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## E-LEARNING EXPERIENCES AND CHALLENGES OF THE JOURNALISM AND MASS COMMUNICATION STUDENTS DURING THE PANDEMIC LOCKDOWN

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### ABSTRACT

*Among the many worries, anxieties, and insecurities that the COVID-19 shutdown has produced, the distress it has caused in academia is unprecedented. The push for online learning in India has put teachers, in a bind. The paper aims to find out the experiences and challenges that journalism and mass communication students' face during the pandemic lockdown period. The study finds that students of journalism and mass communication rely primarily on smartphones to access e-learning. It also reveals that e-learning was supported and perpetuated by freely available services such as Google Classroom, WhatsApp, and email. Teachers frequently use Google Meet and Zoom to conduct online classes. Due to the inadequate content and delivery of lectures during the lockdown, students find e-teaching unenthusiastic and unengaging. Further, the choice of educational technologies for e-learning purposes appears to be heavily determined by the tried and tested media technologies to gratify educational needs. (150 words)*

**Keywords:** Journalism & Mass Communication, COVID pandemic, E-learning, experiences, challenges

### INTRODUCTION

The attempt to integrate modern technology into education started with the 1968 National Policy on Education (NPE), which encouraged the development of a scientific mindset through academic research on the use of technology. Twenty years later, the 1986 National Policy on Education, as amended in 1992, promoted the use of available technology in education by stating, “Modern educational technology must reach out to the most distant areas and the most deprived sections... Educational technology will be employed in the spread of useful information. Maximum use will be made of the available infrastructure” (Department of Education 1998). In 2005, the National Curriculum Framework (NCF) stressed the need to adapt to the optimum use of new and existing technology that suits the local needs of the learners through hands-on experience. It states: “ET facilities need to be used at all levels of schools.” (NCERT 2005)

### MODERN EDUCATIONAL TECHNOLOGY EXPERIMENTS IN INDIA

#### Satellite Instructional Television Experiments (SITE)

India's exploration of advanced technology using satellites for education started with the Satellite Instructional Television Experiments (SITE), which took place from January 1, 1975, to January 1, 1976. Direct Reception Systems (DRS) were installed in inaccessible and backward 2,400 villages for community viewing of the TV programmes in six states. Educationally, the objectives of the programme were to make the process of education more interesting, creative, purposeful, and stimulating to improve the quality of education and reduce wastage and stagnation, especially at the pre-primary and primary levels (Chander and Karnik 1976). The experiment was met with a mixed result. On the one hand, technologically, the experiment proved the country's capability to use advanced satellite and space applications; on the other, the linguistic diversity of the target audience, programmes that are irrelevant to local needs, the wrong choice of programme formats, etc. hindered the success of the experiment. Interest in the programmes was dictated by the value of entertaining images and visuals.

Studies on the use of instructional television experiments found that, irrespective of the heavy expenditure incurred, their success is limited. In the United States, Cohen (1988) notes that television sets languish and waste away inside storage closets, rather than teachers incorporating the medium into their classroom teaching. Similarly, Harwood and Asal (2007), in a study of how students and teachers use technology in the classroom, found watching television to be a passive activity and the number-one form of entertainment among students. Postman (1985) notes that the classroom is not just for education but a space for students' societal interaction. Further, a student may ask questions to a teacher in a classroom but not to a screen (Postman 1985).

### **Educational Satellite (EDUSAT)**

Similar to SITE, EDUSAT, launched in 2004, was to bring about social and educational change by providing quality education to the remote rural regions of India. The 549.09 crore investment was to serve as a technological instrument to bridge the multilingual and multicultural population that is separated by immense geographical distances and, in many instances, inaccessible terrain (Department of Space 2013). EDUSAT was in operation for seven years, from September 2004 to September 2010.

Among the many factors that contributed to the setback in meeting the goal and the objectives are a lack of planning and implementation, connectivity challenges, content development, monitoring, and evaluation. According to the DOS Report, as late as the fifth year of its operation, 57 percent of the satellite capacity remained idle, and by the sixth year of its operation, it had stopped working. *"During the entire life of the satellite, the scarce and valuable satellite capacity could not be put to use for the purpose of reaching quality education to the poor rural masses."* (Department of Space 2013)

### **Information and Communication Technologies (ICT)**

The New Economic Policy (NEP) of 1991, which promoted liberalisation, privatisation, and globalisation, resulted in socioeconomic reforms and technological growth. It resulted in the establishment of the Telecom Regulatory Authority of India (TRAI) and the Digital Communications Commission to develop telecom policies, as well as the National Internet Exchange to improve internet offerings. As a result, internet usage in India increased significantly, from 0.03% in 1995 to 34.45% in 2018 (ITU 2018). Further, Digital India was initiated to transform India into a digitally empowered knowledge economy. India now has the world's second-most mobile subscriptions. By the early twenty-first century, India had emerged as a science and technology powerhouse.

## **LITERATURE REVIEW**

### **Status of E-Learning before the Pandemic Lockdown**

Despite policy efforts and scientific advancement, technology has struggled to make its way into academia. The current educational system mainly relies on conventional teaching techniques, and learning is restricted to the acquisition and retention of knowledge. Cohen (1988) terms the educational system a *"deeply rooted scholastic inheritance"* where *"in this inheritance, teaching is telling, learning is accumulation, and knowledge is facts, strung together by rules of procedure."* Even universities are reluctant to embrace technological progress, favouring conventional teaching techniques (Flavin 2017). Miglani & Burch (2020) found no work that satisfactorily probes how teachers make sense of educational technologies in classroom teaching and learning. In a study (Cuban 1986; 2001; Tapscott 1998; Cohen 1988) it was found that rather than transforming established instructional practices, technology is frequently employed to enhance existing educational practices. Teachers have been shown to primarily use technology for administrative activities such as attendance and grading (Miglani and Burch 2019). The bureaucratic nature of education, as well as teachers' romanticised moral authority, impede

technology integration. Technology has been applied to assist teachers in performing their non-instructional role as administrators (Harwood and Asal 2007).

Another source of concern in India is a lack of access to media and e-learning tools. Many people, particularly in rural areas, do not have computers or internet access at home. Internet connectivity is primarily limited to cities, resulting in a major digital divide in the country. Despite having the world's second-highest number of mobile subscriptions, India's internet penetration remains below 50%. Furthermore, a large section of the mobile phone population is unfamiliar with the internet and how to use it on their devices (ITU 2018). Warschauer (2003) notes that simply having access to equipment does not ensure efficient technology utilisation. For the successful deployment of technology in education, it is required to identify and utilise physical, digital, human, and social resources. The author further states that *"full access to information and communication technology (ICT) requires more than just the presence of devices and conduits."* (Warschauer 2003)

### **E-learning during the pandemic lockdown**

The COVID-19 lockdown took academia off guard. In India, school closures prompted teachers, regardless of age or technological ability, to manage online technologies in order to maintain teaching-learning continuity. According to a 2020 poll conducted by UNESCO, UNICEF, and the World Bank, nearly every country in the world has adopted remote learning (UNESCO; UNICEF; World Bank, 2020). Zhejiang University, in China, in two weeks of pandemic closure of educational institutions, managed to get more than 5,000 courses online (World Economic Forum, 2020). Besides digital instructions, many countries have also developed broadcast curricula (UNICEF, 2020). Afghanistan broadcasts national curriculum-related programmes on television and radio. Argentina, Iran, Morocco, and Vietnam have all chosen hybrid models that rely on a combination of online learning for those who have access to the internet and instructional material available via television or radio for those who do not have access to the internet (Hereward, Jenkins, & Idele, 2020). In India, access to learning during the lockdown period was carried out using the online mode, partially online mode, and offline mode (MHRD, GOI, 2020). According to 2022 World Bank research, while remote learning has not been equally beneficial everywhere, hybrid learning is here to stay (World Bank 2022). In India, Wahlang (2021) found that before the lockdown, excepting institutions of national repute and a few others, many teachers and students had never utilised an online learning management system (LMS). They depended on freely available e-learning tools to sustain the teaching-learning process during the pandemic closure of educational institutions (Wahlang, 2021). There has been little research into the success of remote learning uptake during the pandemic's shutdown.

The purpose of this study is to investigate the effectiveness of remote learning for journalism and mass communication students during the COVID pandemic lockdown. The study investigates if the move to remote learning via media technology affects these students differently from students from other fields. Furthermore, the study explores the special difficulties and limitations that journalism and mass communication students encounter in an online learning environment.

Objectives of the study include:

1. To find out the common E-learning tools that teachers employ to engage the students and motivate the learning continuum during the Pandemic lockdown
2. To find out the students' responses, experiences, and challenges to E-learning

## RESEARCH METHODS AND METHODOLOGY

### Methods of collecting data

Primary and secondary procedures are used to obtain data. Secondary data is gathered from published articles, books, and journals. Primary data collection adopts the survey method using questionnaires. Data was collected at the peak of the pandemic (September–December 2020). A set of 56 questions was randomly sent to 100 students of journalism and mass communication using a Google Form. Over four months, 47 responses were obtained (22 males and 25 females). Table 1 below provides respondents' type of institution (*see Table 1: Respondents' distribution by type of educational institution*).

**Table 1: Respondents' Distribution by type of institution**

Type of Institution	Percentage (%)
Central University	44.7%
State University	4.3%
Private University	6.4%
Government College	2.1%
Semi-Government college	14.9%
Private College	27.7%

### Data Analysis

**Secondary data analysis:** use of qualitative contextual analysis of published articles, books, and journals on the subject matter.

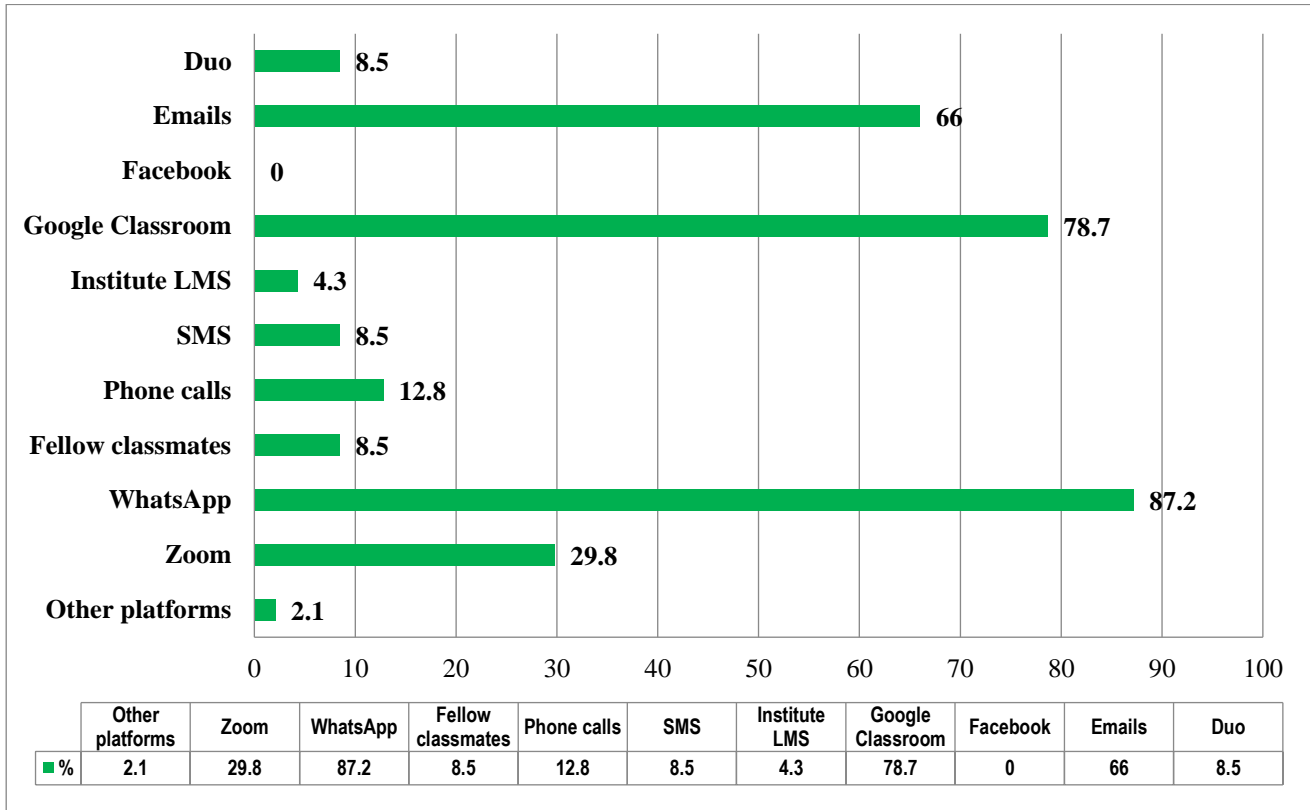
**Primary data analysis:** Content analysis is adopted to analyse quantitative data derived from the survey method. Data is tabulated in terms of frequency and percentages using MS Excel and presented through the use of tables and figures.

### Limitations of the study

At the peak of the pandemic, the study is limited by a small sample size; the findings of the study cannot be generalised to a larger population.

## FINDINGS

According to the study, 66% of students had never used an e-learning platform before the pandemic lockdown. Apart from other applications, WhatsApp (87.2%), Google Classroom (78.7%), and email (66%) are the three most common means for teachers to communicate with their students. (See Figure 1: How do teachers communicate with you during the pandemic lockdown?)

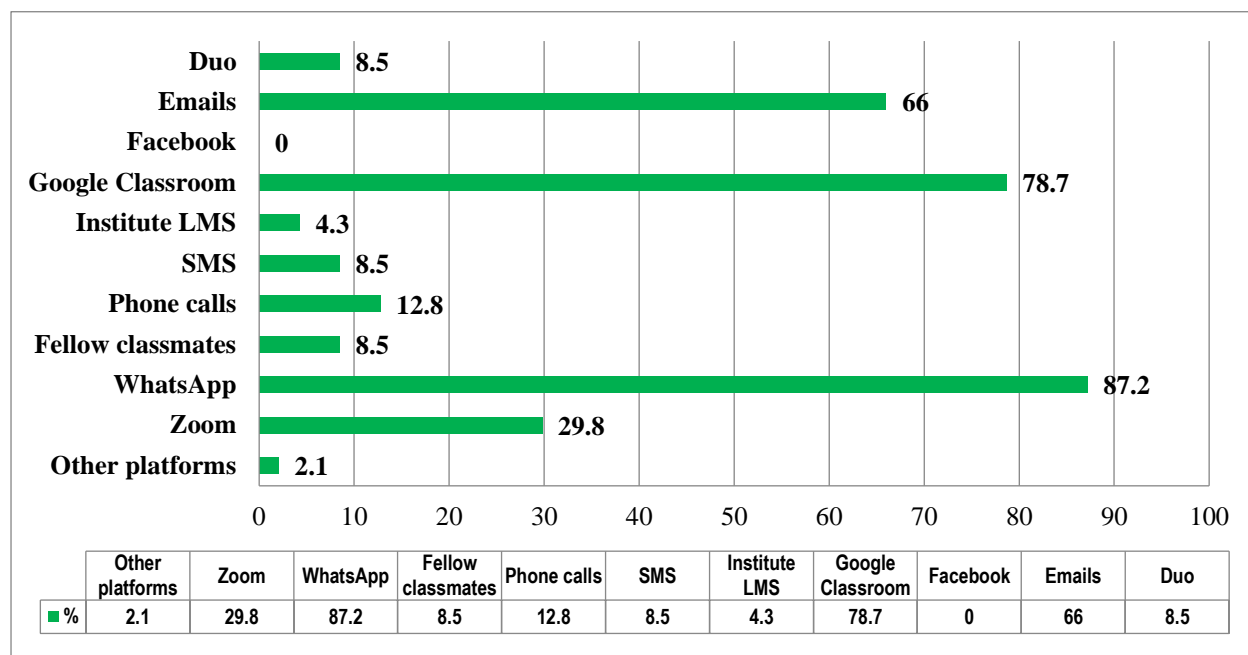


**Figure 1: Generally, how do teachers keep in touch with you during the pandemic lockdown?**

Google Classroom was the most extensively utilised learning management system (72.3%) during the pandemic lockdown. Students of journalism and mass communication also use digital libraries (21.3%), virtual labs (2.1%), and other forms of open access resources (12.8%).

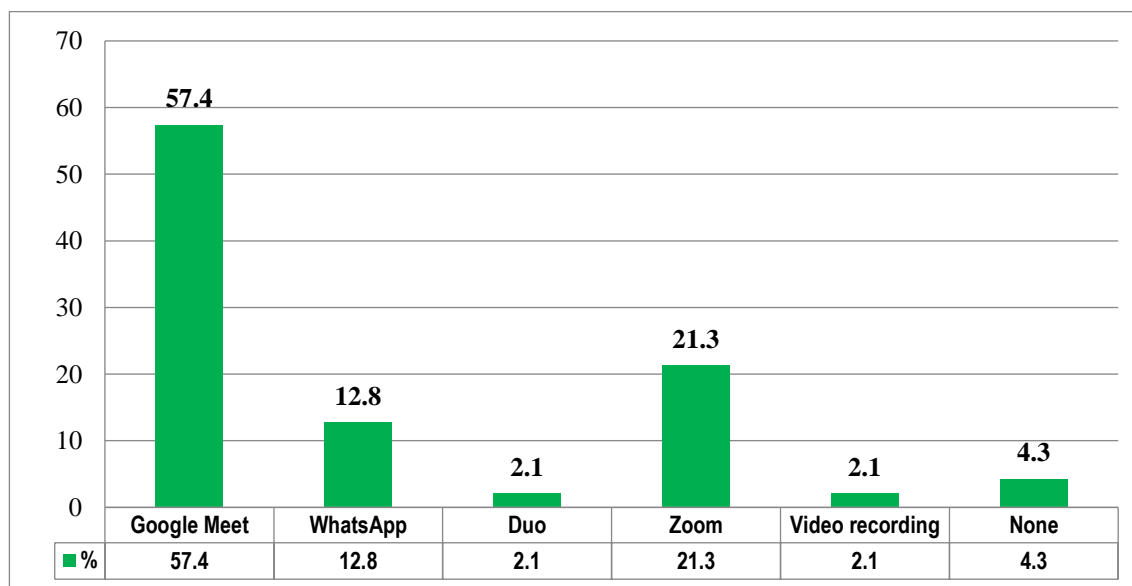
### Common E-Learning tools that teachers employ in E-learning during the Pandemic lockdown

The publicly available apps are the three key e-learning technologies that teachers use to sustain the teaching and learning experience during this shutdown. With 78.8%, WhatsApp is at the top of the list. (See Figure 2: E-learning/study materials are provided through)

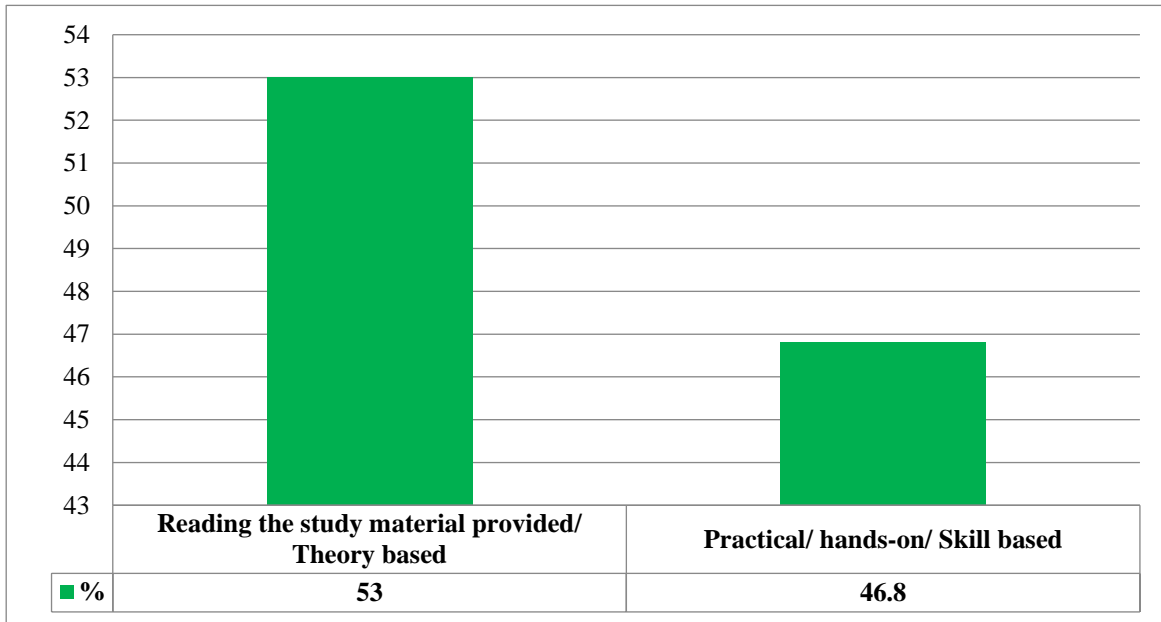


**Figure 2: E-learning/study materials are provided through**

In terms of real-time online classes, 48.9% of students stated that they are held sometimes, as and when needed. 34% of students agree that online classes in real time are held every day, while 17% believe that online classes are not held at all. Google Meet and Zoom are the two most popular platforms for holding online classes (see Figure 3: A real-time online class is typically delivered via). Online classes are typically held in half an hour to 45 minutes (40.4%), one hour to one and a half hours (48.9%), or up to two hours (4.3%). Students were assigned theory-based (46.8%) and practice-based (53%) (see Figure 4: What kind of work is assigned to you?)



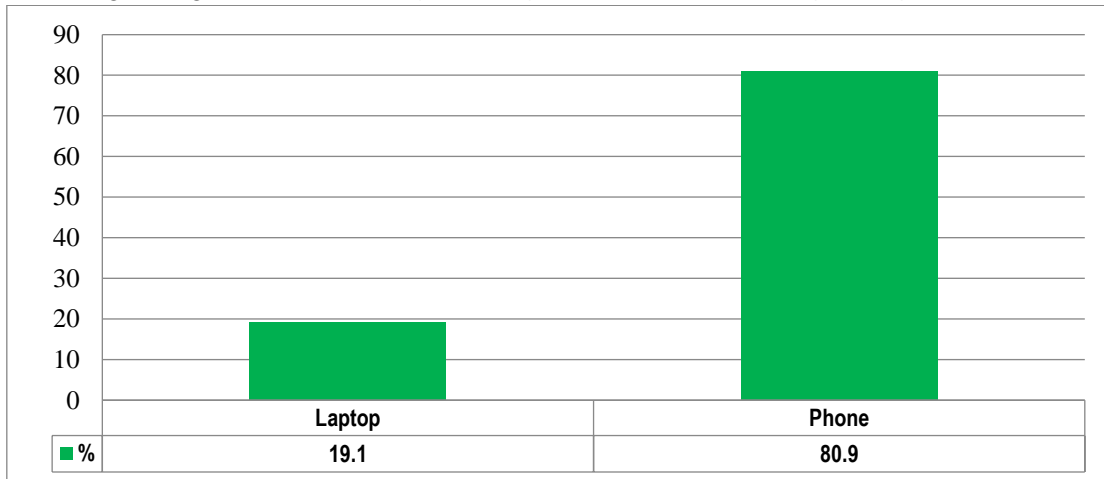
**Figure 3: A real-time online class is typically delivered via**



**Figure 4: What kind of work is assigned to you?**

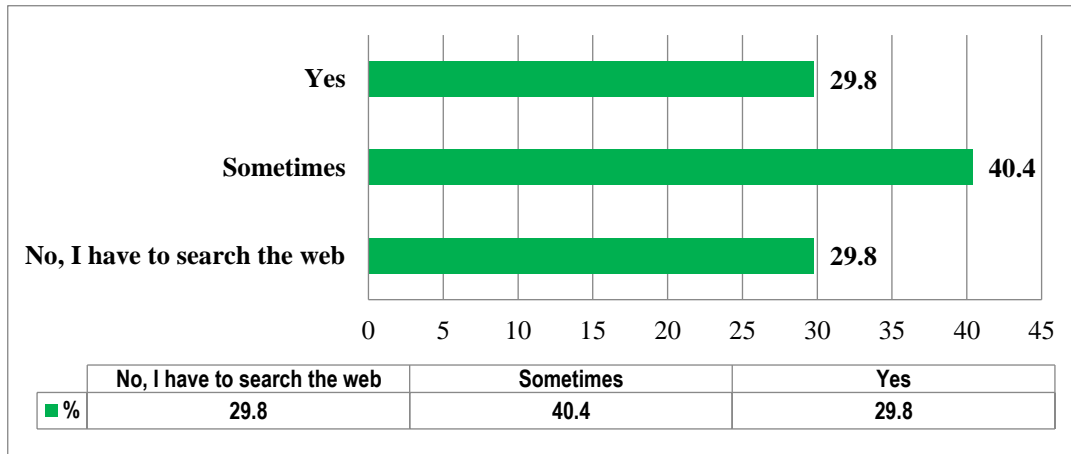
#### Students' access, constraints, and experiences with e-learning

During the pandemic lockdown, 78.7% of students rely on mobile data and mobile hotspots to access e-learning resources, while 21.3% have WiFi, broadband, or LAN internet access. Students used their mobile phones to access E-learning in large numbers (*see Figure 5: I gain access to E-learning through*).



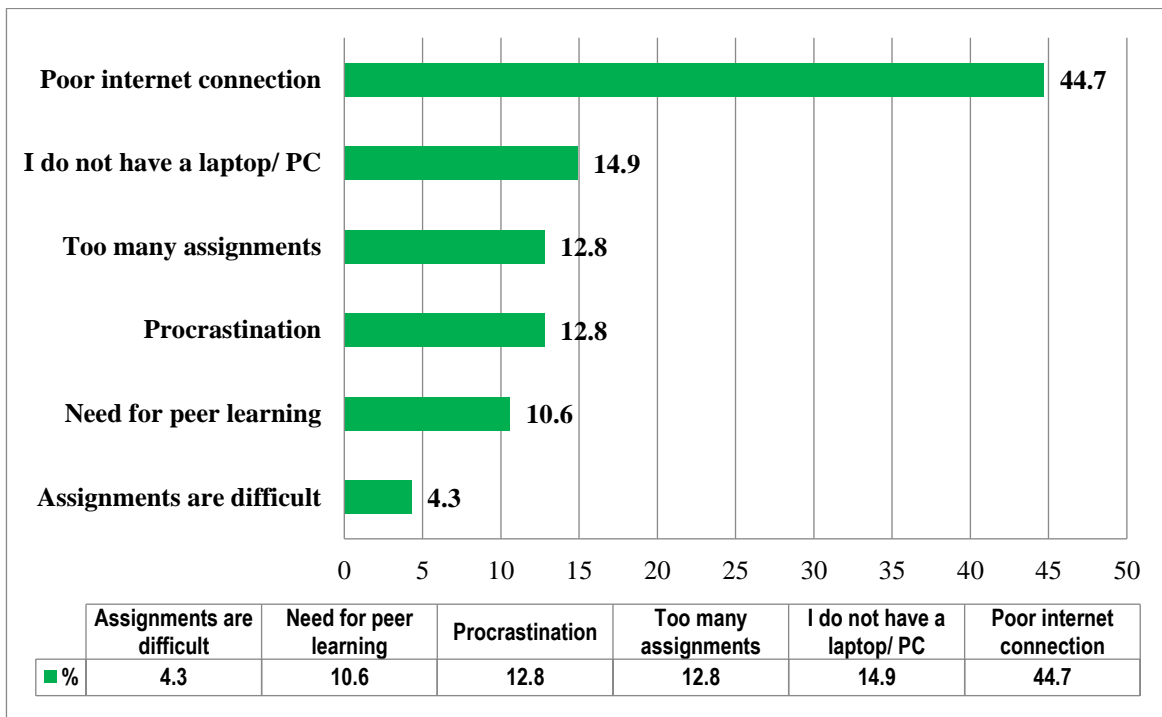
**Figure 5: I gain access to E-learning through**

Many students struggle to understand the study materials offered to them (*see Figure 6: Do you find the study materials helpful in understanding the subject matter?*). This is mirrored in the fact that 46.8% of students 'Sometimes' go through the study material provided, 34% 'Most of the time', and 19.1% 'Always'.



**Figure 6: Do you find the study materials helpful in understanding the subject matter?**

On average, 76.6% of students reported obtaining 1–5 assignments per week; 14.9% received 6–10 assignments; 6.4% received 10-15 assignments; and 2.1% received more than 15 assignments per week. 74.5% of students complete their assignments on time. The challenges of submitting assigned work on time are represented below (see Figure 7: What, in general, stops you from completing given work on time?)



**Figure 7: What, in general, stops you from completing given work on time?**

Approximately 60% of students are confused about whether they are excited to attend an online class in real time (see Figure 8: Are you excited to attend an online class?) Poor network access is one of the many

obstacles they experience when taking online classes (see Figure 9: What are the challenges of attending online classes?)

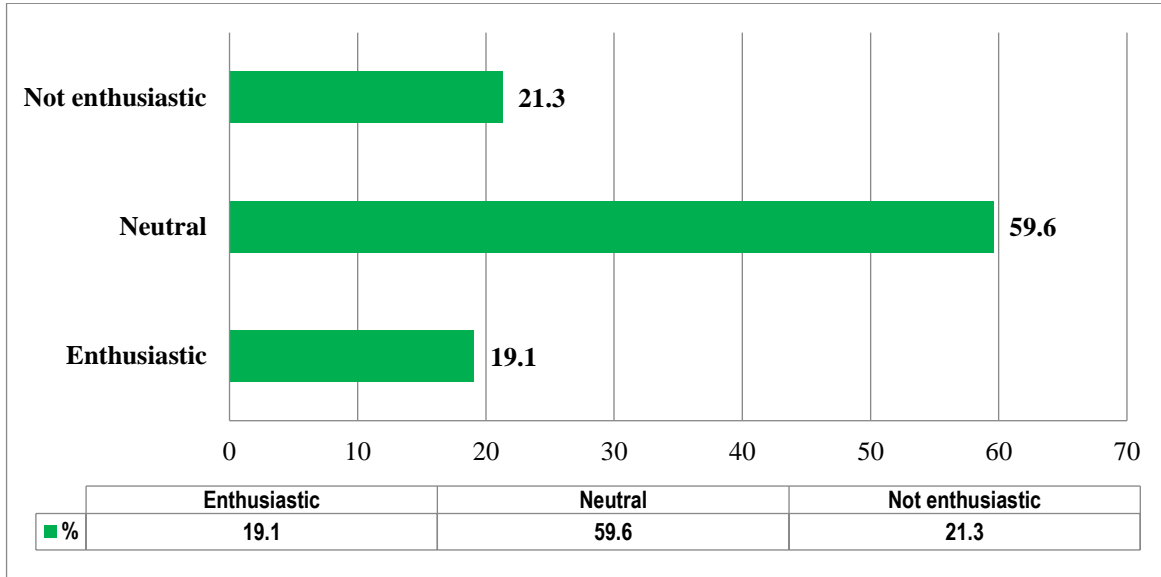


Figure 8: Are you excited to attend an online class?

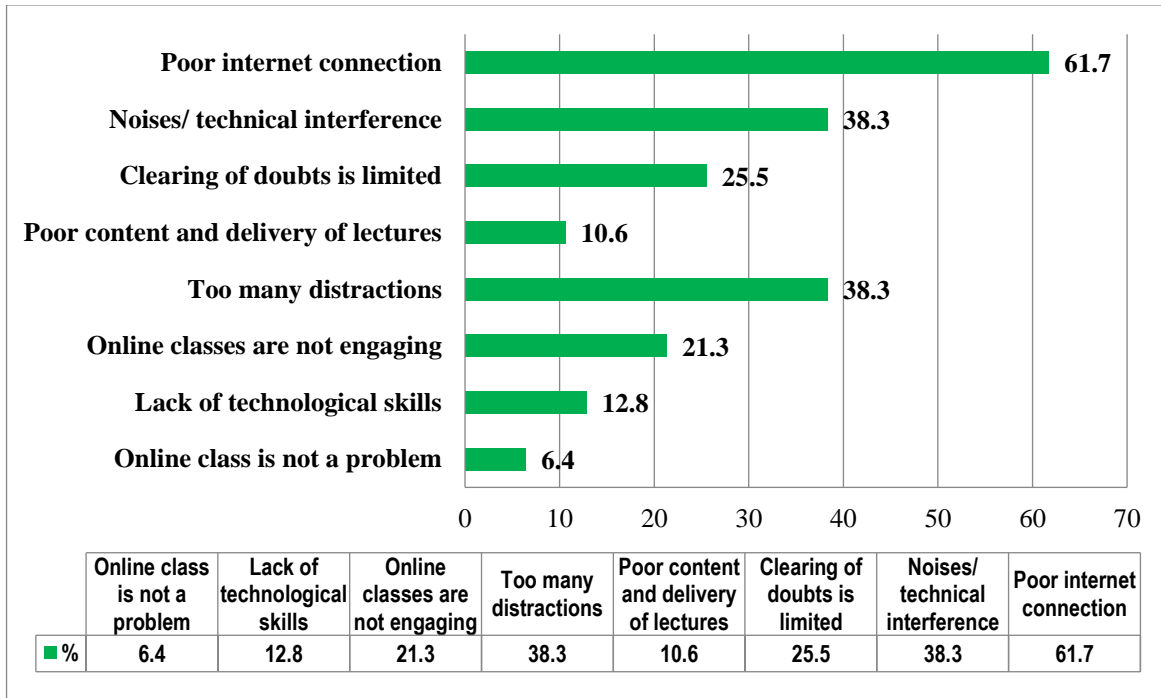
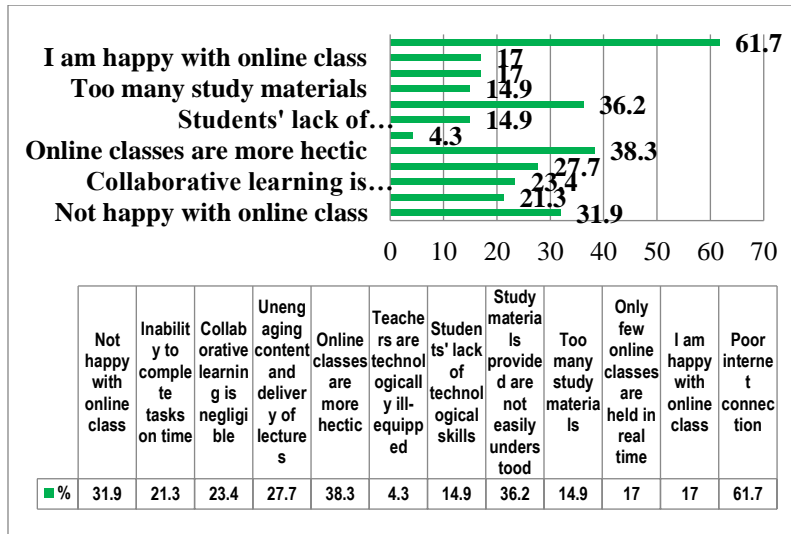


Figure 9: What are the challenges of attending online class?

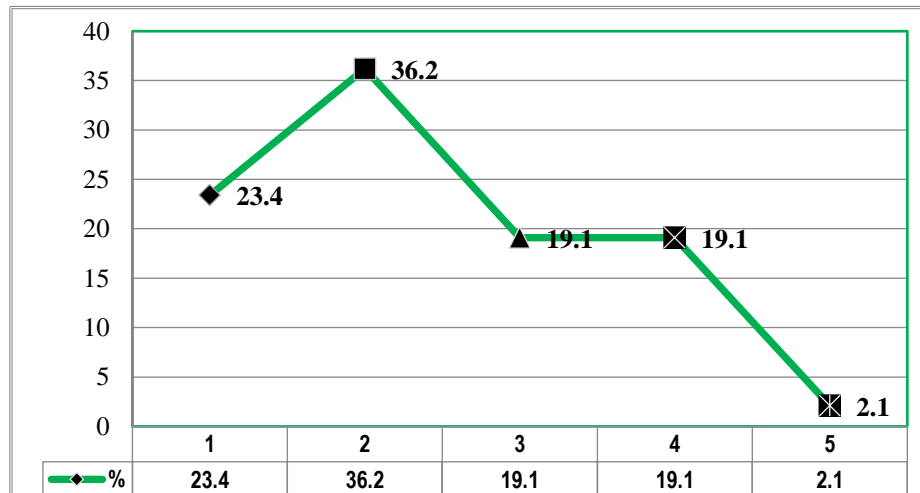
Of the challenges encountered with the course, 42.6% of all students believe that papers involving field work suffered the most, followed by papers needing collaborative learning (17%) and papers requiring continual teacher assistance and monitoring (14.9%). Theoretical papers, those requiring laboratory experiments (10.6% each), and those in need of library access (4.3%) The majority of students believe that inadequate internet

connectivity is the most significant impediment to e-learning (see Figure 10: My experiences with e-learning during the pandemic lockdown).

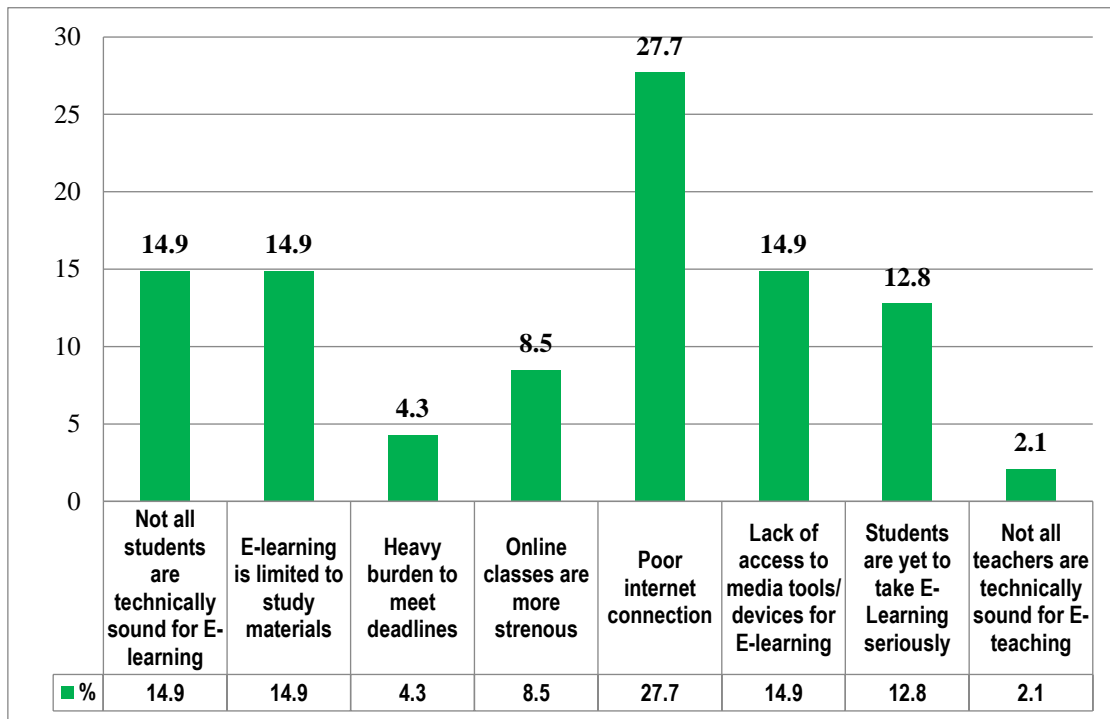


**Figure 10: My experience with E-learning during the Pandemic lockdown**

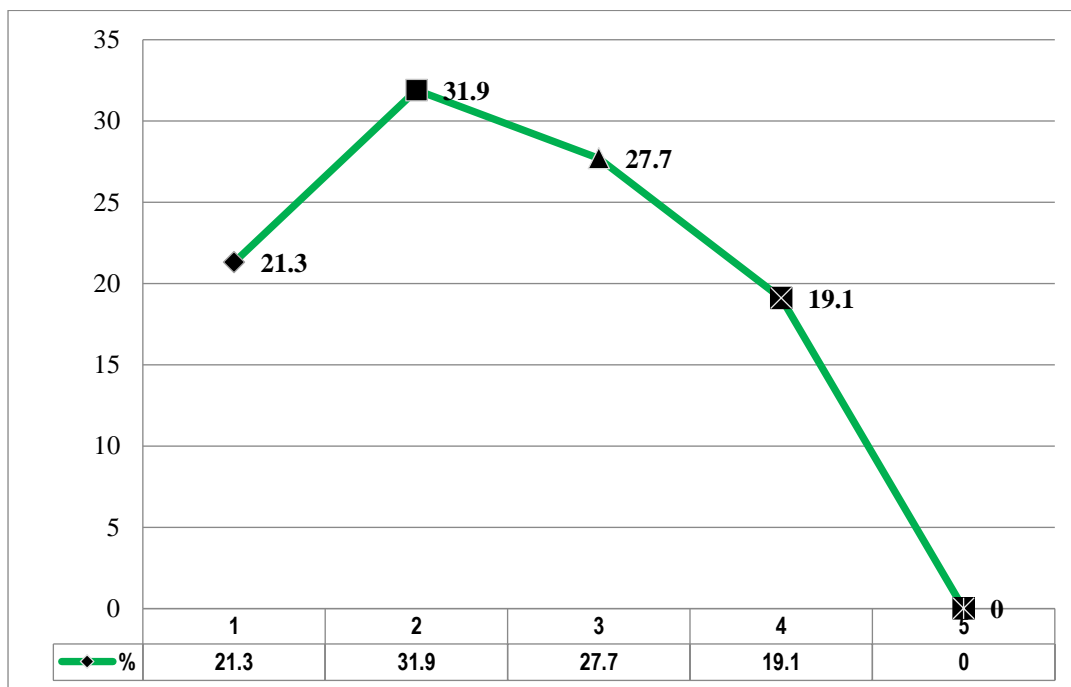
Findings revealed that the majority of journalism and mass communication students are not comfortable learning online. (see Figure 11: On a scale of 1–5 (1–least to 5–most comfortable), how comfortable are you with online learning?) According to the study, not a single respondent disagrees that e-learning is not problematic. E-learning is a challenge for 70.2% of students, and over 30% are undecided. The related figure (see Figure 12: The Biggest Challenge to E-learning, according to me) depicts the e-learning scenario encountered by journalism and mass communication students during the pandemic lockdown.



**Figure 11: On a scale of 1–5 (1–least to 5–most comfortable), how comfortable are you with online learning?**



**Figure 12: The Biggest Challenge to E-Learning according to me**



**Figure 13: In a scale of 1-5 (1 as the least and 5 as the maximum), How would you evaluate your overall E-learning experience during the Pandemic lockdown?**

Numerous journalism and mass communication students experienced low-level e-learning during this pandemic shutdown, as shown in Figure 13 above.

## **DISCUSSION**

The findings of the study revealed that the move to remote learning has not been easy for journalism and mass communication students. The overall remote learning experience of a majority of the students has been minimal. Even for a professional course such as journalism and mass communication, access to e-learning was assisted by freely available applications such as Google Classroom, Email, and WhatsApp. The use of institutional LMS was significantly low. Smartphones play a significant role as a tool for students to have access to e-learning.

It is interesting to note that the choice of media technologies to satisfy educational demands influenced the selection of educational technology during this time period. The current study supports the notion that simplicity of use and convenience are important elements in their broad use in education and that they are growing more versatile to the point where they are displacing more traditional technologies, as postulated by Flavin (2017) and Gikas and Grant (2013). It also backs up Castells' claim that any technology that is easy to use and gets the job done is more likely to be used than others (Castells, 2015). Furthermore, Rosengren's (1974) elaborative theory of the use and gratification approach to media consumption appears valid in this context. Again, the selection and use of technologies for e-learning during the pandemic lockdown support Castells (2015) and Christensen et al., (2003)' notion that the purpose of technology is constructed, not predetermined, and that information and communication technologies are predominantly receptive to societal use of technology itself (Castells 2015; Christensen, C.M, and Raynor 2003).

## **PROBLEMS AND CHALLENGES**

Many elements influence online learning efficiency, the most important of which is the physical environment (Harwood and Asal 2007). The majority of students use mobile data to obtain study materials and participate in online classes. However, e-learning is hampered by a lack of constant internet connectivity, which results in a discrepancy in learning. According to Castells (2009), the global network society is characterised by digital exclusion and inclusion, resulting in inequity. The availability of ICT resources does not guarantee access to education.

This study found that approximately 70% of students do not have an appropriate atmosphere in which to take online lessons. It also discovered that e-learning is limited to presenting students with reading content with minimal possibility for involvement. The teaching-learning process remains identical, with lectures dominating and exams serving as the sole form of assessment. This limits the ability of technology to improve e-learning. Inadequate content and delivery during the lockdown contribute to pupils' lack of excitement and participation. Finally, technology is restricted by the existing educational system. The study backs up Flavin's (2017) notion that when confronted with the existing instructional system, technology becomes consumed by it (Flavin 2017).

## **CONCLUSION**

The pandemic's closure of educational institutions has had a negative influence on education. The majority of students and teachers of journalism and mass communication struggled with e-learning and were unprepared for the transition. Papers that require field-based and collaborative learning suffered a major blow. Though technology-assisted learning is the new way forward, mere access to technology is not enough. Warschauer (2003) notes that there must also be a balance of social and institutional resources to facilitate its utilisation. Recognising how to efficiently employ technology in education is more important than merely determining which technology to use. As society takes into account the requirements, values, and preferences of its users, technology is shaped in a significant way. As we near approach the ultimate stage of man's expansion, it becomes clear that the medium

through which technology operates is critical to its success; indeed, the “*medium is the message*” (McLuhan, 1964). (3151 words)

#### Author Note

The Author did not receive any funding or grant for this study

#### Declaration of conflict of interest

The Author has nothing to declare

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## CONSUMING 'CANDIDNESS': CONTEMPORARY WEDDING PHOTOGRAPHY PRACTICES IN INDIA

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### ABSTRACT

*This essay maps how wedding rituals and the performance of those rituals have played out visually in the past and how the emergence of digital photography has visibly altered the understanding and practice of wedding photography in India. The gradual phasing out of the traditional wedding video-wallah and the standard frontal shots have given way to Photoshopped, colour corrected images, ready for consumption as coffee-table books. Drawing their theoretical gravitas from the practices of journalistic and fashion photography, contemporary wedding photography practices offer an exciting inquiry into the re-imagining of wedding photography in the lives of the Indian middle-class. Additionally, this essay also reflects on the changing figure of the bride - candid wedding photography now seems to position the bride as a free-floating signifier, occupying the space of 'the bride' - a symbol standing in for all brides. This essay argues that the bride within the photograph does not seem to belong in it, and suspended from reality, exists in the realm of fantasy. Another emerging phenomenon within the changing visual discourse of wedding photography is also the 'joy of sharing' and the joy of 'demonstrating joy' through online social networking sites where celebrity wedding photos and every day social media users' photos exist in the same universe, speaking to each other, and referencing similar ideas of love, marriage and conjugality. Subsequently this essay also explores the process of self-representation and the pleasure of sharing these images on social networking sites such as Instagram. Related to these concerns is also the fact that changing technology and contemporary digital culture has brought into focus how our lives are increasingly played out online, the digitalization of our shared memories and the impact of digital technologies on our daily lives.*

**Keywords:** Wedding photography, Video-wallah, Bride, Joy of Sharing

### INTRODUCTION

Out of all the transitions to modernity, greater accessibility to the camera has had, and continues to have, an enduring impact on the culture and conduct of weddings. As Monger (2004) describes the intrusion of the camera in the space of the wedding, he reveals that for the elite in the twentieth century, hiring a photographer was a matter of privilege and a marker of wealth and status. However, those who did not possess the means to hire a photographer would often go to a studio after the wedding, to memorialise and record it, often re-enacting the wedding outfits and other paraphernalia. With photographic equipment and technology becoming more portable and easier to operate, wedding photographers became ubiquitous and perhaps even central to the wedding itself.

***“Rest your arm, be natural, don't look into the camera, just be yourself”***

***“Don't hold hands like that. Ok just play with her hair. Yes good!”***

These instructions did not come from the location of a film shoot. It was little after 3 pm, and a couple was trying hard not to look into the camera or worse get conscious by its presence. They were at Firoz Shah Tomb in Delhi where Neville photographed the couple (Nitish and Saloni) for their pre-wedding shoot. The couple had planned to hire Neville for their wedding and other ceremonies. While many people in India remember or remember having seen and experienced the omnipresent and persistent 'wedding video and photo wallah' in most weddings, the new age wedding photographers work quietly in the background, capturing 'candid', 'natural', and 'artistic' photographs of wedding rituals of the modern-day couples (these terms have been used by the couples interviewed for this study).

Not limited to metropolitan cities, the phenomenon of 'candid' wedding photography by professionally trained photographers is fast gaining currency in a country where an average Indian wedding

could cost anywhere from US\$ 5 to 50 million or 50 lakhs to 5 crores (Indian rupees) (Trivedi, 2012). Brosius (2010) in her exploration of the Indian middle-class writes about weddings as an important site where social practices, positions, and relations can be meaningfully studied and understood. Highlighting the importance of spending the 'right' amount of money at a wedding, Brosius also reveals that increasingly the question of the *amount* of money spent, is superseded by *how* it is being spent, and by extension how symbolic capital gets generated and accumulated (2010, 269). In the context of Hong Kong, it has been argued that wedding photography responds to the changing social context and that an investigation on how weddings are visualized will help us understand how wedding rituals as well as meanings of marriage and family have changed with time (Cheung, 2006). In a nuanced ethnographic study of weddings and wedding videos in north Kerala, Abraham (2010) probes questions of love, conjugality, marriage rituals and their performance at the intersection of photo and video technology. She discusses how they interact, shape and speak to each other, in the process of transforming the ideas around weddings itself. Mahesh Shantaram, a well-known wedding photographer has penned his experiences as a documentarian of contemporary Indian culture in a fiction novel, set in the backdrop of a wedding night. Translating his first-hand experience from the theatre of weddings, he describes the fantastical roles often assumed by the bride and groom, the Bollywood-like opulent sets and the emerging wedding culture of India predicated upon unrestrained, conspicuous and flamboyant consumption (Shantaram, 2018). In his meditative work on the social life of photographs in India, Pinney (1997) outlines the functional and symbolic roles played by photography in India, by sharing the entangled relationship between photographs and larger cultural practices, the expectations from the face and the body in photographic traditions, how photography comes to stand as an evidence of the subject's internal and external state, and how a space gets constituted, thereby creating a visual reality which goes on to circulate with other images.

Similarly, this essay sets out to trace the seamless co-option of the grammar of documentary, journalistic and fashion photography and its idioms of 'candid', 'natural' and 'defining moment' into the contemporary practices of wedding photography in India. In doing so, this essay attempts to map how wedding rituals and the performance of those rituals have played out visually in the past and how the emergence of digital photography has visibly altered the understanding and social practice of wedding photography in India. The gradual phasing out of the traditional wedding video-*wallah* and the standard frontal shots have given way to Photoshopped, colour corrected images, ready for consumption as coffee-table books. Drawing their theoretical gravitas from the practices of journalistic and fashion photography, the contemporary wedding photography practices offer an exciting inquiry into the re-imagining of wedding photography in the lives of the Indian middle-class. Additionally, this essay also reflects on the changing figure of the bride - candid wedding photography now seems to position the bride as a free-floating signifier, occupying the space of 'the bride' - a symbol standing in for all brides. This essay makes an attempt to argue that the bride within the photograph does not seem to belong in it, and suspended from reality, exists in the realm of fantasy. Another emerging phenomenon within the changing visual discourse of wedding photography is also the 'joy of sharing' and the joy of 'demonstrating joy' through online social networking sites where celebrity wedding photos and every day social media users' photos exist in the same universe, speaking to each other, and referencing similar ideas of love, marriage and conjugality. Subsequently this essay also seeks to explore the process of self-representation and the pleasure of sharing these images on social networking sites such as Instagram. Related to these concerns is also the fact that changing technology and contemporary digital culture has brought into focus how our lives are increasingly played out online, the digitalization of our shared memories and the impact of digital technologies on our daily lives.

This research project originally began in December of 2011, with the tentative emergence of new-age wedding photographers in India. Over the next few years, I interviewed wedding photographers in Delhi,

Bengaluru and Mumbai, who identified themselves as ‘candid’ photographers. The bulk of this paper owes all the arguments to the field work conducted during this period, and hence forms the background to this study. However, in 2018 and 2019, I conducted interviews with six wedding photographers from Delhi. Interviews were also conducted with two traditional wedding photographers who had been in the profession for almost twenty years. By traditional studio photographers I refer to the largely obtrusive and orchestrated style of photographic practice, which would include posing, and direction from the photographer. Through the candid wedding photographers, I interviewed five couples from Delhi, before and after their wedding. All of these weddings were love-alliances and not arranged marriages. Most of the couples had known each other for at least a year before they decided to get married. Interactions with the couples involved in-depth semi-structured interviews. In addition to the interviews I also made use of participant observation method for three weddings where I accompanied the photographers. My methodological approach included informal interviews and direct observation. I had the opportunity to interview the couple before the wedding and then observe them during the various wedding ceremonies. Most of my interviews with photographers took place in-between wedding shoots, in their homes, cafes and workspaces, and some interviews were also done via videocall and telephone. Data for this study was collected in Delhi between July 2018 and February 2019. My interviews were pre-dominantly conducted with male photographers. This is not to suggest that female wedding photographers do not exist. In fact, this is an emerging field for professional female photographers, considering how the operation of this business has also shifted online. Additionally, unlike traditional wedding photography, which has hitherto been a male domain, candid wedding photographers project themselves as artists, projecting and positioning their aesthetic values and taste as artists, and not merely as service providers. This has opened spaces for women to practice the profession. During some of my casual conversations with female photographers, it emerged that they differentiated their practice from male photographers by emphasizing on the absence of the male gaze, without objectifying and commodifying the bride. Due to accessibility issues during my field research, I could not interview female photographers or accompany them on their shoots, however I do hope to do another study with them in the future.

***“Idhar dekhiye please, yes now smile!” (Please look this way, yes now smile!)***

The new-age ‘candid’ wedding photographers are not interested in just documenting the wedding. They look for moments. Like the close-up shot of the groom feeding the bride lovingly. All one sees in the shot is luscious, bright red lips and a silver fork with a piece of *paneer tikka* (cottage cheese) stuck in it. If it were not for the context, one could mistake that photograph from a food/culinary photo shoot.

Wedding albums in earlier times were meant to document the wedding in entirety. From the beginning to the end, one could map the number of people who attended, how they were dressed, what they ate, how they danced, when and how they gave the *sagan* envelope (gift cards or money) slyly, what the kids were up to and when the bride was making a face as her jaws jammed from the constant smiling.

Raman, a traditional wedding photographer explained how he is different from a candid wedding photographer. He explained that his task was to show what happens in the wedding in totality. For instance, when the bride enters the venue, he has to be alert or for the *jaimala* (exchange of garlands) he needs to be ready to document every moment. He also shared that clients often wanted shots of people eating as they wanted to ensure and document that guests were well served.

The images Raman refers to ultimately make their way into wedding albums. These heavy weddings albums are lugged out of the cupboards and dusted to revisit the wedding. One could go back in time to look at

standard frontal shots of every activity. Most of the important rituals such as the ring ceremony, the applying of *sindoor* and the tying of the *mangalsutra* are requested to be done twice by the photographers since they are not captured well when done the first time around. Raman explained that many times they miss the decisive moment of the *sindoor* shot and often ask the groom to do it again, pause and pose. Similarly other rituals are also done again to get the ‘perfect’ shot.

Traditional wedding photography is considered simplistic, usually done by a local studio. It is also interesting to note that most parents would make the decision and approach studios for hiring them for their children’s weddings. Rarely have the couple in the past made the decision to hire a photographer to cover their own wedding. Wedding photographers are remembered as people who come in twos or threes with big flashlights, making people stand in line to photograph them. The primary idea being complete documentation of the wedding.

Felix, a seasoned candid wedding photographer shared that as a child he could never differentiate one wedding album from another, all blending into one another, much like a factory line. It is believed that the visual language of standard photography has evolved from the older stand-in-line format of photographing with box cameras and perhaps later the addition of studio lights was the only change. By and large photographers chose to stick to a very safe way to shoot due to the limited film rolls and hence kept it quick and simple. Raju explained that unlike with digital photography now, earlier they had a budget to stick to, which usually would be 36 photos in a film roll, and they would not use more than 3 rolls for an event. He shared that they could not innovate much and at the end all creativity was reserved in the post-processing for the collage page of the album.

#### **“Make it candid, natural and glamorous!”**

This is a single line brief Neville received from a couple that was set to get married in a couple of months. Neville points out that the earliest influence of photo-journalism on wedding photography practices came from working journalists who moon-lighted as wedding photographers over the weekend for commercial considerations in the West. The growth of photo-journalistic/documentary style of photography has also grown with the rise of digital photography in particular. Digital cameras perfectly match the speed, quality and low expense per shot. This perhaps can explain why the contemporary wedding visual culture is heavily influenced by the aesthetics of portrait journalism, fashion photography and documentary practices. The new breed of photographers now insists on capturing moments as they occur, without intervening, to keep everything natural. These terms are extremely familiar in journalistic and documentary photography. In fact, many photographers also like to call themselves ‘Wedding Photo-journalists’.

Juhi, a young wedding photographer based in Chennai explained over a telephonic call, that the concept of ‘candid’ photographs emerges from the need to make a wedding look beautiful, paying complete attention to the details, and post-processing the photos, to enhance their effect. An increasing number of photographers that I interviewed emphasized on their dislike towards the way in which weddings have been captured in the past. For them it’s not about documenting the wedding from the beginning to the end or to capture the rituals in entirety. The photographs are no longer meant to be a step-by-step replay of the wedding. Felix points out that they don’t prefer to intervene, and rather prefer to continue clicking without obstruction, letting events unfold as they happen.

While this largely explains the broad way in which they approach wedding photography now, there is a shift in the grammar of it as well. Departing from the standard frontal long shots, photographers now

tend to take more liberty with their creativity. Bijay shared that in the last decade, there was a deflection point where clients started asking for something different, offering artistic freedom to photographers, often referencing Western photographers whose work was more akin to wedding reportage.

This was probably also the time when the term 'candid' became a rage and there was a surge in people's demand for candid photographs. Most photographers agree that candid is anything which is natural, not manipulated or posed. One could perhaps question the whole premise of 'candidness' itself. Can being 'candid' not be a state of performance? In an attempt to be natural is 'candidness' not orchestrated? While most photographers deny that these photographs are contrived or manufactured, my observation in Suhana and Amir's wedding revealed something interesting. In many instances while the couple did not have any instruction to pose, they felt a sense of being gazed at, and perhaps even internalized that gaze.

Poister (2001) in a discussion on the meaning of family photographs has argued that photographs are deceptive in the sense that they suggest that they are showing us a ringside view of reality, or a peek into peoples every day real lives, because of the assumptions around photographic truth. On the contrary, he argues that photographs can often lie, when the subjects of those photographs begin to learn how to mimic how to pose or even internalise what photographic practice and convention would consider a 'good' photograph. Echoing this, Felix offers that while earlier it was important to look into the camera, now it has become important not to. Referencing celebrity photographs, he adds that it should look that the subject does not want to be photographed. Suhana echoed this when she shared that while she consciously did not look into the camera, at the back of her mind she was very acutely aware of being photographed, and in some ways, she was aware of how she was coming across, making sure to present her 'good' side profile and expressions.

Many candid wedding photographers also half-heartedly agreed that they come to expect certain shots in weddings, predicting when they would occur, and at times anticipating them as well. While this does not take away the credence of candid wedding photography attempting to change the visual grammar of wedding photography it does in some way break the myth of unmediated 'candid' wedding photography.

Photographers also remarked that with increasing exposure from the Internet, many of their clients were aware of the kind of pictures they wanted but could not give a clear brief other than saying that they wanted something 'different'. Perhaps influenced from the pictures of their friends living abroad and the work of other photographers, people looked for a more natural documentation of their wedding. To that end, the grammar of candid wedding photography hence continues to borrow from architecture, travel, food, fashion photography and photojournalism. From my experiences in the field, a couple's wedding shoot now begins, as in the West, right when the bride starts to get ready at home or a salon. Standard 'candid' images, which are apparently not staged, include close-up shots of the bride's jewellery, her eyes, her lips, her footwear, her ring and various other elements in and around her.

## **SPATIAL CONSTRUCTION OF THE WEDDING**

The location of the wedding is perhaps one of the most important considerations during a wedding shoot. Since it serves as a background for most photographs, couples are extremely conscious of what the background connotes or communicates about the wedding and about them. Wedding venues are carefully chosen, planned and decided in advance. It is imperative now that wedding photographs have a narrative which gets weaved with the location of the wedding. Couples want a theme and a story that gets reflected through the photographs. Neville shared that during a wedding shoot in Punjab in the groom's ancestral home in a rural village, he made it a point to demonstrate via his photographs, the meeting of the traditional and the

modern, and emphasizing on the theme of immortal love in a rustic backdrop.

Like in the West, the concept of engagement photographs has also found its way in India, however it is appropriated as a pre-wedding or a post-wedding session. Most photographers offer the pre-wedding or post-wedding shoot as a complimentary gesture, which involves a shoot of 3-4 hours in a day. Typically, these shoots take place in a location which the couple chooses. Popular locations include outdoor spaces such as a beach, old forts, parks and the poolside etc. Srinivas shared how he had booked the pool at Taj Hotel for their post-wedding shoot, as he and his bride wanted the photographs to speak of their lifestyle. Bhandari (2020) in her richly detailed ethnography of marriage and the Indian middle-class discusses the emerging visual image of the couple, reflective of Bollywood stories, television and web-series. The modern couple, as she argues, is focussed on their own “interpersonal dynamics” more than anything else, with the absence of the family clearly visible from their narrative (Bhandari 2020, 109). Similarly, in the context of Taiwanese weddings and the photographing of the bride in particular, Adrian (2003) reveals that when the bride and groom get photographed alone, framing out family and extended relatives, it ceases to be a family affair, firmly positioning the bride and groom as a modern singly operating unit, removed from family dynamics and pressures of kinfolk.

The pre-wedding shoot sometimes helps the couple and photographer to get to know each other and perhaps also get comfortable with the camera. Photographers also use this as an occasion to see the best way in which the couple can be photographed, their chemistry and also their story. The pre-wedding and post-wedding shoot also called the ‘lifestyle shoot’ is done with the aim of reflecting a day in the couple’s lives, how they spend their time, where they live, what they like to do in their free time etc. The shoot sometimes also includes props. Neville shared how they use props, like wine bottles, champagne glasses, a vintage bike or car, to imaginatively and creatively photograph the couple, helping them in constructing their idea of love. Often these locations and props are also suggested by the couples, depending on what they want to communicate through those photographs.

The spatial visualization of the wedding venue in wedding photographs continues to construct the ideas of love, conjugality and prosperity in highly specific ways. My middle-class and upper-middle class respondents did not hesitate in booking venues specifically for such lifestyle shoots. What the venue connotes in terms of its class value was extremely significant to them. Nitish and Saloni were careful of what they wore, how they looked and whether their pre-wedding shoot communicated that they were a sporty couple who loved seeking adventures. These images also represent an idea of ‘togetherness’ or ‘courtship’, which were never visible in traditional wedding albums. The pre-wedding shoot is perhaps one of those few times when the couple can legitimately demonstrate love and affection without the label of being married. These images are comparatively relaxed, informal and far more intimate.

In another conversation with Juhi, we discussed the source of these images or more importantly, the precursor to these aesthetic choices and codes present in the photograph. She suggested that these images seem to be imported from greeting cards, set in the realm of fantasy, largely obscure but signifying romance and togetherness. Photography, as a major medium for representing place and landscape within its frame, has embodied certain discourses and has often served as a “pre-text” for consumption (Lee, 2010). In the frame we see a physical space that is a translation of what the photographer’s gaze has captured. His gaze also constructs the space in some way and is also conditioned by the spatial discourses. These discourses in fact define what is the social or aesthetic value of that space, making us believe that this is a place one must aspire to visit or belong to. Hence couples carefully choose locations of their pre-wedding shoots to ensure that it communicates their lifestyle, their choices and their class position.

## CULTURAL PRODUCTS IN CONTEMPORARY DIGITAL CULTURE

Innovations in digital technology have an important bearing on how we capture, consume and archive photographs. For wedding photography in particular it plays an important role and can help understand how 'candid' wedding photography partly grew because of the digital revolution. Additionally, the way wedding photographs are now consumed and archived is closely linked with how contemporary digital culture has changed the ways in which we store, retrieve and memorialize photographs in general, and wedding photographs in particular.

Now photographers don't need to set-up studios and can easily work from home or other shared spaces. Most photographers claimed that the physical studio is a thing of the past and most of them prefer to work from their private spaces where they book clients and edit pictures on their own machines. Photographers now also choose to create their portfolios online and market themselves through their Facebook/Instagram pages or their websites.

Earlier viewing wedding albums was an activity riddled with rituals. If the album was being brought out, one had to be prepared to spend some hours discussing, debating, reminiscing and laughing over them. The earlier slip-in albums were a treasure trove of memories and had a range of other practices around them. The retrieval of those memories required patience. They were a register, a play-by-play of what transpired at the wedding. Digital technology has visibly altered the act of photo viewing and sharing. Photographers now provide digital, edited, enhanced, and colour corrected Photoshopped images to the clients in a compact disk, flash drive or uploaded on Cloud. These are then downloaded and stored as virtual memories in hard disks and personal computers. Many photographers also provide raw unedited files to their clients as well, since only a small percentage of photographs are enhanced and edited.

Since most of the photographers now market themselves through their pages on Facebook/Instagram or websites, they make it a point to constantly update and engage with online users about their upcoming wedding shoots. The privacy settings of these posts are set to public, which means these are accessible to anyone with or without a Facebook/Instagram account. This raises some very serious questions on commercial photography and issues of privacy. Most of the photographers engage clients after a verbal agreement and the absence of written contracts or agreements, points towards the lack of a privacy clause. Many couples do not bother to question whether the photographs will be used by the photographer for marketing purposes. The very few who do, make it a point to put it down on paper.

The concerns of online privacy are also linked to the sharing practices of social media posts and pictures by the bride and groom. The couples that I interviewed were very clear on how they would go about their photo-sharing practices by mounting their photographs online. How they visualized their wedding had an important bearing on the kind of photographs they wanted which in turn was influenced by how it would look to their friends when they shared it on social networking sites such as Instagram, Snapchat and Facebook.

The process of fashioning themselves as the couple who had it all was straddled with the stress of self-presentation which revolved around the issues of how they looked, where they were photographed, what would their photographs connote etc. What they exhibited was the 'joy of demonstrating joy' online. The idea that their happiness is validated after sharing it on Instagram, Snapchat and Facebook and is contingent upon the quality of comments and the quantity of 'Likes' it receives, is the most intriguing aspect of how wedding photographs operate as cultural products in contemporary digital culture.<sup>1</sup> Most couples admitted to

sharing or planning to share their wedding albums with their friends, colleagues and family online to seek their endorsement. Some strategies included using a hashtag which would be a contraction of the bride and groom's name, countdown social media posts (number of days to the wedding), making the bride and groom's friends share pictures, posts and stories on social media on their behalf rather than doing it themselves, among others.

While evoking the concepts of memory and history in many ways, it is visible how the Internet has provided an affective space for assembling an archive of visual experiences, memories and emotions. The documentation and presentation of one's own life online has then become a process of building individual and collective memories. Couples choose to carefully pick how their wedding photographs represent their lives online. Their choices of what to wear, where to marry and how to look continue to be dictated by the eventuality of their photographs finding their way on the Internet. Two of the couples shared that there was a lot of social pressure to have 'natural' and 'candid' photographs of their wedding and that it was assumed that they would share these photographs with their friends online. Dictated by the demands of how wedding photographs are now supposed to look, a few revealed that they succumbed to the demands of hiring candid wedding photographers.

While candid wedding photography offers modern expressions of love being played out visually, it would be useful to look at the visual cues in these photographs. It is important to interrogate how notions of modernity, class, gender, love and marriage are circulated in and around wedding photographs. Uberoi (2008) in her analysis of bridal magazines and the construction of the bridal figure, speaks of a time when the bride and the groom aspired to look like the individualised images of the magazine spreads, but in real-life documentation of the wedding, that visual space had to be shared with family and extended kin network. However now the couple is framed in more personal and individual ways. The modern, educated and working couple is framed outside of the family. Additionally, the visual stereotypes of wealth communicated through the photographs are perhaps a signifier of status for the newly married couples who aspire for that opulence in real life. The media coverage of celebrity weddings in popular culture at large has also played a huge role in influencing how couples visually imagine their own weddings. Couples admit to giving careful attention on how the wedding venue will be decorated right from the colour of the candles or lights to the kind of flowers and their arrangements and even the chair covers and the tablecloths. All these elements have an important bearing on how the wedding photographs would eventually look like and speak of wealth, visually.

## **CONCLUSION: COMMUNICATING MODERNITY, CLASS AND GENDER**

The couples I interviewed identified themselves as middle-class and on an average spent anywhere between INR 20-30 lakhs (US\$ 25,000 to 35,000) on their wedding (in the year 2018-2019). The photographers I interviewed charged anywhere from INR 1 lakh to 5 lakhs (US\$ 1,200 to 6,000) for covering the whole wedding (in the year 2018-2019). This does not include printing of wedding albums or coffee-table books, which would increase the cost. Most coffee table books start from INR fifty thousand and can go into lakhs (US\$ 800 and upwards) depending on where they are printed, quality of paper used, number of pictures and the scale of photo-editing and enhancement required. Neville shared that one of the couples was willing to get their coffee-table book printed in Singapore for it offered better colour and quality control.

From my fieldwork it seemed evident that wedding photographs were not just for memorializing an event, but were also increasingly seen as an investment by couples and families. Many photographers argued that for the couple at the day of the wedding, there is very little time to notice or experience the festivities. It is only in the photographs that they get to re-live the wedding, and experience it again. Wedding photographs

then are a tangible and physical evidence of how the wedding looked like, the décor, the finer details of the wedding, the rituals and the emotions etc.

In their aspiration to embrace all things modern, couples are actively looking for a representation of their marriage which signals that they have arrived globally. However, many of them continue to also negotiate with the demands of their parents who still want traditional wedding photographers to cover the wedding in entirety. This tension was evident in how the couples were actively choosing not to identify themselves with earlier visual representations and were constantly trying to disassociate themselves and their wedding from the burden of being ‘traditional’.

As a fertile ground for examination of various aspects of culture, contemporary practices in and around the wedding provide with larger cues of how social life is organized. The discursive enunciations in and around weddings that permeate contemporary popular culture show how wedding photography is structured around dominant beliefs on what is beautiful, glamorous and ‘real’. Couples and photographers continue to be inspired from celebrity images of fashion and advertising in their quest to construct their own ideal images. Additionally, the democratisation of photographic technology - devices and practices in the form of prosumer and portable cameras, such as those of the smartphones - have also demystified photographic practice, making it banal, and also part of the every day.

Weddings are perhaps the most traditional aspect of a society and governed by highly ritualized, regulated and organized practices. Wedding photographs are not just a simple register of memories. The contemporary approach to wedding photography signals the embracing of modernity, however the weddings in themselves continue to be rooted in practices, which are highly ritualized and organized traditionally. A close examination can help tease out how this photographic culture places an accent on voluntary/compulsory nature of sharing and demonstrating joy online. This sharing of particular kinds of images, often conform to the dominant standards of what is considered aesthetically beautiful. This also points out to how the visual memorializing of weddings, while signalling a departure in style, treatment and technology, continue to naturalize gendered relations, by describing and representing brides either as shy and coy ‘princesses’ waiting for her suitor or venerated as goddesses or a deity, encompassing the ideals of how brides are supposed to be.

The image of the bride has undergone a change, and she seems to transcend from her traditional location wherein she is now an emblem of how a bride is supposed to be. In candid wedding photographs, the bride occupies a transformative space, she is no longer just an individual, and her close-ups and shot composition award her a liminal quality, which robs her of her individuality, and makes her a floating signifier, which points to the concept of the ‘bride’. The signifier however is unstable, vulnerable to the slippages between ‘the bride’ and the personhood of the woman in the photograph. This slippage is visible when one moves from looking at the photographs individually, as a stand-alone text to the photographs as part of a wedding album, the visual registry of the whole wedding.

While the rituals and practices of the wedding continue to operate in the same way as they did before, now the representation of those practices in the form of candid images, construct and frame the idea of the ‘modern couple’. The changing style and grammar of wedding photography suggests more individual expressions of love sans the family’s presence; however, it continues to obliquely refer to hegemonic structuring of gender relations and ideas around love and marriage. In these candid images the bride and groom have no control on how they are framed since they are not supposed to look into the camera. Hence it is the photographer who frames the couple, lensed by his own aesthetic judgment. The techniques are new,

the locations are exotic, cameras are advanced and framing more innovative, however the power relations between both the genders continue to be structured according to and reflect the dominant beliefs around love, marriage, conjugality and class.

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## CHALLENGES AND FUTURE PERSPECTIVES OF ONLINE SHOPPING TRENDS TOWARDS FASHION PRODUCTS IN HIMACHAL PRADESH

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### ABSTRACT

*This abstract delves into the challenges and future perspective of online shopping trends for fashion products in Himachal Pradesh, a picturesque state in northern India. The shift towards online shopping has brought both opportunities and challenges to this region. The abstract highlights the challenges faced by consumers, businesses, and the overall fashion ecosystem in Himachal Pradesh due to the rising online shopping trends. These challenges include limited touch-and-feel experiences, sizing issues, return complexities, logistical constraints, digital literacy, and cultural sensitivities. Looking ahead, the future perspective involves improved digital infrastructure, enhanced customer experiences through technologies like virtual and augmented reality, localized marketing strategies, sustainability integration, support for local artisans, streamlined logistics, and data-driven insights. By addressing these challenges and embracing future possibilities, the online fashion shopping landscape in Himachal Pradesh can evolve into a more accessible, inclusive, and sustainable model, catering to the diverse needs of the region's consumers while fostering economic growth.*

**Keywords:** Shopping Trends, Digital Infrastructure, Digital Literacy, Augmented Reality

### INTRODUCTION

The emergence of e-commerce has revolutionized the retail industry, offering consumers the convenience of shopping from the comfort of their homes. This trend has not only transformed the way people shop but has also significantly impacted the fashion industry. Himachal Pradesh, a picturesque state in northern India, known for its natural beauty and rich culture, has also witnessed a surge in online shopping trends for fashion products. However, this transition from traditional brick-and-mortar stores to online platforms has brought forth a set of challenges unique to the region. This article explores the future perspective of online shopping trends for fashion products and challenges faced by consumers, businesses, and the overall fashion ecosystem in Himachal Pradesh due to the increasing trends of online fashion shopping, supported by relevant citations and references.

### Review of Literature

Awareness and adoption of online shopping can be influenced by demographic characteristics such as age, income, and education level. According to a study by Verma and Thakur (2017), younger individuals in urban areas tend to exhibit higher awareness and engagement with online shopping platforms, while older generations and rural populations are relatively less informed about these platforms.

Limited internet connectivity and access to technology have been identified as barriers to online shopping in rural regions like Himachal Pradesh (Bhatia et al., 2017). Infrastructure challenges and poor network coverage deter potential consumers from embracing online shopping.

The awareness of online shopping is also influenced by consumers' trust in e-commerce platforms and concerns about security. Research by Thakur and Sharma (2018) identified that while consumers in Himachal Pradesh are becoming aware of online shopping, they often have reservations about the security of online transactions and the authenticity of products.

The online shopping eco-system in Himachal Pradesh has witnessed significant growth. Sharma and Verma (2018) reported a steady increase in the number of online shoppers, with fashion products being among the

most frequently purchased items. The convenience of online shopping platforms has contributed to this shift, enabling consumers to explore a wide range of fashion choices at their fingertips.

Efforts to increase awareness about online shopping through educational initiatives are essential in regions where digital literacy is still evolving. Kaur and Chauhan (2019) emphasized the role of educational institutions and government programs in raising awareness among consumers about the benefits and precautions associated with online shopping.

Consumer behavior in online fashion shopping is shaped by a multitude of factors. Singh et al. (2019) found that attractive pricing and discounts are strong motivators for consumers in Himachal Pradesh. The study also emphasized the importance of user reviews and ratings in influencing purchase decisions, highlighting the role of social proof in building trust.

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The level of technological penetration, particularly internet access and smartphone usage, plays a pivotal role in shaping awareness about online shopping. Himachal Pradesh, with its varying levels of internet connectivity, faces challenges in reaching consumers across the state. A survey by Sharma and Negi (2020) highlighted that areas with better internet infrastructure tend to have higher awareness and adoption rates of online shopping.

Online shopping trends for fashion products in Himachal Pradesh are influenced by the region's local fashion preferences. Joshi and Negi (2021) noted a growing trend of Himachali consumers seeking a blend of traditional attire with modern fashion trends. This indicates a desire to preserve cultural identity while embracing contemporary fashion choices.

The future of online fashion shopping in Himachal Pradesh holds significant potential. Government initiatives to improve digital infrastructure and connectivity (Choudhary et al., 2022) are expected to overcome challenges related to internet access. Additionally, the implementation of augmented reality (AR) technology for virtual try-ons (Singh & Ahuja, 2023) is poised to enhance the online shopping experience and reduce return rates.

## **RESEARCH METHODOLOGY**

Research methodology refers to the systematic approach and techniques used to conduct research, gather data, analyze information, and draw conclusions. It encompasses the strategies, methods, and tools employed by researchers to answer research questions or test hypotheses. Research methodology ensures the reliability, validity, and rigor of the research process. It is a critical component of any research study and plays a significant role in producing credible and meaningful results.

### **Objectives of the Study**

1. To study the challenges faced by the consumers towards online fashion products in the Himachal Pradesh
2. To study the future perspective of online shopping towards online fashion products in the Himachal Pradesh

## Data Collection Method

For the purpose of present study secondary data was used for the analysis. Secondary data refers to data that has been collected and compiled by someone other than the researcher for a purpose other than the current research project. In other words, secondary data is data that has already been collected, processed, and published by individuals, organizations, or institutions for various reasons such as previous research studies, surveys, government reports, academic publications, and more.

## Challenges Faced by Consumers in Himachal Pradesh

1. **Limited Touch-and-Feel Experience:** One of the primary challenges faced by consumers in Himachal Pradesh when it comes to online fashion shopping is the absence of a tactile shopping experience. In physical stores, customers can touch, feel, and try on clothes before making a purchase. Online shopping eliminates this aspect, leading to uncertainty about the fit, fabric, and overall quality of the products (CBI Ministry of Foreign Affairs, 2020).
2. **Size and Fit Issues:** Online fashion shopping heavily relies on accurate sizing information. However, sizing standards can vary across different brands and platforms, making it difficult for consumers to choose the right size (Ranganathan & Grandhi, 2020). This issue is particularly significant in a region like Himachal Pradesh, where diverse body types and preferences exist.
3. **Return and Exchange Challenges:** The process of returning or exchanging products purchased online can be complicated and time-consuming. In Himachal Pradesh, where access to reliable courier services might be limited in certain areas, returning or exchanging fashion products becomes a logistical challenge (Singh & Agarwal, 2017).

## Challenges Faced by Businesses in Himachal Pradesh

1. **Logistical Constraints:** Himachal Pradesh's challenging terrain and scattered population centers present logistical challenges for online fashion retailers. Delivering products to remote and rural areas within the state can be expensive and time-intensive (Nair, 2018). Ensuring timely deliveries becomes crucial to maintain customer satisfaction.
2. **Digital Literacy and Connectivity:** While the adoption of smartphones has increased, a significant portion of Himachal Pradesh's population still faces challenges related to digital literacy and internet connectivity (Government of Himachal Pradesh, 2019). This limits the potential customer base for online fashion businesses.
3. **Cultural Sensitivity:** Himachal Pradesh has a diverse cultural landscape with various festivals and occasions that often require specific traditional attire. Online fashion retailers need to be sensitive to these cultural nuances and offer products that cater to these requirements (Sharma & Joshi, 2018).

## Challenges in the Fashion Eco-System in Himachal Pradesh

1. **Impact on Local Artisans and Crafts:** Himachal Pradesh is known for its rich heritage of handcrafted textiles and garments. The rise of online fashion shopping trends can potentially overshadow local artisans and craftspeople who may find it challenging to compete with mass-produced online products (Himachal Watcher, 2021).
2. **Market Saturation and Competition:** The online fashion market is highly competitive, with numerous players vying for consumer attention. This saturation can make it difficult for both established brands and new entrants to stand out and create a distinct brand identity (Das, 2020).

3. **Ethical and Sustainability Concerns:** With the convenience of online shopping, there's a growing concern about the environmental impact of increased packaging and shipping. Additionally, consumers are becoming more conscious of ethical and sustainable fashion practices, which might not be adequately addressed by all online retailers (Sheth & Sharma, 2021).

### **Future Perspectives of Online Shopping in Himachal Pradesh**

1. **Growing Digital Infrastructure:** Himachal Pradesh's digital infrastructure is expected to improve significantly, enhancing the online shopping experience for consumers. The state government's initiatives to expand internet connectivity, coupled with private sector investments in digital infrastructure, are likely to bridge the digital divide (Government of Himachal Pradesh, 2022). This will enable more consumers across rural and urban areas to access online shopping platforms, thus expanding the customer base for online fashion retailers.
2. **Enhanced Customer Experience:** The future of online shopping in Himachal Pradesh will revolve around enhancing the customer experience. Virtual reality (VR) and augmented reality (AR) technologies are poised to transform the way consumers interact with fashion products online. By allowing customers to virtually try on clothing items, these technologies address the touch-and-feel challenge associated with online shopping (Borah & Sarmah, 2021). Retailers can offer personalized shopping experiences, enabling consumers to visualize how a particular garment would look on them before making a purchase.
3. **Localized Marketing Strategies:** As the online fashion market becomes more competitive, businesses are likely to adopt localized marketing strategies tailored to Himachal Pradesh's cultural and geographical diversity. Customizing product offerings to align with local festivals, traditional attire, and preferences will create a deeper connection with consumers (Choudhary & Biswas, 2020). This approach ensures that online fashion retailers remain culturally sensitive and relevant to the unique needs of Himachal Pradesh's population.
4. **Incorporating Sustainability:** The fashion industry's growing emphasis on sustainability will significantly influence the future of online shopping trends in Himachal Pradesh. Consumers are increasingly conscious of ethical and environmental concerns associated with fast fashion (Upadhyay & Singh, 2021). Online fashion retailers will need to incorporate sustainable practices into their operations, such as eco-friendly packaging, sourcing from local artisans, and promoting durable fashion choices. Brands that align with these values are likely to attract environmentally conscious consumers.
5. **Empowering Local Artisans:** The future perspective of online fashion shopping in Himachal Pradesh includes empowering local artisans and craftsmen. E-commerce platforms can serve as a bridge between artisans and consumers, enabling artisans to showcase their unique products to a wider audience (Dey & Chaudhuri, 2020). This can breathe new life into traditional crafts and boost the local economy by promoting handmade and culturally significant fashion products.
6. **Seamless Logistics and Delivery:** The challenges of delivering products to remote areas in Himachal Pradesh are expected to be addressed with innovative logistics solutions. Drone deliveries and last-mile connectivity initiatives can revolutionize the logistics landscape, ensuring that even customers in far-flung regions can access online fashion products with ease (Kumar et al., 2022). This technological advancement will contribute to the growth of online shopping trends in the state.
7. **Data-Driven Insights:** Data analytics and artificial intelligence (AI) will play a pivotal role in shaping the future of online fashion shopping. By analyzing consumer preferences, purchasing patterns, and browsing behavior, retailers can offer personalized recommendations and a curated shopping experience (Yadav & Kumar, 2019). This data-driven approach enhances customer satisfaction and encourages repeat purchases, fostering loyalty among consumers.

## CONCLUSION

While online shopping trends for fashion products are gaining momentum in Himachal Pradesh, several challenges persist for consumers, businesses, and the overall fashion ecosystem. Overcoming these challenges requires a multi-faceted approach that includes improving digital infrastructure, enhancing customer education, and promoting ethical and sustainable fashion practices. Striking a balance between convenience and the preservation of local traditions and craftsmanship will be pivotal in shaping the future of online fashion shopping in Himachal Pradesh.

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## MEASURING THE PROBLEMS & EMOTIONS OF URBAN-WARD MIGRANTS: A CASE STUDY OF CONSTRUCTION WORKERS IN DELHI

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### ABSTRACT

*Migration is the process that results in a relative change to one's abode, be it seasonally, permanently, or temporarily. It brings along a series of challenging factors ranging from emotional effects that come in addition to economic, societal, and demographic facets. This in general further enhances strong feelings both negative (such as isolation, homesickness, etc.) and positive (such as pleasure, enthusiasm, and happiness) in migrant lives. The situation worsens when lack of money is involved as one of the reasons for migration. This study in particular focuses on one such section of migrant construction workers. Typically, these workers are poor migrants, living and working in challenging situations alongside dealing with spatial segregation and separation from family. Workers occasionally travel with their families; if not, they stay and work with people who they already know or are related to them or perhaps share the same background. Leaving behind their home, family, and memories of their nativeness impacts their emotional and psychological well-being. Therefore, in this study, an effort has been made to comprehend both the positive and negative feelings that migrant construction workers experience during the course of their migratory process as an urban issue.*

**Keywords:** Social network, Emotions and Places, Construction Workers, labor migration, informal labor market.

### INTRODUCTION

According to the 2011 Indian census, migrant workers constitute about 37% of the country's total population which counts to around 45.36 crore people. Most of them are low-wage workers who work in the unorganized sector of the economy where nearly 92% of the Indian labor force is engaged. Due to a lack of arable land and other socio-economic challenges, many leave their villages and migrate to lands offering better possibilities. Migrant workers belong to the bottom layer labor force and are considered one of the weakest groups in society. This regular fare of urban issues intense the lifestyle of all the associated constituents of a social unit. Irrespective of the fact that they are important constituents to the backbone of the Indian economy owing to a substantial fraction of the population that migrates from rural areas to cities in search of jobs.

In comparison to native workers, they experience more issues in their daily lives. The long-term poverty, inappropriate housing, cultural differences, language barriers at the destination, lack of family support and proximity, and discriminatory behavior by locals and their poor socio-economic status make them even more vulnerable as compared to other groups. This pressure worsens their mental health apart. They remain marginalized from the native communities and are more vulnerable to threats than the native workers since they have fewer savings and significant cultural differences at the destination place. There are numerous records of differences that arise due to migration. The psychological anguish that migrant workers face is frequently attributed to a number of attributes, including financial hardships, health hazards, a lack of access to healthcare, and numerous social issues. Previous research has proved that the amount of pressure faced by migrant workers varies depending on their gender and the nature of their work. Recent advents of the pandemic further impacted the mental health the migrant workers due to social isolation and employment uncertainty (Hasan et al 2021), (WHO, ILO). A frame of reference for the debate of protection for the welfare of migrant workers is the pursuit

of potential solutions to the problem of mental health. Social support is one of the protective aspects that may enhance the mental health of migratory workers. Social support has been shown to help immigrants and refugees with their mental health. Four categories of social support were discovered in accordance with the standard theoretical framework for social support: esteem, instrumental support, informational support, and emotional support (i.e., displays of love, trust, and empathy) (i.e., useful information for self-evaluation). These variations in social support dimensions could offer another area of attention for migrant workers' psychological well-being interventions. Irrespective of all the available information, a key insight into physiological responses has not been duly recorded for the migrant workers, especially the ones who do not have access to mobile or the internet. Hence, this study is an attempt to record, study and witness the living and working conditions alongside the psychological chain behind the co-existence of the migrant workers in the national capital of India, Delhi.

## LITERATURE REVIEW

Migration amongst humans is a long-standing phenomenon that began with the survival of the human race on earth. It has an impact on both the environment and human life; as a result, one of the three fundamental components of any region's population growth, mortality and fertility are affected. Shifting from one location to another is mainly done for improved housing, nutrition, and employment. Plenty of studies have been administered in order to measure the process of migration, however, very few focus on monitoring the emotional levels of the migrant workers. (Acharya et. al., 2017), monitored the economic side, 501 construction workers were examined. Of these, 99% performed non-mechanical work, primarily as head loaders and labourers, and they were paid an average of 150 rupees per day, far below the subsistence wages even with unequal pay. More than 52% of these workers report having unfair payment practices. They instead argue that the labor market is profoundly gendered, ethnicized, caste-categorized, and racialized (Adib & Guerrier, 2003; Harris White, 2005; Mills, 2003; Ridgeway, 1997; Ridgeway, 2009; Ridgeway et al. 2009; Thorat & Neuman, 2012). According to a comprehensive assessment of psychological illnesses, the most common symptoms reported by migrant workers included severe depressive emotional disturbance, anxiety, poor sleep quality and alcohol or drug misuse.

At the broader theoretical level, therefore (Basnet et. al., 2019) aim to understand the Migrant workers are the worst affected and face huge challenges for their survival during the lockdown. In this context (Shahare, 2020) discuss the socio-economic, psychological challenges faced by migrant workers such as accessing food, water, shelter and other necessary requirements. India witnessed a massive crisis among migrant workers. An unfavorable work environment coupled with the pandemic played significant roles in bringing damages to people who otherwise had access to resources, thus playing an imminent harmful effect on migrant workers (Jesline, et al., 2021). Great Britain (GB; England, Scotland, and Wales 2010) offers an intriguing case study to explore this concept. The desire or capacity to stay may complicate the association between mental health requirements and high rates of internal migration. Among the population of Great Britain, there is evidence of both undesirable migration and undesired remaining (i.e., relocating when one would prefer not to) (Coulter and van Ham, 2013). Whether or not a person has recently relocated, mental health requirements are linked to the desire to migrate, but not to unwanted migration. Over the years, the Indian society has been increasingly growing leading to obsoleted urbanization. The degree of urbanization in India rose from 27.81% in 2001 to 31.16% in 2011, according to the 2011 Census of India. The two most significant causes of migration are poverty and debt. There are large disparities between the levels of development in the different Indian states, with states like New Delhi, Kerala, Tamil Nadu, Gujarat, and Maharashtra having progressed more than Uttar Pradesh, Bihar, Jharkhand, and Chhattisgarh. Migrant workers, who make up around one-third of India's population, suffer from social isolation, a lack of access to essential amenities like education, water, sanitation,

and health, as well as long working hours, low pay, and hazardous working conditions. Amidst the city's towers, thousands of construction workers occupy roadside tents and makeshift huts. They either remain along the roadside, in a cellar, or on a building site. There is no ventilation in the sheds, and there are no amenities for water, power, toilets, sanitation, or safety. The workers frequently experience a variety of illnesses. Frequent diseases are caused by filthy water, unsanitary surroundings, and fly and mosquito-infested housing. The youngsters frequently have cholera, starvation, colds, and coughs brought on by breathing in paint fumes and cement/dust particles. Children are frequently seen playing in busy areas of construction sites, where they are also more likely to have minor mishaps.

Most people have also experienced homesickness after moving away from home. Research interest in homesickness as a psychological condition brought on by the possibility or experience of social isolation is still strong. The literature on international human resource management recognizes that adjusting to a new environment is one of the main challenges that expatriates and foreign workers face. For instance, a typology of adjustment challenges comprising four main components—individual factors, non-work variables, organizational factors, and job aspects—is identified by *Black, Mendenhall, and Oddou (1991)*. Although familial and cultural concerns take center stage, homesickness is rarely brought up.

A major part of construction workers is Seasonal Workers, even while they considerably contribute to the economy of the nation, the state, and the city, they continue to live in disadvantaged areas where they are employed. The majority of employees in India are migrant laborers who participate in informal, unstructured employment, which makes them more vulnerable (*Planning Commission, 2012*). Although there is no separate data for urban regions, estimates for several major cities give us an idea of the scope of their presence there. These figures include construction workers in both urban and rural locations. An official estimate of 5 lakh construction workers in Delhi was made in 2006. (*DDA, 2006*). In addition to being one of the most significant employers in India, the construction industry also makes a significant contribution to the country's economy. The industry contributed 8% of the country's GDP in 2011–12. (*Planning Commission, 2012*). It is believed that the Corona virus hurt India's construction sector by Rs 30,000 crore every day. This pandemic was estimated to likely reduce investment in the building sector by 13 to 30 percent, impacting employment and gross value added. Their vulnerabilities were worsened by the fact that a sizable portion of the working-age migrant population in India works in the informal sector of the economy, denying them access to social security benefits in the event that their place of employment was.

The construction worker live with no basic facilities, having long working hours and no or fewer social connection. Long working hours does not allow them to take medical treatment too. Even if they take treatment they visit the unqualified practitioner (Shaheen, 2015). Now, post the pandemic, migrant workers are experiencing great uncertainty and financial difficulty. Their living circumstances make it difficult to maintain social distance which further raised worries about the virus's potential to spread. Travel restrictions have a direct influence on employees' mobility, creating challenging circumstances and preventing them from returning to their original location which were shut down due to a lockdown. Work in and around migration during the lockdown phase were accomplished, with intimidating responses about how the migrant worker community has suffered. India, during the recent times, witnessed a rather huge crisis amongst the migrant worker community. In a similar context (P et. al., 2020) explored the major impact of the COVID-19 pandemic on the female migrant workers and their families, thus, analyzing and performing qualitative interviews in the two localities in Delhi and Gurugram in the state of Haryana. Migrant workers are the worst affected and face huge challenges for their survival during lockdown. In this context (Shahare, 2020) discuss the socio-economic, psychological challenges faced by migrant workers such as accessing food, water, shelter and other necessary requirements. A formative research method comprising of iterative approach was used by conducting in-depth interviews of men and

women migrant workers residing in randomly selected 2 blocks of a slum called Madanpur Khadar JJ Colony of Delhi, India (ROY, 2021). (Thakur et. al., 2021) examine critically the economic package announced by the Indian central government to counter the challenges of lives and livelihood in the Covid-19 pandemic. By using a thorough gendered intersectional lens (Arora et. al., 2021) consists of the understanding in the living experiences of the migrant women workers working during the covid including their gendered inequality narratives. Other influential work includes (Ray, 2020), (Liem et. al., 2020). (Mandal, 2020) address the present situation of the COVID-19 pandemic, lockdowns, and its response to migrant workers, smallholder farmers, the landless workers, and daily wage laborers from the informal sectors and their livelihood crisis. A formative research method comprising of iterative approach was used by conducting in-depth interviews of men and women migrant workers residing in randomly selected 2 blocks of a slum called Madanpur Khadar JJ Colony of Delhi, India (ROY, 2021). Other influential work includes (Kusuma et. al., 2010). Within and around already-established development centers, India's economic progress and wealth have been distributed spatially during the previous 25 years. The differences between the cities and the resource-poor areas of this country in terms of economic growth, prosperity, and livelihood prospects have been increased as a result of this.

People who have gone through traumatic circumstances frequently struggle with psychological disorders and mental health challenges. Increased feelings of doubt, disappointment, worry, wrath, aggravation, burnout, and melancholy are frequently experienced by workers (*Ekpanyaskul and Padungtod, 2021*). They could also feel defeated, have trouble sleeping, and concentrate, or feel worn out. Alcohol, nicotine, or other drugs misuse may arise from such stress if it is not managed properly. Last but not least, the crisis may spark or worsen resentments, prejudice, distrust, and feelings of unfairness about access to healthcare, respectable employment, and means of subsistence, all of which are causes of potential conflict.

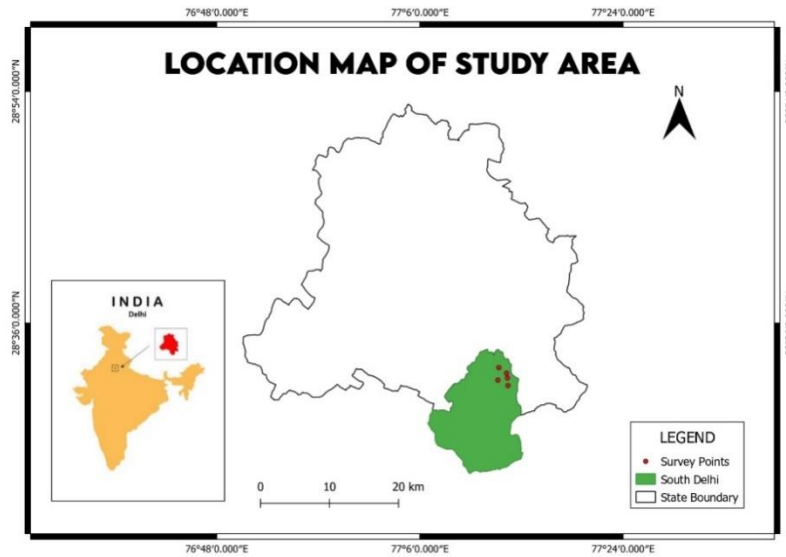
## **AIMS AND OBJECTIVES**

The purpose of the current study is to understand the positive and negative emotions surrounding migrant construction workers in the whole process of migration. The study has operated under the premise that employees' connections to the labor market are influenced by their social networks, but different networks have different structures and functions. Concerns about migrant workers' ability to access social networks in the job market in order to find employment in the construction sector are intertwined with a variety of background issues.

Therefore, it can be claimed that connections are essential for creating social support systems for migrant workers in the construction industry which is mostly an informal labor market. They rely on social support from their co-workers, who turn to these networks during difficult times. Almost all migrants are attached to their native place and miss the emotions attached to it but also have positive feelings for city life and see a scope of development in the city.

## **METHODOLOGY (STUDY AREA AND DATA SOURCES)**

The broad focus of the current research project is the national capital of India, Delhi. The primary focus of the study is the district of South Delhi. Delhi is a historic city with roots in the Mughal and British eras. Beyond the remnants of the former colony, Delhi has grown significantly in recent years. It draws in migrants from neighboring states and other regions of the nation primarily due to the opportunities available aside from the major commercial hub and the fast-paced minor industries in north India.



*Map 1: Location of the Study Area (South-Delhi)*

In Delhi's migrant population, the fourth-largest sector of migrant workers is in the construction industry, which employed 10% of the total workforce (260,040 employees) in 2001, compared to 6.2 and 7.8 percent in 1981 and 1991, respectively. Additionally, it was discovered that the South District of Delhi (23.1%), North West (21.6%), South West (16.5%), West (13.6%), and other districts had the highest number of construction employees (Census of India 2001). The district of South Delhi was selected for field research owing to its ever-increasing infrastructure which makes more and more construction workers succulent to the area.

The survey was carried out across ages and sex using a schedule. The stratified random sampling method (Delhi then South Delhi, male-female samples at public as well private construction sites) was used to select samples. The survey was scheduled in different sections like basic information about location and demographic data migration, known persons or networking at the site, linkages with native places, emotions, etc. The location served as the entry point for migrant workers who used to live in temporary shelters built next to construction sites and within unfinished buildings. The locations (Table:1) were chosen based on the presence of female migrant workers, which was a criterion of the study regarding the gender component of migration.

**Table 1: Construction Sites and Sample of Migrant Workers, South Delhi**

S. No.	Construction Site	Nature of Site	Total No. of Sample (N)
1	Metro Building	Public	18
2	College Premises	Public	13
3	Residential Building	Private	17
4	Commercial Building	Private	26
5	Residential Building	Private	12
<b>Total</b>			<b>86</b>

The construction workers were to be subjected to a planned schedule that had been prepared. Information regarding each immigrant's social network was gathered on an individual basis. Additionally, household-level data on the families of migrant construction workers have been compiled, including socio-cultural, economic, demographic, and migration-related topics.

## RESULTS AND DISCUSSION

Among all 86 samples of migrant construction workers stood at a small number of 14 females whereas the rest of the respondents (72) were male workers. This proportion indicates that the casual labor market in the construction field is mainly male dominant and there are very few female casual workers who are mostly family members of the male workers or have migrated due to marriage. They are generally unskilled and perform the role of helpers at peanut wages. The division of labor is gendered at the sites. Masonry is a male-dominated skill as are carpentry and other skilled jobs. Women do physically rigorous jobs such as carrying head-loads of bricks, sand, stone, and cement and carrying water or sifting sand. Yet their wages are comparatively very less than their male counterparts. (Table 2) records the demographic status of the studied section. Migration always remains a very selective process (*Ravenstein, 1885*). The migration of construction workers has been highly selective according to age. The youngest laborers found were 18 years old and the oldest was 51 years, 34.9% of the laborers fall in the category of 20 to 25 years of age. All the workers were between 18 to 59 years of age this indicates that the construction labor force demanded hard manual labor which can be only performed by a youthful workforce.

**Table: 2 Demographic Characteristics of Migration Construction Workers**

Demographic Characteristics		Percentage (%)	No. of Sample (N)
<b>Sex</b>	Male	83.7	72
	Female	16.3	14
<b>Marital Status</b>	Unmarried	23.3	20
	Married	75.6	65
	Widower / Separated	1.2	1
<b>Age Group (years)</b>	18 - 20	8.1	7
	20 - 25	34.9	30
	25 - 30	25.6	22
	30 - 35	14.0	12
	35 - 40	9.3	8
	40 - 45	7.0	6
	45 - 55	1.2	1
<b>Total</b>		<b>100.0</b>	<b>86</b>

Source: Field Survey, 2022

A great number of males in our survey were single. In the construction sectors, labor preferability is slanted toward men. According to a study from the National Sample Survey in 2007–2008, female migrants have their own set of societal problems. (Table 3) indicates the migration characteristics of the workers, thus recording the male -female ratio and their state of origin.

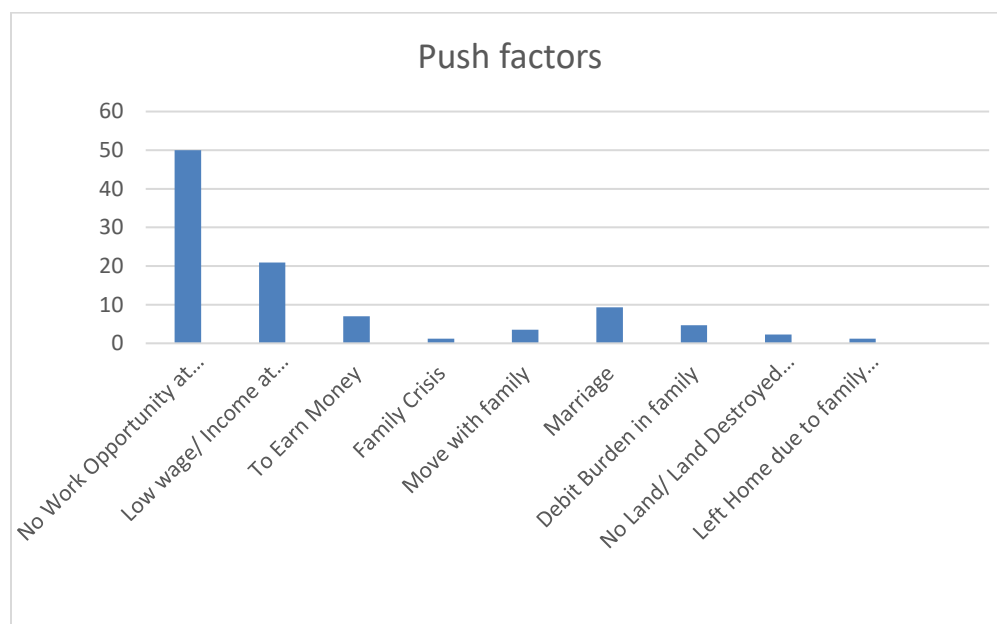
**Table 3: Migration Characteristics of construction workers According to their Background**

Background Characteristics		Male (%)	Female (%)	Total (%)	N
Native Place of workers	Rural	97.2	92.9	96.5	83
	Urban	2.8	7.1	3.5	3
State	Uttar Pradesh	34.7	50.0	37.2	32
	Madhya Pradesh	8.3	0.0	7.0%	6
	Bihar	43.10	42.9	43.0	37
	Chhattisgarh	1.4	0.0	1.2	1
	Punjab	1.40	0.0	1.2	1
	Jharkhand	5.6	0.0	4.7	4
	Haryana	4.20	0.0	3.50	3
	West Bengal	1.4	7.1	2.3	2
Reason for migration (Push factors)	No Work Opportunities at Native place	55.6	21.4	50.0	43
	Low wage/ Income at Native place	20.8	21.4	20.9	18
	To Earn Money	8.3	0.0	7.0	6
	Family Crisis	1.4	0.0	1.2	1
	Move with family	4.2	0.0	3.5	3
	Marriage	0.0	57.1	9.3	8
	Debit Burden in family	5.6	0.0	4.7	4
	No Land/ Land Destroyed by flood	2.8	0.0	2.3	2
	Left Home due to family disputes	1.4	0.0	1.2	1
Reason for coming to this city or destination place	better work/ Employment Opportunity	81.9	21.4	72.1	62
	Higher wage	4.20	7.1	4.7	4
	better work culture	9.7	7.1	9.3	8
	move with family/Marriage	4.2	64.3	14.0	12

<b>Duration of staying at destination place (years)</b>	< 1 year	25.0	14.3	23.3	20
	1-2 years	16.7	21.4	17.4	15
	3-4 years	22.2	14.3	20.9	18
	5-6 years	12.5	14.3	12.8	11
	6-8 years	11.1	21.4	12.8	11
	> 8 years	12.5	14.3	12.8	11
<b>Any known person at destination place before migration</b>	No	38.9	57.1	41.9	36
	Yes	61.1	42.9	58.1	50
<b>Total</b>		100	100	100	86

Source: Field Survey, 2022

According to UNESCO, women who work as migrant laborers are paid less than their male counterparts and are also denied access to appropriate amenities and sanitation. Additionally, they do not get benefits like maternity leave or entitlements. The factors that act as push force to the migrants of Delhi are imminently no work opportunities or low wages at their place of origin ranging all the way to marriage.



*Figure 1: Push Factors for the Studied Population*

**Table 4: Traditional occupations of construction workers at their native places**

Occupations	Male (%)	Female (%)	Total (%)	N
Agriculture	33.3	50.0	36.0	31
Works in Field/ Agriculture Labourer	25.0	14.3	23.3	20
Daily Wage Worker	8.3	0.0	7.0	6
Cattle Rearing	1.4	0.0	1.2	1
Pottery	4.2	0.0	3.5	3
Blacksmith	2.8	7.1	3.5	3
No Tradition Occupation	25.0	28.6	25.6	22
<b>Total</b>	<b>100</b>	<b>100</b>	<b>100</b>	<b>86</b>

Source: Field Survey, 2022

According to the survey, the majority of migrant workers came from the rural parts of the Indian states of Bihar, particularly that of Aurangabad, Begusarai, Bhagalpur, Bhojpur and Samastipur (43%) and Uttar Pradesh (Rae Bareli, Rampur and Aligarh) (37.2%), where there were few job opportunities, especially for males, and marriage was the main driver of migration for women workers. 36% of the total sample of workers were involved in agriculture as a primary activity for their livelihood (Table 4). Undoubtedly, the main source of income in India comes from agriculture and related industries, especially in the vast rural areas. India is an agrarian nation, with around 54.6% of the labor force employed in activities related to agriculture and other related sectors (Census 2011). Women participate actively in many aspects of the agricultural and related industries. In our survey, 50% of the female respondents were also engaged in the same.

**Table - 5: Characteristics of Native Place Visit among Migrant Construction Workers**

Home Visits Characteristics		Male (%)	Female (%)	Total (%)	N
<b>Home visits</b>	Yes	81.9	92.9	83.7	72
	No	18.1	7.1	16.3	14
<b>No. of Home visits (in a years)</b>	No visits	18.1	7.1	16.3	14
	1-2 visits	59.7	85.7	64.0	55
	3-4 visits	19.4	0.0	16.3	14
	More than 4 visits	2.8	7.1	3.5	3
<b>Occasion of home visit at native</b>	family/ religion functions/festivals/funerals	81.4	92.3	83.3	60

<b>place</b>	crop planting/harvesting times	3.4	7.70	4.20	3
	when no work in city	3.4	0.0	2.8	2
	Other casual visits	11.9	0.0	9.7	7
<b>Family member's visit at destination place</b>	No	87.5	92.9	88.4	76
	Yes	12.5	7.1	11.6	10
<b>Total</b>		<b>100</b>	<b>100</b>	<b>100</b>	<b>86</b>

**Source:** Field Survey, 2022

While 83.7% of the workers make home visits and the majority of responders (64%) make one or two visits home during any family or religious gathering. Whereas for 11.6% of workers family members visit the place of destination (Table 5).

The decision to travel to Delhi was a key consideration. The majority of them answered that there were greater economic opportunities and a well-known individual living in Delhi, both of which served as pull factors for migration

**Table - 6: Future Living Prospects among Migrant Construction Workers**

<b>Future Living Prospects Characteristics</b>		<b>Male (%)</b>	<b>Female (%)</b>	<b>Total (%)</b>	<b>N</b>
<b>Future living Prospects</b>	Live in current city forever	33.3	50.0	36.0	31
	Return to native place	62.5	50.0	60.5	52
	live to elsewhere in India	4.2	0.0	3.5	3
<b>Reason to live forever in current city/destination place</b>	Better employment opportunities	54.2	57.1	54.8	17
	permanent settled	12.5	28.6	16.1	5
	Better standard of living	4.2	14.3	6.5	2
	better facilities	20.8	0.0	16.1	5
	better socio-cultural environment	8.3	0.0	6.5	2
<b>Reason to return at native/origin place</b>	want to Stay with family	37.8	0.0	32.7	17
	Emotionally attached / love with native place	42.2	85.7	48.1	25
	Village is better than city	13.3	14.3	13.5	7

	Ancestral property	4.4	0.0	3.8	2
	Difficult working conditions in cities	2.2	0.0	1.9	1
<b>city where want to live in future</b>	Mumbai	100.0	0.0	100.0	3

**Source:** Field Survey, 2022

As a result of their emotional attachment to their home native place, 60.5% of migrant workers desire to return there, while 36% choose to remain in the city forever due to the availability of better economic and employment chances. (Table 6). Additionally, it was visible that factors such as marital status, monthly income, the nature of one's job, and housing had a substantial impact on the environmental domain of higher quality of life. The notion is that not laborers with fairly excellent incomes have easy access to safety, a better physical environment, opportunities for leisure activities, better living conditions, access to health care, and transportation. It goes without saying that they are better off than those who work as workers in terms of housing and quality of life.

**Table- 7: Work Related Issue Among Construction Workers**

<b>Work Characteristics among Workers</b>		<b>Male (%)</b>	<b>Female (%)</b>	<b>Total (%)</b>	<b>N</b>
<b>Which environment/place is suitable for your work</b>	City / Urban areas	63.9	50.0	61.6	53
	Village	1.4	7.1	2.3	2
	Both areas Suitable	34.7	42.9	36.0	31
<b>Happy with this job</b>	Yes	86.1	78.6	84.9	73
	No	13.9	21.4	15.1	13
<b>Any problem regarding to payment</b>	Yes (delayed in payment)	66.7	64.3	66.3	57
	No	33.3	35.7	33.7	29
<b>Feel safe at the construction site</b>	safe	47.2	28.6	44.2	38
	sometime unsafe	33.3	64.3	38.4	33
	very risky (Hazardous/accidental)	19.4	7.1	17.4	15
<b>Total</b>		<b>100.0</b>	<b>100.0</b>	<b>100.0</b>	<b>86</b>

**Source:** Field Survey, 2022

When migrant workers move to new destinations by leaving their native places and family, they land up with new challenges such as job search, accommodation and food (initial assistance), credit in times of need, organization of work at the site, loneliness etc. Here, in the primary survey, it was found that about 90 percent of

workers faced difficulties such as cultural adaptation, language sometimes, work pressure and discrimination and other challenges.

**Table-8: Problems Faced by Migrant Construction Workers**

<b>Problems Faced by Construction Workers</b>		<b>Male (%)</b>	<b>Female (%)</b>	<b>Total (%)</b>	<b>N</b>
Any problems faced when you migrated to this city	Yes	90.3	92.9	90.7	78
	No	9.7	7.1	9.3	8
Types of problems faced at city	Difficulties In Adaptation	60.0	76.9	62.8	49
	Cultural & Social Problems	29.2	15.4	26.9	21
	Language Problems	10.8	7.7	10.3	8
Faced any emotional /mental problems at this city	Isolation	13.9	0.0	11.6	10
	Work Pressure	47.2	42.9	46.5	40
	Behavioural Changes	1.4	7.1	2.3	2
	All Of the Above Changes	23.6	42.9	26.7	23
	None	13.9	7.1	12.8	11
Faced any social or adjustment problem or discrimination in this city	Yes	30.6	35.7	31.4	27
	No	69.4	64.3	68.6	59
Types social or adjustment problem faced in this city	Cultural Differences	4.5	0.0	3.7	1
	Gender Discrimination	0.0	20.0	3.7	1
	Class/ Urban People Discrimination	50.0	40.0	48.1	13
	Work Related Discrimination/Issues	31.8	40.0	33.3	9
	Accommodation Related Problems	13.6	0.0	11.1	3
<b>Total</b>		<b>100.0</b>	<b>100.0</b>	<b>100.0</b>	<b>89</b>

**Source:** Field Survey, 2022

More than 80 percent like the higher wages in the city and enjoy good earnings here. The workers pointed out that the work culture is quite different from the villages. This reflects their perception of geographical places. They noted that the cities are culturally different from villages and in their free time most of the workers hang around the city or visit their known persons here (as shown in table 8).

**Table -9: Migrant Construction Worker's Experience /Emotions about Work and City**

Migrant Worker's Experience with Work & City		Male (%)	Female (%)	Total (%)	N
Like most about this city	Culture	5.6	0.0	4.7	4
	People	13.9	14.3	14.0	12
	work demand (high wage)	80.6	85.7	81.4	70
Enjoy most at the destination place	Good wages	55.6	42.9	53.5	46
	standard of life	11.1	21.4	12.8	11
	Both	33.3	35.7	33.7	29
City different from thenative place	Culturally different	44.4	28.6	41.9	36
	Open environment	12.5	14.3	12.8	11
	Work culture	38.9	42.9	39.5	34
	Urban people don't have sense of belonging to community	2.8	7.1	3.5	3
	Urban people different and mostly busy with themselves	1.4	7.1	2.3	2
Urban people attached with nature	No	81.9	71.4	80.2	69
	Yes	18.1	28.6	19.8	17
Lifestyle changed after migration	No	9.7	0.0	8.1	7
	Yes	90.3	100.0	91.9	79
Major lifestyle changes after migration	Sleep pattern	16.9	21.4	17.7	14
	Food habits	29.2	14.3	26.6	21
	Dress code	0.0	7.1	1.3	1
	Language	7.7	0.0	6.3	5
	Major lifestyle changes (more than 2-3 changes)	46.2	57.1	48.1	38
Availability of Leisure/free time at destination place	No	55.6	78.6	59.3	51
	Yes	44.4	21.4	40.7	35
spending free time at this destination place	Visit nearby places with friend e.g., park / temple	59.4	33.3	57.1	20
	Sleep	15.6	33.3	17.1	6
	Spend time with family	6.3	33.3	8.6	3
	Watch movies	3.1	0.0	2.9	1
	Household works	15.6	0.0	14.3	5

Miss the native place	So much	43.1	28.6	40.7	35
	Sometimes	54.2	71.4	57.0	49
	Can't say	2.8	0.0	2.3	2
Emotionally attachment with native place	Highly attached	62.5	50.0	60.5	52
	Partially attached	22.2	21.4	22.1	19
	Attached but no opportunities	6.9	21.4	9.3	8
	can't say	8.3	7.1	8.1	7
<b>Total</b>		<b>100</b>	<b>100</b>	<b>100</b>	<b>86</b>

**Source:** Field Survey, 2022

Most of the respondents stay away so they miss their families and villages and are very closely associated with the native places. More than 85 percent live in shelters or rented houses or stay at sites.

**Table - 10: Living Arrangement of Migrant Construction Workers**

Living Arrangement of Construction Workers		Male (%)	Female (%)	Total (%)	N
Current residence at destination place	Rented House	86.1	71.4	83.7	72
	Own House	1.4	0.0	1.20	1
	Construction Site	1.4	0.0	1.20	1
	Slum Area	11.1	28.6	14.0	12
Living arrangements	Living With Family	43.1	78.6	48.8	42
	Living Alone	29.2	7.10	25.6	22
	Living With Friends/Co-Worker/Co-Villager	27.8	14.3	25.6	22
<b>Total</b>		<b>100.0</b>	<b>100.0</b>	<b>100.0</b>	<b>86</b>

**Source:** Field Survey, 2022

Those who moved with family are currently living with them and those who migrated alone are living with co-workers or themselves. Hardly any workers prefer to stay alone, they are found in groups either at construction sites in at substandard housing areas. Sharing a rental room minimizes the cost of living in Delhi thus, a lot of migrant workers practice it.

## CONCLUSION AND SUGGESTIONS

The pandemic has provided us with a vivid illustration of how we have failed as a society by undervaluing one of the most diligent and hardworking classes and by endangering their dignity and way of life. The animosity and sense of shame felt by poor migrant workers will be a major barrier to the economy's recovery. Therefore, rather than perpetuating their status as second-class citizens, we need to start integrating migrants into mainstream culture.

The government must make sure that migrant workers are registered as soon as they enter another state and are given the Universally Valid Shramik Card/Number, regardless of whether they are traveling alone or with the assistance of a contractor. The creation of the card will assist migrant workers in accessing benefits provided by the federal government as well as assist both the federal and state governments in keeping track of the number of in-migrants entering each state. With this, the workers can be within the radius of the government, provided benefits of any government scheme for their welfare.

If we talk about marital status, it was seen that most of the female employees were married. As a result, it might be claimed that women move away with their families or other close friends for safety and support at work. The majority of workers live with coworkers to combat loneliness and keep bad thoughts at bay. These coworkers and co-villages function as one another's support systems. Yes, the maximum number of migrants have strong attachments to their natives and miss them, but they also enjoy city living and work opportunities. To overcome these urban issues associated with migration, There is a dire need for more comprehensive strategies to ensure social and economic security for these construction workers and lessen the negative effects of migration. Conditions for both work and lifestyle can be improved with the meticulous joining of hands from both government and private sectors to improve the lives of migrant workers.

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## GANDHI'S HIND SWARAJ: ANALYZING IDEAS ON MODERNITY AND COLONIALISM

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### ABSTRACT

*'Mahatma Gandhi is one of the most-read writers of the 20<sup>th</sup> century. Gandhi's work and writing have many admirers as well as critics; his writings, in general, and Hind Swaraj in particular, have been interpreted in various ways. Some authors have called him an enemy of modernity, while others have interpreted him as a forerunner of post-modern thinking. What is essential here is to look at Gandhi not just as someone against modernity but as someone who provides us an alternate understanding of modernity.' By alternative understanding of modernity, I mean Gandhi understood modernity very differently from his contemporaries. He did not reject every idea linked to modernity, but he attacked the ills of modernity, most clearly its manifestation in Western civilization and institutions of modernity. Moreover, his critique of Western civilization should be considered a moral and cultural challenge to modernity.*

*His ideas of colonialism are also intermingled with his understanding of the ills of modernity, particularly the inherent obsession with material wealth that comes with Western modernity. Moreover, colonialism starts with economic and political control but goes further to colonizing consciousness. So, Gandhi's idea of Swaraj is not limited to political or economic freedom but also spiritual freedom of individuals or self-rule, which comes only with the decolonization of the mind.*

**Keywords:** Post-modern, modernity, colonialism, swaraj.

### INTRODUCTION

Gandhi wrote his Hind Swaraj in 1909 on his voyage from London to South Africa. There have been various attempts to understand and interpret Gandhi's intention in writing Hind Swaraj. However, one thing is clear as Gandhi himself writes in Hind Swaraj, "It has been written in answer to the Indian school of violence and its prototype in South Africa. I came in contact with every known Indian anarchist in London. Their bravery impressed me, but I felt that their zeal was misguided. I feel that violence was no remedy for India's ills and that her civilization required the use of a different and higher weapon for self-protection" (Sharma n.d.). It is one of the aims Gandhi has stated clearly. However, another aim, not so clearly visible unless one reads the Hind Swaraj and other writings of Gandhi, is a moral critique of modern Western civilization from a superior Indian civilization. The Hind Swaraj is a critique of modernity and its ill effects manifested and brought home by the colonial state.

Before starting off the paper, I would like to state the primary aim of this piece. First, this paper will explain Gandhi's response to modernity and his understanding of civilization. Secondly, I will touch upon Gandhi's cultural challenge to the evil tendencies of modern Western civilization. Thirdly, the paper will try to elaborate on how Gandhi saw modernity and colonialism as two faces of the same coin. Finally, I will conclude the paper by elaborating on different elements of his idea of Swaraj, which include but are not limited to political freedom.

### AN ALTERNATIVE VIEW OF MODERNITY AND CIVILIZATION

There are two ways of understanding modernity (and postmodernity). One is to look at them as phenomena located in a particular time and space, and the second is to look at them epistemologically (Rudolph and Rudolph 2006). The exact origin of modernity remains contested, but it is generally accepted to have originated in 17th-century Europe. Initially, modernity was limited to the ideas and practice of a few scientists and philosophers, particularly Descartes, Bacon, Newton, and Hobbes, but later it became widely accepted, even among the masses. There are many ideas and beliefs connected with modernity, some of which are – the

belief in human progress and the ability to control everything, the universal applicability of verifiable laws and regularities, the belief in absolute truth, the superiority of man to nature that is anthropocentrism, focus on the bodily welfare, separation of ethics or religion from science and politics, and the list goes on.

The development of science and technology in the modern age led to industrialization, urbanization, the development of warfare techniques, improved and faster means of communication and transportation, and ultimately, it also facilitated trade with remote nations and their colonization by Western countries. The Modernization theory, which originated from the ideas of theorists such as Max Weber and its subsequent systematic development by other theorists such as W.W. Rostow, was well accepted and promoted by the contemporaries of Gandhi, and it is still a dominant theory of development. The basic assumption of modernization theory is that there are certain precondition which has to be fulfilled to achieve the growth of a nation. These preconditions are nothing but the path followed by developed countries of today to get out of their underdeveloped state. If underdeveloped nations adopt the same path, they, too, can achieve growth.

To understand, what I mean by preconditions for national growth, one can refer to the works of W. W. Rostow. In his 1959 famous essay, titled *The Stages of Economic Growth*, he explained the five stages of economic growth in modern economic history: first traditional societies, second the precondition for the takeoff, third is take-off stage, fourth is drive to maturity and the final stage is high mass consumption (Rostow 1959). For our purpose, the second stage is relevant in which Rostow has explained the three preconditions for any society to tread on the path of growth. These preconditions are the following, development of social overhead capital, technological revolution in agriculture, expansion of imports with more efficient production. Additionally, according to Rostow, non-economic changes are required to support economic modernization. These include Willingness to Adopt New Techniques, Presence of Industrial Entrepreneurs, Effective National Government (Rostow 1959).

Gandhi's understanding of modernity was different from his contemporaries and, in a way, unconventional and unique. Gandhi saw modern Western civilization as a result of modernity. Instead of going into the nitty-gritty of the origin and development of the concept of modernity, he addressed the problems and ill effects of modernity most clearly reflected in modern Western civilization and colonialism. Gandhi's criticism of modernity should be understood as a moral and cultural challenge to the modern western civilization from a superior Indian civilization. To clarify my point, I would like to point out what Gandhi understood by 'civilization.' He states, "Civilization is that mode of conduct which points out to man the path of duty. Performance of duty and observance of morality are convertible terms. To observe morality is to attain mastery over our mind and our passions. So doing, we know ourselves. The Gujarati equivalent for civilization means "good conduct" (Gandhi 1938). It is clear how Gandhi's understanding of civilization from the dominant view of his time. He criticized the meaning for which the word civilization stands for. The primary goal of people living in the civilization is bodily welfare, and there is no connection to the mind. People live in better houses, wear machine-knitted clothes instead of animal skins, and possess better weapons. Those people not in the habit of all these, when become more like European they are called civilized. In this civilization, masses work in the most dangerous conditions for the sake of a few millionaires, and progress is measured by technological development.

Gandhi put it, "This civilization takes note neither of morality nor of religion. Its votaries calmly state that their business is not to teach religion. Some even consider it to be a superstitious growth. Others put on the cloak of religion, and prate about morality. But, after twenty years' experience, I have come to the conclusion that immorality is often taught in the name of morality... Civilization seeks to increase bodily comforts, and it fails miserably even in doing so" (Gandhi 1938).

As evident from the above para, Gandhi's challenge is moral and cultural. For Gandhi, Indian civilization is superior to modern Western civilization because the essence of Indian civilization lies in morality and the well-being of the mind instead of bodily welfare. Hence in the Hind Swaraj, Gandhi criticized modern professions such as doctors and lawyers, modern technology, and machineries such as railways and warfare technologies. Gandhi saw modernity's effect on the satisfaction of material wealth (*artha*) and desire (*kama*) but ignored the most important aspect of human life, which is *dharma* or the responsibility of man to the wider world. Modernity made reason and rationality its hallmark. In the modern age, scientific rationalism became the only method accepted to arrive at knowledge, and alternative modes were rejected. Moreover, everything acquired through this method was considered universal and absolute.

Gandhi's writing challenges these universal and absolute characteristics of modernity. Lloyd Rudolph has interpreted Gandhi's writing and work as postmodern. He understands Gandhi as an epistemological postmodern challenge to modernity. Unlike modernism, which believes in absolute and universal truth, Gandhi's writings reveal his belief in relative truth and truth in action. Gandhi believed that, at their best, humans could know partial and contingent truths based on their limited knowledge and in a particular situation. Gandhi, a believer in the Jain doctrine of *Anekantavada*, understood truth as multi-faceted and the understanding of truth by the human mind as momentary and fragmentary. Gandhi writes in his biography, *The Story of My Experiment with Truth*, 'I claim nothing (more for the experiments) than does a scientist who, though he conducts his experiments with the utmost accuracy, forethought, and minuteness, never claims any finality about his conclusions, but keeps an open mind regarding them' (Rudolph and Rudolph 2006).

Gandhi also rejected the modern belief of separating religion/ethics from politics and ethics from science. He writes, 'Ours is a movement of self-purification. There are some who think that morality has nothing to do with politics. We do not concern ourselves with the character of our leaders. The democracies of Europe and America steer clear of any notion of morality having anything to do with politics' (Young India, 23-1-1930).

He writes further in another context, 'Human life being an undivided whole, no line can ever be drawn between its different compartments, not between ethics and politics. A trader who earns his wealth by deception only succeeds in deceiving himself when he thinks that his sins can be washed away by spending some amount of his ill-gotten gains on so-called religious purposes. One's everyday life is never capable of being separated from one's spiritual being. Both act and react upon one another (Harijan 30-3-1947, p. 85).

## COLONIALISM AND GANDHI'S CULTURAL CHALLENGE

In Hind Swaraj, while answering the question, why was India lost? Gandhi writes, '...The English have not taken India; we have given it to them. They are not in India because of their strength, but because we keep them.' Gandhi explained that Britishers came to India for trade, we assisted them, we were allured to their silver, and in the greed to become rich quickly, we welcomed the company with open arms. Our princes fought among themselves, Hindus fought with Muslims, and we were divided. Some Englishmen state that they held India on the sword, but Gandhi rejected such statements. Gandhi's challenge to the colonial state and its obsession with materialism should be seen as a cultural challenge from Indian civilization.

To understand Gandhi's challenge to the colonial state, one can invoke the dichotomy of the spiritual and the material spheres constructed by Partha Chatterjee. Chatterjee argues that to challenge colonialism, anticolonial nationalist divided their culture into spiritual and material spheres (Chatterjee 1993). Similarly, Sudipta Kaviraj argues that historically in India, we could see that people permitted the state's interference in the secular domain but always resisted state authority, and the state also practiced restraints in the religious/spiritual domain (Kaviraj 2005). Gandhi also considered this dichotomy, but understood it in a completely unconventional way. Of course, the British Empire was superior in the material sphere to then-

existing India. However, for Gandhi, the material achievements are not worth considering when judging the superiority of a civilization. Material gains tell us nothing about the achievements of civilization; on the contrary, materialism for Gandhi was nothing more than the corruption of civilization. A civilization's gain must be weighed by looking at the spiritual gains made by the people. On these parameters, Indian civilization was far superior to modern Western civilization. While considering the separateness of these two spheres, Gandhi did not give any importance to material well-being. In Gandhi's view, it is because of the greed for wealth and concern for bodily well-being that modern Western civilization used means of violence and adopted immorality. Instead of any victory, colonialism has lost out on ethical grounds.

Gandhi said about the state, "the state represents violence in a concentrated and organized form. The Individual has a soul, but as the state is a soulless machine, it can never be weaned from violence to which it owes its very existence" (Mahatma Gandhi, *Modern Review* (October, 1935). Interview with Nirmal Kumar Bose (9/10 November 1934)).

As a philosophical anarchist, Gandhi saw even the worst anarchy as better than the best state and believed in Thoreau's maxim 'that state is best which governs the least'. Hence, Gandhi tried to create a self-reliant republic of villages.

## THE TRUE SWARAJ

The decolonization drove the British out of Indian territory, copying their institutions such as parliament to govern and maintain our own army for protection from any potential threat in the future. This is not the true Swaraj Gandhiji wanted for India. Gandhi said in essence, it would mean 'that we want English rule without the Englishman. You want the tiger's nature, but not the tiger; that is to say, you would make India English' (Gandhi 1938). Gandhi was staunchly against replacing English rulers with Indians while keeping the structure. Gandhi believed the reason for Indian slavery was our adoption of their civilization, which made foreign presence possible in India. Gandhi also believed that the whole of India was not touched; only those people who adopted Western civilization had become slaves. If they can free themselves, India can become free again. The experience of Swaraj, for Gandhi, has to happen at the Individual level; as Gandhi puts it, "it is Swaraj when we learn to rule ourselves. It is, therefore, in the palm of our hands. . . there is no idea of sitting still. The Swaraj that I wish to picture is such that, after we have once realized it, we shall endeavor to the end of our lifetime to persuade others to do likewise. But such Swaraj has to be experienced, by each one for himself" (Gandhi 1938).

Since these were Indians that individually who submitted to Western civilization and became colonized, it must be through us Individually that the Swaraj should come. Gandhi talked about the means through which swaraj has to be attained by India. He outrightly rejected brute force in favor of soul force. Now it is necessary to explain the meaning of these two different forces. Gandhi rejected brute force, the use of violent means to achieve India's freedom because of his belief in the theory of golden means. By using violent and impure means, we will get the same results. He likens the means to seed and ends to the tree and argues that there is an inviolable relation between seed and tree. The end in the form of the a depends on the seed you had sowed. As he summarizes, 'We reap exactly as we saw.'

To explain the meaning of soul-force, Gandhi gives an example of a petition and the possibility to use two kinds of force to back it up. First, we put our demand and threaten the authorities to use violent means. This kind of force Gandhi called body force or brute force. The second possibility is to submit the petition and declare, "...If you do not concede our demand, we shall no longer be your petitioners. You can govern us only so long as we remain the governed; we shall no longer have any dealings with you." The kind of force used in this case is what Gandhi called soul-force or love-force. According to Gandhi, soul force is more commonly but less accurately referred to as passive resistance.

According to him, passive resistance was a method of securing rights by personal suffering. Gandhi argued that it is using soul force when you refuse to do certain things, such as refusing to follow the law imposed on you because it is contrary to your conscience. If we use violence to force the government to repeal the law, it is body force, but if we refuse to follow the law and accept the penalty for its breach, we use the soul force. Self-suffering is indispensable in the use of soul force. However, the preliminary requirement for using soul force in achieving self-rule, it is the realization that it is immoral to follow an unjust law. As he put it, “if man will only realize that it is unmanly to obey laws that are unjust, no man's tyranny will enslave him. This is the key to Self-Rule or Home-Rule.”

Gandhi believed in the innate superiority of soul force over the force of arms. A passive resister is always ready for self-sacrifice. He criticized the extremist who uses the force of arms but follows all the laws; a coward, according to him, cannot disobey a law. In physical force, people do not have the courage required for soul force. He asks us, “wherein is courage required in blowing others to pieces from behind a cannon, or with a smiling face to approach a cannon and be blown to pieces? Who is the true warrior — he who keeps death always as a bosom-friend, or he who controls the death of others?”. For Gandhi, anyone can indulge in passive resistance, the only requirement is the control of one over his mind. For Gandhi, ‘those who want to become passive resisters for the service of the country have to observe perfect chastity, adopt poverty, follow truth, and cultivate fearlessness.’

Now, as we approach to the end of this paper, I would like to explain more plainly the meaning of Swaraj. Gandhi understood the effects of colonization on India and Indian civilization. He recognized that Britishers had exploited India politically and economically and also tried to destroy its social fabric. But modern civilization's most dangerous effect on India was on Indian minds. Besides political and economic colonialism, India had seen the colonization of minds. Hence, gaining political freedom from the Britishers would not make India free unless there is decolonization of the mind. As Ashis Sha put it, “Modern colonialism won its great victories not so much through its military and technological prowess as through its ability to create secular hierarchies incompatible with the traditional order...To them, the new order looked like-and here lay its psychological pull, the first step towards a more just and equal world. That was why some of the finest critical minds in Europe-and in the East-were to feel that colonialism, by introducing modern structures into the barbaric world, would open up the non-West to the modern critic-analytic spirit” (Nandy 2006).

Some modernists like Nehru were so much illusioned by Western modernity and its development model that he sought to imitate the same model in India. The effect is visible in words such as brown Sahib and Brown Baboos. Gandhi preferred to use the word Swaraj instead of its English equivalent, freedom. Swaraj is a broadly inclusive term, it includes political, economic, social and moral development. But as Gandhi summarizes at the end of the Hind Swaraj, “Real home-rule is self-rule or self-control.” It is evident that for Gandhi gaining political freedom from the Britishers would not make India free unless there is freedom of mind and self-control.

## CONCLUSION

To conclude, some of the Gandhian ideas on Swaraj can be enumerated here.

Self-control: For Gandhi, swaraj means ‘all around awakening- social, educational, moral, economic, and political’ (Young India, 26 August 1926).

True swaraj means self-control, control over the senses, control over worldly desires (*i.e. artha and kama*), and performance of one's duty or *dharma*. Much influenced by the Bhagavad Gita, Gandhi believed in the doctrine of *anasakti* or moral and spiritual freedom. Gandhi saw the obsession with material wealth as the primary reason for the downfall of English civilization, and for that reason, Gandhi sought to create an Independent India which is not maligned by the same defects. For Gandhi, Swaraj is constituted by virtues of

self-rule and self-sacrifice, which must be rooted in the belief in individual autonomy and moral self-determinism.

For Gandhi, it is our moral duty to serve and work for the welfare of the downtrodden masses, and it is also connected with his idea of Sarvodaya. His concern for the upliftment of the masses led him to propose the notion of gram Swaraj. Gandhi's theory of oceanic circles can be cited here. Gandhi imagined a model of development where villages formed the building blocks of an autonomous republic. Gandhi was disaffected by the modern system of production, which led to the accumulation of wealth in a few hands and gross inequality for the masses. To remedy this, Gandhi gave his concept of trusteeship. By trusteeship, he means that people who have gained a substantial amount of wealth are not the sole owners of it. It is the responsibility and moral duty of the rich to look after the poor. To achieve an equitable distribution of wealth, he proposes measures like Bread Labour- the duty of every man to earn his bread by doing some manual work; Voluntary Renunciation, that is, the prohibition on accumulating beyond basic needs; the need for governmental action to ensure minimum wages for the workers; and resolution of agricultural and industrial disputes based on satyagraha and trusteeship. And the means to achieve swaraj as we have already seen, is soul-force.

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## THE POLITICS OF TRANSLATING SUBALTERN TEXTS: AN ANALYSIS OF ARUN PRABHA MUKHERJEE'S TRANSLATION OF *JOOOTHAN*

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### ABSTRACT

*Dalit literature is not generally considered amenable to translation since the cultural milieu of the author is supposed to be inextricably interwoven with the text. Because of this, the concept of fidelity to the source text becomes a moot topic in Dalit translations. Since Dalit translations have an innate limitation as regards preserving the indigenous nuances of the source text because of the use of vernacular expressions and slang in the original, it is doubtful to what extent the translation can do justice to the integrity of the original without compromising its anti-elitist and centrifugal propensities. The present paper employs Walter Benjamin's concept of "untranslatability" to examine the residual unassimilability of certain aspects of Dalit literature, especially, the complex expressions of identity centered on the idea of caste differences. The paper looks at Arun Prabha Mukherjee's English translation of Omprakash Valmiki's Joothan originally written in Hindi as a means to unravel the intricate relations between knowledge and power as pointed out by Michael Foucault. Knowledge-power relations take the centre stage in the translations of Dalit autobiographies since the author's voice, which records his/her revolt against mainstream society, is immediate and direct. When a sympathetic translator, usually someone not belonging to the Dalit community, undertakes a translation of the autobiography, the vehement voice of protest can be toned down or skewered on account of the implicit "untranslatability" of the text. The paper examines the psychological journey that Arun Prabha Mukherjee had to embark on to assimilate the discontents encoded in the Dalit consciousness. It discusses the aesthetic and political choices he had to make in translating the text and argues that despite the usual objections raised against translating subaltern texts, the translator has been successful in communicating the author's angst and rebelliousness.*

**Keywords:** Dalit, autobiography, untranslatability, knowledge-power paradigm, subaltern

The voices of Dalit writers rallying for representation and, through it, an end to the countless atrocities and humiliations their kinsfolk have had to suffer at the hands of the upper castes, might have remained cries in the wilderness had it not been for the robust efforts of translators who were eager to recapture the immediacy and poignancy of Dalit experiences in English. The cosmopolitanism of the English language not only made Dalit texts accessible to a sweeping cross-section of readers but also sensitised them to the exploitation and injustice meted out to the Dalits by the same inexorable structures of power that sustain and nourish the upper castes. If Dalit narratives in vernacular languages could create ripples within the country, the translations of Dalit texts extended this effect to the whole world, with even researchers in foreign universities now actively critiquing the ossified caste hierarchies that consign Dalits to the bottom of the social ladder.

The present paper attempts to examine Arun Prabha Mukherjee's translation of Omprakash Valmiki's autobiography *Joothan*, which recounts in stark detail the subhuman existence of the Chuhra community, against the backdrop of Walter Benjamin's notion of "translatability". The paper will delve into the politics of language that renders contexts bound by the specificity of culture pervious to shared understanding, analyse the relationship between knowledge and power as laid out by Michel Foucault, and also try to evaluate the extent to which Mukherjee's translation holds up in the light of Benjamin's theory of translation. It argues that Mukherjee's translation of *Joothan* has not only succeeded in transplanting the author's identity crisis into a totally different language but also accomplished it in a manner that has not compromised the stylistic and aesthetic elements of the source text. The translations of Dalit texts often tend to be lop-sided when it comes to striking a balance between radicalizing the issue at hand and expressing the author's concerns in a language that enshrines the verbal nuances of the original. But in this case, that has hardly been an issue, and Mukherjee's efforts can be seen to lie in the right direction.

Omprakash Valmiki is a Dalit writer whose entire life bears testimony to the malady of caste hierarchies. As a child growing up in his village, as a schoolboy, and as an employee, he had to confront the stigma of being a Dalit. In his autobiography *Joothan*, he narrates the life of the Chuhra community existing precariously at the bottom of the caste ladder. It records for the first time in South Asian literary history, the plight of the Chuhra community which is forced, on account of its low-caste status, to sweep roads, cleanse cattle sheds, bury animal carcasses, and perform every other menial job dictated by the upper castes in the village Barla in Muzzafarnagar, Uttar Pradesh. In speaking about the inequities foisted on his community by the elite classes, Valmiki also recounts his unswerving struggle to surmount physical as well as mental exploitation through education as championed by Dr. B.R. Ambedkar.

Throughout the book, Valmiki describes with breath-taking authenticity the exclusionary practices resorted to by the upper castes to keep the Dalits confined to the margins of the social order. When he says that “The moment they [the upper castes] find out your caste, everything changes” (154), he communicates the suddenness with which the revelation of one’s low-caste status can consign one to perpetual stigmatization. Valmiki choice of the autobiography as a genre to articulate his voice of protest is deliberate. The autobiographical narration allows him to become the representative of all the other Dalits who have been equally oppressed and denied opportunities. Unlike other autobiographies where the authorial voice takes the centre stage, Dalit autobiography is based on the idea of communal identity. Here the author does not diminish into the role of a narcissistic ‘I’, but acts as a cultural adhesive that brings together the heterogenous voices of the community.

It is for this reason that Arun Prabha Mukherjee begins her introduction to *Joothan* extolling Valmiki’s decision to write an autobiography that will change Dalit literature forever. In the succeeding paragraphs, she lays bare the motivation behind her decision to translate a text that several other caste-conscious translators might have shunned tactfully for fear of the imputations articulated by Valmiki striking too close to home. She states that it was because the autobiography did not mince words in inditing the Brahminical community (of which she herself is a member) for the traumatising of the Dalit psyche that she was able to relate to the text: “It [*Joothan*] brought to surface, as a scalpel penetrating deep into the flesh, the details of my childhood and adolescence in a small town in northern India, where casteism and untouchability were prevalent” (ix). Mukherjee’s upbringing in a conservative town in north India where she encountered Dalits engaged in a plethora of menial jobs had such an impact upon her that when she read Valmiki’s autobiography, it was as though she was listening to the narrativization of a most abject form of cruelty that had conveniently been elided over by mainstream society for so long.

Speaking of the trajectory that her process of translation has followed, Mukherjee says her entry into the translator’s role was occasioned by the disheartening repetitiveness of the colonizer/colonized dialectic schema she encountered in almost every account of postcolonial literature from South Asia. Since becoming aware of Dalit literature and its rallying cry for social justice, Mukherjee was perplexed by the apathy, exclusivity, and brazen indifference with which mainstream writers continued to pander to populist ideologies when they should actually be intervening actively on behalf of marginalized communities. The issue of caste generated only scant response among the intelligentsia, and when it did, it was conveniently hushed in favour of more high-sounding topics. It was quite fortuitously that Mukherjee stumbled upon Valmiki’s text, and even then, it was more out of a sense of moral necessity to alert herself to the injustices suffered by the Dalits than out of any professional ambition that she began translating it. When the dream of a book-length translation took root in her mind, she started discussing the need to place Valmiki’s work in the context of the Other’s global fight for freedom with Sharan Kumar Limbale who gave her the necessary inspiration to take Valmiki’s text to a wider audience.

Mukherjee confesses that her translation attempts to serve a didactic as well as a transformative function. For those who are largely unaware of the systemic violence and oppression faced by the Dalits in India, the book will surely be an initiation into the dark underbelly of caste; and to those who choose to connive at the sufferings of the Dalits while reaping the benefits accruing from being a stakeholder in society, the book will be an eye-opener. However, one must not, when taken into confidence by the self-affirmative tone of the translation, hesitate to ask the most pertinent question here: Can the subaltern speak? In raising Gayatri Spivak's famous question in this context, we are fundamentally trying to probe whether the "translatability" of the text allows of a near one-to-one correspondence between the Dalit author's and the non-Dalit translator's intentionality. In other words, is the translator putting words into the mouth of the author, and thereby, speaking on his behalf, or is she an impartial conduit for the strident protests voiced by the author? If the first proves to be true, then the present translation is nothing more than an addendum to the litany of well-minded but flawed attempts to channel subaltern sentiments; and if the latter is the case, then the translation, instead of committing what Spivak calls "epistemic violence", is one that nudges its textual machinery into the background in favour of the author's true voice.

In responding to Spivak's question, Mukherjee answers that she has translated *Joothan* as "[her] contribution to making that space" (x) of autonomy available to a Dalit writer to proclaim his identity without the distorting filter of an upper-caste consciousness. She argues that "elite Indian voices, whether in India or in diaspora, continue to represent the Indian voice" and that it is time "that this monopoly [was] ruptured and other voices heard" (x). It can be seen that Mukherjee's translation guides us smoothly and summarily into the exigency of the Dalit voice, with its searing pain, resentment, and reformative zeal all competing against each other in a volatile mix that is saved only by an acute sense of purpose from exploding into a vociferous outburst of rage against casteism and the inhumanity that it condones. The translation also disabuses the reader of any illusion of homogeneity in the problems faced by Dalits all over India and streamlines its critique to the oppression faced by the author himself and the Chuhra community in particular. Whereas the translation could easily have conflated the issues of all Dalits, thus producing a pan-Dalit critique, Mukherjee steers clear of such homogenisation in deference to Valmiki's focus on the uniqueness of individual experience. As such, Mukherjee does not show Valmiki's identity as evolving out of an essentialised matrix of Dalit values but as a result of a dynamic personal confrontation with the dominant modes of a casteist society.

In his remarkable essay, "The Task of the Translator, Walter Benjamin argues that "Beyond the communicable, there remains in all language and its constructions something incommunicable which is, depending on the context in which it is encountered, either symbolizing or symbolized; symbolized however in the development of the languages themselves" (257). What Benjamin means by the inherent incommunicability of a language is aspects of its cultural repertoire that are not fully amenable to translation. Although these aspects become manifest in the source text only in a symbolic manner, their presence is however subtly affirmed. But, in a translation such subtleties are hard to capture. It is this innate "untranslatability" or the extent to which a text resists being recast in another language that serves as the benchmark for the "translatability" of a text. These seemingly contradictory poles of meaning complement each other in establishing a "pure language", that is, a hypothetical plane of meaning where the mutually exclusive differences between two languages can coexist harmoniously in their striving to transcend each other's inadequacies of representation.

Benjamin's argument that translation is not merely about transmitting messages finds its echo in Mukherjee's competent rendering of *Joothan*. Her translation attempts to embody a "pure language" by asserting the a priori kinship of all languages. She conveys the tenor of the original as much as possible in the translation by recourse to a mix of innovative techniques and by adopting hybridization and heterogeneity as her guiding

principles. Speaking of the role played by language in translations, Mukherjee writes in the essay “Translating Minoritized Cultures: Issues of Caste, Class and Gender Language” that “Language is the skin of culture— the surface where inside touches outside and a self encounters an other” (2). In *Joothan*, it can be seen that language becomes the site where cultural interactions take place and where different vectors of power intersect. Mukherjee’s translation, rather than being a mere shadow or copy of the original, reproduces the intentionality of the author. As Benjamin says, it “fashion[s] in its own language a counterpart to the original’s mode of intention, in order to make both of them recognizable as fragments of a vessel, as fragments of a greater language” (259).

A translator fails in his task, when, according to Benjamin, he/she attempts to shape the translation in blind conformity with the rules and protocols governing the target language. He says that, for a translation to succeed, the translator must broaden his/her understanding to accommodate the intricacies of the source language too. Benjamin argues that this is achievable through the mobilisation of a “pure language” in which the intended object is differentiated from the mode of intention so that the connotative function of language is given precedence over mere denotation.

One of the greatest merits of Mukherjee’s translation is its unwillingness to play down what translators in general might consider the more unpleasant and lurid aspects of the text. As such, she makes no attempt to defuse the threat to elitist morality represented by Valmiki’s depictions of the upper caste women defecating in the open space adjoining Chuhra households, as if it were perfectly natural to do so. For the upper-caste women, and that includes the purdah-wearing Tyagis too, using the land adjoining the Chuhra settlement for excretory purposes, does not present any moral dilemmas since they equate the Dalits to offal, as signified by the unflattering title Valmiki uses for his autobiography. Whereas, such a base act does not constitute a form of indecency for the upper-caste women, Valmiki’s questioning of its legitimacy through his narrative delivers a decisive blow to their presumption that Dalits are supposed to live in a feculent environment. By choosing not to mitigate the horror and revulsion generated by such episodes, Mukherjee can be seen to aid Valmiki in demolishing the bulwarks of upper-caste authority. This fidelity to the source text thus gives the reader a panoramic view of the inequities of the caste system, with no unnecessary embellishments of language mitigating its stark reality.

Mukherjee’s translation of *Joothan* in a manner consistent with the tone of the original is no mean feat considering the incompatibility between Hindi and English. Since most of the technoscientific and cultural developments of the preceding century have taken place in the West and since material changes are reflected in language too, English has progressed quickly through a pre-Capitalist to a consumerist phase, with a protean vocabulary suited to representing the multifariousness of this change. On the other hand, Hindi, being an Indian language, still retains a culture-specific vocabulary, most of which is not easily translatable into a fluxive language like English. What this means is that while there are no proper English equivalents for certain Hindi words corresponding to indigenous cultural practices/artefacts, several English words for which there are no native equivalents have also been assimilated as such into Hindi for lack of a better alternative. The task of the translator as such becomes intensely complicated. It becomes a balancing act in which the translator has to resist the lure of convenience that dictates the use of set expressions and also of extreme fidelity, in which case the translation is hamstrung by the redundancy of indigenous expressions.

Mukherjee seems to have surmounted such linguistic difficulties by resorting to a form of translation that does not detract from the authenticity of the original even as it embraces the stylistic integrity of English. The title of the translation itself is a case in point. Instead of using “Leftovers”, Mukherjee decided to stick with “Joothan” since the word is deeply rooted in the Dalit psyche as a marker of all the pain and humiliation that they have had to undergo on account of being ostracised. While “Leftovers” might have signified the

exclusionary ideology of the upper castes, it might in no way have communicated the trauma it engendered. In translations targeted at an international audience, it is not unheard of for editors to change the book title in line with the sensibilities of a Western readership. Though Mukherjee was apprehensive that the title might be changed to “Untouchable” since that is a word that has already struck a chord with European and American scholars, the editorial decision to keep “Joothan” as the title was not changed. To elucidate the importance Mukherjee attaches to the title “Joothan”, a passage from the autobiography can be reproduced here:

During weddings, when the guests and the baratis, those who had accompanied the bridegroom as members of his party, were eating their meals, the Chuhra's would sit outside with huge baskets. After the bridegroom's party had eaten, the dirty pattals, or leaf plates, were put in the Chuhra's baskets, which they took home to save the joothan that was sticking to them. The little remnants of pooris, puffed bread; bits of sweetmeats; and a little bit of vegetable were enough to make them happy. They ate the *joothan* with a lot of relish. (10)

“Joothan” is not just “leftover”; it is what remains after the upper castes have had their fill. The little morsels of food that the Chuhra community salvages after the elite classes have satisfied their hunger serve as a metaphor for the rights of Dalits being downgraded into the status of “residues” left over from the Brahminical classes enjoying their privileges.

Another point that must be discussed here to sort out ambiguities that might arise later in the course of this analysis is the conspicuous disparities between the edition of *Joothan* released by Columbia Press and the one released by Stree-Samya Books. Although both the translations were done by Mukherjee herself, the Columbia Press edition bears the imprint of certain extraneous editorial decisions that have rendered the text more academic and therefore a bit stilted. While the Stree-Samya edition speaks of the episode where the upper-caste women are sitting around in a circle defecating thus: “All the quarrels of the village would be discussed in the shape of a Round Table Conference at this same spot” (1), the Columbia edition garbles this reference by means of unnecessary “ennobling”: “At this same spot they would have a conference at a round table to discuss all the quarrels of the village” (1). Though the difference seems to be only cosmetic, it runs much deeper. Valmiki's original intention was to compare the original Round Table Conferences which failed to acknowledge the Dalits in their own right as mere excretory episodes of the ruling classes. It is evident that in the Columbia edition the literalization of the analogy has produced quite the opposite result. What was originally a derisive reference has been defanged to sound like a bland statement. What this goes to prove is that even in the translation of a text like *Joothan*, the politics of translation can undermine the tone and substance of the original, foregrounding an orientalist perspective of how the Dalit struggle should be rather than mediate the truth.

Michel Foucault's *pouvoir/savoir* (power/knowledge) paradigm can be invoked here to understand the consequences of editorial decisions that wear down the authenticity of the translation. Foucault contends that the interpenetration of the *pouvoir/savoir* paradigm establishes regimes of truth that discipline the social body in ways deemed correct by the dominant orders. The Columbia edition naturalizes the vestiges of Valmiki's “coarseness” surviving in Mukherjee's translation to create a polished text along the lines of a Western sensibility. But by exercising such controls, the editors lose the larger point of the translation, which is to allow the original intention of the author to be heard.

Alongside these editorial interventions, we also need to consider the socio-cultural milieu from which Mukherjee has undertaken the translation. For one thing, she has had to deal with her own complicity as an educated high-caste Hindu inhabiting the very social order that Valmiki wants Dalit writing to subvert and reject. The question then becomes how effectively has Mukherjee been able to reject the pressures of her casteist upbringing and translate faithfully without allowing her feelings and prejudices to interfere with the author's

original intention. As Foucault argues in *Language, Counter-Memory, Practice*, “Knowledge does not slowly detach itself from its empirical roots” (65). It always remains wedded to the circumstances that engendered one’s initial worldviews, structuring new experiences in accordance with entrenched patterns of belief, unless one makes a radical attempt to undo layer upon accreted layer of social conditioning. Generating discourses of subservience and moral inferiority about people you wish to control has always been the choicest strategy of the elite classes. By labelling Dalits as “unclean”, “low-born”, and “polluted”, the upper castes have legitimized their oppression of the Dalits. In all such forms of violence, the relationship between knowledge and power as outlined by Foucault is quite evident. It is this unholy nexus that Mukherjee tries to sunder through the articulation of a new radical discourse characterized by uncompromising non-conformity, rebellion, and dynamism. Working within such a discursive framework, Mukherjee feels her own privileged position implicated by the deconstructive forces of the translation. As such, Mukherjee’s journey as a translator is marked not just by the realization that societal stakeholders have to give up their position of political and cultural privilege but also that, as a translator, she must develop a certain humility in relation to the cultural specificities of the text. For her, being a good translator means as much remaining true to Valmiki’s intention as trying to resist the subconscious urge to normalize and appropriate the Dalit idiom.

One of the best examples of Mukherjee’s competence as a translator is the effortlessness with which she renders the village scene the autobiography opens with. Quite contrary to conventional Hindi novels that guide the reader through idyllic spectacles, running the gamut from rippling streams, verdant fields with peasants working harmoniously under their feudal masters, bustling markets, and trundling bullock carts, *Joothan* plunges the readers right into the thick of gross biological functions to disabuse their sensibilities of any hints of romanticism. By portraying the entire womenfolk of the village as defecating on the banks of the pond, Valmiki disrupts the traditional association between ponds and the rural charm they suggest. Valmiki’s radical reinterpretation of village life, with its glaring injustices and mortifications, is brilliantly captured by Mukherjee’s translation that opts for a coarse phrase like “take a shit” (1) instead of “defecate.” Although the phrase used by Valmiki “टट्टी-फरागत के लिए” is more toned down compared with the visceral implication of “taking a shit”, it can be said that Mukherjee improves upon the original by her daring inventiveness. Another example is the care with which Mukherjee has sought to preserve words showing familial relations as in the original. She uses words like “bua”, masi”, “bahu”, “chacha”, chachi”, and “mausa” instead of coming up with make-shift English equivalents. This policy is followed whenever Mukherjee encounters a word in the original that can be translated only with some detriment to its semantic core. As such, the translation is characterised by the preponderance of words like “chandala”, “goonda”, “savarna”, etc. over their English equivalents which sometimes sound more sophisticated, and therefore, inadequate.

However, there are other instances where Valmiki’s prose remains several notches above the translation. Valmiki’s diction, though very simple and direct, has an undertow of satire and resentment. While this seeps out naturally in the original, in the English translation, the same effect is very difficult to produce. Through the innovative use of diction and syntax, Valmiki unleashes his diatribe against his teachers, village heads, and even other self-righteous Hindi writers for vilifying Dalits. Valmiki uses simple words to communicate profound sentiments and never once does his prose lean in favour of syntactic virtuosity when he can find a more direct expression. This strategy of communicating searing experiences using simple sentences makes the writing feel at once raw and intimate. It is as though the writer is making a confession to the reader, but without any entreaties for indulgence. But it remains questionable to what extent Valmiki’s intention of turning simplicity of structure into a potent weapon of self-assertion has been reproduced by Mukherjee in English. Although this is by no

means a personal failing, since English is not completely adapted to dealing with the cultural universe of Hindi, the effect is often jarring.

One of the best examples of the inability of the translation to reproduce the emotional load of the original is conveyed by Mukherjee's embrace of the phrase "of a Chuhra" to stand in for "Chuhra ka." Though on a superficial level, the translation is spotless, at a deeper level, it fails to convey the derogatory sense of the original to the fullest. Whereas "of a Chuhra" sounds bland, "Chuhra ka" has an added layer of ethnic slur that makes it doubly poignant for the one subjected to this demeaning insult. By transliterating the phrase "Vhuhra ka" into "of a Chuhra", Mukherjee fails to highlight the pejorative implications of the original. Another example is Mukherjee's use of the word "progeny" as a replacement for "jatak" in the original. The problem with translating "jatak" as "progeny" is that it completely soft-pedals the denigratory impact of "being a spawn" or "jatak". When Valmiki refers to the self-righteousness with which the upper castes call the Dalit children "jatak", he is also unearthing the convoluted history of casteism that posits the Dalits in an animal relation to the divine Brahmins. But "progeny" is a neutral term; it hardly conveys the viciousness embedded in "jatak" nor does it help orient the disruptive core of the novel towards a mounting hatred for the high-handed practices of the upper castes. But before anyone attempts to find fault with Mukherjee's translation for such lapses, another example can be produced in mitigation of the previous flaw. In an instance where the headmaster tells Valmiki, "तेरा तो यो खानदानी काम है" (4), Mukherjee deftly translates it into "It is, after all, your family occupation" (5). Although there is no proper equivalent for "तेरा तो" in English, Mukherjee salvages the racial slur from losing its savage thrust by adding "after all" into the mix. Now, "after all" in some ways carries the snideness implied by "तेरा तो". In this manner, Mukherjee can be seen to colloquialise English and adapt it to the satirical import of the novel.

Dialogue is perhaps the trickiest part that Mukherjee has had to grapple with in the course of her translation. Valmiki has structured the dialogues in such a manner that the registers employed by different castes become manifest through the difference in the choice of words and other phonetic nuances. But when the same is rendered in English, all one can hope to do is point up the dissimilarity between upper-caste and low-caste registers by bifurcating dialogue at length into formal and informal utterances. Though such a technique suffers from certain drawbacks, it is also perhaps the best alternative to hearing characters speak with robotic regularity. It can be said that, within given limitations, Mukherjee's translation succeeds in approximating the rhythms and cadences of Hindi. Mukherjee's expertise shines through in instances where she integrates Hindi expressions with otherwise-formal dialogue patterns as in "Abey, what is your name?" (5). If Mukherjee had translated "Abey" into "Hey you", it would not only have marred the beauty of the translation but also failed to communicate the particular cadence of that slur in Hindi. So, it can be said that, by peppering the translation with Hindi expressions as in the original, Mukherjee hybridizes the translation and endows it with a stunning polyphony that works centripetally against unilateral ideologies.

In conclusion, it can be said that Mukherjee's translation, even while falling short of the original in places, especially in maintaining the distinction between different kinds of register and reproducing slang expressions in English, lives up to the original in terms of authenticity of emotion. She even outdoes Valmiki when it comes to ratcheting up the intensity of the language and not shying away from what is traditionally labelled as profanities. Considering the chasmal divide between English and Hindi, she has done a commendable job, one that does not leave a lot to be desired. The most redeeming aspect of the translation is the use of expressions borrowed from Hindi like "Abey", "Chuhra ka", and so on to create a visceral effect. Finally, the translation attests to what Mukherjee herself says about the role of a translator of Dalit texts in an interview:

“If a Dalit writer is an activist, I would say that the translator is also an activist. My journey to the point of becoming a translator of Joothan is the journey of coming into consciousness about the unjust social order and my place in it” (7).

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## DURGA BHABHI; THE AGNI OF INDIA: A REVOLUTIONARY LEGEND

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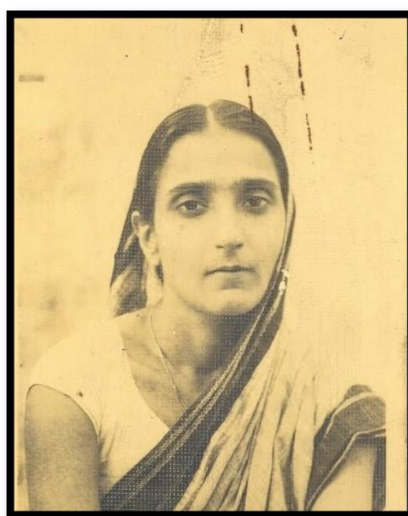
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### ABSTRACT

*The revolutionary movement in the United Provinces and Punjab, which emaciated in activity in the years 1928–1932, is often thought of in inherently gendered terms, and as being reinforced by a masculine agenda of revengeful anti-colonial violence. This paper attempts to analyse the layers of masculinity attributed to the Hindustan Socialist Republican Association (HSRA), through a study of the life of Durga Devi Vohra (1907–1999), more popularly known as ‘Durga Bhabhi’, ‘The Agni of India’, the young mother who famously supported the escape of the prominent HSRA member, Bhagat Singh, from Lahore succeeding his involvement in the murder of a British policeman in 1928. The article pushes beyond this much-celebrated incident, to prove the astonishing roles played by women, not only as wives and mothers of male revolutionaries, but as activists. This paper focuses on the gendered outlines which prevailed in HSRA. Furthermore, it discusses one of the crucially infamous incidents in the life of Durga Devi ‘The Lamington Road Outrage.’ The paper concludes by saying that women took up revolutionary roles at all stages and was often interpreted in the 1930s as a sign of how domineering the government had become and that they were willing to leave from their expected roles. Mostly, the narrations mentioned later in this paper are based on censored sources and interviews which were preserved at the Nehru Memorial Museum and Library’s Oral History Project in 1972.*

**Keywords:** Durga Bhabhi, Hindustan Socialist Republican Association, Gender, and Revolutionary legend.



**Fig 1. Devi Vohra (Durga Bhabhi)-1907-1999**

### INTRODUCTION

Little information exists of the contributions made by women to the secret activities of the Hindustan Socialist Republican Association (HSRA), the revolutionary organisation formed by Chandrashekhhar Azad and Bhagat Singh in 1928 to oppose the British and strive towards socialism’s emergence in India. The HSRA’s activities have in fact become increasingly distinct more in Indian popular culture than has been studied in History. Women’s role has been concealed in these popular depictions of revolutionary nationalist activities.

Durga Devi Vohra, also known as Durga “Bhabhi” was born on Monday, October 7th, 1907, married to Bhagwati Charan Vohra. Durgawati Devi came to be called as Durga Bhabhi. She stood out as one of the few women to appear in the machinations of the HSRA.

She is honoured for her part in aiding Bhagat Singh in escaping Lahore following the assassination of a British police officer J.P. Saunders. Durga Devi assumes the identity of Bhagat Singh's wife in a scenario that appears in cinematic depictions with her 3-year-old son, she deftly eludes the police. The early 1930s had seen women started taking part actively in politics. Women also lent their support to revolutionary organizations across India. Durga Devi Vohra, the widow of HSRA operative Bhagwati Charan was amongst the first women. Britishers noticed that women provided "unexpected assistance" during civil disobedience movement, in the case of the HSRA, reservations about the roles of women in the inner party circle existed, with women such as Durga 'Bhabhi' and Sushila 'Didi' being absorbed into the familial party structure.

## **GENDERED AGENDAS IN HSRA**

It was true that HSRA had policy that an 'ideal revolutionary' could be male only. A policy also exists that party's male members, particularly 'inner circle' who could be called upon any time to make the 'ultimate sacrifice, to remain unmarried and therefore celibate. For instance, Bhagat Singh left Lahore when his parents started arranging for his marriage, as he did not want to leave behind a young widow. Chandrashekar Azad along with Bhagat Singh had clear notion of restricting women to be a part of the revolutionary movement. They felt their participation could weaken the ideal goal of the party and they were double unsafe while working within the secret organisation (*HSRA*). Most of the members at HSRA studied at DAV College, Lahore, and the concept of brahmacharya highly motivated them to have an explicit sense of self-control not only from marriage and women but also from familial relationships. According to Azad and Bhagat Singh's ideological experiences, family and connections were something that could weaken a revolutionary. Later, reviewing the excellent work that Bhagwati Charan's wife, Durga Bhabhi, and Susheela ji of Delhi had done, girls began to be taken into the revolutionary party.<sup>1</sup>



**Figure 2. The Vohra Family: Bhagwati Charan, Durga Devi, and Sachi Nanda. c.1928**

**Source: Image courtesy of National Archives of India <sup>2</sup>**

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<sup>1</sup> Geraldine Forbes, *The New Cambridge History of India: Women in Modern India*, Cambridge University Press, New Delhi, 1998, p. 121.

<sup>2</sup>Comrade Ram Chandra photograph collection, S. No. 190, 11

Through her husband, Bhagwati Charan Vohra (the son of a wealthy Gujarati), Durga Devi initially met the revolutionaries in Lahore. She bore him a son named Sachi Nanda. She was dedicated towards teaching and worked with women's institution. Her ideas about being a revolutionary started taking shape as she was drawn deeper into the HSRA. After attending some sessions of Kolkata (Calcutta) Congress, Durga Devi returned to Lahore with her son. Bhagwati Charan (learnt the process of making bombs) was included in the plan to attack legislative assembly. So, he invited Durga Devi to bid farewell to Bhagat Singh. Comrade Ram Chandra seen that during this time she put significant efforts to aid the families of revolutionaries in Lahore and acted as a 'post box' for revolutionaries in hiding. She took greater risks as she bought firearms from the North-western frontier province which she kept hidden under her clothes. Her husband Bhagwati Charan passed away on 28<sup>th</sup> May 1930, when a bomb was being tested before its utilisation, it exploded too soon. Durga Bhabhi now became a widow. According to Kumari Lajjawati she bore her widowhood with exceptional bravery and did not even shed a tear when she was told the news of her husband's death. She even sold her ornaments for Rs 3000 to help Bhagat Singh and others during their trial and would often visit them in jail. When Bhagat Singh, Rajguru and Sukhdev were awarded death sentence, she pleaded Gandhi for their help. As a revenge for the three hangings, she even tried to assassinate British official lord Hailey (ex-governor of Punjab). He was also a staunch enemy of revolutionaries but was caught and imprisoned for three years. She even taken part in the last journey of Martyr Jatin Das from Lahore to Kolkata (Calcutta) after his death on the 63rd day of hunger strike in the Lahore Jail.

In one of her next interviews, she exclaimed:

*"I was not a born revolutionary, but one who becomes a revolutionary with the maturity of ideas."*<sup>3</sup>

## THE LAMINGTON ROAD OUTRAGE

The declaration of independence was marked in the beginning of 1930 and in March, Gandhi launched the Civil Disobedience Movement of peaceful protest, where thousands of women protested, made salt and many of them were arrested after leaving their houses. Gandhi initially opposed women's participation as he believed they would 'complicate' matters, but later agreed to take them along. Consequently, 5000 women led a procession in Lahore. On the footsteps of these women revolutionaries, in October 1930 Durga Devi opened fire at a European couple who were waiting outside the police station in South Bombay. It was "the first" time a woman played a significant role in a 'terrorist outrage.' To commemorate the execution of Bhagat Singh, Sukhdev and Rajguru that had been ordered the day before, Durga Devi, Prithvi Singh quickly planned the 'event' at Lamington Road. The action was technically carried out in violation of the party policy, which said that Azad was the only person who could give authorization for such actions. One thing which is clear from this incident that the gendered roles which Durga devi was assigned as a mother, wife and later as widow gave her a special disguise. This violent movement was earlier linked by the Department of Indian Political Intelligence to young bachelors as this was primarily the case of inner circle members, hence the strategic use of wives could give this these activities a more legitimate appearance. The idol front was women. In case of Durga Devi, her widowhood did not force her into lonely depression, in contrast she grew more vibrant. She continued to live with traditional expectations of a mother, wife, and widow to misdirect intelligence and police networks to avoid being captured. On 14th September 1932, she surrendered herself in Lahore. There is not much information in her testimony. Comrade Ram Chandra mentions that Durga Devi requested the police to

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<sup>3</sup> Vohra, OHT, 20-1)

arrest her by sending them a letter on which address was written. When she was brought to Lahore Jail she was imprisoned as a Satyagrahi, she did not remain talkative.

The women took revolutionary responsibilities in the 1930s can be understood as a sign that how oppressive the government had grown and that women were prepared to deviate from their traditionally assigned roles. As Chaman Lal reported that, “who would have imagined that those modest, pious goddesses of peace and sweetness will end up being real fighters for their nation?”. After independence, she started living as a common citizen in Ghaziabad. She went on to open a school for poor children in the Purana Qila area of Lucknow on 20<sup>th</sup> July 1940.<sup>4</sup> In 1956 Prime Minister Jawaharlal Nehru also visited her school and laid foundation stone of the school known as the City Montessori School.<sup>5</sup> She also donated her land for Shaheed Shodh Sansthan. She died on 15<sup>th</sup> October 1999 at the age of 92.<sup>6</sup>



**Fig 3. Shaheed Samarak Swatantra Shodh Kendra, Shaheed Nagar, Purana Qila, Lucknow.**

**Source: TV Bharat .com**

## **WOMEN IN NATIONALIST MOVEMENTS**

The next few years of the 1940s saw the third vital campaign of M.K. Gandhi – The Individual *Satyagraha* and the Quit India Movement from 1940-1944. In these two movements, again several women from Punjab and other states took part and helped their male counterparts. For instance, Rajkumari Amrit Kaur was detained at Ambala Jail for about a month after being arrested in Kalka for leading processions. She was treated like a normal prisoner. Women were occasionally confined in solitary confinement as to put pressure on them to stop protesting. The health of female political prisoners was negatively affected by the poor food and inadequate medical care.

The Second World War began from 1939-1945 and it had a decisive impact on the political situation in India. By now, women were members, and some were even leaders of the students' associations, peasant movements, and labour unions. The presence of women in the various movements of the day was as significant as the anti-British movement. Throughout the war years as were their election to legislative seats and their appointment to positions of power and authority. To exemplify, women like Lado Rani Zutshi was the leader of the Students Association of Lahore, Begum Shah of Nawaz, and Lekhwati Jain too held crucial roles and responsibilities.

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<sup>4</sup> ETV Bharat Aug 8,2022

<sup>5</sup> Major Kuldeep Singh, children of Midnight Durgawati Devi: The fearless lady, Youngbites.com

<sup>6</sup> ABVP voice, twitter.com

## CONCLUSION

A willingness to manipulate such suppositions ensured that activism by women such as Durga Devi Vohra was a valuable and indeed indispensable element of revolutionary operations. Moreover, it is evident that revolutionary organizations eventually conceded this, even as they were a product of a society where conservative views on women's roles were in a state of fluidity, as women and girls began to take up roles in the wider nationalist movement. The revolutionaries found out that resisting gender conventions was an effective means of functioning below the detector of the corrective apparatus of the state, and extended these opportunities to women who wanted them. These women simultaneously defied and appropriated norms and ideals around contemporary concepts of womanhood and it was precisely this, that made them such useful operatives. Several women supported their revolutionary husbands, not simply by keeping their homes, but through illegal activities such as getting and hiding guns and ammunition. The extent to which women participated in the revolutionary movement, particularly in supportive roles (meaning, those who 'provided shelter, food, and cover, carried messages or arms or instilled a passion to "serve the country" among their children, telling them about the "heroes" and "martyrs" who had sacrificed their lives for the country's freedom') is ultimately immeasurable. An Unsung hero, Durga Bhabhi's sacrifice and bravery is still forgotten today.

*"When the history of India's fight for independence comes to be written, the sacrifice made by the women of India will occupy the foremost place"*

-Mahatma Gandhi

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## GREEN MARKETING: ITS PERCEPTIONS AND PREFERENCES

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### ABSTRACT

*Green marketing is widely gaining acceptance around the world. It is a proactive topic in the present scenario with consumers paying more attention to the environment and thereby becoming more eco-friendly. India has also shown the same concerns for environmental issues. The aim of the study is how buying behavior of youth is affected by the green marketing and how companies can get the competitive edge by adopting it. This paper highlights the consumers' perception and preferences towards green marketing practices and products with the help of a structured questionnaire. The research study took place in Delhi. In addition, this research work provides a brief review of environmental issues and identifies their level of awareness about environmental issues, green products and practices.*

**Keywords:** Green Marketing, Environmentally friendly products, Green Products, Awareness, Consumer behavior

### INTRODUCTION

Green marketing is an emerging concept across the world and has evolved majorly in recent years. According to the American Marketing Association, green marketing refers to the marketing of products that are environmentally safe. Green Marketing is also termed as Environmental Marketing and Ecological Marketing. Green marketing thus includes various activities, like inculcating changes to the product designs, product process, packaging, and even advertising. In Green Marketing, from the production to consumption and even the disposal of products should be done in such a way that it becomes less detrimental to the environment.

Today's consumers have become environmental conscious and takes pride in being socially responsible. Consumer's awareness regarding environmental friendly practices have led companies to be responsible to consumers' demand for environmentally friendly or neutral products. Companies have to ponder on how to eliminate processes, which are dangerous to the environment and then use environment friendly strategies to combat the same. In India too, Organizations are coming forward with more innovative environment friendly techniques that will benefit the organization without causing harm to the environment. There is a growing awareness among consumers about the origin of the product and regarding their impact on environment. Going green has become a fashion, a trend that has made 'Green' the symbol of eco-consciousness in India.

A product is termed green if it produces little environmental impact, is renewable, conserves water and energy, and prevents contributions to air, water and land pollution. Strictly, there is no such product, which can be categorized as a green product in literal sense, because most of the products that are termed as green products in some stage or the other will have negative environmental impacts. However, they can be classified according to the scale of their impact, for instance if they have low impact on environment then they can be environmentally sustainable product.

### ***Why Green Marketing is Trending Today?***

Today, going green is becoming increasingly attractive as an emerging business strategy. Increasing awareness in the citizens today about the truth of global warming and dwindling natural resources, green industry practices enjoy favorable public sentiment and supportive government policies.

Opportunity in India is diverse. India's heritage appreciates the importance of using natural and herbal green products. Indians are exposed to healthy living styles such as yoga and natural food consumption. Therefore, the consumer is already aware and will be inclined to accept the green products. Environmental awareness among consumers will increase with the spread of environmental information, which is available

through eco-labels, green advertisements, and consumer groups. Green marketers have diverse segments to cater. Most of the companies are venturing into green marketing in India and the World. Many companies take up green marketing to build a competitive edge over others. Companies like Fabindia, Khadi Gramudyog, The Body Shop, Kaya, among various others have built their niche into green marketing only. The Surf Excel detergent which saves water advertised with the message—"do bucket paani roz bachana", Levis jeans which promotes water saving through its —water-less jeans, are examples of green marketing. Due to ban on plastics in India, many metropolitan retailers ask customers to carry their own bags for shopping. Even McDonalds, Dominos and Dunkin Donuts ensure that their napkins and bags are made of recycled paper.

Today, business organizations are also stressing a lot on going green. They focus on designing themselves for efficient use of energy, water and construction materials, through better construction, eco-friendly operation, maintenance and waste disposal.

## LITERATURE REVIEW

Today many companies have recognized the importance of sustainable development in business success. Companies are developing environmentally suitable strategies that might result in increased market share and improved company's image. The first book titled Ecological Marketing was the outcome of first workshop on Ecological Marketing, held by American Marketing Association (AMA) in 1975. Green marketing attained a distinguished status since early 1990s. There has been occurring about green consumers and green consumerism in 1970s and 1980s. Anticipating the continuous uprising for towards green marketing, scholars started to call for research on various aspects of Green Marketing.

A study by Peter Kangis (1992) proposes the challenges both for marketing specialists and for consumers, is due to, lack of an adequate definition of green marketing and the absence of a clear understanding of cause-and-effect relationships in matters affecting the environment, and the overt and covert reasons for concern about such issues. Mintel (1995) found a significant gap between consumers concern and actual green purchasing. It is found that still there are considerable barriers towards the diffusion of more ecologically oriented consumption styles. According to Hallin (1995) and McCarty and Shrum (2001), people engage in environmental behavior as a result of their aspiration to solve environmental problem, to become role models and a belief that they can help to preserve the environment. However, consumers' indications of positive attitude towards environmental issues do not necessarily lead to actual environmentally friendly purchasing behavior. Green Gauge Study of Roper Organization (stated by Crispell, 2001) classified the American consumers into True-Blue Greens, Greenback Greens, Sprouts, Grouzers and Basic Browns. True-Blue Greens are the consumers who buy only green products and trying to make up for the deficits, Greenback Greens are the consumers willing to expend money towards protection of natural environment but don't have time and energy for environmental activities, Sprouts are the consumers who can buy green products but are not involved in environmental activities, Grouzers are the consumers who cares about the protection of environment but make excuses for adapting green products, and Basic Browns are the consumers who don't care about the environment protection and are not even ashamed of it. As per (Laroche et al., 2002), Majority of consumers do not purchase products based on the environmental concern alone and they will not trade-off other product attributes for a better environment.

Chitra (2007) made a survey on 60 respondents in India and showed that he could classify respondents in four categories the aspirants, the addicts, the adjusters and the avoiders. This survey showed that the majority of the respondents can be categorized as aspirants; that means those individuals are aware of environmental issues and want to develop green purchase behaviors. Picket-Baker and Ozaki (2008, p.289) examined in their research that environmentally sensible consumers were likely to pick or purchase brands they knew produced by

companies whose goods and production method were more environmentally friendly. A study by Elham Rahbar (et al, 2011) proposes to determine the effect of green marketing tools on consumer's actual purchase behavior in case of Penang (Malaysia). A survey was carried out on 250 Chinese, Malay, Indian and other races that represent the Penang population. Factor analysis, Cornbrash alpha and multiple regression were used to identify factors impact on Penang consumers actual purchase behavior. The result discovered that customer's belief in eco-label and eco-brand and their perception of eco-brand show positive and major impact on their actual purchase behavior.

Tweneboah- Koduah (2011) studied Ghanaian consumers and have found low level of awareness towards green marketing issues which affected that purchase decision of the consumers. Price of green products was also found to be one of the factors that influence the purchase of green products. However, it was found that young consumers are more likely to be influenced by green issues. Cherian and Jacob (2012) found that consumers lack green knowledge and because of this low awareness, organizations are still not focusing towards development of green products. Practicing green marketing initially may prove to be a costly affair as it encourages green products/services, green technology (procuring new technology or modification of existing technology), green power/energy which requires a lot of money to be spent on R&D programs. High investment is required in marketing promotions to create awareness regarding green products and their uses. Many customers may not be willing to pay a premium for green products which may affect the sales of the company. It requires the companies to extensively communicate the presence and benefits of green marketing to the customers by means of various tools available for integrated marketing communication.

Eco-labeling could be a good way to convince the customers regarding green products. Consumers might be willing to pay premium price if they see additional benefit (such as quality, environmentally safe product, fuel-efficient vehicles, and non-hazardous products) attached with the product. Renfro L A (2010) suggested that Green Marketing can help organizations to gain a competitive advantage and a strong consumer base.

### **Objectives of the study**

This study intends to study the following:

1. The level of awareness of Indian consumers about green products.
2. The presences of Indian consumers about green products.
3. The perception of consumers towards environmentally friendly products.

### **Research Methodology**

In this study, primary data has been collected using a structured questionnaire. Quantitative data collection is achieved via self-administration of the questionnaire. Electronic survey method is used and links were sent to respondents via Google forms. 237 samples were collected through Purposive sampling in Delhi with the age group of 15 years to 30 years.

### **Results and Discussion**

As revealed in Table No. 1, over 56% respondents were male. In addition, around 70% respondents were of the age group 15-20 years and 65% were Undergraduates. Data on analysis reveals that majority of respondents were students by profession.

**Table 1: Distribution of Respondents Characteristics**

Variables		Frequency	Percent
Sex	Male	133	56.1%
	Female	104	43.9%
	Total	237	100
Age	15-20	166	70%
	21-25	63	26.6%
	26-30	8	3.4%
	Total	237	100
Education level	Secondary	22	9.3%
	Undergraduate	155	65.4%
	Postgraduate	54	22.8%
	Others	6	2.5%
	Total	237	100
Occupation	Business	11	4.6%
	Service	45	19%
	Student	178	75.1%
	Others	3	1.3%
	Total	237	

**Table 2: Awareness Source of Respondents about Green Marketing**

Variables	Frequency	Percentage
Television	57	24.1%
Radio	0	0
Magazines	0	0
School/University/Institution	78	32.9%
Newspapers	21	8.9%
Internet	71	30%
None of the above	9	3.8%

As illustrated in Table 2, majority around 33% of respondents reported their source of awareness about green marketing as School/University/Institution. About 30% of respondents indicated that they gained awareness about green marketing through Internet, 24% answered television as their source of awareness and less than 9% selected Newspapers as their awareness source. None responded with radio or magazine as their source of awareness. The relatively higher percentage response to School/University/Institution could be because majority of the respondents, around 75% were Students. Today, in the growing scenario of environmental degradation, all the schools/universities are emphasizing on environmental studies. Due to this fact, students are exposed to the theme of green marketing and its need in the current scenario. Second highest ratio was of Internet as a source of awareness about green marketing. This could be because the study focused on youth and the impact of internet on youth is maximum out of all other media options.

**Table 3: Distribution of Respondents regarding belief about Eco Friendly Products**

Eco friendly products	Strongly Disagree		Disagree		Neutral		Agree		Strongly Agree		Mean	Standard Deviation
Are good for the environment	10	4.22%	5	2.11%	34	14.31%	116	46.84%	72	30.31%	3.9916	0.95665
Are healthy	10	4.22%	6	2.53%	38	15.99%	129	54.31%	54	22.73%	3.8903	0.92779
Have a good quality/performance	8	3.37%	13	5.48%	71	29.89%	100	42.1%	45	18.95%	3.6793	0.95587
Have a better quality/performance than conventional products	9	3.79%	16	6.75%	73	30.73%	94	39.57%	45	18.95%	3.6329	0.98949
Have a good taste and/or good smell	9	3.79%	18	7.59%	106	44.63%	70	29.47%	34	14.31%	3.4304	0.95691
Have reasonable price	15	6.32%	43	18.14%	85	35.78%	64	26.94%	30	12.63%	3.2152	1.08148
Are well promoted	17	7.12%	46	19.41%	75	31.58%	62	26.10%	37	15.58%	3.2363	1.14752
Are accessible/available in the supermarket	18	7.58	39	16.45%	69	29.05%	76	31.99%	35	14.74%	3.2996	1.13819

As revealed in Table 3, on a five- point Likert scale, 49% of respondents agreed to the statement that Eco-friendly products are good for the environment. Around 54% of respondents agreed that Eco-friendly products are healthy, whereas 42% agreed that Eco-friendly products have good quality/performance. 39.5% agreed to the statement that Eco-friendly products have a better quality/performance than conventional products. Around 45% of respondents were neutral when asked if Eco-friendly products have good taste and/or good smell. Around 36% were neutral when asked if they feel Eco-friendly products have reasonable price. 31.5% were neutral when asked if in their opinion Eco-friendly products are well promoted. When asked if in their opinion Eco-friendly products are available in the supermarket, around 32% agreed to the statement.

**Table 4: Distribution of preferences of Respondents about Green Products**

Consumer Preferences for Green Products	Strongly Disagree		Disagree		Neutral		Agree		Strongly Agree		Mean	Standard Deviation
I prefer to buy those brands which are environment friendly.	1	0.42%	10	4.21%	70	29.5%	106	44.7%	50	21%	3.8270	0.80756
I prefer to buy products of those companies that have 'Green Certification'.	5	2.10%	8	3.37%	89	37.5%	87	36.7%	48	20.2%	3.7046	0.88616
I prefer to consume Green Products because they increase my prestige.	15	6.32%	29	12.23%	93	39.2%	64	27%	36	15.1%	3.3333	1.06299
I prefer green products over conventional products.	3	1.26%	13	5.48%	95	40%	82	34.5%	44	18.5%	3.6456	0.87389
I prefer green products because they are easy to dispose off.	9	3.79%	14	5.9%	79	33.3%	80	33.7%	55	23.2%	3.6751	1.00419
I prefer green products because this makes me a responsible citizen.	9	3.79%	5	2.10%	70	29.5%	90	37.9%	63	26.5%	3.8228	0.96234

As identified in Table 4, the majority of the respondents agreed that they prefer to buy those products that are environment friendly. About 20% of the respondents strongly agreed that they prefer to buy products of those companies that have —Green Certificationl. Furthermore, 15% of the respondents agreed that they prefer to buy green products because it increases their prestige whereas 23% respondents said that they prefer green products because they are easy to dispose off. Only 19% respondents strongly agreed to buy green products over conventional products. In addition, 27 % of respondents said that they buy green products because it gives them the feeling of responsible citizen. Out of 6 propositions on Consumer Preferences for Green Products, 6

propositions mean score is 3 or above on likert-5 point scale. Respondents have varied opinions on these propositions which are well supported by its SD.

**Table 5: Distribution of Respondents about Purchase Intention towards green Products**

Purchase Intention towards Green Products	Strongly Disagree		Disagree		Neutral		Agree		Strongly Agree		Mean	Standard Deviation
I will always buy a green product over a non-green product.	6	2.53%	24	10.12 %	97	40.9%	76	32%	34	14.3%	3.4726	0.93671
I will convince my family and friends to buy green products.	2	0.84%	14	5.9%	61	25.7%	113	47.6%	47	19.8%	3.8101	0.83477
I will convince my family and friends not to buy those products which are harmful to the environment.	4	1.68%	10	4.21%	49	20.6%	92	38.8%	82	34.5%	4.0169	0.91580
I will not buy a product if the company selling it is not environment friendly.	3	1.26%	23	9.7%	82	34.5%	77	32.4%	52	21.9%	3.6498	0.95654

The distribution as revealed in Table 5 shows that respondents are neutral towards green and non-green products while purchasing Green Product. Around 41% respondents agreed to convince friends and family to buy green products whereas 22% respondents strongly agreed to no to buy a product if the company selling is not environment friendly. Out of 4 propositions on Purchase Intention towards Green Products, all propositions have mean score is 3 or above on likert-5 point scale which implies respondents more or less agreed on these propositions.

## CONCLUSION

Green marketing is a vibrant topic in the present scenario with increasing awareness regarding environment degradation among consumers. Indian youth specifically is aware about the benefits of going green; therefore, it is recommended that marketers should pay enriched interest on this emerging concept of green marketing. Green marketing, in India is still in its infant stage, therefore a lot of research work can be done, and new arenas can be discovered to grasp this opportunity by the marketers.

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## ASSESS THE EFFECT OF SURYANAMASKAR AT SLOW SPEED ON THE QUALITY OF LIFE IN LATE-POSTPARTUM WOMEN – A PILOT STUDY

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### ABSTRACT

*Pregnancy not only brings a new life into the world but also a mother. It is a pivotal time accompanied by umpteen numbers of psycho-physiological ups and downs that can influence one's outlook toward life. Hence, the present study was designed to assess the effect of Suryanamaskar at Slow Speed (SSN) on the quality of life (QOL) in late-postpartum women. **Method:** 20 eligible women were recruited using convenient sampling who underwent SSN intervention. The Maternal Postpartum Quality of Life (MAPP-QOL) questionnaire was used for data collection. The pre-and post-test data were calculated using a t-test. **Results:** A significant growth ( $p < 0.01$ ) was seen post-intervention in the QOL in late-postpartum women. **Conclusion:** Regular SSN practice helps improve QOL in late-postpartum women.*

**Keywords:** quality of life, postpartum, late-postpartum, yoga, suryanamaskar.

### INTRODUCTION

Pregnancy not only brings a new life into the world but also a mother. It is a pivotal time accompanied by umpteen numbers of psycho-physiological ups and downs. As a woman adjusts to her maternal role in the foreground, she is constantly trying to balance her personal relationships and social and professional roles in the background. This constant juggling between roles can greatly influence her outlook towards life impacting her perception of life. Quality of Life (QOL) can be understood as an individual's way of looking at and evaluating self from the point of view of where he/she stands in the context of his/her environment, society, culture, etc., and his/her expectations, goals, apprehensions, etc. affecting his/her psycho-physical health, socio-environmental relations, and belief systems (Kuyken et al., 1995, De Oliveira et al., 2015). The World Health Organisation mentions 6 primary areas of QOL that influence both positively and negatively one's viewpoint towards life determining their satisfaction levels. These primary areas are physical, and psycho-emotional health, level of independence, social relationships, spiritual beliefs, and environmental status.

The postpartum period is a challenging time that can tremendously affect a woman's QOL, and any momentary or consistent incapability in being able to manage multiple roles and responsibilities that come along in the postpartum period can directly affect the mother's QOL, deteriorating it greatly. Additional aspects like inadequate support from a partner, familial or societal fronts, monetary challenges, professional burden, age, parity, the form of delivery undergone, medical history, etc. can further lower the mother's QOL. Kohler et al. (2018) in their study on postpartum Indian women found that women who had vaginal births had better quality of life than their caesarean counterparts within 1 month of delivery. Another study conducted by Papamarkou et al. (2017) revealed that postpartum depression has direct impact on maternal quality of life during the postpartum phase, while Jeong et al. (2021) found postpartum fatigue, marital intimacy, breastfeeding and impact of occupation to be direct influencers determining QOL of the new mothers. Studies have shown that women with low QOL in postpartum tend to have a negative attitude towards their baby (Mokhtaryan-Gilani et al., 2022). Additionally, Taso et al.'s (2014) research among breast cancer patients revealed depression, anxiety, and fatigue as the weightiest hitches prompting QOL. Hence, addressing low QOL levels among late-postpartum mothers becomes crucial, especially during pressing times like pandemics which by itself forms a major threat to one's QOL.

Yoga, one of the most ancient lifestyle practices in the world, originating from the Sanskrit root 'yuj' means to connect or unify. Yoga is the path that connects the individual spirit to the Ultimate Soul. It brings out a sense of equanimity by creating a harmony between one's gross body, intangible mind, and subtle soul. Sage Patanjali in the Yoga Sutra explains Yoga as the means that helps cease the endless mental turmoil. Yoga

is, thus, the science that teaches one to overcome mind and emotion and ultimately reach the final goal of eternal bliss. However, in modern times, yoga is perceived from a more superficial level and used as a mere means to manage ailments and achieve ideal health status. Though Yoga comprises of 8 limbs, only asanas (postures), pranayama (breathing practices) and dhyana (meditation and mindfulness) have been given the limelight. Many scientific researchers have found Yoga to be instrumental in the management of lifestyle-based disorders and conditions like obesity (Shetty et al., 2018), PCOS (Mohseni et al., 2021), blood pressure (Muruguvalavan & Jayanthi, 2019), stress (Maddux et al., 2018), anxiety (Atici et al., 2021), depression (Shohani et al., 2018), etc. Yoga has proved itself to be impactful in managing side-effects associated with cancer like fatigue too (Taso et al., 2014). It helps in boosting immunity too (Dalpati et al., 2022). According to Nadholta et al. (2020), Yoga has the potential to restore HPA balance which helps manage stress responses, reduce disturbances in sleep and ameliorate individual quality of life. Thus, as an affordable, non-invasive practice with countless therapeutic benefits, Yoga has become one of the most accepted lifestyle management practices today.

Suryanamaskar (SN), one of the wholesome yoga sequences, leads its way to the top as the most popular yogic exercise practiced worldwide. Having its roots deeply seated right from Vedic times, SN of modern times is very different from its Vedic counterpart which is ritual based, while contemporary version is based on postures. There are 8 postures placed in a rhythmic flow into 12-step sequence form the flow of SN. These 8 postures are pranamasana, hastauttanasana, hastapadasana, ashwasanchalanasana, chaturanga dandasana, ashtanga namaskara, bhujangasana, and adhomukhasvanasana. These asanas form an alternating forward-backward bending sequence of postures which not only activates the spinal cord but also creates isometric and isotonic stretches in majority of the muscles, while regulating all major body systems and promoting overall health. The breath synchronisation with postures paired with mantra recitation at each posture and step helps improve mental health as well. Sasi et al. (2011) established in their study the positive impact SN on physical health, while Sinha et al. (2011) evidenced SN's effect in improving muscle and joint health. Further, Deorari et al. (2013) proved SN's efficacy in ameliorating individual's emotional maturity and mental health. When one feels at ease with their physical, mental, emotional and spiritual self, their perspective towards life also improves and becomes balanced. These characteristics and benefits derived from suryanamaskar, hence, makes it a perfect practice to promote one's holistic wellbeing that would eventually enhance the quality of life of the person.

With changing lifestyle habits and sedentary routine emerging from more and more dependence on machines and technological advancements, there exists less and less physical activities. Adding to this, pandemic situations like COVID-19 further impose restrictions to movements bringing a near standstill conditions with no to limited access for maintaining one's wellbeing. Thus, considering these restrictions caused due to COVID-19 situation, and the multiple barriers and challenges faced by a postpartum woman in general, an online SN intervention which could be easily accessible from the comfort of the home was considered to be the most suitable option for this study as it cuts down on the childcare-related limitations, reduces risk of attracting infections, increases maternal availability, and provides a great incentive to the mothers to be regular. As one can easily monitor and manipulate the practice intensity of Yoga and SN to suit the practitioner's comfort, the present study was intended to indicate the competence of slow-speed SN in improving the QOL levels of late-postpartum women through the regular practice of SN in online mode during the pandemic considering the new mother's overall health, social environment and other such influencing factors.

## RESEARCH METHODOLOGY

**Statement of the Problem:** The purpose of this study is to assess the effect of Suryanamaskar at Slow speed on the Quality of Life in late-postpartum women.

**Hypothesis:** Suryanamaskar at a Slow speed has no positive effect on the Quality of life in late-postpartum women.

**Population and Sample:** In this interventional study, 20 healthy late-postpartum women, between 25-35 years of age, 3 to 6 months postpartum were recruited for a 12-week SSN intervention using convenient sampling. After an online orientation, participants' verbal consent was obtained before commencing the intervention.

**Study Design:** A single group, pre-post design was adopted, where participants were evaluated at baseline (before commencing intervention) and post-data (collected within 1 week of intervention completion).

**Intervention:** The participants underwent 30 minutes of 12-week SSN sessions online, 5 days a week under expert guidance. They performed 1-6 rounds of slow speed suryanamaskar (15 minutes) along with Sukshma vyayama, relaxation, and Om chanting.

**Assessment tool:** The Maternal Postpartum Quality of Life Questionnaire (MAPP-QOL) questionnaire developed by Hill et al. (2006) was used to evaluate the impact of SSN on QOL in the subjects. MAPP-QOL is a self-administered questionnaire containing 39 questions regarding satisfaction levels and the importance levels of the given item to evaluate the level of QOL in postpartum women. The questionnaire uses a Likert-type scale (1 - 6) with a minimum possible score of 0 and a maximum of 30.

**Data Analysis:** The assessment was carried out at 2 points - baseline and post-intervention using the MAPP-QOL questionnaire. A paired T-test was used for pre-post data analysis using Excel software.

## RESULT, INTERPRETATION, AND DISCUSSION

**Results:** After undergoing 12 weeks of SSN online intervention, a statistically significant rise was recorded in participants' QOL scores ( $p < 0.01$ ).

Table 1

	Pre-test	Post-test
Mean	18.932	21.965
Pearson Correlation	0.563	
df	19	
t Stat	3.917*	

\*Since calculated t-value > tabulated t-value, the result is considered statistically significant at  $p < 0.01$ .

**Interpretation:** As seen in Table 1, there was a rise in the QOL pre-test mean score from 18.932 to 21.965 in the post-test mean QOL score indicating an improvement in the level of QOL among the late-postpartum women post-intervention. Further, this increase was statistically significant at 0.01 level revealing the efficiency of the intervention in improving postpartum QOL.

**Discussion:** Entering the uncharted area of child care, continuous postpartum physical and psycho-emotional changes, and pressuring expectations from family and society can overwhelm the mother affecting her self-perceptions which may provoke her to doubt her capabilities and lower her QOL. Yoga is a well-established preventive and management practice known to be effective in enhancing physical, emotional, mental, social, as well as spiritual well-being. When one's holistic health is improved, an elevated QOL is sure to follow. The current pilot study, designed to evaluate the impact of Suryanamaskar at slow speed on QOL in late-postpartum women, shows (Table 1) that QOL levels grew substantially from pre-test evaluation to post-test at a statistical level of 0.01. Past studies conducted by Piekorz et al. (2022) on Polish yoga practitioners, and Anggraeni et al.'s (2019) systematic review on different postpartum exercise and their effect on QOL support these present findings. Ko et al.'s (2013) study on 28 postpartum women also show analogous result from a Yoga-Pilates based intervention program. Another study evaluating effect of Yoga on fatigue and QOL among postpartum women reveal that yoga does help reduce fatigue while increasing QOL of the postpartum women (NaoSrisorn et al., 2019). Thus, the fact that current results are in agreement with its prior research counterparts indicates the slow speed SN intervention's efficiency in bettering postpartum QOL while

additionally suggesting that short-duration intervention can produce prolific outcomes. As the data analysis points to a positive effect of SSN on QOL in late-postpartum women, the original hypothesis can be rejected and a suitable alternative hypothesis would be: 'There is a positive effect of SSN on QOL in late-postpartum women'.

## CONCLUSION, AND CRITICAL APPRAISAL OF THE STUDY

**Conclusion:** Life-changing moments like the birth of a neonate can create a massive impact on a woman's psycho-physiological well-being influencing her Quality-of-Life levels. As postpartum QOL is dependent on multiple factors like the woman's self-coping mechanisms with changing situations post-delivery, supporting aid received for child care, her perspective towards her socio-familial as well as professional standings, etc. a short-coming in any of these aspects can drastically lower her levels of QOL without being noticed by the woman herself or her entourage. However, the introduction of modest lifestyle practices like yoga in routine life can do great marvels. Yoga practice, an amalgamation of body, mind, and soul, not only brings an equilibrium between the three but also induces calm and increases one's awareness of self and surroundings. Where QOL can be impacted by various aspects, yoga offers an efficient pathway to manage these stressors without negatively affecting the QOL. Yoga practices like Suryanamaskar offer a convenient, and viable solution for this purpose. It is not just easy to learn and adapt to but is an extremely effective practice. Its holistic approach helps elevate QOL which indirectly helps keep postpartum perils like fatigue, stress, depressive symptoms, anxiety, etc. at bay. Though the study was performed on a small sample and was constrained concerning time, it still defends slow speed Suryanamaskar's ability to improve QOL among late-postpartum mothers.

### Significance of the Study:

- a. the study checks slow speed SN's impact on QOL among late-postpartum women.
- b. It establishes that short term SN practice can lead to positive effects too.
- c. It encourages mothers to spare 30mins to improve their QOL

### Strength of the Study:

- a. Pilot attempt of its kind addressing QOL of late-postpartum women during pandemic
- b. An intervention that would motivate individuals with time-crunch to focus on their QOL

### Implication of the Study:

- a. Easy to practice and adapt module
- b. Can become a point of reference for future postpartum-related studies involving yogic module

### Suggestions and Future perspectives:

- a. Being a pilot, smaller sample size was recruited. Future studies with larger sample should be performed.
- b. Long-term follow-up of the module and effect of time factor on QOL can be studied
- c. Study comparing QOL of primipara and multiparas in late-postpartum could be performed
- d. Study comparing QOL of professional working and non-working mothers in late-postpartum could be performed
- e. A comparative study of SN and other physical exercises' effect on QOL of late-postpartum women can be conducted

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IDNO \_\_\_\_\_

02/24/04

## MATERNAL POSTPARTUM QUALITY-OF-LIFE

**Part I.** For each of the following, please choose the answer that best describes how satisfied you are with that area of life is to you. Please mark your answer by circling the number. There is no right or wrong answer.

- |                             |                           |                          |
|-----------------------------|---------------------------|--------------------------|
| 1 = Very dissatisfied       | 3 = Slightly dissatisfied | 5 = Moderately satisfied |
| 2 = Moderately dissatisfied | 4 = Slightly satisfied    | 6 = Very satisfied       |

### How satisfied are you with:

- |  |   |   |   |   |   |   |
|--|---|---|---|---|---|---|
| 1. Your health?  | 1 | 2 | 3 | 4 | 5 | 6 |
| 2. The amount of pain that you have?                   | 1 | 2 | 3 | 4 | 5 | 6 |
| 3. Amount of energy for everyday activities?           | 1 | 2 | 3 | 4 | 5 | 6 |
| 4. Amount of control you have over your life?          | 1 | 2 | 3 | 4 | 5 | 6 |
| 5. Your ability to take care of yourself without help? | 1 | 2 | 3 | 4 | 5 | 6 |
| 6. Your physical appearance?                           | 1 | 2 | 3 | 4 | 5 | 6 |
| 7. The amount of sleep that you are getting?           | 1 | 2 | 3 | 4 | 5 | 6 |
| 8. Your breasts?                                       | 1 | 2 | 3 | 4 | 5 | 6 |
| 9. Your surgical incision or episiotomy?               | 1 | 2 | 3 | 4 | 5 | 6 |
| 10. Your sex life?                                     | 1 | 2 | 3 | 4 | 5 | 6 |
| 11. Your peace of mind?                                | 1 | 2 | 3 | 4 | 5 | 6 |
| 12. Your personal faith in God?                        | 1 | 2 | 3 | 4 | 5 | 6 |
| 13. Your happiness in general?                         | 1 | 2 | 3 | 4 | 5 | 6 |
| 14. Your life in general?                              | 1 | 2 | 3 | 4 | 5 | 6 |
| 15. The amount of worries in your life?                | 1 | 2 | 3 | 4 | 5 | 6 |
| 16. The emotional support you get from:                |   |   |   |   |   |   |
| a.) your husband/partner?                              | 1 | 2 | 3 | 4 | 5 | 6 |
| b.) your extended family                               | 1 | 2 | 3 | 4 | 5 | 6 |
| c.) your friends or other people                       | 1 | 2 | 3 | 4 | 5 | 6 |

**Please turn the page around to continue .....**

Continuation Part 1 .....

1 = Very dissatisfied                      3 = Slightly dissatisfied                      5 = Moderately satisfied  
2 = Moderately dissatisfied                      4 = Slightly satisfied                      6 = Very satisfied

17. Your relationship with your husband/partner?	1	2	3	4	5	6
18. Your ability to meet family responsibilities?	1	2	3	4	5	6
19. Your baby's health?	1	2	3	4	5	6
20. The assistance with baby care and other children?	1	2	3	4	5	6
21. Time for children?	1	2	3	4	5	6
22. Time for maintaining the household?	1	2	3	4	5	6
23. Time for friends/relatives?	1	2	3	4	5	6
24. Time for husband/partner?	1	2	3	4	5	6
25. Time for yourself?	1	2	3	4	5	6
26. Your ability to feed your new baby?	1	2	3	4	5	6
27. Your husband/partner's health?	1	2	3	4	5	6
28. Your day to day life's routine?	1	2	3	4	5	6
29. Your home/apartment/place where you live?	1	2	3	4	5	6
30. Your neighborhood?	1	2	3	4	5	6
31. Your financial independence?	1	2	3	4	5	6
32. Your ability to meet financial obligations?	1	2	3	4	5	6
33. Your access to medical care?	1	2	3	4	5	6
34. Your access to transportation?	1	2	3	4	5	6
35. Your living conditions in the home?						
a.) Your materialistic possessions	1	2	3	4	5	6
b.) Your economic or financial capacity	1	2	3	4	5	6
c.) Your overall environment/surrounding (no yelling, fights, squabbles)	1	2	3	4	5	6
36. Employment/work?						
a.) Your husband's employment	1	2	3	4	5	6
b.) Your own employment	1	2	3	4	5	6

**End of Survey Part 1**

IDNO \_\_\_\_\_

02/24/04

## MATERNAL POSTPARTUM QUALITY-OF-LIFE

**Part 2.** For each of the following, please choose the answer that best describes how important that area of life is to you. Please mark your answer by circling the number. There is no right or wrong answer.

1 = Very unimportant      3 = Slightly unimportant      5 = Moderately important  
2 = Moderately unimportant      4 = Slightly important      6 = Very important

### How important to you is:

1. Your health?	1	2	3	4	5	6
2. The amount of pain that you have?	1	2	3	4	5	6
3. Amount of energy for everyday activities?	1	2	3	4	5	6
4. Amount of control you have over your life?	1	2	3	4	5	6
5. Your ability to take care of yourself without help?	1	2	3	4	5	6
6. Your physical appearance?	1	2	3	4	5	6
7. The amount of sleep that you are getting?	1	2	3	4	5	6
8. Your breasts?	1	2	3	4	5	6
9. Your surgical incision or episiotomy?	1	2	3	4	5	6
10. Your sex life?	1	2	3	4	5	6
11. Your peace of mind?	1	2	3	4	5	6
12. Your personal faith in God?	1	2	3	4	5	6
13. Your happiness in general?	1	2	3	4	5	6
14. Your life in general?	1	2	3	4	5	6
15. The amount of worries in your life?	1	2	3	4	5	6
16. The emotional support you get from:						
a.) your husband/partner?	1	2	3	4	5	6
b.) your extended family	1	2	3	4	5	6
c.) your friends or other people	1	2	3	4	5	6

**Please turn the page around to continue .....**

Continuation Part 2 .....

1 = Very unimportant      3 = Slightly unimportant      5 = Moderately important  
2 = Moderately unimportant      4 = Slightly important      6 = Very important

17. Your relationship with your husband/partner?	1	2	3	4	5	6
18. Your ability to meet family responsibilities?	1	2	3	4	5	6
19. Your baby's health?	1	2	3	4	5	6
20. The assistance with baby care and other children?	1	2	3	4	5	6
21. Time for children?	1	2	3	4	5	6
22. Time for maintaining the household?	1	2	3	4	5	6
23. Time for friends/relatives?	1	2	3	4	5	6
24. Time for husband/partner?	1	2	3	4	5	6
25. Time for yourself?	1	2	3	4	5	6
26. Your ability to feed your new baby?	1	2	3	4	5	6
27. Your husband/partner's health?	1	2	3	4	5	6
28. Your day to day life's routine?	1	2	3	4	5	6
29. Your home/apartment/place where you live?	1	2	3	4	5	6
30. Your neighborhood?	1	2	3	4	5	6
31. Your financial independence?	1	2	3	4	5	6
32. Your ability to meet financial obligations?	1	2	3	4	5	6
33. Your access to medical care?	1	2	3	4	5	6
34. Your access to transportation?	1	2	3	4	5	6
35. Your living conditions in the home?						
a.) Your materialistic possessions	1	2	3	4	5	6
b.) Your economic or financial capacity	1	2	3	4	5	6
c.) Your overall environment/surrounding (no yelling, fights, squabbles)	1	2	3	4	5	6
36. Employment/work?						
a.) Your husband's employment	1	2	3	4	5	6
b.) Your own employment	1	2	3	4	5	6

**End of Survey Part 2**

## THE ROLE OF GREEN HRM AND DYNAMICS OF GLOBALIZATION TOWARDS COMMUNITY HEALTH IN INDIA

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### ABSTRACT:

*This abstract explores the nexus between Green Human Resource Management (HRM) practices and the dynamics of globalization in their concerted influence on community health. As associations worldwide embrace sustainable practices, Green HRM emerges as a strategic approach to harmonize environmental enterprises with HR programs. contemporaneously, globalization drives interconnectedness and interdependence among societies. This abstract delves into how these two factors cross and impact community health. The study examines the perpetration of Green HRM practices within the environment of globalized operations. It analyzes the relinquishment of environmentally conscious HR programs, including reclamation, training, and performance evaluation, and their correlation with community health issues. The globalization dynamics are explored through the lenses of profitable integration, artistic exchange, and technological advancement, assessing their counteraccusations for community health in different regions. Through an interdisciplinary approach, the abstract investigates the implicit solidarity and conflicts between Green HRM and globalization with respects to community health. It highlights cases where global profitable hobbies may inadvertently contribute to environmental declination and negatively affect the well-being of original communities.*

**Keywords:** Green Human Resource Management (HRM), Dynamics of Globalization, Community Health, Sustainable Practices, Environmental Enterprises, HR Programs, Globalized Operations, Environmental reclamation,

### INTRODUCTION:

In a period marked by unknown environmental challenges and rapid-fire globalization, the intricate interplay between sustainable practices and global interconnectedness has come to the van of scholarly and practical converse. Within this environment, the emulsion of Green Human Resource Management (HRM) and the dynamics of globalization hold a vital part in shaping the geography of community health. As societies worldwide grapple with the imperative of securing both the earth's well-being and that of its occupants, the crossroad of environmentally-conscious HRM strategies with the multifaceted forces of globalization presents a complex and compelling arena for disquisition. This conflation prompts a disquisition into how these two influential disciplines synergize and occasionally conflict, eventually steering the course of community health on original, indigenous, and global scales. By probing into the intricate connections between Green HRM, a strategic approach to harmonizing environmental stewardship with HR programs, and the far-reaching impacts of globalization, this study aims to unravel the mechanisms by which these factors inclusively contribute to the well-being of communities worldwide. Through comprehensive analysis, this inquiry seeks to unravel not only the implicit pitfalls posed by globalization's reach but also the promising openings it presents in tandem with eco-centric HRM practices, all in service of promoting a healthier and more sustainable world for everyone.

### OBJECTIVES OF THE STUDY:

1. **Assess the Nexus Between Green HRM and Globalization:** Examine the intricate relationship between Green Human Resource Management practices and the dynamics of globalization to understand how they interact and influence community health outcomes.
2. **Examine Green HRM Strategies:** Investigate various Green HRM strategies adopted by organizations to align human resource practices with environmentally sustainable goals, and analyse their potential impacts on community health.
3. **Analyse Globalization's Impact on Community Health:** Explore how the dynamics of globalization, including economic integration, cultural exchange, and technological advancements, impact community health and well-being in different geographical regions.

4. **Evaluate Community Health Indicators:** Identify and evaluate key indicators of community health, such as access to healthcare, quality of life, environmental sustainability, and social well-being, in the context of Green HRM practices and globalization.

#### **The Role of Green HRM (a simple summary):**

Green Human Resource Management (HRM) has emerged as a critical component of organizational strategies worldwide, and its role is particularly noteworthy in a country as diverse and ecologically rich as India. This essay aims to elucidate the significance of Green HRM in India, emphasizing how it plays a pivotal role in promoting sustainability, environmental conservation, and responsible business practices.

#### **Significance of Green HRM in India:**

India, with its vast population and diverse ecosystems, faces unique environmental challenges. Rapid urbanization, industrialization, and increasing energy consumption have heightened the need for sustainable practices. Green HRM provides a structured approach for organizations to integrate environmental considerations into their HR policies and practices. By fostering a culture of environmental awareness and responsibility among employees, organizations contribute to mitigating environmental impact.

#### **Implementation of Green HRM Practices:**

Implementing Green HRM in India requires a multi-faceted approach. It begins with the formulation of policies that align with national and international environmental standards. These policies encompass areas such as waste management, energy conservation, water usage, and sustainable procurement. Additionally, training programs are instrumental in equipping employees with the knowledge and skills needed to adopt eco-friendly practices in their day-to-day work.

One significant aspect of Green HRM implementation is the incorporation of eco-friendly technologies and practices in recruitment, onboarding, and performance evaluation processes. For instance, organizations may prioritize candidates with a demonstrated commitment to environmental sustainability, or assess employees based on their contributions to green initiatives. This ensures that environmental consciousness is integrated into the organizational DNA.

#### **Impact on Organizations and Society:**

The adoption of Green HRM practices yields a range of benefits for both organizations and society at large. Firstly, it enhances an organization's reputation as a socially responsible and environmentally conscious entity. This can be a crucial factor in attracting environmentally conscious consumers, partners, and investors. Moreover, Green HRM contributes to cost savings through reduced resource consumption and waste generation. By optimizing energy usage, adopting recycling practices, and implementing sustainable procurement policies, organizations can achieve tangible financial gains. This not only enhances profitability but also demonstrates that sustainability and profitability are not mutually exclusive. In a broader societal context, the impact of Green HRM in India is substantial. It fosters a culture of environmental stewardship, empowering employees to extend their eco-friendly practices beyond the workplace. This has a cascading effect on communities, as employees become ambassadors for sustainable living, thereby influencing their families and social circles.

#### **Larger Context:**

The role of Green HRM in India is part of a global movement towards sustainable and responsible business practices. As the world grapples with environmental challenges, countries like India play a crucial role in shaping the trajectory towards a more sustainable future. By embracing Green HRM, Indian organizations contribute not only to their own success but also to the collective effort to preserve and protect the planet for future generations. In conclusion, Green HRM in India stands as a beacon of responsible business

practices and environmental stewardship. Its significance lies not only in its immediate impact on organizations but also in its potential to influence broader societal change. By integrating sustainability into HR policies and practices, Indian organizations are not only securing their own future but also contributing to a more sustainable and prosperous world.

### **Dynamics of Globalization Towards Community Health (a simple summary):**

Absolutely, I'd be happy to help you with your essay in a warm and friendly tone. Let's dive into the topic of how the dynamics of globalization impact community health in the context of Human Resource Management (HRM) with a focus on Green HRM. Human Resource Management (HRM), particularly in the realm of Green HRM. This is an exciting area that highlights how businesses and organizations can play a vital role in not only sustaining our environment but also nurturing the well-being of the communities they operate in.

### **Globalization: A Positive Force for Community Health**

First things first, let's talk about globalization. It's this wonderful phenomenon that's been connecting people, ideas, and economies all over the world. Think about it as a big web, linking us all together. This interconnectedness is powerful, as it brings about opportunities for growth, cultural exchange, and technological advancements that can have a positive impact on community health. When companies embrace sustainability through Green HRM, they're not only looking out for their own interests but also for the communities they're a part of. It's like saying, "Hey, we're all in this together!" Green HRM encourages practices that are kind to the environment, like recycling, energy conservation, and eco-friendly initiatives. By doing so, companies can contribute to cleaner, healthier environments for everyone.

### **The Importance of Training and Performance Evaluation**

Now, let's dive a bit deeper into the HRM aspect. Training and performance evaluation are key components here. When employees are trained in eco-friendly practices, it's a win-win. They not only become more skilled and knowledgeable but also play a role in preserving the environment. This can lead to a healthier, happier workforce. Performance evaluation, on the other hand, can include assessing how well employees are incorporating green practices into their work. Recognizing and rewarding these efforts can further motivate employees to embrace sustainability not only at work but in their communities too. It's like a ripple effect of positive change.

### **Navigating the Challenges: Balancing Profitability and Sustainability**

There are challenges when it comes to balancing profitability with sustainability. Sometimes, in the pursuit of profit, companies might inadvertently overlook their environmental impact. This is where a thoughtful approach to Green HRM becomes crucial. It's about finding that sweet spot where business goals align with community well-being. This might involve investing in technologies that are both profitable and environmentally friendly or seeking out artistic exchanges that promote cultural understanding and environmental awareness. The dynamics of globalization, when coupled with a Green HRM approach, can be a powerful force for promoting community health. It's about recognizing that our actions, whether in business or in our personal lives, have far-reaching effects. By embracing sustainability in HR practices, we not only contribute to a healthier environment but also foster stronger, more vibrant communities. Remember, it's not about sacrificing profitability for sustainability, but rather finding innovative ways to harmonize both. As we move forward in this interconnected world, let's continue to champion practices that benefit not just ourselves, but the communities we call home. Together, we can create a brighter, healthier future for all of us.

## REASONS FOR THE STUDY:

The study on the nexus between Green Human Resource Management (HRM) practices and globalization's impact on community health is of paramount importance for several reasons:

1. Addressing Environmental Challenges: - In today's world, environmental issues such as climate change, pollution, and resource depletion are critical concerns. This study seeks to understand how HRM practices can be aligned with environmental goals to mitigate these challenges.

2. Promoting Sustainability: - With the global push for sustainability, organizations are increasingly recognizing the need to incorporate eco-friendly practices into their operations. Green HRM provides a strategic framework for achieving this alignment.

3. Global Interconnectedness: - The forces of globalization have resulted in unprecedented interconnectedness among societies. This study delves into how this interdependence affects community health, both positively and negatively.

4. Community Health and Well-being: - Community health is a fundamental aspect of societal welfare. Understanding how HRM practices and globalization dynamics impact it can inform policies and practices that promote healthier communities.

5. Balancing Profitability and Environmental Responsibility: - Achieving a balance between profitability and environmental responsibility is a challenge faced by organizations worldwide. This study aims to uncover strategies that allow businesses to thrive while also contributing to environmental well-being.

6. Cultural and Technological Exchange: - Globalization facilitates cultural and technological exchanges. Exploring how these exchanges influence community health provides valuable insights into the broader impacts of interconnectedness.

7. Case Studies and Real-world Applications: - By analysing specific cases, this study can provide tangible examples of how global economic activities may inadvertently contribute to environmental decline, underscoring the need for mindful practices.

8. Interdisciplinary Approach: - The study employs an interdisciplinary approach, recognizing that the complex interplay between HRM, globalization, and community health requires insights from various fields, including environmental science, sociology, economics, and HR management.

The nature of this study is exploratory and analytical. It seeks to unravel the complex relationships between Green HRM practices, globalization dynamics, and their combined influence on community health. Through comprehensive analysis and examination of specific practices and case studies, the study aims to provide a nuanced understanding of how organizations can effectively balance environmental stewardship with operational efficiency, ultimately contributing to healthier and more sustainable communities.

The study is forward-looking, recognizing the imperative for organizations to adapt and evolve in a rapidly changing global landscape. By examining current practices and their impact, the study offers valuable insights that can inform future strategies and policies, ensuring that businesses are well-positioned to navigate the challenges and opportunities presented by globalization while prioritizing the well-being of the communities they serve.

## **GREEN HUMAN RESOURCE MANAGEMENT**

Green Human Resource Management (HRM) has emerged as a pivotal component of organizational strategies in India, as businesses acknowledge their responsibility in fostering environmental sustainability. This essay delves into the distinctive landscape of Green HRM in India, emphasizing its critical role in harmonizing HR practices with eco-conscious initiatives. In a country marked by rapid industrialization and burgeoning environmental concerns, the integration of Green HRM has become imperative to strike a balance between **economic growth** and **environmental preservation**.

### **Emergence and Significance:**

India's economic surge over the past decades has necessitated a reevaluation of traditional HRM practices. Green HRM presents an innovative approach, aligning organizational goals with environmental stewardship. This involves the adoption of policies and practices that promote resource conservation, waste reduction, and sustainable procurement. By cultivating a culture of environmental awareness among employees, organizations in India contribute not only to their own sustainability but also to the broader goal of a greener future.

### **Implementation and Strategies:**

The implementation of Green HRM in India demands a systematic approach. This begins with the formulation of robust policies that adhere to national and international environmental standards. Policies encompass areas such as energy efficiency, waste management, water conservation, and green procurement practices. Additionally, training programs are instrumental in equipping employees with the knowledge and skills needed to incorporate eco-friendly practices into their work routines. One significant facet of Green HRM implementation lies in the recruitment and performance evaluation processes. Organizations may prioritize candidates with a demonstrated commitment to environmental sustainability, aligning their values with the organization's eco-conscious objectives. Moreover, performance evaluations can include assessments of an employee's contributions to green initiatives, thus reinforcing the importance of environmental responsibility in the workplace.

### **Impact on Organizations and Society:**

The adoption of Green HRM practices yields a spectrum of benefits for both organizations and society at large. Beyond the immediate environmental gains, organizations enhance their reputation as socially responsible entities, which can be a powerful factor in attracting conscious consumers, partners, and investors. Furthermore, Green HRM contributes to cost savings through reduced resource consumption and waste generation. By optimizing energy usage, adopting recycling practices, and implementing sustainable procurement policies, organizations not only bolster their bottom line but also dispel the notion that profitability and sustainability are mutually exclusive. In the broader societal context, the influence of Green HRM in India is substantial. It fosters a culture of environmental stewardship, empowering employees to extend their eco-friendly practices beyond the workplace. This influence ripples through communities, as employees become advocates for sustainable living, positively impacting their families and social circles.

### **Challenges and Future Prospects:**

While the adoption of Green HRM in India is on the rise, challenges persist. Balancing profitability with environmental responsibility remains a delicate task. Some organizations may struggle to navigate this terrain, potentially compromising their environmental commitments in the pursuit of short-term gains. Therefore, a nuanced and strategic approach to Green HRM is crucial, where profitability and sustainability

are seen not as conflicting goals, but as mutually reinforcing imperatives. In conclusion, Green HRM in India stands at the forefront of sustainable business practices. Its significance lies not only in its immediate impact on organizations but also in its potential to influence broader societal change. By integrating sustainability into HR policies and practices, Indian organizations are not only securing their own future but also contributing to a more sustainable and prosperous world. As India continues to navigate the complexities of rapid industrialization and environmental preservation, the role of Green HRM will undoubtedly be pivotal in shaping a greener, more sustainable future for the nation.

## **FOSTERING ECONOMIC GROWTH THROUGH GREEN HUMAN RESOURCE MANAGEMENT IN INDIA**

India, with its burgeoning economy and rapidly expanding industrial landscape, stands at a critical juncture where economic growth must be harmonized with environmental sustainability. Green Human Resource Management (HRM) emerges as a strategic imperative to navigate this complex intersection. This essay explores how the integration of Green HRM practices can not only drive economic growth but also lead India towards a more sustainable and environmentally conscious future.

### **Aligning HR Practices with Environmental Objectives:**

Green HRM in India involves the incorporation of environmentally conscious principles into HR policies and practices. This encompasses initiatives such as promoting resource conservation, waste reduction, sustainable procurement, and fostering an eco-conscious workplace culture. By aligning HR practices with environmental objectives, organizations in India can contribute significantly to the broader goal of sustainable economic growth.

### **Promoting Innovation and Efficiency:**

Green HRM fosters a culture of innovation and efficiency within organizations. By encouraging employees to think creatively about sustainable practices, organizations can uncover new, environmentally friendly solutions to operational challenges. This not only reduces environmental impact but also leads to cost savings and enhanced competitiveness. Through Green HRM, India can cultivate a dynamic and forward-thinking business environment that drives economic growth while minimizing negative environmental externalities.

### **Investing in Green Technologies:**

One of the key mechanisms through which Green HRM stimulates economic growth is by promoting investments in green technologies. Organizations that prioritize eco-friendly practices are more likely to invest in sustainable technologies and processes. This, in turn, spurs growth in green industries, creating new job opportunities and driving technological advancement. India, with its immense potential for renewable energy and sustainable technologies, stands to benefit significantly from this approach.

### **Enhancing Corporate Reputation and Attracting Investment:**

Adopting Green HRM practices not only demonstrates a commitment to environmental sustainability but also enhances corporate reputation. Environmentally conscious consumers, investors, and partners are increasingly seeking out businesses that prioritize sustainability. By aligning HR practices with green initiatives, organizations in India can attract a broader base of socially responsible stakeholders, thereby strengthening their market position and access to investment opportunities.

### **Compliance with Regulatory Frameworks:**

As environmental regulations become more stringent globally, organizations that proactively integrate Green HRM practices are better positioned to navigate compliance requirements. By adhering to environmental standards and demonstrating a commitment to sustainable practices, Indian businesses can mitigate legal and regulatory risks. This, in turn, fosters a stable and conducive business environment that supports long-term economic growth.

### **Fostering a Culture of Environmental Responsibility:**

Green HRM not only impacts organizational practices but also permeates through the broader society. By instilling a sense of environmental responsibility in employees, organizations in India can contribute to a wider cultural shift towards sustainable living. This societal transformation, in turn, creates a more conducive environment for sustainable economic growth, as individuals and communities become increasingly conscious of their environmental impact. In conclusion, Green Human Resource Management holds immense potential to drive economic growth in India while simultaneously advancing environmental sustainability. By aligning HR practices with green initiatives, organizations can unlock innovation, enhance efficiency, and attract investments. Moreover, the broader societal impact of Green HRM fosters a culture of environmental responsibility, creating a fertile ground for sustainable economic growth. As India continues on its trajectory of economic development, the integration of Green HRM practices will be pivotal in shaping a prosperous, environmentally conscious future for the nation.

## **FOSTERING ENVIRONMENTAL PRESERVATION THROUGH GREEN HUMAN RESOURCE MANAGEMENT IN INDIA**

India, a nation of immense diversity and rapid economic growth, faces the critical challenge of balancing development with environmental preservation. Green Human Resource Management (HRM) emerges as a strategic imperative to address this challenge. This essay explores how the integration of Green HRM practices can play a pivotal role in promoting environmental preservation in India, ensuring a sustainable future for generations to come.

### **Embedding Environmental Consciousness in Organizational DNA:**

Green HRM in India entails the integration of environmentally conscious principles into HR policies and practices. This involves initiatives such as waste reduction, sustainable sourcing, energy conservation, and fostering a culture of environmental awareness among employees. By embedding environmental consciousness in organizational DNA, businesses in India can actively contribute to the broader goal of environmental preservation.

### **Innovation and Sustainable Practices:**

One of the central tenets of Green HRM is the promotion of innovation in sustainable practices. By encouraging employees to think creatively about eco-friendly solutions, organizations can unlock new approaches to environmental preservation. This not only minimizes environmental impact but also leads to cost savings and competitive advantages. Through Green HRM, India can foster a dynamic and forward-thinking business environment that champions sustainable practices.

### **Investment in Green Technologies:**

Green HRM encourages investments in green technologies, positioning organizations as pioneers in sustainable innovation. By prioritizing eco-friendly practices, companies are more likely to invest in

renewable energy, energy-efficient technologies, and other green solutions. This not only leads to reduced environmental impact but also stimulates growth in green industries, creating new employment opportunities and driving technological advancements.

### **Regulatory Compliance and Risk Mitigation:**

As environmental regulations become increasingly stringent worldwide, organizations in India that embrace Green HRM practices are better equipped to navigate compliance requirements. By adhering to environmental standards and demonstrating a commitment to sustainable practices, businesses can mitigate legal and regulatory risks. This fosters a stable and conducive business environment that supports long-term growth while safeguarding the environment.

### **Enhancing Corporate Image and Market Position:**

Adopting Green HRM practices elevates corporate reputation and market positioning. Environmentally conscious consumers and investors are increasingly seeking out businesses that prioritize sustainability. By aligning HR practices with green initiatives, organizations in India can attract a broader base of socially responsible stakeholders. This not only enhances their market image but also opens doors to new partnerships, collaborations, and investment opportunities.

### **Empowering Employees as Environmental Stewards:**

Green HRM empowers employees to become champions of environmental stewardship. By providing training and education on eco-friendly practices, organizations enable their workforce to take an active role in preserving the environment. This extends beyond the workplace, as employees carry their eco-conscious habits into their communities, creating a ripple effect of positive environmental impact. In conclusion, Green Human Resource Management holds significant potential to drive environmental preservation in India. By integrating eco-friendly practices into HR policies and fostering a culture of environmental awareness, organizations can actively contribute to sustainable development. Through innovation, investments in green technologies, and compliance with regulatory standards, businesses in India can lead the way in environmental preservation. By empowering employees as environmental stewards, organizations catalyze a broader cultural shift towards sustainability. As India continues its trajectory of growth, the integration of Green HRM practices will be instrumental in ensuring a greener, more sustainable future for the nation.

## **DYNAMICS OF GLOBALIZATION:**

### **Navigating the dynamics of globalization through green human resource management in India: -**

In an era defined by rapid globalization and escalating environmental concerns, the integration of Green Human Resource Management (HRM) practices stands as a critical imperative. India, with its burgeoning economy and diverse ecological landscapes, finds itself at the intersection of economic expansion and environmental stewardship. This essay delves into how Green HRM can serve as a powerful tool to harmonize the forces of globalization with sustainable business practices, ultimately steering India towards a more ecologically conscious and economically robust future.

### **Balancing Economic Integration and Environmental Responsibility:**

Globalization, with its interconnectedness and economic integration, has facilitated unprecedented growth and development worldwide. However, it has also brought forth challenges related to environmental

degradation and resource depletion. Green HRM provides a framework for organizations in India to navigate this delicate balance. By aligning HR practices with eco-conscious objectives, businesses can actively contribute to both economic growth and environmental preservation.

### **Green HRM: A Catalyst for Innovation and Efficiency:**

Green HRM fosters a culture of innovation and efficiency within organizations. By encouraging employees to develop and implement eco-friendly solutions, businesses in India can drive environmental sustainability while enhancing operational effectiveness. This not only leads to resource savings but also positions organizations as leaders in sustainable practices. Through Green HRM, India can create a competitive edge in the global market, attracting partners and investors who prioritize environmental responsibility.

### **Investing in Sustainable Technologies:**

One of the pivotal ways Green HRM impacts the dynamics of globalization in India is by catalyzing investments in sustainable technologies. Organizations that embrace eco-friendly practices are more inclined to invest in renewable energy, energy-efficient technologies, and green infrastructure. This not only reduces their environmental footprint but also positions them at the forefront of industries driving sustainable global economic growth.

### **Compliance and Global Competitiveness:**

As environmental regulations become more stringent globally, businesses in India that adopt Green HRM practices gain a competitive advantage. By adhering to international environmental standards, organizations can access global markets with greater ease and credibility. Green HRM ensures that companies are not only compliant with regulations but also positioned as responsible global actors, contributing to a more sustainable global economy.

### **Enhancing Reputation and Attracting Global Partnerships:**

The integration of Green HRM practices enhances corporate reputation on the global stage. In an increasingly environmentally conscious world, businesses that demonstrate a commitment to sustainability are more likely to attract environmentally aware consumers, partners, and investors. This not only strengthens market positioning but also opens doors to collaborations and partnerships with like-minded organizations worldwide.

### **Empowering India as a Global Leader in Sustainable Practices:**

By embracing Green HRM, India can position itself as a global leader in sustainable business practices. The nation's vast talent pool, combined with a commitment to environmental responsibility, can drive innovation and solutions with global relevance. This not only benefits India's domestic economy but also contributes to shaping a more sustainable global future. In conclusion, the integration of Green Human Resource Management in India is not only a strategic imperative for environmental preservation but also a crucial component for navigating the complexities of globalization. By aligning HR practices with eco-conscious objectives, India can harmonize economic growth with environmental responsibility. Through innovation, investments in sustainable technologies, and global compliance, Indian organizations can lead the way in sustainable global business practices. Green HRM empowers India to not only adapt to globalization but also shape it, ensuring a more sustainable and prosperous future for the nation and the world at large.

## **COMMUNITY HEALTH:**

### **Fostering Community Health through Green Human Resource Management in India**

In an era of rapid industrialization and globalization, the intersection of economic development and environmental well-being is a critical concern for nations worldwide. India, with its vast population and diverse ecosystems, stands at the forefront of this challenge. Green Human Resource Management (HRM) emerges as a strategic approach to address this dynamic. This article explores how the integration of Green HRM practices can contribute to the enhancement of community health in India, ensuring a sustainable and thriving future for its citizens.

### **Empowering the Workforce for Environmental Stewardship:**

Green HRM in India goes beyond conventional HR practices by instilling a sense of environmental responsibility within the workforce. Through training, workshops, and awareness campaigns, employees are equipped with the knowledge and skills to adopt eco-friendly practices both within and outside the workplace. This empowers them to become environmental stewards within their communities, promoting behaviors that lead to improved health and well-being.

### **Promoting a Culture of Wellness and Sustainability:**

Green HRM emphasizes the holistic well-being of employees, recognizing that a healthy workforce is essential for sustainable community health. By incorporating wellness programs, promoting physical and mental health, and providing access to green spaces within the workplace, organizations in India can create environments that foster not only productivity but also overall well-being. This approach ripples out into the broader community, as employees carry their healthy habits and positive outlook into their neighborhoods.

### **Community Engagement and Collaboration:**

Green HRM encourages organizations in India to actively engage with local communities. This can take the form of environmental initiatives, volunteering, and partnerships with local NGOs and community groups. By investing in community development and environmental projects, businesses not only contribute to the betterment of localities but also strengthen their relationships with community stakeholders. This collaborative approach builds trust and goodwill, laying the foundation for a healthier and more prosperous community.

### **Addressing Environmental Health Challenges:**

India, like many developing nations, faces a range of environmental health challenges, from air and water pollution to inadequate waste management. Green HRM equips organizations to take proactive measures in addressing these issues. By implementing eco-friendly policies and practices, businesses can reduce their environmental impact and contribute to mitigating health risks associated with pollution. This not only benefits employees but also the broader community, creating a cleaner and safer living environment.

### **Supporting Accessible Healthcare:**

Green HRM initiatives can extend to supporting accessible healthcare for employees and their families. This can include providing health insurance, organizing health camps, or partnering with local healthcare providers to offer affordable medical services. By prioritizing the health of their workforce, organizations in India play a crucial role in ensuring that community members have access to essential healthcare services, ultimately leading to improved community health outcomes.

### **Incorporating Local Knowledge and Traditional Practices:**

Green HRM recognizes the value of local knowledge and traditional practices in promoting community health. Organizations in India can collaborate with local communities to integrate traditional, eco-friendly practices into their operations. This not only preserves cultural heritage but also fosters a deeper connection between businesses and the communities they serve. It also enables the sharing of knowledge and expertise, leading to mutually beneficial outcomes for both parties. In conclusion, Green Human Resource Management emerges as a powerful tool to promote community health in India. By prioritizing environmental responsibility, holistic well-being, community engagement, and access to healthcare, organizations play a pivotal role in shaping healthier and more sustainable communities. Through collaborative efforts and a commitment to local empowerment, businesses in India can contribute to a brighter future for their employees and the broader society. As India continues on its path of growth and development, the integration of Green HRM practices will be instrumental in fostering thriving, resilient, and environmentally conscious communities.

### **Enhancing Community Health Through Green Human Resource Management in India**

In the dynamic landscape of modern India, the integration of Green Human Resource Management (HRM) practices has emerged as a crucial catalyst for fostering community health. This innovative approach to HRM goes beyond conventional practices, placing a significant emphasis on environmental stewardship and holistic well-being. By incorporating green initiatives into HR strategies, organizations play a pivotal role in creating a positive impact not only within their workforce but also in the communities they operate in. Green HRM, at its core, revolves around equipping employees with the knowledge and skills to adopt eco-friendly practices. Through specialized training programs and awareness campaigns, organizations empower their workforce to become champions of environmental sustainability. This empowerment extends beyond the workplace, as employees carry their newfound eco-consciousness into their communities. By adopting sustainable behaviors in their daily lives, they contribute to a cleaner and healthier environment. Furthermore, Green HRM places a strong emphasis on employee wellness and overall health. By implementing wellness programs and providing access to green spaces within the workplace, organizations in India create environments that promote physical and mental well-being. A healthy workforce is not only more productive but also serves as a beacon for promoting healthy living within their communities. Employees, as ambassadors of well-being, inspire their neighbors and friends to adopt healthier lifestyles. Community engagement is another pivotal aspect of Green HRM. Organizations actively collaborate with local communities, leveraging their resources and expertise to support environmental and health initiatives. This engagement takes various forms, from organizing environmental clean-up drives to partnering with local healthcare providers to offer medical services. By investing in community development and health-related projects, organizations not only uplift the communities they operate in but also build strong, mutually beneficial relationships with local stakeholders. Addressing environmental health challenges is paramount in a country like India, where issues such as air and water pollution impact millions. Green HRM empowers organizations to take proactive steps in mitigating these challenges. By adopting eco-friendly policies and practices, businesses not only reduce their environmental footprint but also contribute to creating a safer and healthier living environment for their employees and the broader community. Moreover, Green HRM in India embraces traditional knowledge and practices that have sustained communities for generations. Organizations collaborate with local communities to integrate eco-friendly practices into their operations, thereby preserving cultural heritage and fostering a deeper connection with the communities they serve. This exchange of knowledge creates a harmonious relationship where businesses learn from the wisdom of local communities, and communities benefit from the resources and opportunities offered by businesses. In conclusion, Green Human Resource Management in

India is a transformative approach that holds the potential to significantly enhance community health. By prioritizing environmental responsibility, employee well-being, community engagement, and access to healthcare, organizations become catalysts for positive change. As India strides forward on its path of progress, the integration of Green HRM practices will be instrumental in creating thriving, resilient, and environmentally conscious communities. This holistic approach not only benefits the immediate workforce but also reverberates throughout society, creating a positive impact that endures for generations to come.

### **SUSTAINABLE PRACTICES:**

India stands at a crossroads of economic growth and environmental conservation, where the integration of Green Human Resource Management (HRM) practices plays a pivotal role. This innovative approach to HRM goes beyond traditional strategies, focusing on environmental sustainability and holistic well-being. By infusing green initiatives into HR practices, organizations contribute not only to their own success but also to a sustainable and prosperous future for India.

#### **Empowering a Green Workforce:**

One of the central tenets of Green HRM is the empowerment of employees as environmental stewards. Through targeted training programs and awareness campaigns, organizations in India equip their workforce with the knowledge and skills to adopt eco-friendly practices. This empowerment extends beyond the workplace, as employees become ambassadors for sustainability in their communities. By integrating green behaviors into their daily lives, they contribute to a cleaner and healthier environment, fostering a culture of environmental responsibility.

#### **Promoting a Culture of Wellness and Sustainability:**

Green HRM emphasizes the holistic well-being of employees, recognizing that a healthy workforce is essential for sustainable community health. By incorporating wellness programs, promoting physical and mental health, and providing access to green spaces within the workplace, organizations in India create environments that foster not only productivity but also overall well-being. This approach ripples out into the broader community, as employees carry their healthy habits and positive outlook into their neighborhoods.

#### **Community Engagement and Collaboration:**

Green HRM encourages organizations in India to actively engage with local communities. This can take the form of environmental initiatives, volunteering, and partnerships with local NGOs and community groups. By investing in community development and environmental projects, businesses not only contribute to the betterment of localities but also strengthen their relationships with community stakeholders. This collaborative approach builds trust and goodwill, laying the foundation for a healthier and more prosperous community.

#### **Addressing Environmental Health Challenges:**

India, like many developing nations, faces a range of environmental health challenges, from air and water pollution to inadequate waste management. Green HRM equips organizations to take proactive measures in addressing these issues. By implementing eco-friendly policies and practices, businesses can reduce their environmental impact and contribute to mitigating health risks associated with pollution. This not only benefits employees but also the broader community, creating a cleaner and safer living environment.

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### **Incorporating Local Knowledge and Traditional Practices:**

Green HRM recognizes the value of local knowledge and traditional practices in promoting community health. Organizations in India can collaborate with local communities to integrate traditional, eco-friendly practices into their operations. This not only preserves cultural heritage but also fosters a deeper connection between businesses and the communities they serve. It also enables the sharing of knowledge and expertise, leading to mutually beneficial outcomes for both parties. In conclusion, Green Human Resource Management emerges as a powerful tool to promote community health in India. By prioritizing environmental responsibility, holistic well-being, community engagement, and access to healthcare, organizations play a pivotal role in shaping healthier and more sustainable communities. Through collaborative efforts and a commitment to local empowerment, businesses in India can contribute to a brighter future for their employees and the broader society. As India continues on its path of growth and development, the integration of Green HRM practices will be instrumental in fostering thriving, resilient, and environmentally conscious communities.

### **ENVIRONMENTAL ENTERPRISES:**

Green Human Resource Management (HRM) in India has emerged as a powerful driver for the integration of environmental enterprises within organizational frameworks. This progressive approach to HRM transcends conventional practices, placing significant emphasis on environmental sustainability and conscientious business operations. By incorporating green initiatives into HR practices, organizations contribute not only to their own success but also to the advancement of environmentally-conscious enterprises across the country.

### **Fostering Eco-conscious Entrepreneurship:**

Green HRM acts as a catalyst for fostering eco-conscious entrepreneurship within the organizational landscape of India. By infusing environmental considerations into HR policies, organizations encourage employees to think innovatively about sustainable business practices. This might involve initiatives like waste reduction, energy conservation, or the adoption of eco-friendly technologies. Through mentorship and support, employees are empowered to develop environmentally-responsible initiatives, leading to the emergence of green enterprises within and beyond the organization.

### **Promoting Circular Economy Models:**

One of the key facets of Green HRM is the promotion of circular economy models. In India, organizations are increasingly recognizing the importance of responsible resource management. Green HRM initiatives encourage employees to think in terms of sustainability, advocating for practices like recycling, reusing, and repurposing. This shift towards circularity not only minimizes environmental impact but also has the potential to drive economic growth through the creation of new markets and industries centered around sustainable practices.

### **Encouraging Green Supply Chain Management:**

Organizations in India are realizing the significance of extending green practices beyond their own operations to their supply chains. Green HRM plays a pivotal role in this endeavor by promoting eco-friendly procurement and supplier management. By prioritizing partnerships with environmentally-conscious suppliers, organizations contribute to the growth of green enterprises within the supply chain ecosystem. This collaborative approach ensures that sustainable practices are embedded throughout the entire value chain, resulting in a more environmentally-resilient business environment.

### **Facilitating Innovation in Green Technologies:**

Green HRM initiatives in India are instrumental in fostering innovation in green technologies. By creating an environment that encourages employees to explore and develop sustainable solutions, organizations become incubators for green technology startups. Through training, mentorship, and resource allocation, organizations facilitate the emergence of new enterprises focused on developing and implementing cutting-edge green technologies. This not only benefits the organization itself but also contributes to the broader ecosystem of green innovation in India.

### **Supporting Green Entrepreneurial Ecosystems:**

Green HRM extends its influence beyond the organizational boundaries, actively participating in the development of green entrepreneurial ecosystems in India. Organizations engage with local communities, educational institutions, and government agencies to create an enabling environment for green startups. This may involve providing mentorship, offering resources, and establishing partnerships to support budding entrepreneurs in their journey towards establishing environmentally-conscious enterprises.

### **Promoting Eco-friendly Product and Service Offerings:**

Green HRM initiatives encourage organizations in India to evaluate and refine their product and service offerings through an eco-conscious lens. This may involve the development of sustainable products, the adoption of green packaging solutions, or the introduction of eco-friendly services. By aligning business offerings with environmental sustainability, organizations not only cater to the growing demand for green products but also contribute to the proliferation of eco-conscious enterprises in the market. In conclusion, Green Human Resource Management in India acts as a linchpin for the integration of environmental enterprises within organizational frameworks. By prioritizing environmental responsibility and conscientious business practices, organizations contribute to the growth and advancement of green entrepreneurship in the country. Through initiatives that foster eco-conscious entrepreneurship, promote circular economy models, encourage green supply chain management, facilitate innovation in green technologies, support green entrepreneurial ecosystems, and promote eco-friendly products and services, organizations become key players in shaping a sustainable and environmentally-resilient business landscape in India. This holistic approach not only benefits individual organizations but also contributes to the broader movement towards a greener, more sustainable future for the country.

### **HR PROGRAMS:**

Green Human Resource Management (HRM) in India encompasses a strategic approach to aligning HR programs with environmentally sustainable goals. It is a pivotal component in fostering environmental stewardship within organizations, contributing to the larger mission of sustainable development. This article delves into the specific HR programs that form the bedrock of Green HRM in India and their profound impact on environmental preservation and sustainable business practices.

### **Environmental Awareness and Training Initiatives:**

One of the cornerstones of Green HRM in India lies in the implementation of comprehensive environmental awareness and training programs. These initiatives equip employees with the knowledge, skills, and mindset needed to integrate sustainability into their daily work routines. Through workshops, seminars, and interactive sessions, organizations foster a culture of environmental consciousness among their workforce. By instilling a sense of responsibility towards the environment, HR programs play a pivotal role in cultivating a workforce that actively engages in sustainable practices, both within and outside the organization.

### **Performance Evaluation with a Green Lens:**

Incorporating environmental considerations into performance evaluation is a distinctive feature of Green HRM in India. Organizations evaluate employees based on their contributions towards environmental sustainability. This may encompass initiatives such as resource conservation, waste reduction, and participation in eco-friendly projects. Recognizing and rewarding employees for their efforts towards environmental preservation not only reinforces the organization's commitment to sustainability but also motivates employees to actively engage in green practices. This paradigm shift in performance evaluation reinforces the alignment between individual contributions and organizational sustainability goals.

### **Promoting Green Procurement and Vendor Management:**

HR programs within the ambit of Green HRM in India extend their influence beyond the organization to encompass procurement and vendor management. These programs advocate for the selection of environmentally responsible suppliers and the procurement of eco-friendly products and services. By incorporating environmental criteria into vendor selection processes, organizations contribute to the growth of green enterprises within their supply chains. This, in turn, amplifies the impact of sustainable practices, creating a ripple effect that extends throughout the broader business ecosystem.

### **Integrating Sustainability in Recruitment and Onboarding:**

Green HRM in India takes a proactive approach towards embedding sustainability right from the recruitment and onboarding process. Organizations may prioritize candidates with a demonstrated commitment to environmental stewardship. This ensures that individuals who are already aligned with the organization's green objectives become integral members of the workforce. Additionally, onboarding programs may include modules on environmental policies, practices, and expectations, ensuring that new hires are immediately immersed in the culture of sustainability.

### **Employee Engagement in Environmental Initiatives:**

HR programs in Green HRM facilitate active employee engagement in environmental initiatives. This may involve the establishment of green teams or committees tasked with driving sustainability projects. These groups act as catalysts for innovation and collaboration, generating ideas and implementing initiatives that further the organization's environmental goals. By involving employees at all levels in these initiatives, organizations tap into a valuable resource of diverse perspectives and expertise, amplifying the impact of their sustainability efforts. HR programs within the framework of Green HRM in India play a pivotal role in advancing environmental sustainability within organizations. Through initiatives focused on environmental awareness and training, performance evaluation with a green lens, promotion of green procurement and vendor management, integration of sustainability in recruitment and onboarding, and active employee engagement in environmental initiatives, organizations in India are actively contributing to the larger mission of sustainable

development. These programs not only align individual efforts with organizational sustainability goals but also foster a culture of environmental responsibility that permeates throughout the entire organization. As Green HRM continues to gain prominence in India, the impact of these HR programs on environmental preservation and sustainable business practices is set to play an increasingly vital role in shaping a greener, more sustainable future for the country.

### **GLOBALIZED OPERATIONS: -**

Green Human Resource Management (HRM) in India is at the intersection of sustainable practices and the dynamics of globalization. As organizations embrace eco-centric HR strategies, it becomes crucial to understand how these practices align with globalized operations. This article sheds light on how Green HRM strategies are adapted to suit the intricacies of globalized operations in the Indian context, emphasizing the need for a harmonious coexistence between environmental stewardship and international business endeavors.

#### **Adapting Green HRM Strategies for Globalized Operations:**

Globalized operations bring forth a unique set of challenges and opportunities for Green HRM in India. Organizations operating on an international scale need to tailor their HR programs to align with the environmental regulations and norms of various countries. This requires a nuanced approach in the formulation and implementation of eco-centric policies that not only comply with local regulations but also reflect a genuine commitment to environmental preservation. It involves the integration of sustainable practices into the entire HR lifecycle, from recruitment to retirement, ensuring that environmental considerations are embedded in every facet of the organization's global operation.

#### **Addressing Cultural and Regulatory Diversity:**

India's foray into globalized operations necessitates a deep understanding of diverse cultures and regulatory frameworks. Green HRM practices need to be flexible and adaptable, considering the varying environmental priorities and standards of different regions. This may involve conducting thorough environmental impact assessments for each operational location, identifying key areas for improvement, and devising targeted strategies to address specific environmental challenges. By proactively engaging with local communities and stakeholders, organizations can forge strong partnerships that not only enhance their social license to operate but also contribute to the broader goal of community well-being.

#### **Implementing Eco-Friendly Technologies and Practices:**

Incorporating eco-friendly technologies and practices is paramount in the context of globalized operations within the realm of Green HRM. Organizations in India must stay abreast of cutting-edge environmental technologies and methodologies that can be applied across different operational geographies. This includes adopting renewable energy sources, optimizing resource utilization, and implementing waste reduction strategies. By embracing these technologies, organizations not only contribute to environmental preservation but also position themselves as leaders in sustainable business practices on the global stage.

#### **Fostering a Culture of Environmental Responsibility:**

Globalized operations necessitate a cohesive organizational culture that places a premium on environmental responsibility. HR programs within Green HRM in India play a pivotal role in cultivating this culture. They facilitate the dissemination of environmental knowledge and best practices across different operational units, ensuring that all employees, regardless of location, are aligned with the organization's green

objectives. Through training, awareness campaigns, and regular communication, organizations foster a shared sense of environmental stewardship that transcends geographical boundaries.

### **Navigating Supply Chain Sustainability:**

Globalized operations invariably involve complex supply chains that span across multiple countries and regions. Green HRM in India emphasizes the need for organizations to extend their commitment to sustainability beyond their immediate operations and into their supply chains. This entails working closely with suppliers to ensure adherence to environmentally responsible practices, conducting regular audits to monitor compliance, and incentivizing sustainable behavior within the supply chain network. By taking a proactive approach to supply chain sustainability, organizations contribute to the overall reduction of environmental impact associated with their global operations. In the era of globalized operations, Green HRM in India emerges as a critical driver of environmental sustainability. By adapting HR strategies to suit the intricacies of international business endeavors, organizations can navigate the challenges posed by diverse cultures, regulatory frameworks, and supply chain complexities. Through the implementation of eco-friendly technologies, the fostering of a culture of environmental responsibility, and a proactive approach to supply chain sustainability, organizations in India are poised to not only excel in the global marketplace but also lead the way in sustainable business practices. As the world continues to grapple with environmental challenges, the role of Green HRM in guiding globalized operations towards a greener, more sustainable future cannot be overstated.

### **ENVIRONMENTAL RECLAMATION:**

Environmental reclamation, a fundamental aspect of Green Human Resource Management (HRM), plays a pivotal role in shaping sustainable practices in India. This article delves into the significance of environmental reclamation within the context of Green HRM, highlighting its multifaceted impact on organizational sustainability and community well-being.

### **Understanding Environmental Reclamation in Green HRM:**

Environmental reclamation encompasses the restoration and rehabilitation of degraded ecosystems, ensuring they regain their ecological functionality. In the realm of Green HRM, it involves the integration of reclamation efforts into the HR strategies of organizations operating in India. This proactive approach not only mitigates environmental impact but also establishes a framework for responsible business practices that resonate with the broader goals of environmental conservation.

### **Empowering Employees as Environmental Stewards:**

One of the key tenets of environmental reclamation through Green HRM is the empowerment of employees as environmental stewards. Organizations in India can achieve this by providing training and development programs that equip employees with the knowledge and skills required to actively participate in reclamation efforts. This may include workshops on waste reduction, energy conservation, and sustainable procurement practices. By fostering a sense of ownership and responsibility for environmental reclamation, organizations create a workforce that is not only productive but also deeply committed to the well-being of the environment.

### **Collaborative Initiatives for Environmental Restoration:**

Environmental reclamation initiatives often thrive on collaboration. Green HRM in India can serve as the catalyst for forging partnerships with environmental organizations, government agencies, and local

communities. Through collaborative efforts, organizations can contribute to large-scale reclamation projects that have far-reaching positive effects on the environment. This collaborative approach not only amplifies the impact of individual efforts but also demonstrates a commitment to shared environmental values, further enhancing an organization's reputation as a responsible corporate citizen.

### **Innovative Technologies for Reclamation:**

The integration of innovative technologies is instrumental in driving effective environmental reclamation through Green HRM in India. Organizations can leverage cutting-edge solutions such as bioremediation, phytoremediation, and advanced monitoring techniques to accelerate the reclamation process. By staying at the forefront of technological advancements, organizations not only optimize their reclamation efforts but also showcase their commitment to employing the best available practices for environmental restoration.

### **Measuring the Impact: Key Performance Indicators (KPIs):**

To gauge the effectiveness of environmental reclamation efforts, organizations must establish relevant Key Performance Indicators (KPIs) within their HR programs. These KPIs should encompass metrics related to resource conservation, habitat restoration, and community engagement. By quantifying the outcomes of reclamation initiatives, organizations in India can track progress, identify areas for improvement, and communicate their environmental achievements to stakeholders, thereby reinforcing their dedication to sustainable practices.

### **Case Studies: Exemplifying Successful Reclamation Efforts:**

Examining case studies of successful reclamation endeavors provides valuable insights for organizations embarking on similar initiatives through Green HRM in India. These case studies serve as practical models, showcasing how organizations have effectively integrated reclamation efforts into their HR programs and reaped the benefits in terms of environmental restoration, community engagement, and organizational sustainability. Environmental reclamation stands as a cornerstone of Green HRM in India, underscoring the transformative potential of aligning HR strategies with environmental conservation. By embracing reclamation efforts, organizations not only contribute to the restoration of degraded ecosystems but also foster a culture of environmental stewardship among their employees. Through collaborative initiatives, technological innovation, and the establishment of meaningful KPIs, organizations can drive impactful reclamation endeavors that resonate with the broader goals of sustainable business practices. As environmental challenges persist, the role of environmental reclamation within Green HRM becomes increasingly imperative, positioning organizations in India as champions of responsible corporate citizenship and environmental preservation.

### **Fostering Environmental Resurgence: Green HRM's Role in Reclamation Efforts in India**

Embracing a sustainable future is no longer an option but a necessity, and India stands at the forefront of this pivotal shift towards responsible business practices. Within this landscape, the integration of environmental reclamation into Green Human Resource Management (HRM) emerges as a beacon of hope. This essay embarks on a journey through the realms of environmental reclamation within the framework of Green HRM in India, uncovering how this dynamic duo is steering the course towards a greener, more sustainable future. Picture a workplace where employees are not just cogs in a wheel, but active participants in environmental restoration. Green HRM in India is all about creating this transformation. It empowers employees with the knowledge and skills to champion reclamation efforts, turning office spaces into thriving

hubs of environmental consciousness. Through workshops, training programs, and eco-friendly initiatives, organizations pave the way for a workforce that not only excels in their roles but also leaves a positive mark on the environment. Environmental reclamation is a team effort, and Green HRM acts as the bridge that connects organizations with like-minded partners. By forging alliances with environmental groups, local communities, and government agencies, businesses in India can embark on reclamation projects of significant magnitude. This collaborative spirit amplifies the impact, ensuring that the benefits of reclamation reach far and wide, leaving a lasting legacy of restored ecosystems. In the quest for environmental resurgence, technology is a formidable ally. Green HRM encourages organizations to embrace cutting-edge solutions like bioremediation, phytoremediation, and state-of-the-art monitoring techniques. These innovations accelerate the reclamation process, breathing new life into degraded environments. By staying at the forefront of technological advancements, organizations not only enhance their reclamation efforts but also set a standard for others to follow. In any endeavor, measuring progress is paramount, and reclamation efforts are no exception. Key Performance Indicators (KPIs) provide a tangible way to gauge the effectiveness of these initiatives. From resource conservation to habitat restoration, organizations can establish metrics that track the impact of their reclamation endeavors. This data not only informs decision-making but also serves as a testament to the organization's commitment to sustainable practices.

#### **Case Studies: Illuminating the Path to Success:**

Real-world examples often serve as the best teachers. Examining case studies of organizations that have successfully integrated reclamation efforts into their Green HRM programs offers invaluable insights. These stories showcase how businesses in India have not only revitalized environments but also nurtured a culture of environmental stewardship among their employees. Through these illuminating examples, organizations can draw inspiration and glean practical strategies for their own reclamation journeys. Environmental reclamation within the framework of Green HRM is not just a trend; it's a movement towards a brighter, more sustainable future for India. By empowering employees, fostering collaborations, embracing technology, and measuring progress, organizations can be at the forefront of this transformative journey. Together, they can leave an indelible mark on the environment, showcasing that the marriage of Green HRM and environmental reclamation is not just a choice, but a responsibility. In this shared endeavor, India's businesses are poised to lead the charge towards a greener, more vibrant tomorrow.

## **LITERATURE REVIEW**

The concept of Green Human Resource Management (HRM) has gained prominence globally as organizations increasingly recognize the importance of integrating environmental sustainability into their operations. In the context of India, a country marked by diverse ecosystems and burgeoning environmental challenges, the role of Green HRM becomes particularly significant. This literature review aims to provide an in-depth analysis of the significance of Green HRM in India and the strategies involved in its implementation.

### **Significance of Green HRM in India:**

#### **1. Environmental Challenges in India:**

India's diverse geography encompasses a wide range of ecosystems, from the Himalayan mountains to coastal regions. However, rapid urbanization, industrialization, and population growth have led to significant environmental challenges. These include air and water pollution, deforestation, habitat destruction, and resource depletion. The need for sustainable practices is paramount to address these issues.

## **2. Green HRM as a Strategic Approach:**

Green HRM offers a structured framework for organizations to align their human resource practices with environmental sustainability goals. By integrating environmental considerations into HR policies and practices, organizations in India can contribute to mitigating environmental impact. This is especially relevant in a country where environmental conservation is a pressing concern.

## **3. Cultivating Environmental Awareness:**

One of the key roles of Green HRM is to foster a culture of environmental awareness and responsibility among employees. This can be achieved through training programs, awareness campaigns, and incentives for adopting eco-friendly practices. By instilling a sense of environmental stewardship, organizations empower employees to make positive contributions towards sustainability.

## **Implementation of Green HRM Practices:**

### **1. Formulation of Environmental Policies:**

Implementing Green HRM begins with the formulation of policies that align with national and international environmental standards. These policies cover various aspects, including waste management, energy conservation, water usage, and sustainable procurement. Clear and well-defined policies provide a foundation for integrating environmental considerations into HR practices.

### **2. Training and Skill Development:**

Training programs play a crucial role in equipping employees with the knowledge and skills needed to adopt eco-friendly practices. These programs can encompass a range of topics, including environmental regulations, resource conservation techniques, and best practices for sustainable operations. Through targeted training initiatives, organizations empower employees to contribute to environmental conservation efforts.

### **3. Incorporation of Eco-friendly Technologies in HR Processes:**

An important aspect of Green HRM implementation involves integrating eco-friendly technologies and practices into HR processes. This includes aspects such as recruitment, onboarding, and performance evaluation. For instance, organizations may prioritize candidates with a demonstrated commitment to environmental sustainability, or assess employees based on their contributions to green initiatives. This ensures that environmental consciousness becomes an integral part of the organizational culture.

## **RESEARCH GAP:**

While the abstract and subsequent summaries provide a comprehensive overview of the interplay between Green Human Resource Management (HRM), globalization dynamics, and their collective impact on community health, there exists a notable research gap in the nuanced examination of specific case studies or empirical evidence. While the abstract outlines the theoretical framework and potential implications, there is a need for empirical studies that delve into real-world scenarios to validate and expand upon the conceptual foundations presented. By conducting in-depth case studies or empirical research, scholars can provide concrete examples and data-driven insights into how Green HRM practices and globalization dynamics manifest in various organizational contexts and their tangible effects on community health outcomes. Additionally, a comparative analysis across different regions or industries would offer a deeper understanding of the contextual variations and potential best practices in implementing Green HRM strategies within a globalized environment. This empirical approach would contribute to a more robust and actionable body of knowledge for organizations, policymakers, and practitioners seeking to navigate the intersection of Green HRM, globalization, and community health.

## RESEARCH METHODOLOGY: -

To address the research gap identified in the literature review, a mixed-methods approach will be employed to conduct an in-depth examination of the interplay between Green Human Resource Management (HRM), globalization dynamics, and their impact on community health outcomes. This methodology will incorporate both qualitative and quantitative research techniques to provide a comprehensive understanding of the subject matter.

1. Study Design: Qualitative Component\*\*: This component will involve conducting semi-structured interviews and focus group discussions with key stakeholders, including HR professionals, environmental experts, policymakers, and community representatives. These interviews will seek to gather rich, detailed insights into the perceptions, practices, and challenges related to Green HRM, globalization, and community health in the Indian context.

2. Ethical Considerations: Informed consent will be obtained from all participants, and their anonymity and confidentiality will be strictly maintained. Any potential conflicts of interest or biases will be transparently addressed.

3. Limitations: The study may face limitations related to sample representativeness and generalizability. Additionally, subjective interpretations in qualitative analysis and response biases in surveys may be potential challenges. By employing this mixed-methods research approach, this study aims to contribute empirical evidence and nuanced insights into the complex interplay between Green HRM, globalization, and community health in India. This methodology will provide a holistic understanding of the subject matter, offering actionable recommendations for organizations, policymakers, and practitioners seeking to promote sustainable practices and community well-being.

## CONCLUSION:

In conclusion, this exploration of the nexus between Green Human Resource Management (HRM) practices, globalization dynamics, and their collective influence on community health underscores the critical role that organizations play in shaping a sustainable and prosperous future. The integration of environmental stewardship through Green HRM practices has emerged as a strategic imperative, particularly in diverse and ecologically rich countries like India. The significance of Green HRM in India lies in its potential to address pressing environmental challenges resulting from rapid urbanization, industrialization, and population growth. By aligning HR policies and practices with environmental sustainability goals, organizations can contribute meaningfully to mitigating environmental impact. Through structured approaches, including policy formulation, training initiatives, and the integration of eco-friendly technologies, Green HRM becomes an integral part of organizational DNA, fostering a culture of environmental awareness and responsibility among employees. Furthermore, the study recognizes the profound impact of globalization dynamics on community health. Global interconnectedness offers opportunities for growth, cultural exchange, and technological advancements that, when coupled with sustainability practices, can contribute to cleaner, healthier environments. However, the challenge lies in striking a balance between profitability and sustainability. Thoughtful approaches, such as investing in environmentally friendly technologies and promoting cultural exchanges that emphasize environmental awareness, are essential in navigating this delicate equilibrium.

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## USES AND GRATIFICATION OF INTERNET CONSUMPTION BEHAVIOR OF FEMALES – DIGITAL HEALTHCARE MARKETING PERSPECTIVE

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### ABSTRACT

*This paper attempts to explore the uses and gratification of Internet consumption behavior among females from the perspective of digital healthcare marketing. The United Nations Beijing Declaration and Platform for Action recognized media as an important tool for women's empowerment and hence demands increased participation and access by women in the development and adoption of media and new technologies of communication for their well-being. Past researchers have also recognized the grim ground realities in this regard and suggested that the availability of timely information will facilitate the females' ability to control all aspects of their health, privacy, confidentiality, respect, informed consent, and fertility. All these are basic to their empowerment. The understanding of the uses and gratification of Internet consumption behavior by females will significantly enable the various stakeholders to empower females in terms of their access to affordable, quality health care. This is an empirical study based on primary data obtained from a survey of 171 Indian females conducted with objectives to (i) gain an understanding of how, why, when, and where women consume the Internet in India; and consequently, (ii) alert marketers, policymakers, and researchers to the numerous prospects, particularly in the area of digital health marketing.*

**Keywords** –Uses and gratification, digital divide, digital health marketing, India

### INTRODUCTION

The United Nations' "Beijing declaration and platform for action", adopted by 189 countries in 1995, is a progressive blueprint to secure and guide the commitment of various stakeholders including governments, institutions, civil society, and the private sector to work collectively for the betterment of women and girls in terms of twelve critical areas, i.e., environment, violence, institutional mechanism, armed conflict, poverty, decision-making, the girl child, education, training, health, human rights, and media, for women and girls (United Nations, 2015). Even in cases where men and women suffer from the same health conditions, women are forced to experience them differently due to: (i) their economic dependence on men (Green et al., 2021; Ahmad et al., 2018; Khanal, 2015); (ii) prevalence of poverty; (iii) inadequate sanitation facilities; (iv) experience of violence; (v) gender stereotypes; (vi) discrimination and myths; (vii) prevailing household inequalities regarding access to health care services, education and nutritional food (Green et al., 2021; Serrano-Cinca et al., 2018); (viii) limited mobility; (ix) restricted financial autonomy; and (x) limited participation in decisions over their sexual and reproductive lives having an adverse impact on their health (Radhakrishnan, 2023; Green et al., 2021; Ahmad et al., 2018; Serrano-Cinca et al., 2018; Khanal, 2015). The existence of all these factors across cultures and countries resulting in none or wrong diagnosis of these health issues which overburden women and negatively impact their health and wellbeing.

Apart from these, certain health issues such as mensuration, cancer (breast, ovarian, cervical and reproductive tract), menopause, and pregnancy are only women centric. Where again the awareness level and availability of proper information regarding the diagnosis of them is very low endangering the very existence of females' suffering from them. Further, according to the available data, as compared to men, women suffer higher heart attack deaths, more frequently exhibit symptoms of depression and anxiety (Radhakrishnan, 2023; Blank & Groselj, 2014), affected more regularly by urinary tract conditions and sexually transmitted diseases. In this situation, the Internet can play a significant role as has also been advocated by the United Nations in its Fourth World Conference on Women in 1995 whereby it had been suggested that the member countries must work for the betterment of women's health by (i) providing with timely information and related services; (ii) properly informing about preventive health policies and

programs that promote their health; (iii) making available the required funds for research on their health; and (iv) making provisions to monitor the actions taken in this regard on regular basis. The understanding about the Internet consumption behavior can play a significant role in the realm of digital healthcare marketing. Understanding how females consume the health-related content online can help healthcare organizations and marketers effectively reach and engage with them. Previous researchers have amply suggested that people frequently turn to the internet to seek health-related information by searching for symptoms (Chang et al., 2015; Penard et al., 2015), medical conditions, treatment options, and healthcare providers (Zheng & Ma, 2022; Tchamyoun et al., 2019; Kumar, 2016; Blank & Groselj, 2014). Under this background, the understanding about the uses and gratification of Internet consumption behavior of females can provide significant clues as to how the healthcare facilities be made more female centric, easy to approach for them, trustworthy, and affordable. With this objective, the present study is being undertaken in Indian settings but the study results can also be replicated in other countries as well.

## **THEORETICAL FOUNDATION AND HYPOTHESES FORMULATION**

### ***Uses and gratifications theory***

Propounded by Blumler and Katz (1974), the uses and gratification theory is an audience-centric positivistic approach to understand the reasons behind the mass consumption of a particular type of media. The focus of this theory is on the motives, goals, and needs of people for whose satisfaction they use different type of media at different points of time. Like other tangible products that are easily available in the market for sale, purchase, and consumption at mass level, it assumes media also to be an easily available product that can be demanded and consumed by people at mass level as per their individual requirements. This theory enumerates the reasons for making a deliberate choice for a particular media option by users that will satisfy their given needs apart from enhancing their knowledge, social-interactions, entertainment, diversion and escape (Devadas and Meghana, 2021).

Katz et al. (1974) have suggested five components of uses and gratification approach, i.e., (i) active audience; (ii) media choice that provides gratification; (iii) competition between media and other sources of satisfaction; (iv) individual audience's accumulated goals that are actually the goals of mass media use; and (v) audience orientations. According to them these five components are significantly important to understand the mass communication perspectives as people use media to acquire information, entertainment, social interactions, escape from stress, and imitate the media characters (Vatsa et al., 2022; McQuail, 2010). This theory assumes that users of media play an active and decisive role in deciding not only their media consumption but also in interpreting and integrating the existing media options in their lives to satisfy their needs and achieve gratification thereof. This results in competition amongst the available media alternatives for viewers'/users' gratification (Vatsa et al., 2022; Zhu et al., 2020).

Another implication of this theory is that the users have various media options available to them to satisfy their media related needs and each media option has different functions, benefits, and limitations. This approach assumes that it is the content of the media which is important for the users to satisfy their needs, hence, the users choose media content on the bases of their cognitive, social, psychosocial, para social, habitual, motivational, entertainment, esteem, recognition, and informational requirements. Over a period of time, this theory has been widely used to study nearly all kinds of mass media tools () started from radio (Lazarsfeld, 1940), comic books (Wolfe & Fiske, 1949), newspaper reading (Berelson, 1949), movies (Rehman, 1983), VCRs (LaRose et al., 2001), Cable TV (LaRose et al., 2001); Palmgreen & Rayburn, 1985), computer and video games (Al-Rahmi et al., 2020), mobile phones (Leung & Ran, 2000), text messaging (Al-Rahmi et al., 2020), Internet (Vatsa et al., 2022; Leng et al., 2020), Snapchat (Grieve, 2017), and

Facebook (Menon & Meghana, 2021; Zhu et al., 2020). Based on this discussion, it seems appropriate to hypothesize that:

- H1:** Females' frequency of the Internet consumption varies across (a) the activities undertaken; and (b) their age.  
**H2:** Females' ways of locating the relevant websites varies by their age.  
**H3:** Females' usage of various sources to acquire sensitive health-related information vary across the available options.

## RESEARCH METHODOLOGY

### *Sample Design and Profile*

This is an empirical study based on primary data obtained from a survey of 171 Indian females. Guided by a literature review in terms of females' age-based informational needs for peculiar health issues ranging from the pubertal onset to menarche, the study sample covered females a wide range of respondents of 15 to 60 years of age. Based on the survey precondition, i.e., the respondent must be able to surf the Internet independently, initially 250 females from various socio-economic-cultural background were approached across the selected age groups, 226 filled the questionnaire and finally the responses from 171 females could be used for this research. As recommended by previous researchers, purposive sampling technique was adopted for sample selection to ensure the representativeness of the sample. The respondents were ensured confidentiality. The survey took place in the month of July 2023. Surveyed sample composition is provided in Table 1.

**Table 1: Sample Composition**

Characteristics	Number (N = 171)	%	Characteristics	Number (N = 171)	%
<b><i>Residential Area</i></b>			<b><i>Educational Qualification</i></b>		
Rural	77	45	Illiterate	10	6
Urban	94	55	Up to class 12	75	44
<b><i>Age (years)</i></b>			Graduation and above	86	50
15-30	46	27	<b><i>Family Size</i></b>		
30-45	74	43	Small Family	115	67
45-60	51	30	Large Family	56	33
<b><i>Employment</i></b>			<b><i>Family Type</i></b>		
Working	62	36	Joint Family	48	28
Non-working	109	64	Nuclear Family	123	72

## RESULTS

### *Consumption of Internet in general*

The first part of the first hypothesis (H1a) proposed that females' frequency of the Internet consumption varies across the activities undertaken. To this end, seven activities, i.e., shopping, cooking, travel and tour, entertainment, employment, health care, and education were identified for which the Internet may be used by the respondents almost on daily basis. The respective data were collected using a 5-point scale (Table 2). The mean Internet usage scores as enlisted in Table 2 are different from each other indicating that the frequency of Internet usage varies across activities. The mean scores also indicate that usage of the Internet is more popular for informative purposes than for shopping and entertainment in this order. Rankings were assigned

to the listed activities based on mean usage scores. As per these rankings, the usage of the Internet is highest for gathering health-related information (Mean = 3.96; Rank = I) and the least for cooking (Mean = 2.69; Rank = VII). For statistical validation, one sample t-test was applied by taking 2.5 (scale mid-value) as the test value. All the t-values were found to be significant at  $p < .001$ , and  $P < .05$  leading to the acceptance of H1a.

**Table 2: Internet Usage: t-test**

Type of activity	Mean (SD) <sup>1</sup>	Ranking <sup>2</sup>	Mean Difference <sup>3</sup>	t-value	Sig.
Shopping	3.49 (1.29)	IV	0.99	16.27	.000**
Cooking	2.69 (1.44)	VII	0.19	10.66	.000*
Travel and Tour	3.42 (1.13)	V	0.92	15.98	.000**
Entertainment	3.01 (1.38)	VI	0.51	7.28	.000*
Employment	3.68 (1.27)	III	1.18	19.32	.000**
Health Care	3.96 (1.12)	I	1.46	25.51	.000**
Education	3.74 (1.19)	II	1.24	18.16	.000**
* $p < 0.05$ , ** $p < 0.001$					

For the statistical examination of the assertion made by the second part of the first hypothesis (H1b), i.e., females' Internet consumption for various activities varies across their age, the ANOVA test was applied to mean Internet usage scores for various age groups, and the corresponding results are summarized in Table 3. Differences can be observed in the mean usage of the Internet across age groups of the respondents. In the first two age groups, the highest consumption of the Internet was for obtaining health-related information as compared to the third age groups respondents who have used the Internet most for gathering work-related information. The usage of the Internet for finding out new cooking recipes was found to be minimal for all age groups females. Although, the mean scores are different, indicating that the usage frequency of the Internet for listed activities varies across the age groups of the respondents, however, ANOVA test results found these differences to be significant at  $p < .001$ , and  $p < .05$  only in five out of seven cases leading to the partial acceptance of H1b.

**Table 3: Age-wise analysis of Internet usage: ANOVA**

Type of Activity	Internet Usage across Age Groups (Mean)				F-value	Sig.
	N = 171	15-30	30-45	45-60		
Shopping	3.51	3.66	3.41	3.47	0.24	1.121
Cooking	2.69	1.33	2.61	3.15	3.32	.024*
Travel and Tour	3.42	3.43	3.38	3.52	3.12	.015*
Entertainment	3.01	2.69	3.29	3.48	4.76	.001*
Employment	3.74	3.44	3.86	4.15	0.15	.962
Health Care	3.96	3.86	4.18	3.95	5.92	.000**
Education	3.68	3.44	3.86	4.10	5.63	.000**
* $p < 0.05$ , ** $p < 0.001$						

The second hypothesis (H2) states that females' ways of locating the relevant websites vary by their age. In this direction, first, responses were obtained for four possible options (random browsing, parents/children/friends/others, print, and Radio/TV advertisements) on a five-point scale. Secondly, the corresponding mean scores were calculated, and finally, a one-way ANOVA test was applied (Table 4). Analysis results indicate that out of the listed options, random browsing is the most popular way chosen by the respondents across all age groups to find out about the relevant websites (Mean = 3.95) followed by

asking parents/children/friends/others (Mean = 2.89), print advertisements (Mean = 2.02), and Radio/TV advertisements (Mean = 1.79). A similar result exists across all the four age groups of the surveyed sample. However, statistically, these differences were found to be significant only in three of the four cases leading to the partial acceptance of H2.

**Table 4: Age-wise analysis of web location ways: ANOVA**

Way to locate web-sites	N = 171	15 - 30	30 - 45	45 - 60	F-value	Sig.
Random Browsing	3.95	3.63	4.18	4.24	6.85	.000**
Parents/children/friends/others	2.89	2.78	3.02	2.90	1.30	.276
Print advertisements	2.02	1.79	2.25	1.95	4.15	.005*
Radio/TV advertisements	1.79	1.54	2.06	1.71	6.08	.000**
* $p < 0.05$ , ** $p < 0.001$						

### **Consumption of Internet for Sensitive health issues**

The third hypothesis (H3) proposed that females' sources to acquire sensitive health-related information vary across the available options. To examine this hypothesis, first, the relevant data were collected from the respondents across three sources, i.e., parents/children, friends/relatives, and the Internet, under five conditions: speed, ease, confidentiality, comfort, and privacy. Table 5 depicts the corresponding results. The mean percentage was calculated for each source. Results show that almost 50 percent (Mean = 46.6) of the surveyed females relied on the Internet, followed by parents/children (Mean = 31.9), and friends/teachers (Mean = 21.4) to acquire information about sensitive health-related issues. Source-wise, the results reveal that under the specific conditions, females preferred different options to gather the required information. For example, the Internet is the most sought out way opted by females when they need information fast (66.3 percent), easily (60.8 percent), and comfortably (38.6 percent), however, parents/children were most preferred to be consulted when confidentiality (40.2 percent) and privacy are to be maintained consult children when they need privacy (46.7 percent). Out of the three available options to get information about sensitive health issues, the respondents perceived the Internet as the fastest, easiest, and most comfortable medium. Friends/teachers were also preferred by a good number of females when they need the information with the least effort.

To statistically examine this hypothesis (H3), the ANOVA test was applied and the corresponding *F*-values were calculated across the three age groups of the respondents (Table 5). Although, the mean percentage scores for three source of information are different, indicating that under the given conditions the respondents have preferred different source of information but ANOVA test results found these differences to be significant at  $p < .05$  only in two out of five cases leading to the partial acceptance of H3.

**Table 5: Sources of Sensitive information acquisition**

Prevailing conditions	Source of information (%)			F-value	Sig.
	Parents/Children	Friends/Teachers	Internet		
Speed to get information - fast	22.7	11.0	66.3	0.51	.676
Way to get information-easiest	17.5	21.7	60.8	1.46	.225
Confidentiality concern -important	40.2	26.9	32.9	1.18	.318
Comfort level needed - high	32.6	28.7	38.6	3.76	.011*
Privacy concern - required	46.7	18.8	34.5	2.68	.047*
Mean (%)	31.9	21.4	46.6		
Ranking	II	III	I		

\*  $p < 0.05$

## DISCUSSION

This study aimed to explore the uses and gratification of media consumption behavior of females in the age group of 15 - 60 years with the perspective of identifying the scope of digital health marketing in India. The study focused on Internet consumption behavior of females in terms of why, what, when, and how they consume the content available on the Internet. In this domain three hypotheses have been developed and tested with the collected data. The study results led to the acceptance of H1a (i.e., females' frequency of the Internet consumption varies across the activities undertaken); H3 (i.e., females' sources to acquire sensitive health-related information vary across the available options); and partial acceptance of H1b (i.e., females' Internet consumption for various activities varies across their age); and H2 (i.e., females' ways of locating the relevant websites vary by their age). In the last few years, India is emerging as a strong voice for various critical issues including climate change, electrification, space race, and manufacturing. In most of these issues, India is at the forefront (Reddy, 2023). At the same time, India is now the world's diabetes capital, millions have hypertension, cancer, respiratory issues, depression and more (Reddy, 2023). Needless to state that if left unchecked, India's non-communicable disease burden will be nearly \$4 trillion by 2023 (Reddy, 2023). Hence, it is imperative that Indian health care industry should join hands and protect the country by increasing awareness and the proper utilization of Internet can definitely play a decisive role in this area.

The internet has revolutionized the way we disseminate and consume information for various purposes. The study results have indicated that this phenomenon has been particularly profound among females, who have harnessed the internet to meet a wide array of needs, including health-related information and services. Females are finding the internet as a valuable source for obtaining quick, secret, and easily accessible information on symptoms, health conditions, diseases, treatments, and preventive measures. Women can also become part of several existing online forums, support groups, and social media communities, which allow them to seek emotional support, share personal experiences, and learn from the experiences of others. Researchers have found these digital communities to be very valuable for women dealing with issues that are still not freely discussed in India, such as fertility, pregnancy, chronic illnesses, or mental health concerns (Reddy, 2023). Further, in the current scenario, they may also schedule doctors' appointments and participate in telemedicine consultations. With the availability of numerous mobile apps, fitness apps, menstrual cycle trackers, calorie counters, and wearable devices, females can also monitor their health and wellness.

For marketers in the healthcare industry, understanding the uses and gratifications of internet consumption behavior among females is essential. Leveraging these insights can enhance the effectiveness of digital healthcare marketing strategies in terms of (i) developing content; (ii) fostering the inclusion of more engaging and interactive features like live chats, question and answer sessions, and online communities; (iii) offering more opportunities to women to seek timely clarification and connect with healthcare professionals; (iv) collaborating with app developers and wearables manufacturers to offer integrated solutions that aid women in tracking their health and wellness; and (v) streamlining telemedicine services and appointment scheduling to ensure they are user-friendly, secure, and accessible.

This enhances the convenience aspect of healthcare consumption and will make females more self-empowered. The internet has become an indispensable tool for women seeking health information and services. Their uses and gratification of internet consumption behavior are deeply intertwined with empowerment, convenience, support, and customization. In the realm of digital healthcare marketing, recognizing and catering to these aspects can help providers deliver more effective and patient-centered care, ultimately improving the health and well-being of women in the digital age. Accordingly, the study results will guide the stakeholders to work collectively to take measures to strengthen female well-being and access to affordable and quality health care.

**Conflict of interest:** No conflict of interest exists.

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## ANALYZING THE INFLUENCE OF OCCUPATIONAL STRESS ON THE WORK-LIFE BALANCE OF JURISDICTIONAL PROFESSIONALS: A QUALITATIVE STUDY

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### ABSTRACT

*The days are gone when there was a reasonably clear boundary between work and home. Nowadays, the gap between personal and professional life is missing. This qualitative investigation highlights the work stress problem among jurisdictional professionals. Further, this research examines the issues generated in jurisdictional professionals' work-life balance due to work stress. A qualitative analysis has been done using a thematic approach to accomplish the study's goal. A sample of 15 jurisdictional professionals has been taken. One-on-one face interview has been conducted to take jurisdictional professionals' responses to 10 questions related to work stress and work-life balance. This investigation, through thematic analysis, identified four themes under work stress: nature of work, working conditions, economic aspect, and social pressure. Family responsibilities & gathering avoidance, personal discomfort, health issues, and behavioural issues are identified under work-life balance. Implications of this qualitative research with future research direction have also been discussed.*

**Keywords:** Work stress; Work-life balance; Qualitative analysis; Thematic Approach; Jurisdictional professionals.

### INTRODUCTION

When establishing workplace solutions, the conceptualization of work stress is essential. Workplace stress is characterized as a "dangerous reaction" when employees have high demands and expectations. Work stress results in physical sickness, psychological distress, and mental illness (Eskelinen et al. 1991, Nieuwenhuijsen et al. 2010). Recent increases in work stress have been connected to worldwide recessions, job insecurity, and increased work intensity (Cooper (2011; Collier, 2009, Evans et al., 2013), all of which result in heavy workloads along with interpersonal conflicts that can harm children's psychological growth through interrupted parenting (Solantaus et al. 2010). Workplace stress may consequence from contact with a multiplicity of work stressors and appears to occur when individuals try to handle their job-related obligations, tasks, or other types of work pressure and face difficulties, strain, anxiety, or worry in the process (Stranks, 2015). Work stresses can take various forms, depending on the workplace's features, and may be unique to a particular organization or industry (Karasek, 1990). Work stress is generated by either undesired life events, the individual's response to physiological and psychological stressors, or the individual's 'transactional' relationship with the environment (Cahill 1996, Florio et al. 1998; Cox 1993; Cox et al. 2000; Cooper et al. 2001). At the same time, conceptualized models highlighted stress as a product of an imbalance between the desired outcome and supplied resources. A little agreement was noticed between academic models and lay conceptions of stress at various places. The general public and academicians define stress in a variety of ways. For instance, Kinman and Jones (2015) found that there was no consensus regarding the conceptualizations of stress, and that different psychological, social, environmental, and work-related aspects were used to explain and transmit stress. Although concepts such as power or control in relation to gender and class are thought to be connected with stress, Brooker and Eakin (2001) contend that stress models do not unambiguously contain these concepts. For example, Page et al. (2013) found that participants viewed stress as a womanly attribute related with weakness. This perception may explain why so few people acknowledge to having experienced stress in their lives. Cahil

(1996) and Marine et al. (2014) define stress management techniques as being directed either at individuals or organisations. These stress management strategies can then be further categorised as primary, secondary, or tertiary preventive interventions (De Jonge, 2002).. Primary therapies are directed to avoid the major causes of stress; secondary interventions focus on lightening symptoms' harshness or duration, and tertiary or reactive interventions try to provide rehabilitation and maximize functioning in individuals with persistent health disorders (Whitehead, 2007).

Psychological and emotional stress therapies may embrace stress awareness training and cognitive-behavioural therapy (CBT). Organizational interventions affect groups of people at work and may involve workplace modifications or approaches to dispute resolution inside a particular organization. Specific interventions are directed at individuals and organizations, such as promoting a healthier work-life balance and peer support groups.

According to Bhui et al. (2012) methodical review, interventions directed at individuals significantly influence individual outcomes such as depression and anxiety levels more than organizational interventions. On the other hand, individual treatments did not enhance organizational outcomes such as absenteeism, the primary measure of lost organizational productivity. The evidence gaps identified in this review included studies comparing different types of organizations (e.g., public, private, and nongovernmental organizations (NGO), as well as studies examining whether they employ and benefit from similar interventions, given that different sectors employ vastly different business processes, resource levels and consistency, profit orientation.

## **WORK-RELATED BURNOUT**

Built by Freudenberg (1974) and produced by Maslach (1982), the burnout associated with work refers to a physical and emotional stress process caused by several elements connected to the workplace, such as an excess of responsibility or inequity at work (Salston & Figley, 2003). An overload of responsibility, perceptions of inequality, and inappropriate awards might result from the following factors: labour dispute (Maslach & Leiter, 1997). Furthermore, repeated exposure to trauma has impacted people's burnout levels (Aguilera, 1995). Because judges are often exposed to painful substances (for example, terrible evidence), burnouts due to secondary trauma are likely. Research has indicated that people suffering from burnout typically hold idealistic attitudes about helping others (Pines & Aronson, 1988). Judges with an idealistic perspective of justice (i.e., always achievable) may be more likely to feel burnout in employment.

Often physical and emotional symptoms of burnout include headaches, high blood pressure, sadness, insomnia, and disappointment (Farber, 1983; Prosser et al., 1996). Burnout can also lead to a negative self-concept and bad attitudes to work and other people (Pines & Aronson, 1988). As discussed, judges are regularly given (e.g., to decide a case) responsibilities, which have significant repercussions and are frequently traumatic to others. Working conflicts are also a major component of the justice system because of the adverse system's nature and the risks many judges face (Harris et al., 2001). Judges may also share a feeling of work unfairness since the work takes long hours and a deep emotional investment with possibly uneven rewards. Finally, judges can have unrealistic opinions about aiding others who probably want better results for the participating parties. These variables show that the judges are highly prone to burnout and physical and emotional repercussions.

## **REVIEW OF LITERATURE**

Support by colleagues and superiors and the impact of instrumental and sociopathic assistance are also called social support (Theorell & Karasek, 1996). The social support communication process is directed towards

improving handling, appreciation, affiliation, and skill through actual or perceived physical and psychosocial exchanges (Gottlieb, 2000).

The support provided by the supervisor refers to the care of the supervisor for the well-being of followers and to what is stated and to help get the task done. On the other side, coworker assistance is the skills and sociability of coworkers in accomplishing their duties (Theorell & Karasek, 1996). According to Kristensen, Borritz, Villadsen, and Christensen (2005), there are three different types of burnout that should be considered: work burnout, personal burnout, and customer burnout. Personal burnout is the long-term fatigue of physics and psychology. Work-based burnout is long-term tiredness linked with the person's work. Finally, the burnout associated with customers is a state of chronic physical and emotional tiredness seen in connection with customer jobs (Kristensen et al. 2005). The dominant belief is that human services such as social work, healthcare, and teaching probably have burnout (Kristensen et al. 2005). Burnout can be contractualized by those who do not like work and even love working; numerous work hours are a daily occurrence of high burnout (Carter, 2006).

Carter (2006) noted that dealing with customers in family law results in severe burnout associated with customers. This is particularly true if consumers have psychiatric diseases and disorders. It is worth highlighting that lawyers' values may collide with actions taken by their clients, leading to friction in the evaluation of familial cases. However, they are legally and ethically required to protect their customer's rights according to ethical values.

Past research has demonstrated that demand for jobs and job controls can be found in the workplace and stressors that could contribute to burnout (Buunk et al. 1998; Kahn & Byosiére, 1992). Emotional exhaustion is part of personal burnout and closely resembles common stress reactions, including tiredness, job depression, psychosomatic distress, and anxiety (Buunk, de Jonge, Ybema, & de Wolff, 1998; Kahn & Byosiére, 1992; Warr, 1987). This overlap has also been seen (Schaufeli & Enzmann, 1998). Personal burnout was linked to work stress, resulting in heavy workloads and delays at workplace psychological demands (Lee & Ashforth, 1996).

## **JOB/ WORK STRESS**

Professional life is linked to several variables, two of which are essential in occupational stress, namely organizational needs and the ability of employees to provide or produce services or goods. Stress emerges when an employee realizes that the stresses (organizations) demand far surpasses the person's capacity to respond (Aswathappa, 2008). Stressors include the working environment involving the nature of the workload, work culture, peer groups, conditions of employment, allocated duties and responsibilities, and the managers' attitude toward an employee. The discrepancy between the perception and ability of employees is known as work stress. Therefore, work stress is the interaction between the nature of the working environment and the worker's qualities so that work demands exceed the person's ability to meet them (Rose and Altmaier, 2000).

## **WORK-LIFE BALANCE**

Work-life balance is a concept of positive organisational changes to decrease the pressure between an individual's work and personal life. Such alternative techniques help improve the effectiveness of individuals in both fields.

Rao (2010) has described the word balancing work/life in four quadrants, i.e., work, family, friends, and self, as significant dailies. According to Goyal (2012), the work/life balance between one activity and one person's key activities is a sense of fulfilment.

## WORK/LIFE BALANCE COMPONENTS

The components must be identified when understanding the balance between work and life. In general, we can find several significant components: if we evaluate the concept of work/life balance. A person's health is a vital part of the balance between work and life. The absence of a healthy mind and body prevents a person from entirely realizing his talents and abilities. This is a significant obstacle to work/life balance. (Demerouti et al., 2005)

The conducive and supportive working and working environment is another characteristic of a good work/life balance approach. In the event of crises like spouse/parents/health, children's husband-wife misunderstandings, unsupportive colleagues, and dominant supervisors, a person may not be able to attain their professional goals or enjoy life outside the office (Dalton and Mesch, 1990).

Love and religion are two of life's most essential components. Without these two, a person cannot focus on professional and personal tasks and responsibilities. A healthier relationship with friends and peer groups is crucial for balancing work/life (Rao, 2010; Goyal, 2012).

## CHALLENGES IN THE WORK-LIFE BALANCE DUE TO WORK STRESS

Many investigations have linked the working-life balance to the stress management of the individual. Different psychological investigations have provided established truths that tie the terms to one another. Despite these results, however, most academics fail to understand the technique for achieving work-life balance even after realizing the relevance and usefulness of this balance (Kossek et al., 2014).

Chiang et al. (2010) have described how stress relating to work increases when you lose control over the workplace. However, work-life balance also promotes the stretch under challenging tasks and subsequent stress. Nowadays, firms are actively going forward to include rules on work balance which see it as a significant responsibility to increase employee loyalty and commitment to preventing turnover (Dalton and Mesch, 1990). Even though academics are investigating the endpoints of work-life balance, practical research still have not shown exactly how stress is related to job stress. The vast majority of study has also been confined to western countries (Perrewe et al., 2002), which means that its findings cannot be generalised to the Asian context, where the phrase is accepted but not supported (Luk and Shaffer, 2005).

In three critical ways, work-life balance methods are closely tied to work stress. At first, employment balance and implementation rules can help employees manage their working field in alliance with their personal lives as a helping resource.

Demerouti et al. (2005) explained the emotional trench and physical drain repercussions of imbalance in work and personal life. Such problems occur with demanding employment and its final interference with home life, leading to conflict.

## OBJECTIVES

1. To investigate the significant causes of work stress among jurisdictional professionals.
2. To study the issues in the work-life balance due to work stress among jurisdictional professionals.

## RESEARCH METHODOLOGY

The researcher has adopted a qualitative analysis approach to attain the study goals. Qualitative research conducted methodologically and rigorously gives significant and valuable results (Attride-Stirling, 2001).

Primary data was collected from the fifteen jurisdictional professionals of India's National Capital Region for qualitative analysis. The sample size in qualitative research is usually less than in quantitative research (Vasileiou et al., 2018). As per Onwuegbuzie and Leech's (2007) recommendation, a 5-10 employees sample size is appropriate for collecting data using the interview method. Out of the fifteen sampled jurisdictional professionals, 9 were male, and 6 were female working as a lawyer (4 participants); Public prosecutor (3 participants); notary public (4 participants); administrative staff (4 participants). The interview was conducted only after assuring the participant that their name and work addresses would be kept entirely confidential. The jurisdiction professionals were approached using the convenience sampling technique. One-on-one face interview of 20-30 minutes long was conducted at the participant's workplace. Firstly, the purpose of the interview was clearly defined to the interviewees, and then their responses were recorded through pen and paper. A semi-structured format questionnaire having 10 questions concerned about work stress and work-life balance was used. For the qualitative analysis of data widely used thematic approach was applied (King, 2004; Braun and Clarke, 2006).

## ANALYSIS AND INTERPRETATION

Qualitative analysis is a technique through which the researchers interpret the experiences and perceptions of people and gain a deeper understanding of the phenomenon (Patton, 2002). This study aimed to identify the key aspects that cause work stress among jurisdiction professionals and how they affect their work-life balance. The thematic approach of qualitative analysis was used for analyzing the data. Thematic analysis is a well-structured approach to summarise the key features of extensive data set and provide a clear and organized report (King, 2004). The primary motive behind thematic analysis was to get deeper insights into the concepts. The six-step process of thematic analysis recommended by Braun and Clarke (2006) has been adopted for qualitative analysis. The first step is directed toward becoming familiar with the collected qualitative data. For this reading and rereading method was followed. In the second stage, initial coding was given the transcript based on repeating words, phrases, and lines. Themes were searched out at the third step based on similarities and associations of codes. These themes were reviewed, and themes denoting the same meaning were clubbed under the fourth step. In the fifth step, the researcher defined themes identified under thematic analysis. In the final step, results were written in themes and sub-themes.

## STRESS AT THE WORKPLACE:

The current investigation identified four themes of work stress causes by following Braun and Clarke's (2006) six-step approach. The narrative data of participants' viewpoints about the job aspect that generates stress revolve around the nature of the job, working conditions, economic aspects, and social pressure (table 1). The first themes identified were the nature of work that becomes a cause of stress for jurisdictional professionals. This job has high responsibilities, client dealing, mental efforts, and continuous exposure to traumatic cases related to murder, divorce, child custody, kidnapping, etc. All participants found the nature of the job itself stressful caused of the judiciary system.

*"My nature of the job itself is stressful to me. It involves high job responsibilities with lots of mental efforts. Sometimes, certain cases of clients make me unstable."* (Female participant, Public prosecutor)

*"Judges' decisions greatly impact my job. Prolonged orders and decisions make my job stressful. Also, I feel stressful by hearing my clients' problems."* (Male participant, Lawyer)

Fourteen participants narrated that the working conditions in the judiciary department cause stress. The participants found their work environment very suffocated, small cabins with huge files, noisy, and understaffed. They also feel burnout due to heavy workloads.

*"I feel dissatisfied with my workplace work environment that is very suffocated and noisy."* (Male participant, Administrative staff)

*"Daily I have to do lots of paperwork. Sometimes I feel I am doing two persons' work."* (Female participant, Notary public)

Twelve participants were also notified that the economic aspect of their job was stressful. They found their salary is not equitable to their work responsibilities and performance. They also notified inequity based on the salary of their peer group.

*"I found a financial imbalance in this job. I feel my job earning is less as compared to my mental efforts and performance."* (Male participant, Lawyer)

Another aspect found stressful for jurisdiction professionals was social pressure, as this profession related to public dealing requires patience & judgmental skills. Also, they are continuously observed by the public and media. High-profile cases always attract the attention of the media. The jurisdiction professionals found themselves always working under social pressure. Eleven participants accepted this aspect as a cause of stress.

*"Before joining this profession, I thought there used to be no social pressure in this field. But after entering this field, reality strikes me, and I feel the pressure to fulfil the expectations of clients, society, and media."* (Male participant, Public prosecutor)

**Table1: Causes of work stress among jurisdictional professionals**

Themes	Sub-themes	Frequency (N= 15)
Nature of job	<ul style="list-style-type: none"> <li>• High responsibilities,</li> <li>• Client dealing,</li> <li>• High mental efforts</li> <li>• Continuous exposure to traumatic cases</li> </ul>	15
Working conditions	<ul style="list-style-type: none"> <li>• Suffocated work environment,</li> <li>• Small cabins with huge files,</li> <li>• Noisy environment,</li> <li>• Understaffed</li> </ul>	14
Economic aspect	<ul style="list-style-type: none"> <li>• Less pay with huge work responsibilities</li> <li>• Unfair performance-based pay</li> <li>• Inequitable remuneration as compared to peers</li> </ul>	12
Social pressure	<ul style="list-style-type: none"> <li>• Pressure of public</li> <li>• pressure of clients</li> <li>• Pressure of media</li> </ul>	11

**Source:** Author's Compilation

### ISSUES IN THE WORK-LIFE BALANCE DUE TO WORK STRESS:

The jurisdiction professionals accepted the presence of work-life balance issues. Their narration related to Work-life balance, family responsibilities, avoidance of social gatherings, personal discomfort, health problems, and behavioural issues are common concerns were uncovered (Table 2).

Almost all participants showed concern about their inability to fulfil family responsibilities. They reported that work stress discourages them from attending family get-togethers, they feel less energetic during festival celebrations, and they show less interest in fulfilling family responsibilities like child care, decisions for family betterment, etc.

*"sometimes am more involved in my clients' matter than my matters."* (Female participant, Lawyer)

*"I feel short of time with my family due to office work stress. Many times, I missed various family celebrations and got together."* (Male participant, Administrative staff)

Participants were also informed about their dissatisfaction and discomfort because of work stress. Participants claimed they hardly get time for leisure activities and fulfilling their hobbies. They also complained about the lack of quality time with the family.

*"After returning home from work, I do not have enough time and energy to think about fulfilling my hobbies and having fun with the family."* (Female participant, Administrative staff)

All participants were notified of mild to severe health issues due to work stress. Participants reported the problem with burnout and headache due to heavy work pressure and traumatic cases. They also identified the problem of restlessness and compassion fatigue because of exposure to traumatic material.

*"When I come to exposure of some traumatic case, then at times, I become restlessness. I keep on thinking on the same case and feel headache."* (Male participant, Notary public)

*"I feel my health is impacted adversely due to work stress. I am unable to leave my work issues at the workplace."* (Female participant, Lawyer)

Thirteen participants stated that they noticed behavioural changes because of the jurisdiction profession, like facing insecurity; minor incidents make them aggressive and always doubt everyone. The participants were notified that such behavioural issues arose because of their work nature.

*"Sometimes, by hearing the traumatic case in the courtroom, I do not want to talk to anyone. At that time, I just feel it is ubiquitous to commit a crime."* (Male participant, Lawyer)

*Yes, I am noticing specific behavioural changes in me. I felt insecure and aggressive when I saw some crime near me."* (Female participant, Public prosecutor)

**Table 2: Issues in the work-life balance due to work stress among jurisdictional professionals**

Themes	Sub-themes	Frequency (N= 15)
Family responsibilities and gatherings avoidance	<ul style="list-style-type: none"> <li>Family get-together</li> <li>Festival celebration</li> <li>Child care responsibilities</li> <li>Role in family decisions</li> </ul>	15
Personal discomfort	<ul style="list-style-type: none"> <li>Less time for leisure activities</li> <li>Less time for fulfilling hobbies</li> <li>Less quality time for family</li> </ul>	14
Health issues	<ul style="list-style-type: none"> <li>Burnout</li> <li>Headache</li> <li>Restlessness</li> <li>Compassion fatigue</li> </ul>	15
Behavioral issues	<ul style="list-style-type: none"> <li>Feeling of insecurity</li> <li>Aggressive behavior</li> <li>Suspicious behavior</li> </ul>	13

**Source:** Author's Compilation

## DISCUSSION AND CONCLUSION

This study accepted the work-related stress among jurisdictional professionals based on qualitative analysis. Schrever et al. (2019); Eells and Showalter (1994), through empirical investigation, highlighted that professional jurisdictional experiences elevated occupational stress. The significant stressors highlighted under the current investigation were the nature of work, working conditions, economic aspects, and social pressure. Chamberlain and Miller (2008) accepted that jurisdiction officers feel stress due to substantial workloads, traumatic cases, and the pressure of making significant decisions. NCSC's (2002) survey highlighted jurisdiction work as very stressful because of gruesome evidence. Eells and Showalter (1994) found that highly publicized

and emotional cases also create social pressure and generate work-related stress. Tsai and Chan (2010) also supported that low workplace social support causes burnout among judges and prosecutors.

Furthermore, current research focused on work-life balance issues raised due to work stress among jurisdictional professionals. The research found that family gatherings & responsibilities avoidance, personal discomfort, health issues, and behavioral issues were the key challenges in balancing work and personal life. Previous research by Anleu and Mack (2013) also highlighted dissatisfaction among judiciary members on work-life balance. Research by Schrever et al. (2019) also reported that persons involved in the jurisdiction profession frequently face burnout, secondary trauma, and emotional depletion issues due to work stress. Chamberlain and Miller (2008) also point out health and behavioural issues like compassion fatigue, burnout, indirect traumatization, and insecurity.

As the jurisdiction, professionals have a significant role in the judicial system. Any stress occupied at work will affect their efficiency and maintain law and order in the country. Then there is a need to identify the potential sources of work stress among jurisdictional professionals and frame coping strategies to control their occupational stress. The stress generated at the workplace harms their efficiency and causes disturbance in their personal life.

## IMPLICATIONS AND FUTURE DIRECTIONS

There is an abundance of literature on work stress and its effect on work-life balance, but there is a paucity of literature pertaining to jurisdictional professionals. Therefore, the purpose of this study is to expand the body of literature concerning work-related tension and the work-life balance of administrative professionals. In addition, this investigation identified potential stressors among jurisdictional professionals, enabling authorities to take corrective measures in this direction. Therefore, there will be harmony between the personal and professional lives of members of the jurisdiction.

This investigation is grounded in qualitative analysis. Using quantitative data analysis methods, further research can be conducted in this direction. In addition, a comparison can be made between judges, prosecutors, and other members of the judiciary system in terms of their work stress and its influence on their work-life balance.

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## HUMAN CAPITAL AND INDIA'S GROWTH STORY: A POLICY PERSPECTIVE OF SKILL FORMATION

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### ABSTRACT

*At present, economic growth is regulated by the forces of the global production system. The structure and pace of industrial production globally now is pushed by technological progress, economies of scale, and availability of skilled manpower. The experience of industrial development of the Western world attests to the inevitability of technological growth. However, the countries of the East Asian region could achieve industrial transition through human capital formation largely.*

*The policy makers of the region charted their growth stories along human resources only. Economic growth of countries like Japan, South Korea, Singapore, and China has come mainly from human capital augmenting technology. It was attributed to the endogenous growth strategy that they had adopted.*

*India's achievement on human development has been quite abysmal not for its population size but for lack of political concern for inclusive growth. The very focus of political leaders across parties has concentrated on winning elections every five years with populist policies. The wastage of demographic dividend in absence of human capital formation policies is one such disaster.*

*India's labour market informality does indicate that the economic situation of the masses is vulnerable and it is partly due to the shortage of skills that are relevant for the global production system. This is an alarming situation for when it comes to India's macroeconomic performance. But what made it become so alarming? In this paper, we attempt to understand as to why the policy makers couldn't give adequate priority to human capital formation for boosting economic growth.*

**Keywords:** Human Capital, Economic Growth, Endogenous Growth, Informalisation

### INTRODUCTION

Even as human capital is pivotal for achieving high inclusive growth, India's policy framework hasn't accorded due attention to skill formation for labour absorbing structural transformation. It constrains the growth of total factor productivity that determines overall economic prosperity of a country. In addition, low skill endowment in labour force accounts for high informalisation in the country (Singh, 2023).

Low base of the skilled manpower is one of the dominant factors that can explain the macroeconomics of low manufacturing employment growth in India. In the light of wage setting models of macroeconomics that attribute the wage determination to the strength of collective bargaining argues that that any segment of labour may enjoy in the labour market. Some macroeconomic models assign higher weightage to the institutions and inherent skills that labour possess greater bargaining power.

The skill endowment adds to bargaining power of labour in the globalised world. A world economic order that is known for weakening of labour market institutions. In the same way, labour organisations-trade unions- have become too weak to sustain protect labour interests in the face of labour labour displacing technology. The large informality does indicate that economic situation of masses is vulnerable and this vulnerability can be reversed of labour has acquired some kind of skill relevant for the modern industrial production.

Even as there exist multiple factors on demand and supply side are responsible for rising informal jobs in industrial sector, skill formation is one of the prominent factors that can turn the fortunes of the labour. While the demand side factors are constrained by forces of global production system, the supply side factors are policy driven and government's commitment to inclusive growth through expansion of organised industrial sector (Mehrotra et al., 2012). The countries that have effective institutions and policies to raise the pool of skilled manpower are found to have realised the full potential of manufacturing sector to generate employment and reduce poverty (Barro, 2001).

Indian economy suffers from severe shortage of skilled workers despite being one of the youngest nations in the world, with more than 54% of the total population below 25 years of age and over 62% of the population in the working age group (15-59 years). Human capital formation calls for building up a network of institutions<sup>1</sup>.

It is estimated that only 2.3 % of the workforce in India has undergone formal skill training percent compared to 68% in the UK, 75% in Germany, 52% in USA, 80% in Japan and 96% in South Korea. Large sections of the educated workforce have little or no job skills, making them largely unemployable.

The country's population pyramid is expected to bulge across the 15-59 age group over the next decade. This demographic advantage is predicted to last only until 2040(Mehrotra et al., 2013). India therefore has a very narrow time frame to harness its demographic dividend and to overcome its skill shortage. This is an alarming situation when it comes to India's macroeconomic performance. But what made it become so alarming? We argue that policy makers, although designed industrial policies for rapid growth didn't pay the required policy attention to the human capital formation.

The rest of the paper is divided into three sections. Section 2 discusses the significance of human capital for economic growth by dwelling on endogenous growth theory. Section3, elaborates on India's perspective on human capital led economic growth and its weaknesses. Section 4, suggests the way forward for human capital formation.

<sup>1</sup>The success on this front depends on the synergy among all of them to achieve the target of "Skill India". Towards this, a separate ministry, the Ministry of Skill Development and Entrepreneurship was created in 2014 and thus the National Skill Development Mission was launched with a target of training 300 million people by 2022.It has a mandate to introduce reforms in five key areas concerning these existing institutions, (i) curriculum flexibility, (ii) training equipment and workshops, (iii) pedagogy, (iv) industry interface, and (v) financial model.

## **HUMAN CAPITAL AND ECONOMIC GROWTH:**

### **Theoretical Background**

Even as economic growth resulting from human capital can enable a labour surplus country to enhance total factor productivity faster, it is the political economy that decides the nature of economic growth strategy. The earliest developed economies of the world chose to grow using exogenous growth models that required huge investment in the physical resources. It all began with the Industrial Revolution of England in the late 18th century. The resources were procured by force from the English colonies. However, this kind of privilege has ceased to be an option for the developing countries.

The countries that gained their independence in the middle of the 20th century had to struggle for resources to ignite their growth process. While the countries of the East Asian region chose to begin with human capital augmented growth strategy, India adopted exogenous growth path using capital intensive technology. Apart from laying down foundations of heavy industrialisation, it never thought of developing indigenous technology which could initiate a labour absorbing structural transformation.

In the current age of globalisation, economic growth and development is regulated by the forces of globalisation particularly the global production system. The structure and pace of industrial production globally now is pushed by technological progress, economies of scale, and availability of skilled manpower. The experience of industrial development of the Western world attests to the inevitability of technological growth. However, the countries of the East Asian region could achieve industrial transition through human capital formation largely.

The policy makers of the East Asian region countries had understood the importance of human capital early on and thus charted their growth stories along human resources only. Economic growth of countries like Japan, South Korea, Singapore, and China has come mainly from human capital augmenting technology (Fogel, 2008). Their model of growth has been endogenous as opposed to the exogenous growth strategies that were adopted by the developed countries of the world.

Table 1: Research and Development Expenditure as share of GDP(%)

Country	1996	2000	2005	2010	2015	2022
China	0.56	0.89	1.31	1.71	2.06	2.40
East Asia & Pacific	2.22	2.26	2.43	2.42	2.38	2.63
European Union	1.68	1.72	1.74	1.93	2.04	2.32
Hong Kong	na	0.46	0.77	0.75	0.76	0.99
Japan	2.69	2.91	3.18	3.14	3.29	3.26
Korea, Rep.	2.26	2.18	2.63	3.47	4.22	4.81
Latin America	na	0.57	0.60	0.75	0.80	0.65
Low & middle income	na	0.66	0.85	1.12	1.43	1.86
North America	2.38	2.57	2.46	2.65	2.65	3.32
OECD members	2.12	2.27	2.20	2.36	2.45	2.96
Russian Federation	0.97	1.05	1.07	1.13	1.10	1.10
South Asia	0.63	0.66	0.79	0.79	0.58	0.63
India	0.65	0.77	0.84	0.82	0.62	0.66

Source: World Development Indicators

In India's context, the government's commitment is reflected by huge government investment in heavy industries and basic infrastructure (Chakravarty, 1987). However, there was a complete absence of a blueprint for labour absorbing industrial growth. Except for stressing the need for a robust manufacturing sector, there was no long-term policy on the sector until very recently. Trade regime was introduced in India in absence of enabling pre-conditions of suitable industrial organizational structure, efficient human capital, and proper business environment. As regards industrial organisation, the majority of industrial enterprises are owned by family business houses.

The inherent structure is such that the monopoly of big corporate houses does not allow new entrants to get into it (Das Gupta, 2008). In addition, there are discernible concerns with quality of human capital which is positively related with expenditure on Research and Development as shown in Table1.

The role of human capital is very important for industrialisation. Any country aiming to become a competitive economy in the trade-led growth requires developing human capital. This calls for improving the quality of education and skill endowment (Mehrotra and Acharya, 2017). There are studies that have underscored the role of human capital for enhancing and sustaining economic growth in long-run (Lucas Jr, 1993; Mankiw et al., 1992). The slow industrial growth in India is a multi-dimensional phenomenon which depends on factors like infrastructure, technology, skilled manpower etc. So, in a way, the reforms have forced globalisation on the Indian economy (Mehta, 2011) as there was no level playing field for indigenous industries at the time of economic reforms. The industrial policy could not take care of this aspect.

The fate of industrial policy hinges upon a synergy of pre-conditions that exist in a country. Tregenna (2015) argues that Industrial policy sets the process of industrialisation in motion. It deals with tariff and trade policy, tax relief, subsidies, export processing zone, role of the state in ownership of industries etcetera. The success of industrial policy entails complementarity between trade policy, technological policy, labour market policy, and skills & education policy broadly.

It is necessary that not just scarce resources must be channelized to the manufacturing sector, but also the political economy of rent generated from the state support to industries must promote re-investment of such profits. India's industrial policy since the 1990s has been shaped by changing global political economy. The factors like FDI, trade, and technology caught attention in the industrial policy framework. The employment and wage growth were under their influence hence. However, a synergy across the policy spectrum did not emerge which is so crucial for improving industrial performance.

The centrality of Skill formation has attracted policy attention with a long delay only from the Eleventh Five Year Plan (2007-12) onward. Macroeconomic theories emphasize the criticality of pool of human resources for boosting economic growth (Romer, 1994). The policy makers designed a vast architecture of skill development which culminated in the form of National Skill Development Corporation in the year.

The current government has pushed it further with new passion. The institution/programme has completed roughly two decades (2012-2022) now. While it is relevant for realising the existing demographic dividend until 2050, the implementing agencies have to sharpen their targeted focus and renewed commitment.

The lack of skills renders them unfit for industrial production. *Ceteris paribus*, this weakness and incapability make them fall prey to contractual employment. In addition, there are many other handicaps that have constrained industrial development in India for many decades and may continue like this. As India's labour supply has very less proportion having technical education, it would be appropriate to look into the prospects of developing those industry groups that have been left by manufacturing giants in the Asian continent. This will gradually break the constraints from the manufacturing sector and would also sustain it.

While in the short run, labour productivity may be enhanced by adopting technology; the latter itself is created by human resources in the long run. In India, import of technology has been a central issue for industrial development since the very inception of economic planning. While it was procured through imports in the pre-reforms period, this dependence was met through technology transfer by inviting foreign direct investment in the post-reforms period.

The development of indigenous technology could not be achieved in the country even till date. The productive capacity of the manufacturing sector is going to be seriously affected by labour market flexibility in the long run. This is not good for prospects of industrial growth and overall economic growth in the future. We argue that policy makers couldn't create appropriate economic institutions for developing human capital in India and thus derailed the process of inclusive growth.

## INDIA'S EXPERIENCE WITH HUMAN CAPITAL FORMATION

India's achievement on human development has been quite abysmal not for its population size but for lack of political concern for inclusive growth. The very focus of political leaders across parties has concentrated on winning elections every five years with populist policies. The wastage of demographic dividend in absence of human capital formation policies is one such disaster.

Srivastava (2020) argued that higher economic growth and reduction in poverty are caused by better pool of human capital. He further maintains that the elasticity of poverty reduction due to economic growth if human capital is evenly distributed. The poverty elasticity of India's economic growth has been low up to 1980s that has improved marginally in the post economic reforms period. In any case, outcomes of globalisation policies on an economy are determined by the degree of human capital there.

The policy focus on skill development began way back in 1956 with the adoption of the First Industrial Development Policy, 1956. The policy measures like Technical and Vocational Education and Training (TVET) and The Apprenticeship Act came into being. Later on, a network of Industrial Training Institute came into being since 1969 and a separate accreditation body known as The All India Council of Technical Education (AICTE) was set up in 1987 on the recommendations of the National Policy of Education in 1986. However, with introduction of the New Economic policy 1991, the skill manpower deficit was perceived to be haunting for industrial development and economic inclusion. The expansion of India's external economy informal jobs also grew that required semi-skilled workers. However, skilled manpower is in huge shortage in India even at present as revealed by Table 2.

In the post 1991 era, the economies of East Asia-China, Korea, Indonesia, and Taiwan have emerged as fastest growing industrial economies. However, total factor productivity did not grow homogeneously in all these economies. China's growth has come from growth of physical capital per worker and total factor productivity. Labour productivity growth was astounding too. The increasing labour force participation rate and working age population growth were also significant.

Whereas in the case of India and Indonesia, it was an increase in working age population and labour productivity growth that brought about per capita economic growth. The extent of labour productivity growth (7.4%) was highest for China. By contrast, it was slightly above four percent for the rest of the three countries. However, the reference year for each country was different. For India it was 1991, whereas it was 1967, 1973, and 1979 for Korea, Indonesia, and China respectively.

In the first twenty years of this reference period, the labour productivity grew on account of total factor productivity in all these countries. The contribution of total factor productivity was highest for China (3.5%) followed by India (1.7%), Indonesia (1.2%), and Korea (3%). However, the contribution of human capital to labour productivity was highest (7%) for Korea, followed by China (6%), India (4%) and Indonesia (2%) respectively. Looking beyond the first twenty years of the reference year, the contribution of physical capital to labour productivity declined for all three countries vis-a-vis India. It is quite interesting to know that the contribution of total factor productivity has increased even more in the case of China. Whereas it has declined for Korea marginally and turned negative for Indonesia. So, at the end of day, it is growth of total factor productivity that is important for raising labour productivity in the long run. In this respect, India has come a long way.

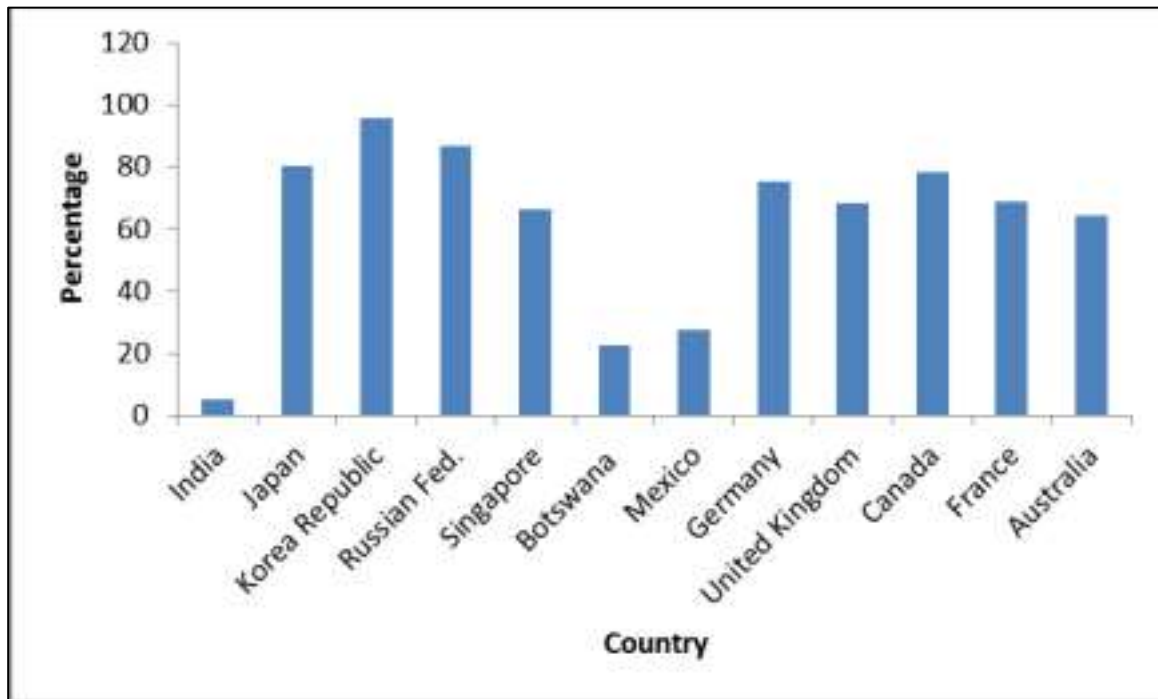


Figure 1: Share of technical manpower in India's labour force in the age group 20-24 yrs (2007)

The success on this front depends on the synergy among all of them to achieve the target of "Skill India". Towards this, a separate ministry, the Ministry of Skill Development and Entrepreneurship was created in 2014 and thus the National Skill Development Mission was launched with a target of training 300 million people by 2022. It has a mandate to introduce reforms in five key areas concerning these existing institutions, (i) curriculum flexibility, (ii) training equipment and workshops, (iii) pedagogy, (iv) industry interface, and (v) financial model.

The pool of skilled manpower is very small and insubstantial for meeting the demands of industrial development in the country as shown by Figure 1. This fact is endorsed by the India Skills Report 2015 which expresses deep concern over the lack of skill development. Of all the students applying for roles in the labour market, a mere one-third of the number had the appropriate skills to match the requirement of the employers. India's demographic dividend can be tapped fully provided sufficient employment is generated in the non-agricultural sector and skill levels of the workforce are upgraded (Mehrotra et al., 2013).

The National Policy for Skill Development and Entrepreneurship 2015<sup>2</sup> was launched with a highly ambitious vision to create an ecosystem of empowerment by speedy development of skilled manpower on a large scale and compatible with high standards of employers. In addition, it sought to promote innovation-based entrepreneurship to ensure sustainable livelihoods for masses. Its mission was to bridge the supply-demand mismatch in skilled manpower by generating demand for such manpower.

Sharma et al (2016) argues that skill development systems that are followed in China, Brazil, and Singapore are quite relevant for skill development in India. Singapore is one of the highly skilled countries in the world. The policy framework lends priority to skill development which makes it a preferred destination of the skilled workforce. Similarly, China has also achieved huge success in creating skilled manpower and its TVET system is a diverse and effective method of fostering technical and vocational manpower. It clearly mentions occupational standards and integrates education with economy. Appropriate laws ensure compliance of the industries to provide skill training and employment.

<sup>2</sup>The objectives of the policy among others ensure inclusive skill development of disadvantaged and marginalized groups and women workforce. It also seeks to promote commitment and ownership of all stakeholders. The policy is quite exhaustive in design and content. However, the realisation of outcomes depends on host of processes and implementing agencies. The factors like social beliefs, cultural practices, and social structure also matters.

Table 2: India's Status of Human Development in the world,1990-2021

Country	1990	2000	2010	2015	2021
Hong Kong(4)*	0.781	0.827	0.901	0.927	0.952
Singapore(10)	0.718	0.819	0.909	0.929	0.939
Korea (Republic of)20	0.728	0.817	0.884	0.898	0.925
Russian Federation(49)	0.734	0.720	0.780	0.813	0.822
Malaysia(61)	0.643	0.725	0.772	0.795	0.803
Brazil(79)	0.611	0.684	0.727	0.757	0.754
Thailand(64)	0.574	0.649	0.724	0.741	0.800
China(82)	0.502	0.594	0.706	0.743	0.768
Indonesia(116)	0.528	0.606	0.661	0.686	0.705
India(132)	0.427	0.493	0.581	0.627	0.633

Source:<https://hdr.undp.org/data-center/human-development-index#/indices/HDI>,

\*-Ranking of each country in HDR Report 2021

In Brazil, a concentrated policy focus is laid upon technical and vocational education at the secondary school stage. The course structure gives priority to industrial needs for skilled manpower and provides cost effective technical education. The experiences of various countries that have adopted skilling programmes differ. Sharma and Nagendra (2016) have highlighted the role of major participants in the process of skill building namely, the state, corporate, NGOs and the communities and identifies the challenges at the grassroots level in the process of skill building. He has found that the passive role of the targeted communities is one of the stumbling blocks for the skill building process.

Diaz and Rosas (2016) concluded that the Job Youth Training Program Projooven, a skill development programme in Peru left a different impact on the targeted beneficiaries. It was found that skilling development is good for formal employment prospects though it varies across gender and age. However, they found no impact on socio-emotional skills. Under the programme curriculum, three months in-classroom technical training and an internship for three additional months were included.

In another impact evaluation study by Card et al(2011)a random sample of applicants was selected to undergo training after a year of skilling programme. The skilling exercise made a little positive effect on employment outcomes but a modest effect on earnings. Similar findings about the effectiveness of short term skilling programmes were made by González et al(2012).Hirsh Leifer et al. (2016) used a randomized experiment to evaluate an long term labor market policy for unemployed in Turkey. They observed that the impact of training on employment is positive, but close to zero and statistically insignificant. The impact was stronger in case of private trainers. The programme did not have any long-term impact on employment growth.

It has been observed that human capital shapes the migration process. Hagan and Wassink (2006) have shown that the transfer of formal human capital influences the mobility pathways of professional return migrants. They have found this based on a survey of 200 return migrants and 200 non-migrants in Mexico. Skilling will be deciding the future agenda of work in India. Timothy (2018) argued that skill delivery mechanism and programmes deserve higher policy attention if migrant workers from the Southern Asian countries namely Bangladesh, India, and Sri Lanka get jobs overseas. Islam (2019) argues that policy-makers will have to contend with the complexity of duality in the labour market and vast informal sector.

Chakravorty and Bedi (2019) have carried out an empirical study on the impact of skill development programme-Deen Dayal Upadhyaya Grameen Kaushal Yojana-for rural areas of Bihar. It was found that the programme led to a 29 percent increase in the employment rate of the trained graduates. However, this impact was temporary and lasted for two years only. A major finding of the study was related to caste-based discrimination. It was found that the trained candidates who got their job placements had to leave for unbearable casteism in the concerned organisations.

Maitra and Mani (2017) argue that skilling programmes do benefit the targeted population. They found that participation in a subsidized vocational education programme was economically rewarding for women hailing from low-income households in India. The cost benefit analysis of the skilling indicated that the program costs can be recovered with less than four years of employment. Overall, our findings suggest that vocational education may serve to be a promising avenue through which young women can contribute to their household welfare.

The existing literature has underlined the necessity of human capital formation for boosting economic growth and steering inclusive growth. Nevertheless, the failure of India's policy makers on this front poses many questions on their integrity and design of various industrial policies. We argue that political institutions couldn't rise above the dichotomies between social and economic interests. They wished for high economic growth without sparing any serious thoughts to social inclusion.

## THE WAY FORWARD

The education endowment in the majority of India's workforce is very less. Unlike the countries that have succeeded in achieving a high manufacturing sector growth, in India, a mammoth fifty five percent share of total workforce is either illiterate or is educated upto primary level. Another 30% of them have education below higher secondary. In aggregate, eighty five percent of India's work-force does not have technical skills that are most essential for finding jobs in the formal manufacturing sector. Even though India may boast of having the largest chunk and number of youth population, it might not contribute to economic growth in absence of skill formation.

In order to realise India's demographic dividend, skilling of labour is very crucial. However, a skilling environment needs to be created by bringing it into the organised sector. The graduates of higher education are mostly not fit for manufacturing jobs. The situation can be turned around if a formal apprenticeship is introduced like most of the industrial countries such as the USA, Japan, and Germany. The legal instruments, the Apprentice Act 1961 and the Apprenticeship Rules 1992, governing apprenticeship programmes have turned counterproductive. For their rigid provisions, they have withheld growth of apprentices. This has discouraged formation of education endowment in the workforce.

Indian skilling challenge is huge due to involvement of diverse stakeholders namely multiple government departments at two tier levels of centre and states, private training providers, educational and training institutions, employers, industry associations, assessment and certification bodies and trainees. Indian skilling challenge is huge due to involvement of diverse stakeholders namely multiple government departments at two tier levels of centre and states, private training providers, educational and training institutions, employers,

industry associations, assessment and certification bodies and trainees. However, it is the heart and spirit of policy makers that can ensure human capital formation a reality.

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## THE EFFECT OF INTEGRATED YOGA MODULE ON QUALITY OF LIFE IN SECOND TRIMESTER IN ANTENATAL COHORT

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### ABSTRACT

**Introduction** Pregnancy is a unique phase in the life of a woman. While it is an exciting time, filled with expectations and hopes for a new future; it is also fraught with dramatic changes at a physical, mental, emotional and hormonal level. The duration of nine months is divided into three trimesters wherein distinct changes are observed in the physical body as it prepares for labour and delivery. At a mental level, mood swings, anxiety, depression may manifest. The quality of life of the pregnant woman is crucial to a positive delivery outcome as the level of satisfaction, happiness, physical well-being and selfcare directly affect the foetus in vitro.

**Objective:** To investigate the effect of integrated yoga protocol module on dimensions of quality-of-life satisfaction pertaining to happiness, physical wellbeing and selfcare among pregnant women in their second trimester.

**Methodology:** The study was a randomized pre and post, experimental and control study with assessment at the beginning and end of a three-month period conducted at the obstetrics and gynaecology department of GMERS Sola hospital with 180 participants

**Results:** Data was analysed using SPSS. It resulted in p-value being below the significance level (0.01). In intergroup, independent sample t test was applied. Here, dimension of life satisfaction, the overall mean of experiment group was found to be higher at 12.88 as compared to 11.82 of the control group. Also the calculated t-value of 6.875 at df=178 was found to be significantly larger than the critical t-value. Similar results were observed with happiness and physical wellbeing and selfcare. With intragroup paired sample t tests, the calculated t-value of 9.13 and a significance level of 0.01 ( $\alpha = 0.01$ ) with 89 degrees of freedom, indicated a statistically significant difference between the paired samples. Findings were similar in levels of happiness and physical wellbeing and selfcare strongly suggesting a statistically significant positive result after yoga intervention.

**Discussion:** The results of this investigation were consistent with the findings of other studies conducted in this field. Factors supporting the efficacy of antenatal protocol, its mechanism and scientific rationale could be regulation of HPA (hypothalamus, pituitary and adrenal) axis, reduction of fluctuation in hormonal levels and balance in the autonomic nervous system. The activation of parasympathetic nervous system due to practices such as Om chanting yoga nidra and meditation in addition to asanas and pranayama appropriate during pregnancy is also a distinct possibility.

**Conclusion:** It was concluded that integrated yoga module significantly improved the quality of life in pregnant woman. Integrated yoga module could be efficacious in ameliorating quality of life and helpful as a viable intervention along with standard medical care during pregnancy.

**Research Implications:** The results of this study demonstrate that an integrated yoga module developed for the antenatal cohort, administered under expert guidance could be a vital component in antenatal care. In conjunction with standard medical treatment and supervision, antenatal yoga intervention module may be viable as an efficacious holistic, non-pharmacological intervention in the enhancement of quality of life. The result of this study may serve as a template for use and a base for further work in this area.

**Keywords:** quality of life, antenatal yoga, life satisfaction, happiness, selfcare, physical wellbeing

**INTRODUCTION** The practice antenatal yoga is known to have multiple benefits (Cowlagi & Maheshwari, 2023) at a physiological level such as reduction in back pain, improving blood circulation, reducing (Chuntharapat et al., 2008) labour pain. Several studies (Kwon et al., 2020) demonstrate that when pregnant women practice yoga it leads to positive birth outcomes. At a mental and psychological level antenatal yoga is documented (Chung et al., 2012; Evans et al., 2020; Field et al., 2013) to reduce anxiety, and (Ng et al., 2019) depression.

## **OBJECTIVES**

- (1) To investigate the effect of integrated yoga module on the quality of life among pregnant women
- (2) To investigate the viability of practising antenatal yoga during second trimester

## **HYPOTHESES**

- (1) There is no significant effect of integrated yoga module on life satisfaction during antenatal period.
- (2) There is no significant effect of integrated yoga module on happiness during antenatal period.
- (3) There is no significant effect of integrated yoga module on physical wellbeing and self-care during antenatal period

## **METHODOLOGY**

**Research Design** The study was a randomized pre and post, experimental and control study. Sample size and selection criteria: 180 pregnant women (aged 20-40 years) living in the catchment area of GMERS hospital at SOLA (comprising of Ahmedabad, Sarkhej, and surrounding regions), constituted the sample of this study. These participants were randomly assigned to two groups of 90 each forming control and experimental group. One group was given Treatment As Usual (TAU) The other group was given antenatal yoga practice intervention protocol taught by a qualified and experienced yoga teacher. Ethics committee approval and approval of the scientific and technical committee from GMERS Sola Civil hospital and medical college were obtained. Prior to enrolling in the study, permission was sought and a signed consent was obtained from all participants on a form translated in Hindi, Gujarati and English languages. Data collection and study was carried out over a period of twelve months, where integrated yoga module was administered in three monthly segments.

## **INCLUSION CRITERIA**

1. Women who tested positive for normal pregnancy by the Obstetrics and Gynaecology department of GMERS hospital and medical college in Sola.
2. Those who gave free consent and were willing to participate in the study.
3. Women from nine weeks of pregnancy to twenty-five weeks of pregnancy.

## EXCLUSION CRITERIA

1. Patients diagnosed as having high risk or those with comorbidities.
2. Patients carrying twins or multiple zygotes.
3. Those living outside the jurisdiction of the hospital catchment area.
4. Those beyond twenty-six weeks of gestation.
5. Consumable Booklet of QOLS- SSNN
6. Patients who were not on psychiatric medication.

Impact of intervention was assessed as per schedule given below:

- a. Basal Assessment -0-day (i.e. onset of the experiment)
- b. Second follow up Assessment – day 90 ( i.e. end of 03 months)

**INTERVENTION MODULE** Antenatal protocol was developed, after carrying out a survey among yoga instructors and among gynaecologists, a pilot test was conducted to study the feasibility and this protocol Cowlagi, S., & Maheshwari, V. (2023) was administered by an antenatal yoga expert with a team of medical professionals on standby at the hospital premises four times a week for a period of three months. The protocol included practices specific for pregnancy including chanting, asana, pranayama, meditation, and guided relaxation.

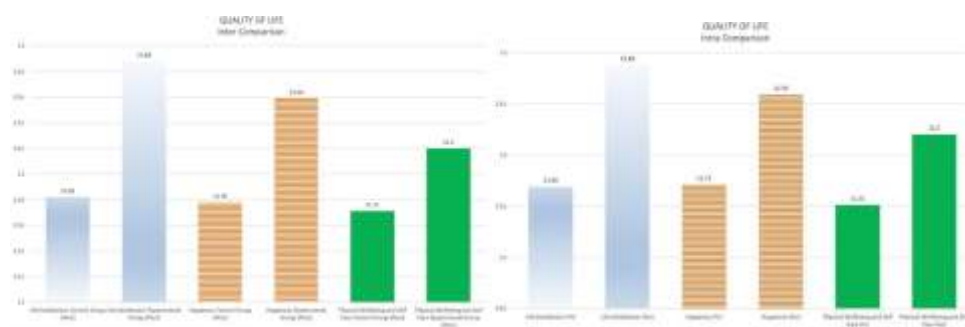
**ASSESSMENT TOOL** The efficacy of intervention was assessed by using the Quality-of-life Scale by Sarika Sharma and Dr Nakhat Nasreen from the National Psychological Corporation of India in Agra. A scanned copy of the scale is included in the appendix

**DATA ANALYSIS** Statistical analysis of data collected was done using SPSS

## TABLE AND GRAPHS

	Inter Group Independent Sample t Tests			SED	t Value	Level of Significance
	Phase	Mean	SD			
Life Satisfaction	Experimental Group (Post)	12.88	1.348	0.154	6.875	Significant at 0.01 Level
	Control Group (Post)	11.82	0.552			
Happiness	Experimental Group (Post)	12.59	1.655	0.187	4.343	Significant at 0.01 Level
	Control Group (Post)	11.78	0.632			
Physical Wellbeing and Self Care	Experimental Group (Post)	12.2	1.559	0.186	2.63	Significant at 0.01 Level
	Control Group (Post)	11.71	0.824			
df = 178						

	Intra Group Paired Sample t Tests			SED	t Value	Level of Significance
	Phase	Mean	SD			
Life Satisfaction	Pre	11.69	0.713	0.13	9.131	Significant at 0.01 Level
	Post	12.88	1.348			
Happiness	Pre	11.71	0.604	0.17	5.162	Significant at 0.01 Level
	Post	12.59	1.655			
Physical Wellbeing and Self Care	Pre	11.51	0.939	0.163	4.222	Significant at 0.01 Level
	Post	12.2	1.559			
df = 89						



## RESULT

In intergroup, independent sample t tests was applied. In dimension of life satisfaction, the overall mean of experiment group was higher at 12.88 as compared to 11.82 of the control group. As significance level ( $\alpha$ ) was set at 0.01, p-value was observed to be less than  $\alpha$ . Also the calculated t- value of 6.875 at df=178 was found to be significantly larger than the critical t-value, strongly suggesting evidence to reject the null hypothesis for life satisfaction. Similar results were observed with happiness and physical wellbeing and selfcare. With intragroup paired sample t tests, calculated t- value of 9.13 and a significance level of 0.01 ( $\alpha = 0.01$ ) with 89 degrees of freedom, the result indicates a statistically significant difference between the paired samples, leading to rejection of the null hypothesis. Findings were statistically similar in levels of happiness and physical wellbeing and selfcare.

## DISCUSSION

The results demonstrate consistency with other studies done in this area. Another study showed that (Rakhshani et al., 2010) yoga practice significantly improved quality of life domains such as the physical domain ( $P = 0.001$ ), psychological domain ( $P = 0.001$ ), social domain ( $P = 0.003$ ), compared to those who did not get yoga intervention. A review of 13 studies done on quality of life, (Liu et al., 2019) found that yoga significantly improved quality of life compared to other forms of exercise.

On the dimension of physical wellbeing and self-care, the study results demonstrate elevated levels in the group that practiced yoga. Here, a correlation to the performance practice of asana or the postural component of integrated yoga protocol in conjunction with breathing techniques can be made. Physical alignment in asana practice, as well as dynamic movements seem to be a contributing factor to physical wellbeing among participants. The sequence of asanas was developed after twenty five years of working with pregnant women in New York, Singapore and India. Sukshma vyayam or yogic practices comprising movement of the neck, hands, pelvis, legs were included for improving blood circulation and for facilitating balance of the five principle pranas and vayus within the body. In particular asanas such as baddha konasana, chakki chalana and upavishta konaasana (Satyānanda, 2009) were included, the rationale for this was to harness apaana vayu or the downward subtle energetic wind which is crucial during childbirth. Antenatal yoga may have a positive impact on pelvic strengthening, and backache (Hu et al., 2020; Saxena et al., 2017). In other allied studies, it has been observed that yoga during pregnancy could help improve musculoskeletal, cardiac as well as mental health (Bhardwaj & Nagandla, 2014; Büssing et al., 2012) conditions.

According to the yoga sutra 2.46 as expounded by Maharishi Patanjali, the definition of practice of asana is given as 'sthira sukham, asanam' (Bryant, 2009). The implication is that asanas should be stable, done with ease and happiness. Sukha or happiness is the cornerstone of practice. The feeling of amelioration in happiness levels and emotional regulation (Menezes et al., 2015) in the group that practiced yoga could be due to activation of parasympathetic nervous system due to practices such as yoga nidra and meditation in addition to asanas and pranayama appropriate during pregnancy. Joyfulness, is experienced as a product of calibrated consistent practice during pregnancy.

Life satisfaction is another dimension where the study found a significant difference between the control and experiment group. Antenatal yoga as a nonpharmacological intervention is efficacious in reduction in anxiety, depression (Bojja & Jayashree, K. and Vijayaraghavan, R., 2019; Evans et al., 2020; Field et al., 2013) as measured through cortisol levels and other physiological markers such as regulated blood pressure and lipid profile. The inclusion of pranayama practices such as om chanting and bhramari (Anjana et al., 2022; Mooventhan & Khode, 2014; Rao et al., 2018) based on sound resonance function to promote relaxation response in the pregnant woman and result the experience of feeling calmer after practice. The efficacy of antenatal protocol its mechanism and scientific rationale could be due to regulation of HPA (hypothalamus, pituitary and adrenal) (Glover et al., 2010) axis and the reduction of fluctuation in hormonal levels and balance in the autonomic nervous system.

Thus, evidence based research, consistent with other studies in this area demonstrates a positive impact of integrated yoga protocol module on dimensions of quality of life satisfaction pertaining to happiness, physical wellbeing and selfcare among pregnant women in their second trimester. These findings could be useful to policymakers, stakeholders and agencies invested in women's reproductive health.

## CONCLUSION

As the p-value is below the significance level (0.01), it demonstrates that the observed difference in the quality of life after the integrated yoga module practice is unlikely to have occurred by chance alone. Based on the analysis of data sets, the p-value indicates that there is strong evidence to reject the null hypothesis. It can be concluded that the integrated yoga module had a significant effect on positive amelioration in dimensions of quality-of-life satisfaction pertaining to happiness, physical wellbeing and selfcare among pregnant women in their second trimester.

In summary, the results of this study demonstrate that an integrated yoga module developed for the antenatal cohort, administered under expert guidance has potential to become a vital component in antenatal care. In conjunction with standard medical treatment and supervision, antenatal yoga intervention module may be viable as an efficacious holistic, non-pharmacological intervention in the enhancement of quality of life. The result of this study may serve as a template for use and a base for further work in this area.

**AUTHOR STATEMENT** There was no conflict of interest.

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**APPENDIX**  
**QUALITY OF LIFE QUESTIONNAIRE**

Sarika Sharma (Aligarh) & Dr. Nakhat Nasreen (Aligarh)	Consumable Booklet  English Version
Please Fill in the following information <span style="float: right;">Date _____</span> Name _____ Father's Name _____ Date of Birth _____ Sex: Male _____ Female _____ Qualifications _____ Occupation: Student _____ In Job _____ Experience in years _____ Area: _____ Urban _____ Rural _____ Institution _____	
<p style="text-align: center;"><b>Instructions</b></p> <p>On the following pages there are 42 statements related to Quality of Life. Kindly read each statement carefully and decide your response on three points. <b>Always, Seldom, and Never</b> and put a <input type="checkbox"/> mark in the appropriate box which is nearer to your response.</p> <p>Kindly give your response in all the 42 statements. Be assured, your responses will be kept confidential</p>	

Scoring Table

	Raw Score			Z Score	Grade	Level of QOLS
Page	2	3	4			
Score						
Total						

Estd 1971	<a href="http://www.npcindia.com">www.npcindia.com</a>	(0562)2601080
Nirmal Psychological Corporation UG-1 Nirmal Heights, Near Mental Hospital, Agra-282 007		

Consumable Booklet of QOLS- SSNN

Sr No.	Statements	Always	Seldom	Never	Score
1.	I am satisfied with my present life.				
2.	I am being cared by people around me				
3.	I help people in my neighborhood whenever they need me				
4.	I feel delighted on visiting my friends and neighbours.				
5.	I am satisfied with my present job/household duties.				
6.	I am satisfied with my achievements in my job or in my life.				
7.	I have achieved maximum goals in my life.				
8.	I am clear about my life goals and I am effectively making them a reality.				
9.	My spiritual and religious beliefs give me satisfaction				
10.	My fear of God is the guide to my life's success				
11.	I feel myself fortunate when I help people				
12.	I feel guilty of doing wrong deeds.				
13.	I feel myself elevated and appreciated in the society.				
14.	I enjoy my life and feel delighted in living.				
15.	Even smaller things in life are a matter of joy.				
16.	My home and my family are sources of joy.				
17.	I wish to attain success in all spheres of life.				
18.	I believe in the proverb that every cloud has a silver Lining				
19.	I am always hopeful for every betterment of my life.				
20.	I don't have a sound sleep				
21.	I don't like to talk to anybody when I'm in stress				
22.	I need something in form of medicine or treatment for stress reduction.				

23.	I adopt mechanisms such as yoga, long walk, meditation to reduce tension.				
24.	I easily get upset when neglected/humiliated by others				
25.	I don't recover easily after doing hard work				
26.	I am depressed for no apparent reason				
27.	I am constantly in a state of fatigue				
28.	I am able to adjust well in new situations				
29.	I think and act independently without being interfered by others.				
30.	I don't have quarrels with others				
31.	I feel myself to be emotionally secure				
32.	I have sound health				
33.	I am conscious of my health and body care				
34.	I never any of my ailments uncared or unattended.				
35.	I find my appearance quite presentable				
36.	I have enough energy to do daily routine work				
37.	I can take decisions on my own.				
38.	I complete the work assigned to me whole heartedly and in tune				
39.	I am satisfied with what I am				
40.	I celebrate special events of my life.				
41	I welcome suggestions from other people to improve myself.				
42	I am hopeful of society's welfare and betterment.				

## Book Review

### BOOK REVIEW

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#### Book Review (Genre-scholarly articles)

**Contemporary Environmental Issues: Vulnerability and Resilience**, Prof Vishwa Raj Sharma (Professor)  
Department of Geography, Shaheed Bhagat Singh College, University of Delhi, New Delhi (Research India Press, New Delhi Publication) Year 2015, 477 pages.

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The purpose of this editorial work is to provide a comprehensive text on the environmental issues faced by different regions of world and suggest the possible solutions to each problem. Resilience is the word of the decade and the mantra of present urban planning. The concept is neither new nor uniform across the world. Resilience is the term used in disciplines ranging from ecology to psychology. It became very popular to apply the term to cities after disasters faced by different cities.

The book consists twenty-two contributions from eminent academicians, teachers and research scholars. All the research papers are divided into 5 sections: Resource Management, Urban Environment, Water Management, Sustainable Tourism and Women and Environment. The first section deals with resource management and again the third section is about water (resource) management. The resource management could have been one section including water. There can be one section focusing on problem-oriented issue. Section 5 is very interesting and it deals with women and environment. Vulnerability concept remains missing through-out the book.

Papers are written in easy and conducive language and easy to understand to the targeted readers. Book is comprehensive and very useful not only for researchers but also for the graduate and undergraduate students.

The complicated data has been explained with the help of cross-tabulation. As most of the contributors and editor are having geography background, the use of maps, photographs and diagrams have made the content more interesting and easier for the readers. Methodology of papers is based on primary study of different regions on different urban issues. Authors used mapping and other statistical software and techniques to enrich their studies.

A city is resilient when it has the developing capacities to overcome natural and economic disasters and still able to maintain same function, structure, system, and identity. More than half of the world's population now lives in cities or urban centers. Urban settlements are the lifelines of society but cities all over the world are now facing new risks: failed infrastructure and services, environmental urban degradation, increasing informal settlements and most importantly different natural and man-made disasters. This makes many urban citizens more vulnerable to natural hazards. The policy-makers and planners with researchers are trying to find out the probable solution to each problem. The book on such a relevant issue is very significant contribution at present scenario. The papers have focused on various types of environmental problems from solution point of view.