical values.

It is clear that the ethical values of our social life are in a dialectical relationship with other factors. This means we can not forget other factors like economical-political factors; but it is important that in spite of existing social problems like poverty, disorganization etc, individuals and different social groups be able to control themselves internally and respect the ethical values and rules. Ethical socialization of all individuals and groups based on the proper educational procedures is the central point.

UNEMPLOYMENT:

Rose Mary Emmanuel IMA Sociology

Of the many problems in India, the acute unemployment situation is the most burning one before the whole Indian economy. A very large proportion of the population is surviving under very miserable living conditions, deprived of access to minimum standards of nutrition, shelter, clothing, health and education. A man has to perform many roles in his life, the most crucial of which is that of an earning member. Unemployment is seen as very serious economic problem in Kerala in view of the high density of population, higher literacy and comparatively low progress in employment generation.

The main reason for unemployment is population explosion. The rapid growth of population is a factor which immensely affects the availability. Majority of the population in India is dependent upon agriculture, which has low income per worker and per unit of land. Some people consider it below their dignity to take up certain jobs and prefer to remain

unemployed rather than accept the job of low status and low profile. Unemployment affects an individual, family as well as society and thereby causes personal, family and social disorganization.

There are various measures to control unemployment. The encouraging self employment, drastic reorganization of vocational courses, designing courses and curricula relevant to such identified skills demanded in the employment market.

WOMEN EMPOWERMENT AND DEVELOPMENT

Sarangthem Dayarani Devi II MA Sociology

Women should be empowered to control productive resources in order to get education and health facilities. They must have a voice in the decision-making process and participate in the process of development. Women's struggle for legitimate share in land rights can prove to be a critical entry point for women's empowerment. In the process of development, women need to be empowered in terms of information update and skills in correct choice. The process of empowerment enables women to realize their full potentiality and powers in all spheres of life. Women empowerment begins with the perceptions of women of herself and her rights and her capabilities and her potentials. It makes her aware of how gender, socio-cultural and political forces affect her. Political empowerment, economic development and social upliftment of women are necessary factors to fight many forms of patriarchy. Women's empowerment is central to the achievement of equality, development and justice.

GENERAL FACTS

Ahona Krishna II MA Sociology

The deepest problems of modern life derive from the claim of the individual to preserve the autonomy and individuality of his existence in the face of overwhelming social forces, of historical heritage, of external culture, and of the technique of life.

George Simmel

Poverty is multidimensional. It extends beyond money incomes to education, health care, political participation and advancement of one's own culture

and social organisation.

Atal Bihari Vajpayee

We must ensure that the global market is embedded in broadly shared values and practices that reflect global social needs, and that all the world's people share the benefits of globalization.

Kofi Annan

Social progress in a society can be measured by the social position of the female sex.

Karl Marx

Gender inequality, which remains pervasive worldwide, tends to lower the productivity of labour and the efficiency of labour allocation in households and the economy, intensifying the unequal distribution of resources. It also contributes to the non-monetary aspects of poverty – lack of security, opportunity and empowerment – that lower the quality of life for both men and women. While women and girls bear the largest and most direct costs of these inequalities, the costs cut broadly across society, ultimately hindering development and poverty reduction,” by Gender and Development Group - World Bank, from the report.

Gender Equality and the Millennium Development Goals (2003).

Violence is the last refuge of the incompetent.

-Isaac Asimov

FAMILY DISORGANIZATION

Bengia Pappi I MA Sociology

Family forms the basic structure of society. The exact meaning of family varies from society to society, and from culture to culture. What we first learn in our life is what our family has taught us, our moral sense of what is right and wrong are all governed by the basic principles which we learn from our family and particularly our parents. Therefore, it is very important that parents keep their vision absolutely clear and project the 'right' kind of behavior for the child. In today's world, due to growing complexities of life the families have become increasingly disorganized and it has therefore become a serious issue in today's modern world.



Let's first look at various reasons or causes behind the disorganization of family form. The important thing to note here is that different families come from different cultural and religious backgrounds. Some of the main causes however are: differences in job, changes in social position of women, irrational methods of choosing mates, emancipation of women, increasing rate of children going out to pursue their education and jobs, divorce etc. Well, there can be many causes and the changing life styles of people and their complexities further facilitate divorces and separation. Out of these causes one of the most rampant causes in today's world that is so evident is family disorganization because of kids coming out to pursue their education and jobs. Often in many cases what happens is that, those kids who come out to study choose to settle and remain in the place where they are pursuing education or working. They refuse to go back as they became very familiar to the particular place because they have better opportunity in the present place or many a times they find someone who they think they can spend their life with. These families get disorganized easily as parents remain in the place of origin and children migrate to new place and start leading a permanent life there.

Family disorganization has many consequences and it can lead to social disorganization. Even the families of the migrants face the same problem, the problem yet again is not just confined to one state or country it is quite a universal problem. Family disorganization often affects individuals in a very negative manner, most of the adolescent kids don't perceive this separation well and may turn out to become disturbed citizens later while others may adopt deviant behavior and become social menace. Family disorganization is one of the rising social issues which require attention and care. Measures regarding family disorganization could be awareness regarding the consequences and helping the family by providing proper counseling and help to those families who require help.

HOMELESSNESS

Anupama Priyanka IMA Sociology

When you think about family, what is the first thing that comes to your mind - mother, father, siblings and a home to live in? What about the people who don't have a home? Have you ever thought about them?

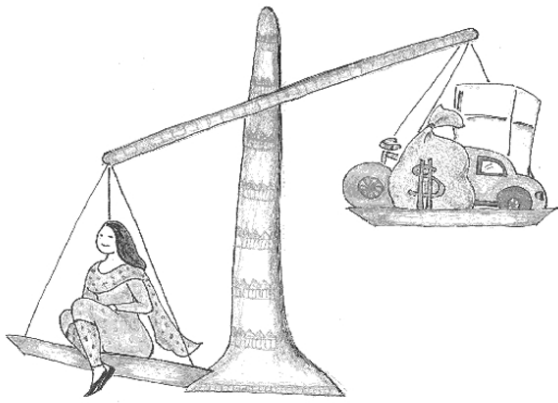


Homelessness refers to people who are homeless. It is a condition where people don't have a proper house and basic facilities like food, shelter and proper clothing. Poverty is the main cause for homelessness. The term homelessness can also mean people who spend their nights in a homeless shelter or a place or institution that provides temporary shelter. Though there are many homeless people, they are considered 'invisible' by the society.

According to the 2001 census there are about 2 million homeless people in India. There are many reasons for homelessness. Some of the reasons are- no proper employment opportunities for the poor, war, domestic violence, natural disaster, lack of accessible healthcare, lack of affordable housing.

There are also people who have migrated from rural areas to cities mostly for employment and better opportunities. Majority of them are men and women who are farmers and farm laborers who in their villages lack resources and opportunities for an economically active life. They often stay with relatives or on undesirable public sites, hoping that the public authorities will not notice their invasion of public or private lands.

The actual problem lies in the lack of proper analytical tools to identify and locate the 'homeless', and also there is very less information about them. There are a sub-section of society who are termed 'homeless', who are abandoned, orphaned or those who have run away from their homes: they are beggars, street people, orphans, old parents who are abandoned by their children and many others. Homeless people are exposed to many things like there is a lot of uncertainty in their lives, there could be instances where it would be difficult for them to get proper meal in a day. They don't have proper housing, but they look for temporary and permanent shelter, they sleep on footpaths, parks and other places like flyovers and bridges. They mostly need medical treatment as most



of them are malnourished. They are at a high risk of suffering addiction.

The solution to homelessness is not in supplying finished homes, but people should realize their abilities, proper healthcare reforms must be made, free education should be provided, and awareness programs should be conducted by professionals, and NGOs should reach out to such kind of people who need help and to make society a better place to live.

DOWRY - Salina Neupane II MA Sociology

Dowry has been part of the culture and tradition for years. It is a social evil. Dowry is an old custom that is followed. When a boy is getting married to a girl the parents of the boy fix a certain amount of cash and gold to be given by the girl's parent. The girl's parents used to give amount to the boy's parents as gift. But, later these practices became a habit to demand dowry. The bride's parents really struggle hard to arrange for cash. If dowry is not given the bride is harassed by the in-laws and their relatives. For example- if the bride does not get dowry when she enters the house then she is treated as a slave and also in laws try to beat her and give the mental torture to the bride. The practice of dowry abuse is rising in India. And in some cases we see that if the dowries is not sufficiently paid then the in laws usually burn the bride .In today's world still these issues are being practiced. However, in many situations these people that is in laws try to save themselves and report that it is an accidental burn in the kitchen or as suicide. Therefore, these Cultural practices such as the payment of dowry tend to subordinate women in the society.

Therefore to prevent these issues, the action should be taken on in laws who are harassing and also the anti-dowry should be made in the society, so that even the women can lead their life as a man.

CHILD MARRIAGE AND THE UNHEARD VOICES

Pooja Preetee Basumatary II MA Sociology

Marriage is the legally and socially sanctioned union between one or more husbands or more wives that accords status to their offspring and is regulated by laws, rules, customs, beliefs and attitudes that prescribe the rights and duties of the partners. There are different forms of marriages- polyandry, polygyny, and monogamy. But today monogamy is the most followed norm of marriage. Child marriage in India is a social problem which is bringing about other social problems. Child marriage is one in which the husband or the wife is below the age of eighteen at the time of consummation. Child-marriage is 'blessing' of the medieval age and it was born from the same compulsions that perpetuated Sati.



Child-marriage was not prevalent in ancient India. The most popular form of marriage was Swayamvara where grooms assembled at the bride's house and the bride selected her spouse. Swayam-vara can be translated as self selection of one's husband, Swayam = self, Vara = husband. Instances of Swayamvara ceremony are found in our national epics, the Ramayana and Mahabharata. Various types of marriages were prevalent in ancient India such as Gandharva Vivaha (love marriage), Asura Vivaha (marriage by abduction) etc., But among these Bal-Vivaha is conspicuous in its absence.

The practice of child marriage in rural India is deeply rooted in cultural values and grounded in social structures. Despite laws that prohibit child marriage, the practice is still extremely prevalent in many regions. Various underlying social factors inform why

child marriage exists, including traditional gender norms, the value of virginity and parental concerns surrounding premarital sex, pressure of marriage transactions (dowries) and poverty (Amin, Chong, & Haberland, 2007). Societies in which child marriage takes place have higher rates of early childbearing, unwanted pregnancies, maternal and infant mortality, sexually transmitted diseases (including HIV/AIDS) and unsafe abortions. Early marriage negatively affects girls' social networks, decision-making power, and ability to negotiate with partners—all of which do influence the health and well being of the individual (Bruce, 2007). High population growth and low status of women and gender inequality in social opportunities are important world. All these aspects are closely related to the marriage practices including age at marriage, which could become an important agenda of research in the field of population geography. Marriage exposes females to risk maternal mortality as well as early pregnancies and child birth. Young mother therefore experience difficult pregnancies and deliveries because of their physical immaturity. They are also likely to have limited knowledge and confidence in caring for infants and young children. The most urgent lookout about child marriages in India, however, is the relationship between child marriage and the increasingly severe Indian HIV epidemic.

Present time, child marriage is a curse in the global society. Child marriage is a violation of human rights. In most cases young girls get married off to significantly older men when they are still children. Child marriages must be viewed within a context of force and coercion, involving pressure and emotional blackmail, and children that lack the choice or capacity to give their full consent. Child marriage must therefore always be considered forced marriage because valid consent is absent - and often considered unnecessary. Child marriage is common practice in India, Niger, Bangladesh, Pakistan Guinea, Burkina Faso, Africa and Nepal, where mostly girls are married below the age of 18.

Consequences of child marriage

Child marriage has the worst effect on the young girls, society, her children and health. Young girls who get married will most likely be forced into having sexual intercourse with their, usually much older, husbands. This has severe negative health consequences as the girl is often not psychologically, physically and sexually

mature. Child brides are likely to become pregnant at an early age and there is a strong correlation between the age of a mother and maternal mortality and morbidity. Girls aged 11-13 are five times more likely to die in pregnancy or childbirth than women aged 20-24 and girls aged 15-19 are twice as likely to die. Good prenatal care reduces the risk of childbirth complications, but in many instances, due to their limited autonomy or freedom of movement, young wives have no access to health services, which aggravates the risks of maternal complications and mortality for pregnant adolescents. Because young girls are not ready for the responsibilities and roles of being a wife, sexual partner and a mother, child marriage has a serious negative impact on their psychological well-being and personal development.

Psychological effect of the child marriage is worse than the physical effect of the young girl. Girls are disproportionately affected by HIV/AIDS as compared to boys due to physical and social factors. Young married girls are even at higher risk because their older husbands may already be infected in previous sexual relationships. Furthermore, the age difference between the girl and the husband and her low economic status make it almost impossible for the girl to negotiate safe sex or demand fidelity.

Young girls also have to face many domestic pressures. Mostly, Girls are used to beaten by their husbands including my country INDIA. Domestic violence seriously endangers the physical and mental health of women and girls and can even put their lives at risk.

Dowry is another part of this violence. Girls are forced to bring more dowries from their parents. If they do not bring they are harassed, sometimes they are burnt alive, often hanged, poisoned and killed by her family. Because of our past traditional patriarchal society, and there always remained gender inequalities as pointed by a great historian GERDA LERNER. Gender inequality is both a cause as well as a consequence of child marriage. Child brides usually have lower levels of education than girls who get married at an older age. Education is therefore seen as a way to prevent child marriages. Once a girl is married, she experiences a lack of autonomy to make personal decisions about her life.

To a limited extent, this affects the future of child, his education and health. Early marriage, together with

its relation to low levels of education, high levels of violence and abuse, severe health risks and harmful power dynamics, results in increased vulnerability to poverty for girls and young women. So child marriage has worse affects not only the mother of the child and child but also on the society.

DECREASING NUMBER OF FEMALE CHILDREN IN INDIA

Suchitra Akoijam II MA Sociology

Introduction:

In India, the number of female children is decreasing due to female foeticide, infanticide as a result of son preference in India. The decrease in number of female leads to the declining sex- ratio, demographic imbalance and deprivation of female children.

The decline in the female rate is due to the following:

Male preference: According to Manusmriti, a man has to be reborn as a man to attain Moksha (redemption). A man cannot attain Moksha, unless he has a son to light his funeral pray. Also it says a woman who gives birth to only daughters may be left in the eleventh year of marriage. Obviously, it shows the gender bias in our society dominated by economic, religious, social and emotional desires and norms that favour males and make females less desirable. Parents expect sons –but not daughters to provide financial and emotional care, especially in their old age, sons add to the family wealth and property while daughters drain it through dowries. This stereotypical notion of women as burden is one of the main reasons for daughters being unwanted.

Female foeticide: Female foeticide is a practice that involves the detection of the sex of the unborn baby in the womb of the mother and the decision to abort it if the sex of the child is detected as a girl. This could be done at the behest, or father, or both or under family pressure.

The girl children become target of attack even before they are born. Diaz states that in a well known abortion centre in Mumbai, after undertaking the sex determination tests, out of the 1500 abortions performed during 1984-85 almost 100 percent were those of female fetuses. Similarly, a survey report of women's centre in Mumbai found that of 8000 fetuses aborted in six city hospitals 7,999 fetuses were of female.

Sex determination tests are widely resorted to even in

the remotest rural areas. Even marginal farmers are willing to take loans at 25 percent interest to have the test. People are encouraged to abort their female foetuses, through advertisements which state "to save the future cost of dowry". The message for parents is clear. "If you produce girls you will be financially crippled. Better to spend a few thousand rupees now on pre-birth sex determination tests and sex selective abortions rather than spend lakhs of rupees on dowry after years of frustrated saving". Who will lament for the unseen daughters?

The portable ultrasound machine has facilitated doctors to go from house to house in towns and villages in the most prosperous state of Punjab, the conventional patriarchal preference of male children leads to thousands of cases of sex selective abortion with the help of anti-natal sex determination tests. (The Asian, Mumbai 25 April 2003). Despite the law being there, due to lack of proper implementation, very few cases are registered.

Female infanticide: Another form of eliminating the girl child has been the practice of female infanticide. It is the deliberate and intentional act of killing a female child with in one year of its birth, either directly, by using poisonous organic and inorganic chemicals, or indirectly, by deliberate neglect.

SOCIAL PROTECTION SYSTEMS IN AFGHANISTAN - Zabihullah Asadi IMA Sociology

Social assets represent the most important fallback for poor and vulnerable urban families who lack material resources, particularly in developing countries where the state is either unable or unwilling to provide social protection for its citizens. In the Afghan urban context, the question is whether social relations and informal support networks are enough to provide a "cushion" for families facing crisis and emergencies, especially in a post-conflict setting where there is assumed to be a breakdown in broader social cohesion.

A Longitudinal research which was conducted in three cities shows that social safety nets are in wide existence across Afghanistan and are indispensable in maintaining livelihoods. However, despite the many benefits provided by these social networks, they rarely extend beyond the poor communities themselves and overuse may lead to their failure.



The lives of poor urban dwellers in Afghanistan are characterised by: the need to engage in insecure, unprotected, highly seasonal and low-income work opportunities in the informal economy; residence in informal settlements exposed to high tenure insecurity; and the need to access informal sources of credit to afford the most basic household expenditures. In the absence of any state-provided social protection mechanisms, security is almost exclusively provided by the neighbourhood community, extended family or wider kin. In urban Afghanistan, family and neighbourhood connections overlap quite significantly. For instance, the majority of study households in each city lived in proximity with relatives, who, more often than not, acted as an important source of assistance. This “spatial strategy” of settling within a family or community network represents the most reliable security mechanism in place for poor urban households susceptible to multiple risks and hardships.

The benefits of these social networks are numerous. They include: relatives offering childcare and enabling women to access paid work, neighbors providing food and credit during times of extended income loss, and information about work opportunities being channeled through the community. Likewise, for a few households who are closely embedded in a network of family relations, having such strong social assets has been decisive in enabling children to go to school, as it has freed them from relying on child workers to contribute to the household income.

CORRUPTION - Vanlalruati IMA Sociology

India is considered to be one of the countries where corruption has been practiced at large. Corruption as we all know is the illegal or irregular practice done by people, mostly to obtain some economic gains. It is one of the social evils that are found almost in all societies of the world.

In today's world corruption has become a widespread practice. It is practiced not only at the upper level but as well as at the lower levels like clerks, peon and so on. Corruption takes place due to different reasons. Some of the reasons for taking bribes could be personal problems, needing money for medical facilities, to help family, or in most of the case its just vested interest.

Corruption in India has become deep rooted, it can be seen everywhere. It has become so widespread that people have come to accept it as a commonly approved practiced.

SHGs IN RAJENDRANAGAR, BANGALORE

Amrita Middey IMA Sociology

Almost 30 Women's Self Help Groups operate in the Rajendranagar slum of Bangalore. Yamuna Sangha, Bharathi Sangha, Prakruti Sangha, Dhanalakshmi Sangha, Soundarya Sangha, Maria Sangha, Jaiaimer Sangha, Netravati, David, Varalakshmi, Jevovalli Sangha, Nandini, Bhagya, Sneha, Anusuya, Ganga, Indira, Sindhu, Jyothi, Pratibha Sangha, Om Shakti, Sree Shakti, Kaveri, Bhuvaneshwari, Lakshmi, Medina Sangha, Roshan, Mahalakshmi Sangha and Bhairavi Sangha are just some of the names of SHGs in Rajendranagar.

While some of these SHGs have been doing really well and have managed to increase their savings considerably, there are others that are struggling to retain their members and some have even stopped operating. The main aim of the SHGs is to make the members independent through the process of saving part of their income and also giving out loans when they need it. The Jevovalli Sangha for instance has been operating for the past 7 years now and the savings of the group of 19 members stand at Rs. 1,76,000 on 31st January, 2010. A total transaction of Rs.45 Lakhs has taken place in 7 years and the income generated is Rs.2 Lakhs.

Some of the basic features of SHGs in Rajendranagar are: firstly, The SHGs only include women who are married and above the age of thirty as they are solely oriented towards empowerment of women in that particular region. Secondly, the SHG should have a minimum of 10 members and a maximum of 20 members. Again the loans should be repaid within 10 months and the number of installments should not exceed 10.

Though most of the SHGs do not take loans from commercial banks, regional rural banks and cooperative banks, the groups do have a group savings account with the South Indian Bank.

There are certain Microfinance Institutions such as IDF and Jeevan that also give loans charging 1.5%-2% interest per month.

The Dhanalakshmi Sangha is comprised of 13 members and was started in the year 2003. Shanti and Mani are the two leaders of the group and their task involves educating the members about microfinance, book keeping and encouraging the members to save their incomes. The group has a group savings account with the South Indian Bank and each member possesses a savings book. At the beginning the group savings per week was Rs. 10. However this has increased to Rs. 50 in 2010. Shanthi, a group member who saved Rs. 30 per week in 2009 saves Rs 50 in 2010. Kamalamma another SHG member saves Rs. 300- 400 per month in 2010. With the rise in weekly savings there has been an increase in the total savings of the group and hence it now has the ability to give out bigger loans.

The SHG members receive Rs. 1000 as loan only after completion of 1 year as a group member. Loan is usually taken for paying house rent, education, medical expenses, marriage and for running vegetable and fruit business. Mari, who along with her husband runs a printing press needed Rs. 40,000 but she did not receive the loan as it was a big sum of money and some of the group members were yet to repay their loans.

The members of the Dhanalakshmi Sangha are all married with a minimum of 1 child per member. Every child goes to school and the family has to pay roughly around Rs. 10,000 to Rs 20,000 behind schooling per year. While most of the women work as domestic help, their husbands are coconut sellers, coolies, tea sellers, construction site workers and watchmen.

When asked about local money lenders, the members said that there are many money lenders in and around the slum. "Previously the members", the leader of the group says, "were highly dependent on the local money lender or waddi for loan. However once the SHGs were formed and the members realized the benefits of microfinance they do not approach the waddis for loans as they see it as a trap".

Indira Sangha

This group started in the year 2001 and has 15 members. There have been dropouts as well as new joinings. Members dropped out mostly due to relocation to a different neighbourhood or locality. Saraswathi and Vijaya are the two group leaders. Indira group has been performing extremely well and is able to give out big loans amounting to Rs 40,000 to

Rs 50,000. This group too has a group savings account with The South Indian bank. In 2001 the weekly savings of the members was Rs 10 which has increased to Rs. 50 in 2010. The members mostly work as domestic help and their husbands work as coolies in chocolate factories and automobile factories, auto rickshaw drivers, cooks, electricians and bar benders. Chithra is a mother of 5 and has been a member of Indira Sangha since 2001. She has taken loans from the group five times and is happy that the loan amount has increased. The loans were taken to finance the education of her children and also for the purpose of building her own house.

Saraswathi, one of the leaders of the Sangha says she did not know about banking before joining the group. She has taken loans ten times and these loans were taken for educational purposes and to meet medical expenses as her husband who is a rice mill worker has been ill for few years now.

Observations

Though the SHGs have managed to bring about significant changes in the lives of women in Rajendranagar, they still have a long way to go. The concept of insurance is new to the members and they are pretty opposed to it though initiatives have been taken to educate the women about insurance and to deposit money for developing insurance schemes, the efforts have proved to be a failure. 1 lakh coverage for hospitalization (minimum 24 hours), theft and fire were proposed but the members do not seem to understand the importance of insurance. They believe that the money deposited will go for waste unless someone in the family falls ill and hospitalized or there is a theft or a fire.

Secondly though many members have stopped taking loans from money lenders there are many who still depend on them especially when loans they do not receive loans on time. This is one of the main reasons why money lenders continue to operate in the region.

Thirdly, a lot of the loans taken are spent behind traditional expenses such as marriage which would include the payment of dowry. The study on the two SHGs shows that a large portion of the loans taken are spent behind house rent and marriage. Not many have started small businesses. Only one group member said that she along with her husband has set up a tea stall with the loan.

Lastly, the problem of non-repayment has caused a number of SHGs to shut down. The residents of Rajendranagar stay in rented houses and have high tendency to migrate to other localities and also to return to their native villages. Hence evading repayment of loans is very common and the entire group faces a huge set back and many members lose their entire saving in this process.

Conclusion

Self Help Groups over the years have become a household name. The tireless efforts of the Indian Government and various NGOs in creating SHGs all over India have provided the poor, especially women, with an opportunity for empowerment economically and socially through the use of microfinance. Another important requirement for SHGs to function effectively is group solidarity. Most groups that have managed to increase their savings and are now granting bigger loans show high degrees of group solidarity. In such groups there is mutual understanding between the members, decisions are taken jointly, loans are repaid on time and members who opt to leave the group are replaced by new members immediately (this is often the responsibility of the member who is dropping out).

THE GLOBAL VILLAGE OF CLASS

Toko Anu IMA Sociology

No wonder globalization has brought the different nations of the world under one roof. There has been a significant boom in the economy and this has affected the social and political structure to a great extent. Many new independent nations have emerged and 'HUMAN RIGHTS' are now the themes of modern nations. However the fact that most of us tend to ignore in the radiance of Global economy is the transformation of the world into a global village of class.

In layman's words class can be defined as the group of people having the same social and economic status. Based on this definition the concept of class divides the society into two strata- haves (rich) and the haves not (poor). There was a time when caste system was so rigid that the upper caste people tremendously exploited the lower caste people and the victims had to accept this with no questions and protests. The silence was gradually broken with revolution in

education and awareness campaigns of the social reformers.

Today the year 2011 may have witnessed a steady decline in the acerbity of caste but the other invisible form of exploitation is rising i.e. class system. Caste and class may be two different terms yet its impacts are more or less the same - division of the society and the administration of the higher strata people. Blessings and curses are the two sides of globalization. When on one side of blessing part, developments in science, technology, economy, social and political fields have occurred yet contradictory to it, the rich and the advanced economies continue to expand at the cost of the fleece of the poor economies. Not only in the economic and environmental aspects, but the wealthy nations tend to transform the society and politics of the developing and the under developed countries. In exchange of economic growth and political power, they bribe the poor nations by aiding them only if they accept the terms and conditions of the rich nations. Neo-colonization is an example to it. Looking into this point many critiques have criticized the recent membership of India as the permanent member of United Nation Security Council.

It can be summed that the contemporary version of caste is class. It is the outcome of rapid and unplanned globalization. Analyzing the boons and evils of globalization, the evils seem to outnumber the boons. The concept of Human Rights, equality and liberty is threatened and the global village of class emerges.

VISIT OF HIS HOLINESS THE 14th DALAI LAMA - Dickey Choedon IMA Sociology

The very big day was on 30th Jan, 2011 when His Holiness visited St. Joseph College of Arts and Science (Autonomous). People were gathered or waiting near the closed gate by 6.30 and there was special happiness gliding in their faces. The decoration was made in Tibetan Tradition of welcoming ceremony with the flag of Tibet and the Buddhism. There were strict security checking and a ban on mobiles and cameras. The doors opened at 7.30 am with the thin one line waiting outside the gate. The seats were arranged in a manner where the first half was for the press and Joseph's teacher and student and the half part was for the public. Program



started with the welcome speech by the Principal of St. Joseph College, Dr. Fr Pinto and the North-east traditional cap was offered to him.

The talk that His Holiness had given was on how to manage the anger. Anger should be for limited period of time and it shouldn't be so intense. He also thanked India for their kind support and declared himself as a messenger, who gives messages to the people of India about the evilness of caste system, dowry system etc.

He also says that materialistic world of 21st century will give outer satisfaction but it wouldn't reach the inner satisfaction of human being. Diamond ring can satisfy you in front of others but will not give any response when you kiss it. It (materialistic world) has no feeling towards others instead it will bring jealousy.

Many questions came up with eagerness to know about his personal life, about anger management, compassion for it he gave an appropriate reply. His daily routine from morning 3.30 am, exercise, breakfast, meetings, meditation and studies keeps him busy. For anger, he said individual should think less about other being irritating and should be calm. Compassion, he believes should be applied it in our daily lives.

Session was over at 12.30pm followed by a cultural show encompassing Tibetan dance, Bihu dance and Nepali dance. There were many people who are from different religious background and ethnics groups. Many students came from Mangalore, Chennai and Bylakuppe had come to see him and were so happy after seeing him. His next talk was held in National College, Bagangodi and after that his next visit was in Mungod, one of the Tibetan Settlements in Karnataka.

